

Politics Of Modern Maharashtra Essays In Honour Of Prof Vm Sirsikar

The little-known story of Gandhi's reluctance to challenge the caste system, and the man who fought fiercely for India's downtrodden. Democracy hasn't eradicated caste, argues bestselling author and Booker Prize-winner Arundhati Roy—it has entrenched and modernized it. To understand caste today in India, Roy insists we must examine the influence of Gandhi in shaping what India ultimately became: independent of British rule, globally powerful, and marked to this day by the caste system. Roy states that for more than a half century, Gandhi's pronouncements on the inherent qualities of black Africans, Dalit "untouchables," and the laboring classes remained consistently insulting, and he also refused to allow lower castes to create their own political organizations and elect their own representatives. But there was someone else who had a larger vision of justice—a founding father of the republic and the chief architect of its constitution. In *The Doctor and the Saint*, Roy introduces us to this contemporary of Gandhi, B.R. Ambedkar, who challenged the thinking of the time and fought to promote not merely formal democracy, but liberation from the oppression, shame, and poverty imposed on millions of Indians by an archaic caste system. This is a fascinating and surprising look at two men—one of whom has become a worldwide symbol and the other of whom remains unfamiliar to most outside his native country. Praise for Arundhati Roy "Arundhati Roy is incandescent in her brilliance and her fearlessness." —Junot Díaz "The fierceness with which Arundhati Roy loves humanity moves my heart." —Alice Walker

***Singing a Hindu Nation* is a study of *rāgs*trīya kīrtan, a western Indian performance medium that combines song, Hindu philosophical discourse, and nationalist storytelling. Author Anna Schultz demonstrates how, through this particular form of musical performance, the political becomes devotional, and explores why it motivates people to action and violence.**

While remapping the region by examining enduring historical and cultural connections, this study discusses multiple traditions and practices of theatre and performance in five South Asian countries within their specific political and socio-cultural contexts.

""Deals with the issues at the intersecting domains of economics and politics"--Provided by publisher"--

Method, Practice, Discipline

Schooling Passions

Competing Nationalisms in South Asia

Divine Enterprise

Language and Society

Political Economy of Contemporary India

Annihilation of Caste

When Rebels Become Stakeholders: Democracy, Agency and Social Change in India explores the agency of ordinary men and women in the making of democratic social change in India. The study is specific to India, but the issues that it examines are of wider significance. The authors join the debate on democracy and development on the basis of case studies that showcase the opinions and attitudes of the Indian voter. They assert that mass perception of institutions, policies and processes—so often dismissed as mere false consciousness or as the conditioned reflex of a gullible public, manipulated by the rhetoric of populist politicians—is our only window to the inner dynamics of democracy and social change. The authors have used the public opinion data from three national surveys of the Indian electorate held in 1971, 1996 and 2004 to focus on the political understanding of India's voters and their leaders. While agency is a much-discussed theme in contemporary social sciences, connecting the rationality of ordinary men and women to explain electoral participation and rapid structural change in the lives of people of this country is specific to this study. This book argues that the cohabitation of democracy and social change in India is not merely incidental or coincidental; rather the two are institutionally linked in a manner that is fundamentally causal, to the extent that the weakening of the one renders the other ineffective. This book would be of interest to researchers and scholars of political science, international relations, democracy, Indian politics, political analysts, sociology, development studies, journalism, comparative politics and public administration.

"What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India." —Anand Teltumbde, author of *The Persistence of Caste* B.R. Ambedkar's *Annihilation of Caste* is one of the most important, yet neglected, works of political writing from India. Written in 1936, it is an audacious denunciation of Hinduism and its caste system. Ambedkar — a figure like W.E.B. Du Bois — offers a scholarly critique of Hindu scriptures, scriptures that sanction a rigidly hierarchical and iniquitous social system. The world's best-known Hindu, Mahatma Gandhi, responded publicly to the provocation. The hatchet was never buried. Arundhati Roy introduces this extensively annotated edition of *Annihilation of Caste* in "*The Doctor and the Saint*," examining the persistence of caste in modern India, and how the conflict between Ambedkar and Gandhi continues to resonate. Roy takes us to the beginning of Gandhi's political career in South Africa, where his views on race, caste and imperialism were shaped. She tracks Ambedkar's emergence as a major political figure in the national movement, and shows how his scholarship and intelligence illuminated a political struggle beset by sectarianism and obscurantism. Roy breathes new life into Ambedkar's anti-caste utopia, and says that without a Dalit revolution, India will continue to be hobbled by systemic inequality.

This book explores how regional and national senses of belonging are produced and transmitted in elementary schools in western India.

Taking the contentious debates surrounding historical evidence and history writing between secularists and Hindu nationalists as a starting point, this book seeks to understand the origins of a growing historical consciousness in contemporary India, especially amongst Hindus. The broad question it poses is: Why has 'history' become such an important site of identity, conflict and self-definition amongst modern Hindus, especially when Hinduism is known to have been notoriously impervious to history? As modern ideas regarding notions of history came to India with colonialism, it turns to the colonial period as the 'moment of encounter' with such ideas. The book examines three distinct moments in the Hindu self through the lives and writings of lower-caste public figure Jotiba Phule, 'moderate' nationalist M. G. Ranade and Hindu nationalist V. D. Savarkar. Through a close reading of original writings, speeches and biographical material, it is demonstrated that these three individuals were engaged with a modern historical and rationalist approach. However, the same material is also used to argue that Phule and Ranade viewed religion as living, contemporaneous and capable of informing both their personal and political lives. Savarkar, the 'explicitly Hindu' leader, on the contrary, held Hindu practices and traditions in contempt, confining them to historical analysis while denying any role for religion as spirituality or morality in contemporary political life. While providing some historical context, this volume highlights the philosophical/ political ideas and actions of the three individuals discussed. It integrates aspects of their lives as central to understanding their politics.

History, Culture, Political Economy

Cosmopolitan Political Thought

Steps Towards an Integrated Theory

Intellectual history of 19th-century Maharashtra

Democracy and Social Change in India

The Political Life of Gopal Krishna Gokhale

Race, Religious Movements And The Ethics Of Postmodernity

This volume adopts a multidisciplinary and comparative approach to development that brings together issues that are characteristic of the lifelong scholarship of Professor Gordon White. These include a focus on the state, civil society, welfare and globalization.

First published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.

Despite the teachings of Babasaheb Ambedkar against Hinduism and its pernicious caste system, which he forsook to become a Buddhist, many Dalits have turned to Hindutva. The RSS under Balasaheb Deoras began to appropriate Ambedkar, engaging with Dalits and Adivasis, Hinduizing their beliefs, providing social welfare and binding them in a political alliance. *Hindutva and Dalits: Perspectives for Understanding Communal Praxis* takes a comprehensive view of the birth and growth of the Hindutva movement and its specific impact on Dalits. Part I, *Theoretical Perspectives*, explores the attitude of Hindutva vis-à-vis Dalits in its various manifestations. Part II, *Hindutva in Operation*, covers empirical evidence of its impact on Dalits. The contributors, distinguished scholar-activists, offer a provocative analysis on why both Dalits and Adivasis are drawn to Hindutva. As analysed by Tanika Sarkar in her incisive Foreword, Hindutva's hegemonic agenda lets 'subalterns develop a stake in their own subordination, ... not in resignation or despair but in eager self-identification with it'. The great strength of this collection is that it asks difficult questions that need to be asked and yet have no easy answers. The book, thus, makes an invaluable contribution to the debate and takes it forward.

This book brings together essays on North East India from across disciplines to explore new understandings of the colonial and contemporary realities of the region. Departing from the usual focus on identity and politics, it offers fresh representations from history, social anthropology, culture, literature, politics, performance and gender. Through the lens of modern practices, the essays in this volume engage with diverse issues, including state-making practices, knowledge production and its politics, history writing, colonialism, role of capital, institutions, changing locations of orality and modernity, production and reception of texts, performances and literatures, social change and memory, violence and gender relations, along with their wider historical, geographical and ideational mappings. In the process, they illustrate how the specificities of the region can become useful sites to interrogate global phenomena and processes — for instance, in what ways ideas and practices of modernity played an important role in framing the region and its people. Further, the volume underlines the complex ways in which the past came to be imagined, produced and contested in the region. With its blend of inter-disciplinary approach, analytical models and perspectives, this book will be useful to scholars, researchers and general readers interested in North East India and those working on history, frontiers and borderlands, gender, cultural studies and literature.

The Experience of Hinduism

Modern South Asia

Politics of Modern Maharashtra

Essays on the Theatres of India, Pakistan, Bangladesh, Nepal and Sri Lanka

The Success of India's Democracy

Democracy, Agency and Social Change in India

Nation, History, and Language in Contemporary Western India

After two decades of marketizing, an array of national and international actors have become concerned with growing global inequality, the failure to reduce the numbers of very poor people in the world, and a perceived global backlash against international economic institutions. This new concern with poverty reduction and the political participation of excluded groups has set the stage for a new politics of inclusion within nations and in the international arena. The essays in this volume explore what forms the new politics of inclusion can take in low- and middle-income countries. The contributors favor a polity-centered approach that focuses on the political capacities of social and state actors to negotiate large-scale collective solutions and that highlights various possible strategies to lift large numbers of people out of poverty and political subordination. The contributors suggest there is little basis for the radical polycentrism that colors so much contemporary development thought. They focus on how the political capabilities of different societal and state actors develop over time and how their development is influenced by state action and a variety of institutional and other factors. The final chapter draws insightful conclusions about the political limitations and opportunities presented by current international discourse on poverty. Peter P. Houtzager is a Fellow at the Institute of Development Studies, University of Sussex. He has been a visiting scholar at the Center for Latin American Studies, University of California, Berkeley, visiting lecturer at Stanford University, and lecturer at St. Mary's College. A political scientist with broad training in comparative politics and historical-institutional analysis, he has written extensively on the institutional roots of collective action. Mick Moore is a Fellow at the Institute of Development Studies, University of Sussex, as well as Director of the Centre for the Future State. He has been a visiting professor at the Massachusetts Institute of Technology. His professional interests include political and institutional aspects of poverty reduction and of economic policy and performance, the politics and administration of development, and good government.

How has democracy taken root in India in the face of a low-income economy, widespread poverty, illiteracy, and immense ethnic diversity? Atul Kohli brings together some of the world's leading scholars of Indian politics to consider this intriguing anomaly. They do so by focusing, not so much on socio-economic factors, but rather on the ways in which power is distributed in India. Two processes have guided the negotiation of power conflicts. First, a delicate balance has been struck between the forces of centralization and decentralization and, second, the interests of the powerful in society have been served without excluding those on the margins. These themes are addressed by the editor in his introduction, which is followed by an essay on the historical origins of

Indian democracy, and two sections, one on the consolidation of democratic institutions, and the other on the forces which motivate or inhibit democratic growth.

Cosmopolitan Political Thought asks the question of what it might mean for the very practices of political theorizing to be cosmopolitan. It suggests that such a vision of political theory is intimately linked to methodological questions about what is commonly called comparative political theory--namely, the turn beyond ideas and modes of inquiry determined by traditional Western scholarship. It is therefore an argument for applying the idea of cosmopolitanism--understood in a particular way--to the discipline of political theory itself. As Farah Godrej argues, there are four crucial components of this cosmopolitan intervention: the texts under analysis, the methods for interpreting non-Western texts and ideas, the application of these ideas across geographical and cultural boundaries, and the deconstruction of Eurocentrism. In order to be genuinely cosmopolitan, Godrej states, political theorists must reflect on their perspectives inside and outside various traditions and immerse themselves in foreign ideas, languages, histories, and cultures--ultimately relocating themselves within their disciplinary homes. The result will be a serious challenge to accepted solutions to political life.

Without Dustjacket. Stain Mark On The Binding.

Colonial Transformation and Asian Religions in Modern History

Essays for Asghar Ali Engineer

Marathi Devotional Performance and Nationalism

Essays in Honour of Gordon White

Caste Panchayats and Caste Politics in India

Caste, Race, and Annihilation of Caste: The Debate Between B. R. Ambedkar and M. K. Gandhi

This book is a ground-breaking intervention on Dalit politics in India. Challenging received ideas, it uses a comparative framework to understand Dalit mobilisations for political power, social equality and justice. The monograph traces the emergence of Dalit consciousness and its different strands in north and south India — from colonial to contemporary times — and interrogates key notions and events. These include: the debate regarding core themes such as the Hindu-Muslim cleavage in the north and caste in the south; the extent to which Dalits and other backward castes (OBC) base their anti-Brahminism on similar ideologies; and why Dalits in Uttar Pradesh (north India) succeeded in gaining power while they did not do so in the region of erstwhile Andhra Pradesh (south India), where Dalit consciousness is more evolved. Drawing on archival material, fieldwork and case studies, this volume puts forward an insightful and incisive analysis. It will be of great interest to researchers and scholars of Dalit studies and social exclusion, Indian politics and sociology.

The authors succeed in presenting very detailed findings from a post-election study of the electorate using a theoretical approach that accounts for the most worrying phenomena in contemporary Indian politics' - John Hickman, Contemporary South Asia Drawing on a 1996 nationwide post-election survey of 10,000 people, this book analyzes the process and progress of democratization in India. It begins with a discussion of some of the major schools of thought in the area of social change. This is followed by a description of the survey findings on how Indians view their state, how they judge those who govern them and how they understand their society. The authors provide an important analysis of the findings, providing answers to questions such as: - are there generational differences in the views expressed? - does the rhetoric of regionalization find resonance in the views of the people surveyed? - is India truly a nation or merely an accidental geographical assemblage of separate communities? Using innovative statistical analysis, the authors explore the relative success of Indian democracy in coping with the processes of modernization and social change.

Collection of lectures delivered during 1975-1995 by various persons on education, socio-economics, and culture.

History of social change to strengthen the many facets of development brought in by voluntary social organizations in India ; contributed articles.

Economic and Political Weekly

Mapping South Asia through Contemporary Theatre

Perspectives for Understanding Communal Praxis

Essays on Religion in Maharashtra

Rise of Reason

The Annotated Critical Edition

A Cross-sectional Analysis of the National Electorate

A refreshing and wide-ranging approach to the study of South Asian politics.

The book refutes the dominant understanding about caste panchayats as mere dispute resolution bodies that are vestiges of the past. In tracing the long career and evolution of intra-caste governance from 300 BC to the present, it challenges several orthodoxies in the caste scholarship. Most prominently, it questions the assumptions of modernization theory that became internalized in the very definition of caste-based political organisations as caste became a subject of study in politics in the 1960s and 70s. In doing this, the book reflects in some

detail on the uncomfortable question of the persistence of caste-based conservatism despite the current dominance, so to say, of caste-based democratization in the Indian polity. It tries to make visible the limitations of 'caste politics from below', as it is being imagined today, making a plea for a radical re-imagination of caste as an identity that does not require a self-perpetuation of the primordial aspects of caste to pursue the opportunities offered by modern democracy, but one that can facilitate the empowerment of caste through the pursuit of the ameliorations on offer as well as the annihilation of caste, as eventually mutual goals.

This book argues that the shared adjudication model in which the state splits its adjudicative authority with religious groups and other societal sources in the regulation of marriage can potentially balance cultural rights and gender equality. In this model the civic and religious sources of legal authority construct, transmit and communicate heterogeneous notions of the conjugal family, gender relations and religious membership within the interstices of state and society. In so doing, they fracture the homogenized religious identities grounded in hierarchical gender relations within the conjugal family. The shared adjudication model facilitates diversity as it allows the construction of hybrid religious identities, creates fissures in ossified group boundaries and provides institutional spaces for ongoing intersocietal dialogue. This pluralized legal sphere, governed by ideologically diverse legal actors, can thus increase gender equality and individual and collective legal mobilization by women effects institutional change.

The localisation of a region, group, or culture was a common social phenomenon in pre-modern Asia, but global colonialism began to affect the lifestyle of local people. What was the political condition of the relationship between insiders and outsiders? The impact of colonial authorities over religious communities has not received significant attention, even though the Asian continent is the home of many religions, including Hinduism, Buddhism, Confucianism, Taoism, Islam, Shintoism, and Shamanism. Colonial Transformation and Asian Religions in Modern History presents multi-angled perspectives of socio-religious transition. It uses the cultural religiosity of the Asian people as a lens through which readers can re-examine the concepts of imperialism, religious syncretism and modernisation. The contributors interpret the growth of new religions as another facet of counter-colonialism. This new approach offers significant insight into comprehending the practical agony and sorrow of regional people throughout Asian history.

Political Ideas in Modern India

Singing a Hindu Nation

Roots, Genesis of Socio-economic Development of Modern India

Contemporary India

The Oxford Handbook of Comparative Political Theory

Thematic Explorations

The Absorption of Hydrocarbon Gases by Non-aqueous Liquids

This book analyses the political thought and practice of Gopal Krishna Gokhale (1866–1915), preeminent liberal leader of the Indian National Congress who was able to give a 'global voice' to the Indian cause. Using liberalism, nationalism, cosmopolitanism and citizenship as the four main thematic foci, the book illuminates the entanglement of Gopal Krishna Gokhale's political ideas and action with broader social, political and cultural developments within and beyond the Indian national frame. The author analyses Gokhale's thinking on a range of issues such as nationhood, education, citizenship, modernity, caste, social service, cosmopolitanism and the 'women's question,' which historians have either overlooked or inserted in a rigid nation-bounded historical narrative. The book provides new enriching dimensions to the understanding of Gokhale, whose ideas remain relevant in contemporary India. A new biography of Gokhale that brings into consideration current questions within historiographical debates, this book is a timely and welcome addition to the fields of intellectual history, the history of political thought, Colonial history and Indian and South Asian history.

The essays in this volume bring together a rich and scholarly collection of thought and new work linked by a commitment to the preservation and promotion of secularism and democracy in South Asia. The contributors to this volume come from different disciplines and ideological persuasions political scientists, sociologists, historians, literary critics, and the area specialist. Part I deals with nationalist thought and practice; Part II contains essays that comment and reflect on visions of India as a nation; the concluding part concerns the continuing struggles within India, Pakistan and Sri Lanka over the definition of the nation.

This book presents multi-faceted images of religious experience in the Marathi-speaking region of India. In addition to Irawati Karve's classic, "On the Road," about her pilgrimage to Pandharpur, there are three essays by Karve that appear in English for the first time. Here is possession by gods and ghosts, an actual sermon by an inspired saint in the traditional bhajan style, and an autobiographical account of the religious nationalism of the militant R.S.S. These are engaging, true-to-life accounts of the lives of individual Hindus. Essays and imaginative literature, a poem, and a short story interplay the ideas, concepts, personalities, practices, rituals, and deities of Hinduism in a surprisingly coherent manner.

Politics of Modern Maharashtra

Indian Books in Print

History, Culture, Representation

Hindutva and Dalits

Asian Politics in Development

Politics of the Possible

Essays on Gender, History, Narratives, Colonial English

International Development and the New Politics of Inclusion

Contributed articles.

In *Elementary Aspects of the Political* Prathama Banerjee moves beyond postcolonial and decolonial critiques of European political philosophy to rethink modern conceptions of "the political" from the perspective of the global South. Drawing on Indian and Bengali practices and philosophies from the late nineteenth and early twentieth centuries, Banerjee identifies four elements of the political: the self, action, the idea, and the people. She examines selfhood in light of precolonial Indic traditions of renunciation and *realpolitik*; action in the constitutive tension between traditional conceptions of karma and modern ideas of labor; the idea of equality as it emerges in the dialectic between spirituality and economics; and people in the friction between the structure of the political party and the atmospherics of fiction and theater. Throughout, Banerjee reasserts the historical specificity of political thought and challenges modern assumptions about the universality, primacy, and self-evidence of the political. In formulating a new theory of the political, Banerjee gestures toward a globally salient political philosophy that displaces prevailing Western notions of the political masquerading as universal.

This Is A Study Of The Politics Of Maharashtra Beginning With 1960 And Ending In 1990. It Is Not A Traditional Study Of Institutions, But It Is An Effort To Understand The Political Reality Through A Study Of Political Culture. Who Governs Maharashtra Is A Matter Of Concern For All Of Us. The Study Tries To Throw Light On This Issue. The Role Of The Sugar Lobby, Of Dalit Panthers, Shiv Sena And The Rss, And Shetkari Sanghatana Has Been Examined.

The South Asian subcontinent is home to nearly a billion people and has been the site of fierce historical contestation. It is a panoply of languages and religions with a rich and complex history and culture. Drawing on the newest and most sophisticated historical research and scholarship in the field, *Modern South Asia* is written in an accessible style for all those with an intellectual curiosity about the region. After sketching the pre-modern history of the subcontinent, the book concentrates on the last three centuries from c.1700 to the present. Jointly written by two leading Indian and Pakistani historians, it offers a rare depth of historical understanding of the politics, cultures and economies that shape the lives of more than a fifth of humanity. In this comprehensive study, the authors debate and challenge the striking developments in contemporary South Asian history and historical writing. The book provides new insights into the structure and ideology of the British raj, the meaning of subaltern resistance, the refashioning of social relations along lines of caste, class, community and gender, the different strands of anti-colonial nationalism and the dynamics of decolonization. This book is a work of synthesis and interpretation covering the entire spectrum of modern South Asian history - social, economic and political. The authors offer an understanding of this strategically and economically vital part of the world.

Adjudication in Religious Family Laws

The Doctor and the Saint

Changing Paths

Dalit Politics in Contemporary India

Gurus and the Hindu Nationalist Movement

Modern Practices in North East India

Liberation And Purity

"The Oxford Handbook of Comparative Political Theory provides an entry point into this burgeoning field by both synthesizing and challenging the terms that motivate it. The handbook demonstrates how mainstream political theory can and must be enriched through attention to genuinely global, rather than parochially Euro-American, contributions to political thinking. Entries emphasize exploration of substantive questions about political life-ranging from domination to political economy to the politics of knowledge-in a range of global contexts, with attention to whether and how those questions may be shared, contested, or reformulated across differences of time, space, and experience. They connect comparative political theory to cognate disciplines including postcolonial theory, area studies, and comparative politics. Creative organizational tools such as tags and keywords aid in navigation of the handbook to help readers trace disruptions, thematic connections, contrasts, and geographic affinities across entries"--

Through shrewd marketing and publicity, Hindu spiritual leaders can play powerful roles in contemporary India as businessmen and government officials. Focusing on the organizations and activities of Hindu ascetics and gurus, Lise McKean explores the complex interrelations among religion, the political economy of India, and global capitalism. In this close look at the business of religion, McKean traces the ideological and organizational antecedents to the Hindu nationalist movement. The Indian state's increasing patronage of Hindu institutions makes competition for its support greater than ever. Using materials from guru's publications, the press, and extensive field research, McKean examines how participation by upper-caste ruling class groups in the Divine Life Society and other Hindu organizations further legitimates their own authority. With a remarkable selection of photographs and advertisements showing icons of spirituality used to sell commodities from textiles to cement to comic books, McKean illustrates the pervasive presence of Hindu imagery in India's burgeoning market economy. She shows how gurus popularize Hindu nationalism through imagery such as the goddess, Mother India, and her martyred sons and daughters.

This book offers one of the first critical evaluations and in-depth analysis of the intellectual movement in Maharashtra in the 19th century. Arguing against the prevalent view that Indian rationality was imported from Europe through the colonial agency, it traces the rational roots of the movement to indigenous intellectual traditions and history. It also questions the centrality assigned to the 'Bengal Renaissance' as being the representative of the contemporary intellectual movement in the country. Strongly grounded in primary research, this volume brings forth many new facts and facets into the scholarly discourse on topics such as the idea of 'Drain' and the rise of Indian nationalism, so far seen as a predominantly political process divorced from its cultural dimensions. It re-examines the view that cultural consciousness that preceded political agitation was a separate sphere of activity and suggests that both were integral stages of anti-colonialism in the country. The author maintains that rationalism and nationalism were closely connected as a means-and-end continuum. He also provides a new and substantially different understanding of the 19th-century intellectuals Mahatma Jotirao Phule and Pandita Ramabai among others. Lucid, accessible and thought provoking, this book will interest scholars and researchers of modern Indian history, Indian political thought, sociology, philosophy and Marathi literature.

Modern India is the world's largest democracy, a sprawling, polyglot nation containing one-sixth of all humankind. The existence of such a complex and distinctive democratic regime qualifies as one of the world's bona fide political miracles. Furthermore, India's leading political thinkers have often served as its most influential political actors—think of Gandhi, whose collected works run to more than ninety volumes, or Ambedkar, or Nehru, who recorded their most eloquent theoretical reflections at the same time as they strove to set the delicate machinery of Indian democracy on a coherent and just path. Out of the speeches and writings of these thinker-activists, Ramachandra Guha has built the first major anthology of Indian social and political thought. *Makers of Modern India* collects the work of nineteen of India's foremost generators of political sentiment, from those whose names command instant global recognition to pioneering subaltern and feminist thinkers whose works have until now remained obscure and inaccessible. Ranging across manifold languages and cultures, and addressing every crucial theme of modern Indian history—race, religion, language, caste, gender, colonialism, nationalism, economic development, violence, and nonviolence—*Makers of Modern India* provides an invaluable roadmap to Indian political debate. An extensive introduction, biographical sketches of each figure, and guides to further reading make this work a rich resource for anyone interested in India and the ways its leading political minds have grappled with the problems that have increasingly come to define the modern world.

History and the Making of a Modern Hindu Self

Makers of Modern India

Indian Liberalism between Nation and Empire

Elementary Aspects of the Political

G.R. Bhatkal Memorial Lectures, 1975-1995

When Rebels Become Stakeholders

Histories from the Global South

The volumes of the Project on the History of Science, Philosophy and Culture in Indian Civilization aim at discovering the main aspects of India's heritage and present them in an interrelated way. In *Political Ideas in Modern India*, an outstanding group of social and political theorists offers a creative reinterpretation of the ideas and principles that have shaped modern Indian society and state. The ideas interpreted or analysed include rights, freedoms, equality, social justice, constitutional rule, swaraj, swadeshi, satyagraha, class war, socialism, Hindutva, Hind Swaraj, syncretic culture, composite nationalism, and international peace and justice.

Cultural Accommodation, Legal Pluralism, and Gender Equality in India