

India A Secular Democracy On The Decline

The title of the book is slightly deceptive in that for once it does not depict the Hindu as an arch villain in the attempts to destroy the Universal Panacea for the Indians that is Secularism. In fact the book's objective is to present what the Hindu perceives as injustice meted out to himself and his co-religionists in the skewed application of Secularism which involves the idea of New Poulism or Appeasement of the minorities. The objective again is to target the younger generation, the student audience and to present to them the other side of the story a variation of political history from the Hindu perspective as also Hindu grievances. The intent is certainly not to indoctrinate this segment of society but is an honest effort to bring it up to them knowledge about the events of the Medieval period in Indian history to which the appellation the "black hole" can be applied. The history of this period which saw the most barbaric attacks on Hindu society on an unprecedented scale any time in the history of mankind was a void which needed to be filled in so far as knowledge dissipation was concerned. There has been a deliberate attempt at ignoring the events which occurred both during Muslim invasions and that following the equally infamous British occupation. Modern historians by design were probably instructed by successive governments to draw a veil over these atrocities during this period in an effort at reducing social feuding among various communities. This book is also an effort to highlight some of the dangerous trends currently permeating through Indian society. The current narrative in this country is now moving in the direction of highlighting the effects of demographic changes, Islamic militancy, Christian evangelism and Maoism or Naxalism as it is commonly called. Of particular concern to the author is the uncontrolled migration of people from across our borders and Christian evangelism, this latter phenomenon threatening to destroy the social fabric and our native culture. This work attempts to highlight the fact that the Hindu society has unwittingly fallen into the technology trap with no safety net to protect our native culture.

Examining the constitutional and legal foundations of the place of religion in India, Articles of Faith studies the relationship between religion and state. It closely analyses the decisions of the Supreme Court from the 1950s on Articles 25–30 of the Indian Constitution, as well as other relevant laws and constitutional provisions. The book discusses the Supreme Court's interpretation of the constitutional right to freedom of religion and its influence on the discourse of secularism and nationalism. While examining the role of the Court in defining and demarcating religion as well as religious freedom, practices, and organizations, this volume also highlights important issues such as interpretative traditions and legal doctrines developed by the judiciary over the years. This new edition has an expanded and revised introduction, which looks at the new literature on secularism and religious jurisprudence, both in India and other secular

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democracies. It also includes an afterword, which examines recent landmark judgments on religion by the Supreme Court of India, such as the one on triple talaq.

While Turkey has grown as a world power, promoting the image of a progressive and stable nation, several policy choices have strained its relationship with the East and the West. Providing social, historical, and religious context for Turkey's singular behavior, the essays in *Democracy, Islam, and Secularism in Turkey* examine issues relevant to Turkish debates and global concerns, from the state's position on religion and diversity to its involvement in the European Union. Written by experts in a range of disciplines, the chapters explore the Ottoman toleration of diversity during its classical period; the erosion of ethno-religious diversity in modern, pre-democratic times; Kemalism and its role in modernization and nation building; the changing political strategies of the military; and the effect of possible EU membership on domestic reforms. They also conduct a cross-Continental comparison of "multiple secularisms" as well as political parties, considering the Justice and Development Party in Turkey in relation to Christian Democratic parties in Europe. The contributors tackle central research questions, such as what is the legacy of the Ottoman Empire's ethno-religious plurality and how can Turkey's assertive secularism be softened to allow greater space for religious actors. They address the military's "guardian" role in Turkey's secularism, the implications of recent constitutional amendments for democratization, and the consequences and benefits of Islamic activism's presence within a democratic system. No other collection confronts Turkey's contemporary evolution so vividly and thoroughly or offers such expert analysis of its crucial social and political systems.

Religion and democracy can make tense bedfellows. Secular elites may view religious movements as conflict-prone and incapable of compromise, while religious actors may fear that anticlericalism will drive religion from public life. Yet such tensions are not inevitable: from Asia to Latin America, religious actors coexist with, and even help to preserve, democracy. In *Faithful to Secularism*, David T. Buckley argues that political institutions that encourage an active role for public religion are a key part in explaining this variation. He develops the concept of "benevolent secularism" to describe institutions that combine a basic division of religion and state with extensive room for participation of religious actors in public life. He traces the impact of benevolent secularism on religious and secular elites, both at critical junctures in state formation and as politics evolves over time. Buckley shows how religious and secular actors build credibility and shared norms over time, and explains how such coalitions can endure challenges from both religious revivals and periods of anticlericalism. *Faithful to Secularism* tests this institutional theory in Ireland, Senegal, and the Philippines, using a blend of archival, interview, and public opinion data. These case studies illustrate how even countries with an active religious majority can become and remain faithful to secularism.

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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.

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.

Historical account 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.

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

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'A sensitive and intelligent account of the Indian nationalist thought and the difficulties it faced in doing justice to India's Islamic inheritance' - Lord Parekh 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 nationalist leaders were implacably hostile to Muslims, even wholly secular ones 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 historiography as well as their respective visions of independent India. The author goes on to suggest how modern India needs to redefine itself to flourish as a genuinely secular democracy.

Presents a comparative study of two major attempts to build secular states - India and Turkey - in the non-Western world
Articles in Indian context.

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.

An investigation of the role of religion in the formation of secular-national public spheres in the Middle East and South Asia

India A Secular Democracy on the Decline? Communal Threat to Secular Democracy Gyan Publishing House

How can religious liberty be guaranteed in societies where religion pervades everyday life? In The Wheel of Law, Gary

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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.

In a rigorous exploration of how secularism and identity emerged as conflicting concepts in the modern world, Akeel Bilgrami elaborates a notion of secular enchantment with a view to finding in secular modernity a locus of meaning and value, while addressing squarely the anxiety that all such notions are exercises in nostalgia.

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's *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 agency—in 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.

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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.

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 vitriol against Muslims, who are cast as devils in need of purging. The Hindu right seeks to return to a "pure" India, unsullied 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.

When India was invented as a "modern" country in the years after Independence in 1947 it styled itself as a secular, federal, democratic Republic committed to an ideology of development. Nehru's India never quite fulfilled this promise, but more recently his vision of India has been challenged by two "revolts of the elites": those of economic liberalization and Hindu nationalism. These revolts have been challenged, in turn, by various movements, including those of India's "Backward Classes". These movements have exploited the democratic spaces of India both to challenge for power and to contest prevailing accounts of politics, the state and modernity. Reinventing India offers an analytical account of the history of modern India and of its contemporary reinvention. Part One traces India's transformation under colonial rule, and the ideas and social forces which underlay the deliberations of the Constituent Assembly in 1946 to consider the shaping of the post-colonial state. Part Two then narrates the story of the making and unmaking of this modern India in the period from 1950 to the present day. It pays attention to both economic and political developments, and engages with the interpretations of India's recent history through key writers such as Francine Frankel, Sudipta Kaviraj and Partha Chatterjee. Part Three consists of chapters on the dialectics of economic reform, religion, the politics of Hindu nationalism, and on popular democracy. These chapters articulate a distinct position on the state and society in India at

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the end of the century, and they allow the authors to engage with the key debates which concern public intellectuals in contemporary India. Reinventing India is a lucid and eminently readable account of the transformations which are shaking India more than fifty years after Independence. It will be welcomed by all students of South Asia, and will be of interest to students of comparative politics and development studies.

Until the 1990s, secularism was understood largely as exclusion of religion from the public domain. However, in the last two decades, the world has witnessed the return of religion as a medium and subject of national, regional, and global politics. With such a shift, the previously unquestioned Western values of modernity and secularism find themselves at loggerheads with the increasing assertion of religious identity, which results in difference-based conflicts. This antagonism also gives rise to a vibrant, religiously pluralistic civil society and speaks of a post-secular turn in modern Southeast Asian democracies. *Secularism, Religion, and Democracy in Southeast Asia* tries to understand the rise of religion in modern democracies and how everyday economic, social, and political conditions aid this post-secular phenomenon in Southeast Asia. Setting itself apart from most studies of religion in Southeast Asia through its regional focus, this volume explores the ideas, practices, state responses, and anxieties related to the religious–secular divide in this geopolitical region.

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

Examining The Causes Behind The Use Of `Hindutva`, This Volume Studies The Role Of Secular Parties And The Muslim Leadership In Precipitating What Some Believe Is A Hindu Backlash Against A Certain Brand Of Secularism. Contributors Include Aijaz Ahmad, Amrita Basu, Neera Chandloke, Radhika Desai, Amitava Kumar And Martha Nussbaum Among Many Others.

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

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What is the nation? What is the idea of India? Whose India is it, anyway? This inaugural volume in the series titled *Rethinking India* aims to kickstart a national dialogue on the key questions of our times. It brings together India's foremost intellectuals, academics, activists, technocrats, professionals and policymakers to offer an in-depth exploration of these issues, deriving from their long-standing work, experience and unflinching commitment to the collective idea of India, of who we can and ought to be. *Vision for a Nation: Paths and*

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Perspectives champions a plural, inclusive, just, equitable and prosperous India, committed to individual dignity as the foundation of the unity and vibrancy of the nation. In order to further disseminate these ideas-the vision for the nation as aspirationally reflected in the Constitution-this book provides a positive counter-narrative to reclaim the centrality of a progressive, deeply plural and forward-looking and inclusive India. It serves as a fresh reminder of our shared and shareable overlapping values and principles, and collective heritage and resources. The essays in the book are meaningful to anyone with an interest in contemporary Indian politics, South Asian studies, modern Indian history, law, sociology, media and journalism.

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. The book explores the crisis that secular-nationalism went through with the emergence of what is loosely called identity politics. With the rise of new political assertions on the one hand and sectarian tendencies on the other, the fundamentally Hindu assumptions of Nehruvian secular-nationalism were revealed. Its search for a homogeneous national culture has led it to produce the dominant culture as the norm and marginalize the minority. It also looks at the opportunism of minority cultures and suggests this might be the result of nationalism, especially post-colonial. The book suggests that only by looking beyond the nation state can we conceive of a modern political community. 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 traditions, have protested against the distortion and confinement 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 the place and role of secularism in contemporary times. Looking at 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.

Polarization between political religionists and militant secularists on both sides of the Atlantic is on the rise. Critically engaging with traditional secularism and religious accommodationism, this collection introduces a constitutional secularism that robustly meets contemporary challenges. It identifies which connections between religion and the state are compatible with the liberal, republican, and democratic principles of constitutional democracy and assesses the success of their implementation in the birthplace of political secularism: the United States and Western Europe. Approaching this issue from philosophical, legal, historical, political, and sociological perspectives, the contributors wage a thorough defense of their project's theoretical and institutional legitimacy. Their work brings fresh insight to debates over the balance of human rights and religious freedom, the proper definition of a nonestablishment norm, and the relationship between sovereignty and legal pluralism. They discuss the genealogy of and tensions involving international legal rights to religious freedom, religious symbols in public spaces, religious arguments in public debates, the jurisdiction of religious authorities in personal law, and the dilemmas of religious accommodation in national constitutions and public policy when it violates international human rights agreements or liberal-democratic principles. If we profoundly rethink the concepts of religion and secularism, these thinkers argue, a principled adjudication of competing claims becomes possible.

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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.

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