

## India A Secular Democracy On The Decline

Home to the largest Muslim minorities in Western Europe and Asia, France and India are both grappling with crises of secularism. In Politicizing Islam, Fareen Parvez offers an in-depth look at how Muslims have responded to these crises, focusing on Islamic revival movements in the French city of Lyon and the Indian city of Hyderabad. Presenting a novel comparative view of middle-class and poor Muslims in both cities, Parvez illuminates how Muslims from every social class are denigrated but struggle in different ways to improve their lives and make claims on the state. In Hyderabad’s slums, Muslims have created vibrant political communities, while in Lyon’s banlieues they have retreated into the private sphere. Politicizing Islam elegantly explains how these divergent reactions originated in India’s flexible secularism and France’s militant secularism and in specific patterns of Muslim class relations in both cities. This fine-grained ethnography pushes beyond stereotypes and has consequences for burning public debates over Islam, feminism, and secular democracy.

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. The Indian State Is Facing Many New Challenges And Its Capacity To Deal With Problems Of The Twenty First Century Has Been A Special Focus Of Our Study. Every Pillar Of Indian State Like Democracy, Secularism, And Sovereignty Is Under Attack From The Forces Of Hindutva And Global Capitalism. Has The Indian State Shown Any Capacity To Defend Secular Democracy And National Sovereignty? These Issues Have Been Examined In Our Study On The Basis Of Marxist Theoretical Framework Of Historical Materialism And Class Theory

A Secular Democracy on the Decline?

The Rise and Decline of India's Secular Democracy

Implications of Rawlsian Principles in India

Communal Threat to Secular Democracy

Welfare, Secularism and Development in Contemporary India

Swarajya to Ramrajya

Secularism is a tenet that is fundamental to Indian democracy and enshrined in the Constitution. However, its practice has been severely hampered in recent times largely due to the secular sectarianism pursued by secular, democratic and progressive political formations. This implies the tendency of specific secular political movements to act as if their agenda are exclusively important. Secular sectarianism has gradually polarized communities and advanced a woefully limited political imagination, leading to the proliferation of conflicts between various marginalized groups—Dalits, tribals, OBCs, Muslims, women and the Left. Secular Sectarianism: Limits of Subaltern Politics includes several accounts of such conflicts, opening up a new area of study for further conceptualization. This book emphasizes that citizenship in practice is expressed through the right to speak for others and not just for oneself. Progress can be made only by opening up dialogues within and across political communities. This is essential for India’s survival as a secular and democratic nation. Progressive politics needs to move towards affinity and an idea of shared spaces.

Even though the crisis of secularism was declared decades ago, it remains unresolved. This book argues that its roots are internal to the liberal model of secularism, which emerged from the religious dynamics of the Protestant Reformation. In Europe and India, this model has gone hand in hand with an intolerant anticlerical theology that rejects certain traditions as evil political religion. Consequently, liberal secularism often harms local forms of coexistence rather than nourishing them.

Bibliography of published works, documentary films, cassettes, and posters dealing with different facets of communal problems.

India as a Secular State

Confronting Secularism in Europe and India

The Promise of India's Secular Democracy

Secularism in Indian Ethos

Legitimacy and Disenchantment in Contemporary Times

Politicizing Islam

Can secularism continue to provide a foundation for political legitimacy? It is often claimed that one of the cultural achievements of the West has been its establishment of secular democracy, wherein religious belief is respected but confined to the sphere of private belief. In more recent times, however, political secularism has been increasingly called into question. Religious believers, in numerous countries, are demanding that secularism imposes on their faith. Others have become uneasily aware of the way in which secularism no longer commands universal assent in the way it once did. Confronting Secularism in Europe and India adds to this debate by staging a creative encounter between European and Indian conceptions of secularism with a view to continuing new and distinctive trajectories of thought about political secularism, the relationship between secularism and religion, and religious and secular violence, this book considers whether there are viable alternatives to secularism in Europe and in India.

'A sensitive and intelligent account of the Indian nationalist thought and the difficulties it faced in doing justice to India's Islamic inheritance' - Lord Parakk 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 secularists 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 imperialism.

Jamaat-e-Islami Hind is the most influential Islamist organization in India. This book offers an in-depth examination of India's Jamaat-e-Islami and SIMI, exploring political Islam's complex relationship with democracy and providing a rare window into the Islamist trajectory in a Muslim-minority context

A History of Personal Law in Post-Independence India

Europe, India, and the Limits of Secularism

The Islamic Revival in France and India

The Crisis of Secularism in India

A Constitutional Perspective

Foundations of Anti-Islamism in India

Articles in Indian context.

The rise of strong nationalist and religious movements in postcolonial and newly democratic countries alarms many Western observers. In The Saffron Wave, Thomas Hansen turns our attention to recent events in the world's largest democracy, India. Here he analyzes Indian receptivity to the right-wing Hindu nationalist party and its political wing, the Bharatiya Janata Party (BJP), which claims to create a polity based on "ancient" Hindu culture. Rather than interpreting Hindu nationalism as a mainly religious phenomenon, or a strictly political movement, Hansen places the BJP within the context of the larger transformations of democratic governance in India. Hansen demonstrates that democratic transformation has enabled such developments as political mobilization among the lower castes and civil protections for religious minorities. Against this backdrop, the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class. A form of conservative populism, the movement has attracted not only privileged groups fearing encroachment on their dominant positions but also "plebeian" and impoverished groups seeking recognition around a majoritarian rhetoric of cultural pride, order, and national strength. Combining political theory, ethnographic material, and sensitivity to colonial and postcolonial history, The Saffron Wave offers fresh insights into Indian politics and, by focusing on the links between democracy and ethnic majoritarianism, advances our understanding of democracy in the postcolonial world.

Research shows that Indian Muslims experience higher levels of development and equity deficits. Indian Muslims are also predicted to become the largest Muslim population in the world by 2050. This increase in numbers might exacerbate their relative deprivation, creating a disjunction between India's constitutional promises of 'equality of opportunity' for citizens of a secular democracy—including for minorities—and the existential reality. This will create social and political conditions that could undermine the stability of the country's democracy and make Indian Muslims a security threat, which would have not only national but also global ramifications. This book examines the struggle for equality of citizenship of Indian Muslims in light of the release of the Sachar Committee report of 2006, which sparked widespread awareness of socioeconomic disparity and exclusion of religious minorities in India, especially Muslims. The contributors are some of the most eminent social scientists in the fields of applied economics, politics, sociology and demography who work on Indian issues. The Indian state and its political infrastructure have been relatively successful thus far in countering the challenges presented by the diversity of its population. India therefore has the capacity and the ability to deal with these new challenges, given the political and collective will.

Secularism, Society, and Law in India

The Ideal of India

Contesting the Nation

Striving for Secular Democracy

The Saffron Wave

The Transformation of Jamaat-e-Islami

The System of Triangular Secular Democracy in India, after the necessary peaceful Second Revolution will institute the reformed top Executive Authority in the country in a triangular manner, i.e. the publicly elected President of India, the Prime Minister of India (leader of the publicly elected political Lower House of the Parliament) and the Lokpal of India (leader of the publicly elected non-political Upper House of Parliament). Under this system the President (who is the overall head of the State) directly holds the departments of External Affairs, Defense and Border Security etc, while the Prime Minister holds the charge of all other departments. Similar triangular administrative arrangements will be made in all the States of India, where the Governor will represent the President and carry out duties as per relevant provisions. Along with above stated reformed system, the constitutionally in-built controls and safe guards by Autonomous Authorities and Commissions and a regulated system of political activities in the country as per relevant provisions in the book are necessary. Heads of above formations will be responsible for their any derogatory conduct, or lack of appropriate action, to the people of the country in the specially called joint sessions of both the Houses of Parliament. All these Constitutional arrangements will provide an exemplary healthy environment for the nation, leading it to higher and higher levels of its development and prosperity and freeing it from evils of inadequate employment, illiteracy, mass poverty, corrupt and criminal activities and un-principled evil political manipulations. The basic principles of this "SYSTEM" if applied to other delinquent Democracies of the World will equally help them in clean Political and Bureaucratic Administration of their countries.

How can religious liberty be guaranteed in societies where religion pervades everyday life? In The Wheel of Law, Gary Jacobsohn addresses this dilemma by examining the constitutional development of secularism in India within an unprecedented cross-national framework that includes Israel and the United States. He argues that a country’s particular constitutional theory and practice must be understood within its social and political context. The experience of India, where religious life is in profound tension with secular democratic commitment, offers a valuable perspective not only on questions of jurisprudence and political theory arising in countries where religion permeates the fabric of society, but also on the broader task of ensuring religious liberty in constitutional polities. India’s social structure is so entwined with religion, Jacobsohn emphasizes, that meaningful social reform presupposes state intervention in the spiritual domain. Hence India’s “ameliorative” model of secular constitutionalism, designed to ameliorate the disabling effects of the caste system and other religiously based practices. Jacobsohn contrasts this with the “visionary” secularism of Israel, where the state identifies itself with a particular religion, and with America’s “assimilative” secularism. Constitutional globalization is as much a reality as economic globalization, Jacobsohn concludes, and within this phenomenon the place of religion in liberal democracy is among the most vexing challenges confronting us today. A richly textured account of the Indian experience with secularism, developed in a broad comparative framework, this book is for all those seeking ways to respond to this challenge.

This study examines the relationship between state, society and democracy in India over the last decade of the 20th century, by exploring how the Indian state has fared vis-a-vis its three major goals in independent India: welfare, secularism and development. In exploring some aspects of the discursive terrain of Indian politics, the book provides a narrative which bridges the gap between political theory and empirical political analysis.

Secularism in India

Secular States, Religious Politics

Religious Freedom in Secular Democracy of India

Struggling for Equality of Citizenship

India

India: Implementation of Islamic Family Law in a Secular Democracy

On secularism, as the solution to the political problems facing India.

Secular States, Religious Politics is a pioneering comparative study of the two major attempts to build secular states - where the constitutional identity and fundamental character of the state are not based on or derived from any religious faith - in the non-Western world. This book explains the political transformations of India and Turkey with deep insight and exceptional clarity. It shows the similarity of the two non-Western secular states in not being based on a Western-style principle of separation of church and state, but rather on an operational doctrine of state intervention in and regulation of the religious sphere. At the same time, the author highlights the very different motives behind the establishment of secular states in the two cases, and demonstrates that while state-secularism took a culturally deracinated and deeply authoritarian form in Turkey, it assumed a secularly rooted and democratic form in India.

Throughout India's history, religion has been the most powerful single factor in the development of her civilization. Today, despite her religious tradition, India is emerging as a secular state. In this book, Donald E. Smith explores the origin of the concept of secularization as it is found both in Indian culture and in the example of the western nations. He emphasizes the important role of secularization in India's total democratic experiment and points out that the degree of its realization will undoubtedly affect the eventual character of democracy in India. In addition, the success or failure of the secular state in India cannot fail to influence the attitudes of her neighbors. Professor Smith considers the many aspects and implications of India's attempt to secularize her government. Originally published in 1963. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Identity and Religion

Limits of Subaltern Politics

Negotiating Citizenship in Postcolonial Hyderabad

Proposed System of Triangular Secular Democracy in India

India's Secularism in Comparative Constitutional Context

Digest of Resources Against Communalism in India

*While America is focused on religious militancy and terrorism in the Middle East, democracy has been under siege from religious extremism in another critical part of the world. As Martha Nussbaum reveals in this penetrating look at India today, the forces of the Hindu right pose a disturbing threat to its democratic traditions and secular state. Since long before the 2002 Gujarat riots--in which nearly two thousand Muslims were killed by Hindu extremists--the power of the Hindu right has been growing, threatening India's hard-won constitutional practices of democracy, tolerance, and religious pluralism. Led politically by the Bharatiya Janata Party, the Hindu right has sought the subordination of other religious groups and has directed particular viriol against Muslims, who are cast as devils in need of purging. The Hindu right seeks to return to a "pure" India, unswayed by alien polluters of other faiths, yet the BJP's defeat in recent elections demonstrates the power that India's pluralism continues to wield. The future, however, is far from secure, and Hindu extremism and exclusivity remain a troubling obstacle to harmony in South Asia. Nussbaum's long-standing professional relationship with India makes her an excellent guide to its recent history. Ultimately she argues that the greatest threat comes not from a clash between civilizations, as some believe, but from a clash within each of us, as we oscillate between self-protective aggression and the ability to live in the world with others. India's story is a cautionary political tale for all democratic states striving to act responsibly in an increasingly dangerous world.*

*This book highlights the relationship between the state and religion in India and Europe. It problematizes the idea of secularism and questions received ideas about secularism. It also looks at how Europe and India can learn from each other about negotiating religious space and identity in this globalised post-9/11 world.*

*Jamaat-e-Islami Hind is the most influential Islamist organization in India today. Founded in 1941 by Syed Abul Ala Maududi with the aim of spreading Islamic values in the subcontinent, Jamaat and its young offshoot, the Student Islamic Movement of India or SIMI, have been watched closely by Indian security services since September 11. In particular, SIMI has been accused of being behind terrorist bombings. This book is the first in-depth examination of India's Jamaat-e-Islami and SIMI, exploring political Islam's complex relationship with democracy and providing a rare window into the Islamist trajectory in a Muslim-minority context. Irfan Ahmad conducted extensive ethnographic fieldwork at a school in the town of Aligarh, among student activists at Aligarh Muslim University, at a madrasa in Azamgarh, and during Jamaat's participation in elections in 2002. He deftly traces Jamaat's changing position in relation to India's secular democracy and the group's gradual ideological shift toward religious pluralism and tolerance. Ahmad demonstrates how the rise of militant Hindu nationalism since the 1980s--evident in the destruction of the Babri mosque and widespread violence against Muslims--led to SIMI's radicalization, its rejection of pluralism, and its call for jihad. Islamism and Democracy in India argues that when secular democracy is responsive to the traditions and aspirations of its Muslim citizens, Muslims in turn embrace pluralism and democracy. But when democracy becomes majoritarian and exclusionary, Muslims turn radical.*

*Secular Democracy with Development*

*India, Turkey, and the Future of Secularism*

*The Clash Within*

*Muslims in Free India*

*ISS 22 Indian Muslims*

*Muslim Belonging in Secular India*

*Muslim Belonging in Secular India surveys the experience of some of India's most prominent Muslim communities in the early postcolonial period. Muslims who remained in India after the Partition of 1947 faced distrust and discrimination, and were consequently compelled to seek new ways of defining their relationship with fellow citizens of India and its governments. Using the forcible integration of the princely state of Hyderabad in 1948 as a case study, Taylor C. Sherman reveals the fragile and contested nature of Muslim belonging in the decade that followed independence. In this context, she demonstrates how Muslim claims to citizenship in Hyderabad contributed to intense debates over the nature of democracy and secularism in independent India. Drawing on detailed new archival research, Dr Sherman provides a thorough and compelling examination of the early governmental policies and popular strategies that have helped to shape the history of Muslims in India since 1947.*

*This book captures the Indian state's difficult dialogue with divorce, mediated largely through religion. By mapping the trajectories of marriage and divorce laws of Hindu, Muslim, and Christian communities in post-colonial India, it explores the dynamic interplay between law, religion, family, minority rights and gender in Indian politics. It demonstrates that the binary frameworks of the private-public divide, individuals versus group rights, and universal rights versus legal pluralism collapse before the peculiarities of religious personal law. Historicizing the legislative and judicial response to decades of public debates and activism on the question of personal law, it suggests that the sustained negotiations over family life within and across the legal landscape provoked a unique and deeply contextual evolution of both, secularism and religion in India's constitutional order. Personal law, therefore, played a key role in defining the place of religion and determining the content of secularism in India's democracy.*

*This book pioneers a conceptual and normative account of Indian politics. It will interest social scientists, political theorists, historians, and philosophers. Scholars, students, teachers, and intelligent readers in both non-western and western societies must read it. --Book Jacket.*

*Secularism, Religion, and Politics*

*Secularism, Democracy, Justice*

*Secular Sectarianism*

*Islamism and Democracy in India*

*Secular Democracy on the Indian Scene*

*A Historical Analysis*

*Historical accounts of the origin of Secularism and its development in India. This book was originally the MPhil thesis of the writer submitted to ACTS Academy in 2005.*

In this timely, nuanced collection, twenty leading cultural theorists assess the contradictory ideals, policies, and practices of secularism in India.

For the major part of the 20th century, the concepts of individual liberty and social justice have been viewed as being mutually exclusive. However, John Rawls’E Theory of Justice (1971) radically altered this perspective by providing the most elaborate example of the coexistence of liberty and egalitarian principles. The first principle of his theory refers to liberty while the second principle (pertaining to social justice) consists of fair equality of opportunity and the difference principle. Secularism, Democracy, Justice undertakes the difficult, yet challenging, task of applying these Rawlsian principles to four major areas:secularism, democracy, social justice, and agencyin Indian context. Relying largely on the Kantian notions of rationality and universality, Nalini Rajan combines a philosophical analysis of the Rawlsian framework with a defense of certain kinds of state policies. Within these four major areas, she discusses secularism and the rationale for a uniform civil code; the necessity for greater democratic participation as well as its limits; the importance of positive discrimination to combat social backwardness; and the role of self and of universality in realizing human agency. While the issues raised are riddled with practical and theoretical difficulties, this book effectively seeks answers to some of the major problems plaguing fragile institutions like secularism, democracy, and social justice.

**Secular Democracy**

**Religion, Community, and the Politics of Democracy in India**

**The Secular Ideologies of India and the Secular Meaning of Christ**

**Democracy and Hindu Nationalism in Modern India**

**Fundamentals of Secular Democracy**

**Democracy and the State**

**While America is focused on religious militancy and terrorism in the Middle East, democracy has been under siege from religious extremism in another critical part of the world. As Nussbaum reveals in this penetrating look at India today, the forces of the Hindu right pose a disturbing threat to its democratic traditions and secular state. Nussbaum’s long-standing professional relationship with India makes her an excellent guide to its recent history.**

**The Indian State After Independence**

**India and Europe**

**The Wheel of Law**

**Divorce and Democracy**

**Cow-worship and Ramrajya**

**Democracy, Religious Violence, and India's Future**