India: Implementation of Islamic Family Law in a Secular Democracy
Fundamentals of Secular Democracy
Islamism and Democracy in India
The Ideal of India
Democracy Indian Style
Secular democracy
Swarajya to Ramrajya
Towards Secular India
Brieven van De Erven F. Bohn Haarlem aan Gerrit Hilhorst Azn
The Clash Within Dimensions of Constitutional Democracy
Identities and Rights
India as a Secular State
Muslims in Free India
Communal Threat to Secular Democracy
Communalism in Secular India
The Clash Within
Contesting the Nation
Confronting Secularism in Europe and India
Secular States, Religious Politics
Secular Democracy on the Indian Scene
Minorities and Populism – Critical Perspectives from South Asia and Europe
The Promise of India’s Secular Democracy
Secularism, Democracy, Justice
The Wheel of Law
The Indian State After Independence
Religious Freedom in Secular Democracy
Striving for Secular Democracy
Reinventing India
Muslim Belonging in Secular India
Identity and Religion
At Home with Democracy
Secularism in India
The Secular Ideologies of India and the Secular Meaning of Christ
Secular Democracy
Proposed System of Triangular Secular Democracy in India
Secularism and the Constitution of India
Secular Sectarianism
The Concept of Secularism in Indian Constitution

On secularism, as the solution to the political problems facing India: "combines a study of the rise and fall of Bose with a study of the roots of Indian democracy. The treatment of Bose focuses on his ideology, foreign policy, relations with Nazi Germany and Japan, and the myths surrounding his death, the book will interest biographers and students of Indian history and politics." -- Choice

"Expertly translated into English, [Democracy Indian Style] knowledgeably explores the workings of the modern East Indian political system by focusing upon the life of one man, Subhas Chandra Bose, and his profound impact upon India's governmental system." -- The Bookwatch

As a nation India is very old. It had deep roots in its pre-colonial history, but it is also a product of Western-style democracy, which has shaped and even created the nation. Democracy Indian Style focuses on the Indian factors underlying its successful democracy by describing and analyzing the life of Subhas Chandra Bose, who competed with Nehru for the role of Gandhi's heir, and his impact on India before and after Independence. The book is balanced between chapters that explain Bose's life and career and those that describe and analyze the Indian political system. It explains India's stable democracy as a mixture of British and American patterns -- Westminster parliamentary rule plus federalism -- and a specific set of power-sharing arrangements among religions, linguistic groups, and castes. India fulfills all the criteria the traditional understanding of pluralistic democracy implies. Basic freedoms are guaranteed, despite the temptation during Indira Gandhi's "emergency" rule to follow the path of authoritarian development. Precisely because India, after Pakistan's separation, did not become "Hindustan" but stayed on track as a secular, pluralistic democracy, it became the most prominent challenge to the traditional wisdom of comparative politics. Democracy Indian Style gives one answer to the Indian enigma of how democracy succeeds by describing the working of the Indian constitution, the weaknesses of the party system, and the specifics of Indian elections. The focus on Bose provides the second explanation. The author describes Bose's rise to the leadership of the Indian National Congress in the 1930s, his attempt to combine an economic leftist outlook with an extremely pragmatic foreign policy, his failure to get serious help from Nazi Germany, his success with the Japanese war lords -- and his tragic end in August 1945. Democracy Indian Style is a timely exploration of the roots of Indian democracy, and will be of interest to political scientists, historians, and students of India. Anton Pelinka is professor of political science at the University of Innsbruck and director of the Institute of Conflict Research in Vienna. Among his recent publications are Austria, Out of the Shadow of the Past, Politics of the Lesser Evil: Leadership, Democracy and Jaruzelski's Poland (Transaction), and The Haider Phenomenon in Austria, edited with Ruth Wodak (Transaction). Bibliography of published works, documentary films, cassettes, and posters dealing with different facets of communal problems. A sensitive and intelligent account of the Indian nationalist thought and the difficulties it faced in doing justice to India's Islamic inheritance! -- Lord
Read Free India A Secular Democracy On The Decline

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. 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 discusses pertinent and contentious issues such as the relationship of religious communities and state, minority rights, secularism and reservations in the context of democratic politics. Interrogating popular representations of India and beliefs about liberal democracy, it makes a valuable contribution to the ongoing intellectual debates on India and political theory in general. Presents a comparative study of two major attempts to build secular states - India and Turkey - in the non-Western world. 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 devil's 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. 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. 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. 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 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. This book examines a selection of themes that have become salient in contemporary debates on constitutional democracies. It focuses in particular on the experiences of India and Germany as examples of post-war and post-colonial constitutional democracies whose trajectories illustrate democratic transitions and transformative constitutionalism. While transformative constitutionalism has come to be associated specifically with the post-apartheid experience in South Africa, this book uses the transformative as an analytical framework to transcend the dichotomy of west and east and explore how temporally coincident constitutions have sought to install constitutional democracies by breaking with the past. While the constitution-making processes in the two countries were specific to their political contexts, the constitutional promises and futures converged. In this context, the book explores the themes of Constitutionalism, Nationalism, Secularism, Sovereignty and Rule of Law, Freedoms and Rights, to investigate how the contestations over democratic transitions and democratic futures have unfolded in the two democracies. It offers readers valuable insights into how the normative frameworks of constitutional democracy take concrete form at specific sites of democratic and constitutional imagination in Dalit and Islamic writings, as well as the relationship between state and religion in the writings of public intellectuals, political and legal philosophers. The book also focuses on specific sites of contestation in democracies including the
relationship between sovereignty and citizenship in post-colonial India, free speech and sedition in liberal
democracies, questions of land rights in connection with economic and political changes in contemporary
contexts, and the rights of indigenous communities with regard to international conventions and domestic
law. Given its scope, it will be of interest to students and scholars of political theory, political philosophy,
comparative constitutionalism, law and human rights. 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 Marxian Theoretical Framework Of Historical Materialism And Class Theory.

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. 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. 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
Read Free India A Secular Democracy On The Decline
democracy. These chapters articulate a distinct position on the state and society in India at 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.

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. 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. 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. This book presents numerous discussions of specific aspects of democratic politics, showing how ‘democracy’ can be projected as a model of deliberate imperfection – a model that tolerates various loose ends in the system – and how democracy recognizes a multiplicity of possible courses open to the system at any point in time. Against this backdrop, the book carefully analyzes the lifetime work of D.L. Sheth, which, seen as a whole, offers us with a theory of Indian politics. The selection of fifteen essays has been clustered into five sections that signify the major domains of democratic politics: State, Nation, Democracy; Parapolitics of Democracy; Social Power and Democracy; Representation in Liberal Democracy; and Emerging Challenges of Democracy. These essays give a sense of the transformations and struggles that are underway in India, brought about by the dynamics of democratic politics. Each of the fifteen chapters focuses on one aspect, providing a unique analysis of the deepening of democracy in India. Articles in Indian context. 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. 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 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. 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.

Copyright code: ab6203138174adea1925601b301c43d