

Indian Politics And The 1998 Election Regionalism Hindutva And State Politics

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to Hindutva, a Hindu nationalist ideology. As of January 2024[update], it is the country's biggest political party in terms of representation in the Parliament... 169 KB (13,563 words) - 18:07, 18 March 2024

The politics of Bihar, an eastern state of India, is dominated by regional political parties. As of 2021[update], the main political groups are Rashtriya... 83 KB (8,277 words) - 04:26, 18 March 2024

intervention and encourage capital investment and creation. It stressed the role of Hindutva in its vision for India, creating a more Hindu-orientated state by... 31 KB (1,976 words) - 15:27, 16 March 2024

Hindutva (Hindi pronunciation: [hɪndʊˈtʋa] lit. 'Hindu-ness') is an extreme political ideology encompassing the cultural justification of Hindu nationalism... 138 KB (14,943 words) - 15:33, 18 March 2024

India has a multi-party system. The Election Commission of India (ECI) accords to national-level and state-level political parties based upon objective criteria... 77 KB (1,856 words) - 23:11, 16 March 2024

The Indian National Congress (INC), colloquially the Congress Party or simply the Congress, is a political party in India with widespread roots. Founded... 204 KB (18,161 words) - 17:13, 13 March 2024

in the state of West Bengal. It was founded by Mamata Banerjee on 1 January 1998 as a breakaway faction from the Indian National Congress and rapidly... 85 KB (6,241 words) - 18:20, 17 March 2024

The previous assembly elections were held in May 2018. After the election, coalition of Janata Dal (Secular) and Indian National Congress formed the state... 248 KB (7,902 words) - 06:00, 12 March 2024

parties in the alliance are either recognised as state level parties or unrecognised parties. 1998 Indian general election 1999 Indian general election 2004... 137 KB (6,000 words) - 08:55, 18 March 2024
general elections. Surya is a staunch advocate of Hindutva. He credits Swami Vivekananda, Aurobindo, BR Ambedkar and Veer Savarkar with inspiring him and shaping... 27 KB (2,367 words) - 17:22, 13 March 2024

of Hindu unity and portraying Mamata Banerjee as the defendant of Bengali identity in the face of Hindutva through its official election slogan "Bangla... 390 KB (22,457 words) - 15:50, 18 March 2024
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party of the Indian state of Maharashtra since 2019. Shiv Sena's election symbol is the Bow and Arrow.
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nationalism; Indian nationalism and its historic figures continue to strongly influence the politics of India
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culture and its civilizational values. On the other hand... 151 KB (16,459 words) - 22:17, 10 March 2024
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Religion and the Specter of the West

Arguing that intellectual movements, such as deconstruction, postsecular theory, and political theology, have different implications for cultures and societies that live with the debilitating effects of past imperialisms, Arvind Mandair unsettles the politics of knowledge construction in which the category of "religion" continues to be central. Through a case study of Sikhism, he launches an extended critique of religion as a cultural universal. At the same time, he presents a portrait of how certain aspects of Sikh tradition were reinvented as "religion" during the late nineteenth and early twentieth centuries. India's imperial elite subtly recast Sikh tradition as a sui generis religion, which robbed its teachings of their political force. In turn, Sikhs began to define themselves as a "nation" and a "world religion" that was separate from, but parallel to, the rise of the Indian state and global Hinduism. Rather than investigate these processes in isolation from Europe, Mandair shifts the focus closer to the political history of ideas, thereby recovering part of Europe's repressed colonial memory. Mandair rethinks the intersection of religion and the secular in discourses such as history of religions, postcolonial theory, and recent continental philosophy. Though seemingly unconnected, these discourses are shown to be linked to a philosophy of "generalized translation" that emerged as a key conceptual matrix in the colonial encounter between India and the West. In this riveting study, Mandair demonstrates how this philosophy of translation continues to influence the repetitions of religion and identity politics in the lives of South Asians, and the way the academy, state, and media have analyzed such phenomena.

Religion and the Specter of the West

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Sikhism: A Guide for the Perplexed

Sikhism's short but relatively eventful history provides a fascinating insight into the working of misunderstood and seemingly contradictory themes such as politics and religion, violence and mysticism, culture and spirituality, orality and textuality, public sphere versus private sphere, tradition and modernity. This book presents students with a careful analysis of these complex themes as they have manifested themselves in the historical evolution of the Sikh traditions and the encounter of Sikhs with modernity and the West, in the philosophical teachings of its founders and their interpretation by Sikh exegetes, and in Sikh ethical and intellectual responses to contemporary issues in an increasingly secular and pluralistic world. *Sikhism: A Guide for the Perplexed* serves as an ideal guide to Sikhism, and also for students of Asian studies, Sociology of Religion and World Religions.

Sikhism

This volume describes Sikhism, the youngest member of the Indic religious traditions. It looks at the striking features of this tradition and describes its birth in the fifteenth century and its continual evolution between the sixteenth and late twentieth centuries into an independent formation often described as the "world's fifth largest religion". The volume explains how Sikhism arose at a time of religious and political ferment, a fact which left its mark on its interactions with other traditions, notably Islam, Christianity and Hinduism. The volume illustrates that Sikhism's political aspirations may not have been fully met by the establishment of the nation state of India in 1947, as indicated by the demand by its adherents for greater autonomy which occasionally has spilled over into claims for independence. It pays attention to the fact that Sikhism is isomorphic with Buddhism and Jainism inasmuch as the demographically minority status of all of these religious traditions conceals the vast influence they have exerted on the Indian landscape. In addition the volume analyses the relationship between complex themes such as violence and mysticism, politics and religion, tradition and modernity, as they have manifested themselves in the historical evolution of the Sikh community. It provides a useful introduction to the lives of its founders, their philosophical and ethical teachings and to Sikh responses and interactions with the world's major religious traditions in an increasingly pluralistic world.

The Routledge Handbook of Translation and Religion

The Routledge Handbook of Translation and Religion is the first to bring together an extensive interdisciplinary engagement with the multiple ways in which the concepts and practices of translation and religion intersect. The book engages a number of scholarly disciplines in conversation with each other, including the study of translation and interpreting, religion, philosophy, anthropology, history, art history, and area studies. A range of leading international specialists critically engage with changing understandings of the key categories 'translation' and 'religion' as discursive constructs, thus contributing to the development of a new field of academic study, translation and religion. The twenty-eight contributions, divided into six parts, analyze how translation constructs ideas, texts or objects as 'sacred' or for 'religious purposes', often in competition with what is categorized as 'non-religious.' The part played by faith communities is treated as integral to analyses of the role of translation in religion. It investigates how or why translation functions in re-constructing and transforming religion(s) and for whom and examines a range of 'sacred texts' in translation—from the written to the spoken, manuscript to print, paper to digital, architectural form to objects of sacred art, intersemiotic scriptural texts, and where commentary, exegesis and translation interweave. This Handbook is an indispensable scholarly resource for researchers in translation studies and the study of religions.

Possibility of Politics in India

This book is an attempt to find new ways of inter-disciplinary theorisation about this moment when both the unitary idea of the Indian nation and the bureaucratic dream of a centralised Indian state are falling apart. At this juncture, the Indian state has two choices. Either it can recognise the political nature of the struggles confronting it and radically re-imagine itself or it can wage a losing war against the democratic aspirations of people. It is essential that political movements in the subcontinent let go of their differences and organise together to agitate for modernisation. By bringing these disparate struggles together, this book explores the possibility of an alliance between them such that they are able to inform each other against a colonial state. Taken together, this book is thus an experiment in politics, rather than being about specific events. The chapters in this book were originally published in various Taylor & Francis journals.

Perilous Intimacies

Friendship—particularly interreligious friendship—offers both promise and peril. After the end of Muslim political sovereignty in South Asia, how did Muslim scholars grapple with the possibilities and dangers of Hindu-Muslim friendship? How did they negotiate the incongruities between foundational texts and attitudes toward non-Muslims that were informed by the premodern context of Muslim empire and the realities of British colonialism, which rendered South Asian Muslims a political minority? In this groundbreaking book, SherAli Tareen explores how leading South Asian Muslim thinkers imagined and contested the boundaries of Hindu-Muslim friendship from the late eighteenth to the mid-twentieth centuries. He argues that often what was at stake in Muslim scholarly discourse and debates on Hindu-Muslim friendship were unresolved tensions and fissures over the place and meaning of Islam in the modern world. *Perilous Intimacies* considers a range of topics, including Muslim scholarly translations of Hinduism, Hindu-Muslim theological polemics, the question of interreligious friendship in the Qur'an, intra-Muslim debates on cow sacrifice, and debates on emulating Hindu customs and habits. Based on the close reading of an expansive and multifaceted archive of Arabic, Persian, and Urdu sources, this book illuminates the depth, complexity, and profound divisions of the Muslim intellectual traditions of South Asia. *Perilous Intimacies* also provides timely perspective on the historical roots of present-day Hindu-Muslim relations, considering how to overcome thorny legacies and open new horizons for interreligious friendship.

The Oxford Handbook of Sikh Studies

The Oxford Handbook of Sikh Studies innovatively combines the ways in which scholars from fields as diverse as philosophy, psychology, religious studies, literary studies, history, sociology, anthropology, political science, and economics have integrated the study of Sikhism within a wide range of critical and postcolonial perspectives on the nature of religion, violence, gender, ethno-nationalism, and revisionist historiography. A number of essays within this collection also provide a more practical dimension, written by artists and practitioners of the tradition. The Handbook is divided into eight thematic sections that explore different 'expressions' of Sikhism. Historical, literary, ideological, institutional, and artistic expressions are considered in turn, followed by discussion of Sikhs in the Diaspora, and of caste and gender in the Panth. Each section begins with an essay by a prominent scholar in the field, providing an overview of the topic. Further essays provide detail and further treat the fluid, multivocal nature of both the Sikh past and the present. The Handbook concludes with a section considering future directions in Sikh Studies.

Secularism and Religion-Making

This book investigates the universalization of religious and secular knowledges that emerged in their particular modern forms originally in the Christian West. It is an attempt to explore the epistemological grounds and political implications of the formation and codependency of 'secular' and 'religious' discourses and practices.

Indian Political Theory

At present, a nativist turn in Indian political theory can be observed. There is a general assumption that the indigenous thought to which researchers are supposed to be (re)turning may somehow be immediately visible by ignoring the colonization of the mind and polity. In such a conception of *svaraj* (which can be translated as 'authentic autonomy'), the tradition to be returned to would be that of the indigenous elites. In this book, this concept of *svaraj* is defined as a thick conception, which links it with exclusivist notions of spirituality, profound anti-modernity, exceptionalistic moralism, essentialistic nationalism and purism. However, post-independence India has borne witness to an alternative trajectory: a thin *svaraj*. The author puts forward a workable contemporary ideal of thin *svaraj*, i.e. political, and free of metaphysical commitment. The model proposed is inspired by B.R. Ambedkar's thoughts, as opposed to the thick conception found in the works of M.K. Gandhi, K.C. Bhattacharya and Ramachandra Gandhi. The author argues that political theorists of Indian politics continue to work with categories and concepts alien to the lived social and political experiences of India's common man, or everyday people. Consequently, he emphasises the need to decolonize Indian political theory, and rescue it from the grip of western theories, and fascination with western modes of historical analysis. The necessity to avoid both universalism and relativism and more importantly address the political predicaments of 'the people' is the key objective of the book, and a push for a reorientation of Indian political theory. An interesting new interpretation of a contemporary ideal of *svaraj*, this analysis takes into account influences from other cultures and sources as well as eschews

thick conceptions that stifle imaginations and imaginaries. This book will be of interest to academics in the fields of philosophy, political science, sociology, literature and cultural studies in general and contemporary political theory, South Asian and Indian politics and political theory in particular.

Bhai Vir Singh (1872–1957)

This volume brings together works by established and emerging scholars to consider the work and impact of Bhai Vir Singh. Bhai Vir Singh (1872-1957) was a major force in the shaping of modern Sikh and Punjabi culture, language, and politics in the undivided colonial Punjab, prior to the Partition of the province in 1947, and in the post-colonial state of India. The chapters in this book explore how he both reflected and shaped his time and context and address some of the ongoing legacy of his work in the lives of contemporary Sikhs. The contributors analyze the varied genres, literary, and historical that were adopted and adapted by Bhai Vir Singh to foreground and enhance Sikh religiosity and identity. These include his novels, didactic pamphlets, journalistic writing, prefatory and exegetical work on spiritual and secular historical documents, and his poems and lyrics, among others. This book will be of particular interest to those working in Sikh studies, South Asian studies, and post-colonial studies.

Education and Modernity in Colonial Punjab

This book explores the localisation of modernity in late colonial India. As a case study, it focuses on the hitherto untold colonial history of Khalsa College, Amritsar, a pioneering and highly influential educational institution founded in the British Indian province of Punjab in 1892 by the religious minority community of the Sikhs. Addressing topics such as politics, religion, rural development, militarism or physical education, the study shows how Sikh educationalists and activists made use of and 'localised' communal, imperial, national and transnational discourses and knowledge. Their modernist visions and schemes transcended both imperialist and mainstream nationalist frameworks and networks. In its quest to educate the modern Sikh – scientific, practical, disciplined and physically fit – the college navigated between very local and global claims, opportunities and contingencies, mirroring modernity's ambivalent simultaneity of universalism and particularism.

Re-imagining South Asian Religions

Re-imagining South Asian Religions is a collection of essays offering new ways of understanding aspects of Hindu, Tibetan Buddhist, Sikh, Jain, Theosophical, and Indian Christian experiences.

Global Sikhs

This book brings a broad, holistic approach to the study of the phenomena of the global Sikh community referred to collectively as the Panth. With contributions by an interdisciplinary range of experts, the volume provides insight into current debates and discussions around Sikh identity in the twenty-first century. It examines the terms Sikh, Sikhism and 'Sikhi' and considers how those 'outside of the margins' fit into larger definitions of the wider Panth. Both the secular and religious dimensions of being a Sikh are explored and lived experience is a central theme throughout. The chapters engage with issues of authority and diversity as well as representation as Sikhs become increasingly settled and active within their diasporic locales. The book includes a variety of case studies and makes a valuable contribution to the growing field of Sikh studies.

Gurus and Media

Gurus and Media is the first book dedicated to media and mediation in domains of public guruship and devotion. Illuminating the mediatisation of guruship and the guru-isation of media, it bridges the gap between scholarship on gurus and the disciplines of media and visual culture studies. It investigates guru iconographies in and across various time periods and also the distinctive ways in which diverse gurus engage with and inhabit different forms of media: statuary, games, print publications, photographs, portraiture, films, machines, social media, bodies, words, graffiti, dolls, sound, verse, tombs and more. The book's interdisciplinary chapters advance, both conceptually and ethnographically, our understanding of the function of media in the dramatic production of guruship, and reflect on the corporate branding of gurus and on mediated guruship as a series of aesthetic traps for the captivation of devotees and others. They show how different media can further enliven the complex plurality of guruship, for instance in instantiating notions of 'absent-present' guruship and demonstrating the mutual mediation of gurus, caste and Hindutva. Throughout, the book foregrounds

contested visions of the guru in the development of devotional publics and pluriform guruship across time and space. Thinking through the guru's many media entanglements in a single place, the book contributes new insights to the study of South Asian religions and to the study of mediation more broadly. Praise for *Gurus and Media* 'Sight, sound, image, narrative, representation and performance in the complex world of gurus are richly illuminated and deeply theorised in this outstanding volume. The immensely important, but hitherto under-explored, visual and aural dimensions of guru-ship across several religious traditions have received path-breaking and wide-ranging treatment by best-known experts on the subject.' Nandini Gooptu, University of Oxford 'Gurus and Media casts subtle light on a phenomenon that too often shines so brightly that it is hard to see. This collection is a tremendously rich resource for anyone trying to make sense of that ambiguous zone where authority appears at once as seduction and as salvation, as comfort and as terror.' William Mazzarella, University of Chicago 'This remarkable collection uses the figure of the mass-mediated guru to throw light on how modern Hindu mobilization generates a highly diverse set of religious charismatics in India. Because of the diversity of the contributors to this volume, the book is also a moveable feast of cases, methods and cultural styles in a major cultural region.' Arjun Appadurai, Emeritus Professor of Media, Culture and Communication, New York University

Religion as a Category of Governance and Sovereignty

Religious-secular distinctions have been crucial to the way in which modern governments have rationalised their governance and marked out their sovereignty – as crucial as the territorial boundaries that they have drawn around nations. The authors of this volume provide a multi-dimensional picture of how the category of religion has served the ends of modern government.

Postcolonial Philosophy of Religion

The present collection of writings on postcolonial philosophy of religion takes its origins from a Philosophy of Religion session during the 1996 Annual Meeting of the American Academy of Religion held in New Orleans. Three presentations, by Purushottama Bilimoria, Andrew B. Irvine, and Bhibuti Yadav, were to be offered at the session, with Thomas Dean presiding and Kenneth Surin responding. (Yadav, unfortunately could not be present because of illness.) This was the first AAR session ever to examine issues in the study of religion under the rubric of the postcolonial turn in academia. Interest at the session was intense. For instance, Richard King, then at work on the manuscript of the landmark *Orientalism and Religion*, was present; so, too, was Paul J. Griffiths, whose subsequent work on interreligious engagement has been so noteworthy. In response to numerous audience appeals, revised versions of the presentations eventually were published, as a "Dedicated Symposium on 'Subalternity,'" in volume 39 no. 1 (2000) of *Sophia*, the international journal for philosophy of religion, metaphysical theology and ethics. Since that time, the importance of the nexus of religion and the postcolonial has become increasingly patent not only to philosophers of religion but to students of religion across the range of disciplines and methodologies. The increased internationalization of the program of the American Academy of Religion, especially in more recent years, is a significant outgrowth of this transformation in consciousness among students of religion.

Indian Classical Dance and the Making of Postcolonial National Identities

Previous studies have analysed Indian classical dance as an expression of Indian religious and nationalist culture, examining the art form solely in the context of Indian history and culture. In investigating performances of Indian classical dance in the UK it is possible to argue that classical Indian dance has become a key aspect of the mutual constitution of not only postcolonial Indian and South Asia diasporic identities, but also of British multicultural and transnational identity. *Indian Classical Dance and the Making of Postcolonial National Identities* explores what happens when national cultural production is reproduced outside the immediate social, political and cultural context of its construction. The chapters in this volume address the questions: * What is the relation between the contemporary performance of Indian classical dance and the constitution of national, diasporic and multicultural identity? * Where/how does Indian dance derive its productive power in the postcolonial moment? * How do diasporic and nationalist representations of Indian culture intersect with depictions of British culture and politics? Based on an extensive ethnographic study of performances of Indian classical dance in the UK, this book should be of interest to scholars of anthropology, sociology, South Asian studies, Postcolonial, Transnational and Cultural studies and Theatre and Performance studies.

The Sikh World

The Sikh World is an outstanding guide to the Sikh faith and culture in all its geographical and historical diversity. Written by a distinguished team of international contributors, it contains substantial thematic articles on the dynamic living experiences of the global Sikh community. The volume is organised into ten distinct sections: History, Institutions, and Practices Global Communities Ethical Issues Activism Modern Literature and Exegesis Music, Visual Art, and Architecture Citizenship, Sovereignty, and the Nation State Diversity and its Challenges Media Education Within these sections, interdisciplinary themes such as intellectual history, sexuality, ecotheology, art, literature, philosophy, music, cinema, medicine, science and technology, politics, and global interactions are explored. Integrating textual evidence with Sikh practice, this volume provides an authoritative and accessible source of information on all topics of Sikhism. The Sikh World will be essential reading to students of Sikh studies, South Asian studies and religious studies. It will also be of interest to those in related fields, such as sociology, world philosophies, political science, anthropology, and ethics.

The Oxford Handbook of the Study of Religion

The Oxford Handbook of the Study of Religions provides a comprehensive overview of the academic study of religions. Written by an international team of leading scholars, its fifty-one chapters are divided thematically into seven sections. The first section addresses five major conceptual aspects of research on religion. Part two surveys eleven main frameworks of analysis, interpretation, and explanation of religion. Reflecting recent turns in the humanities and social sciences, part three considers eight forms of the expression of religion. Part four provides a discussion of the ways societies and religions, or religious organizations, are shaped by different forms of allocation of resources (i.e., economy). Other chapters in this section consider law, the media, nature, medicine, politics, science, sports, and tourism. Part five reviews important developments, distinctions, and arguments for each of the selected topics. The study of religion addresses religion as a historical phenomenon and part six looks at seven historical processes. Religion is studied in various ways by many disciplines, and this Handbook shows that the study of religion is an academic discipline in its own right. The disciplinary profile of this volume is reflected in part seven, which considers the history of the discipline and its relevance. Each chapter in the Handbook references at least two different religions to provide fresh and innovative perspectives on key issues in the field. This authoritative collection will advance the state of the discipline and is an invaluable reference for students and scholars.

The Cherished Five in Sikh History

Despite the centrality of this group to modern Sikhism, scholarship on the Panj Piare has remained sparse. Louis Fenech's new book examines the Khalsa and the role that the Panj Piare have had in the development of the Sikh faith over the past three centuries.

Dissent on Core Beliefs

This volume explores how nine different religious and secular traditions deal with pluralism, dissent, and the challenges these issues pose.

Survival

For a world mired in catastrophe, nothing could be more urgent than the question of survival. In this theoretically and methodologically groundbreaking book, Adam Y. Stern calls for a critical reevaluation of survival as a contemporary regime of representation. In *Survival*, Stern asks what texts, what institutions, and what traditions have made survival a recognizable element of our current political vocabulary. The book begins by suggesting that the interpretive key lies in the discursive prominence of "Jewish survival." Yet the Jewish example, he argues, is less a marker of Jewish history than an index of Christianity's impact on the modern, secular, political imagination. With this inversion, the book repositions Jewish survival as the supplemental effect and mask of a more capacious political theology of Christian survival. The argument proceeds by taking major moments in twentieth-century philosophy, theology, and political theory as occasions for collecting the scattered elements of survival's theological-political archive. Through readings of canonical texts by secular and Jewish thinkers—Hannah Arendt, Walter Benjamin, Franz Rosenzweig, and Sigmund Freud—Stern shows that survival belongs to a history of debates about the sovereignty and subjection of Christ's body. Interrogating survival as a

rhetoical formation, the book intervenes in discussions about biopolitics, secularism, political theology, and the philosophy of religion.

Migration and Religion in Europe

Religious practices and their transformation are crucial elements of migrants' identities and are increasingly politicized by national governments in the light of perceived threats to national identity. As new immigrant flows shape religious pluralism in Europe, longstanding relations between the State and Church are challenged, together with majority-faith traditions and societies' ways of representing and perceiving themselves. With attention to variations according to national setting, this volume explores the process of reformulating religious identities and practices amongst South Asian 'communities' in European contexts. Presenting a wide range of ethnographies, including studies of Hinduism, Sikhism, Jainism and Islam amongst migrant communities in contexts as diverse as Norway, Italy, the UK, France and Portugal, *Migration and Religion in Europe* sheds light on the meaning of religious practices to diasporic communities. It examines the manner in which such practices can be used by migrants and local societies to produce distance or proximity, as well as their political significance in various 'host' nations. Offering insights into the affirmation of national identities and cultures and the implications of this for governance and political discourse within Europe, this book will appeal to scholars with interests in anthropology, religion and society, migration, transnationalism and gender.

Engaging South Asian Religions

Looks at Western understandings of South Asian religions and indigenous responses from pre-colonial to contemporary times.

Shared Devotion, Shared Food

"This book is about the deceptively simple question: when Hindu devotional or bhakti traditions welcomed marginalized people—women, low castes, and Dalits—were they promoting social equality? This is the modern formulation of the bhakti-caste question. It is what Dalit leader B. R. Ambedkar had in mind when he concluded that the saints promoted spiritual equality but did not transform society. While taking Ambedkar's judgment seriously, when viewed in the context of intellectual history and social practice, the bhakti-caste question is more complex. This book dives deeply in Marathi sources to explore how one tradition in western India worked out the relationship between bhakti and caste on its own terms. Food and eating together were central to this. As stories about saints and food changed while moving across manuscripts, theatrical plays, and films, the bhakti-caste relationship went from being a strategically ambiguous riddle to a question that expected—and received—answers. *Shared Devotion, Shared Food* demonstrates the value of critical commensality to understand how people carefully negotiate their ethical ideals with social practices. Food's capacity to symbolize many things made it an ideal site for debating bhakti's implications about caste differences. In the Varkar tradition, strategically deployed ambiguity and the resonating of stories across media over time developed an ideology of inclusive difference—not social equality in the modern sense, but an alternative holistic view of society"—

The Sikh Zafar-namah of Guru Gobind Singh

Louis E. Fenech offers a compelling new examination of one of the only Persian compositions attributed to the tenth Sikh Guru, Guru Gobind Singh (1666-1708): the Zafar-namah or 'Epistle of Victory.' Written as a masnavi, a Persian poem, this letter was originally sent to the Mughal emperor Aurangzeb (d. 1707) rebuking his most unbecoming conduct. Incredibly, Guru Gobind Singh's letter is included today within the Sikh canon, one of only a very small handful of Persian-language texts granted the status of Sikh scripture. As such, its contents are sung on special Sikh occasions. Perhaps equally surprising is the fact that the letter appears in the tenth Guru's book or the Dasam Granth in the standard Gurmukhi script (in which Punjabi is written) but retains its original Persian language, a vernacular few Sikhs know. Drawing out the letter's direct and subtle references to the Iranian national epic, the Shah-namah, and to Shaikh Sa'di's thirteenth-century Bustan, Fenech demonstrates how this letter served as a form of Indo-Islamic verbal warfare, ensuring the tenth Guru's moral and symbolic victory over the legendary and powerful Mughal empire. Through analysis of the Zafar-namah, Fenech resurrects an essential and intriguing component of the Sikh tradition: its Islamicate aspect.

Sikh Diaspora

Sikh Diaspora: Theory, Agency, and Experience is a collection of essays offering new insights into the diverse experiences of Sikhs beyond the Punjab. The essays in this volume engage with diaspora theory, agency, space, social relations, and aesthetics.

Friendship Across Religions

Friendship is an outcome of, as well as a condition for, advancing interfaith relations. However, for friendship to advance, there must be legitimation from within and a theory of how interreligious relations can be justified from the resources of different faith traditions. Friendship Across Religions explores these very issues, seeking to develop a robust theory of interreligious friendship from the resources of each of the participating traditions. It also features individual cases as models and precedents for such relations—in particular, the friendship of Gandhi and Charlie Andrews, his closest personal friend. Contributors: Balwant Singh Dhillon, Timothy J. Gianotti, Alon Goshen-Gottstein, Maria Reis Habito, Ruben L. F. Habito, Ryan McAnnally-Linz, Stephen Butler Murray, Eleanor Nesbitt, Anantanand Rambachan, Meir Sendor, Johann M. Vento, and Miroslav Volf

Sociophobia

The great ideological cliché of our time, César Rendueles argues in Sociophobia, is the idea that communication technologies can support positive social dynamics and improve economic and political conditions. We would like to believe that the Internet has given us the tools to overcome modernity's practical dilemmas and bring us into closer relation, but recent events show how technology has in fact driven us farther apart. Named one of the ten best books of the year by Babelia El País, Sociophobia looks at the root causes of neoliberal utopia's modern collapse. It begins by questioning the cyber-fetishist dogma that lulls us into thinking our passive relationship with technology plays a positive role in resolving longstanding differences. Rendueles claims that the World Wide Web has produced a diminished rather than augmented social reality. In other words, it has lowered our expectations with respect to political interventions and personal relations. In an effort to correct this trend, Rendueles embarks on an ambitious reassessment of our antagonistic political traditions to prove that post-capitalism is not only a feasible, intimate, and friendly system to strive for but also essential for moving past consumerism and political malaise.

Time, History and the Religious Imaginary in South Asia

Religious imaginary is a way of conceiving and structuring the world within the conceptual and imaginative traditions of the religious. Using religious imaginary as a reference, this book analyses temporal ideologies and expressions of historicity in South Asia in the early modern, pre-colonial and early colonial period. Chapters explore the multiple understandings of time and the past that informed the historical imagination in various kinds of literary representations, including historiographical and literary texts, hagiography, and religious canonical literature. The book addresses the contributing forces and comparative implications of the formation of religious and communitarian sensibilities as expressed through the imagination of the past, and suggests how these relate to each other within and across traditions in South Asia. By bringing diverse materials together, this book presents new commonalities and distinctions that inform a larger understanding of how religion and other cultural formations impinge on the concept of temporality, and the representation of it as history.

Philosophical Temperaments

Peter Sloterdijk turns his keen eye to the history of western thought, conducting colorful readings of the lives and ideas of the world's most influential intellectuals. Featuring nineteen vignettes rich in personal characterizations and theoretical analysis, Sloterdijk's companionable volume casts the development of philosophical thinking not as a buildup of compelling books and arguments but as a lifelong, intimate struggle with intellectual and spiritual movements, filled with as many pitfalls and derailments as transcendent breakthroughs. Sloterdijk delves into the work and times of Aristotle, Augustine, Bruno, Descartes, Foucault, Fichte, Hegel, Husserl, Kant, Kierkegaard, Leibniz, Marx, Nietzsche, Pascal, Plato, Sartre, Schelling, Schopenhauer, and Wittgenstein. He provocatively juxtaposes Plato against shamanism and Marx against Gnosticism, revealing both the vital external influences shaping these intellectuals' thought and the excitement and wonder generated by the application of their thinking in the real world. The philosophical "temperament" as conceived by Sloterdijk represents the uniquely creative encounter between the mind and a diverse array of cultures. It marks these philosophers' singular

achievements and the special dynamic at play in philosophy as a whole. Creston Davis's introduction details Sloterdijk's own temperament, surveying the celebrated thinker's intellectual context, rhetorical style, and philosophical persona.

Modern Religion, Modern Race

Religion is a racialized category, even when race is not explicitly mentioned. In *Modern Religion, Modern Race* Theodore Vial argues that because the categories of religion and race are rooted in the post-Enlightenment project of reimagining what it means to be human, we cannot simply will ourselves to stop using them. Only by acknowledging that religion is already racialized can we begin to understand how the two concepts are intertwined and how they operate in our modern world. It has become common to argue that the category religion is not universal, or even very old, but is a product of Europe's Enlightenment modernization. Equally common is the argument that religion is not an innocent category of analysis, but is implicated in colonial regimes of control and as such plays a role in Europe's process of identity construction of itself and of non-European others. Current debates about race follow an eerily similar trajectory: race is not an ancient but a modern construction. It is part of the project of colonialism, and race discourse forms one of the cornerstones of modern European identity-making. Why can't we stop using them, or re-construct them in less toxic ways? By examining the theories of Kant, Herder, and Schleiermacher, among others, Vial uncovers co-constitutive nature of race and religion, describes how they became building blocks of the modern world, and shows how the two concepts continue to be used today to form identity and to make sense of the world. He shows that while we disdain the racist language of some of the founders of religious studies, the continued influence of the modern worldview they helped create leads us, often unwittingly, to reiterate many of the same distinctions and hierarchies. Although it may not be time to abandon the very category of religion, with all its attendant baggage, *Modern Religion, Modern Race* calls for us to examine that baggage critically, and to be fully conscious of the ways in which religion always carries with it dangerous ideas of race.

Religious Individualisation

This volume brings together key findings of the long-term research project 'Religious Individualisation in Historical Perspective' (Max Weber Centre for Advanced Cultural and Social Studies, Erfurt University). Combining a wide range of disciplinary approaches, methods and theories, the volume assembles over 50 contributions that explore and compare processes of religious individualisation in different religious environments and historical periods, in particular in Asia, the Mediterranean, and Europe from antiquity to the recent past. Contrary to standard theories of modernisation, which tend to regard religious individualisation as a specifically modern or early modern as well as an essentially Western or Christian phenomenon, the chapters reveal processes of religious individualisation in a large variety of non-Western and pre-modern scenarios. Furthermore, the volume challenges prevalent views that regard religions primarily as collective phenomena and provides nuanced perspectives on the appropriation of religious agency, the pluralisation of religious options, dynamics of de-traditionalisation and privatisation, the development of elaborated notions of the self, the facilitation of religious deviance, and on the notion of dividuality.

Liberalism's Religion

Cécile Laborde argues that religion is more than a statement of belief or a moral code. It refers to comprehensive ways of life, theories of justice, modes of association, and vulnerable collective identities. By disaggregating these dimensions, she addresses questions about whether Western secularism and religion can be applied more universally.

Encountering Religion

Tyler Roberts encourages scholars to abandon the conceptual opposition between "secular" and "religious" to better understand how human beings actively and thoughtfully engage with their worlds and make meaning. The artificial distinction between a self-conscious and critical "academic study of religion" and an ideological and authoritarian "religion," he argues, only obscures the phenomenon. Instead, Roberts calls on intellectuals to approach the field as a site of "encounter" and "response," illuminating the agency, creativity, and critical awareness of religious actors. To respond to religion is to ask what religious behaviors and representations mean to us in our individual worlds, and scholars must confront questions of possibility and becoming that arise from testing their beliefs, imperatives,

and practices. Roberts refers to the work of Hent de Vries, Eric Santner, and Stanley Cavell, each of whom exemplifies encounter and response in their writings as they traverse philosophy and religion to expose secular thinking to religious thought and practice. This approach highlights the resources religious discourse can offer to a fundamental reorientation of critical thought. In humanistic criticism after secularism, the lines separating the creative, the pious, and the critical themselves become the subject of question and experimentation.

Radical Democracy and Political Theology

Alexis de Tocqueville once wrote that "the people reign over the American political world like God over the universe," unwittingly casting democracy as the political instantiation of the death of God. According to Jeffrey W. Robbins, Tocqueville's assessment remains an apt observation of modern democratic power, which does not rest with a sovereign authority but operates as a diffuse social force. By linking radical democratic theory to a contemporary fascination with political theology, Robbins envisions the modern experience of democracy as a social, cultural, and political force transforming the nature of sovereign power and political authority. Robbins joins his work with Michael Hardt and Antonio Negri's radical conception of "network power," as well as Sheldon Wolin's notion of "fugitive democracy," to fashion a political theology that captures modern democracy's social and cultural torment. This approach has profound implications not only for the nature of contemporary religious belief and practice but also for the reconceptualization of the proper relationship between religion and politics. Challenging the modern, liberal, and secular assumption of a neutral public space, Robbins conceives of a postsecular politics for contemporary society that inextricably links religion to the political. While effectively recasting the tradition of radical theology as a political theology, this book also develops a comprehensive critique of the political theology bequeathed by Carl Schmitt. It marks an original and visionary achievement by the scholar the *Journal of the American Academy of Religion* hailed "one of the best commentators on religion and postmodernism."

Self and Emotional Life

Adrian Johnston and Catherine Malabou defy theoretical humanities' deeply-entrenched resistance to engagements with the life sciences. Rather than treat biology and its branches as hopelessly reductive and politically suspect, they view recent advances in neurobiology and its adjacent scientific fields as providing crucial catalysts to a radical rethinking of subjectivity. Merging three distinct disciplines—European philosophy from Descartes to the present, Freudian-Lacanian psychoanalysis, and affective neuroscience—Johnston and Malabou triangulate the emotional life of affective subjects as conceptualized in philosophy and psychoanalysis with neuroscience. Their experiments yield different outcomes. Johnston finds psychoanalysis and neurobiology have the potential to enrich each other, though affective neuroscience demands a reconsideration of whether affects can be unconscious. Investigating this vexed issue has profound implications for theoretical and practical analysis, as well as philosophical understandings of the emotions. Malabou believes scientific explorations of the brain seriously problematize established notions of affective subjectivity in Continental philosophy and Freudian-Lacanian analysis. She confronts philosophy and psychoanalysis with something neither field has seriously considered: the concept of wonder and the cold, disturbing visage of those who have been affected by disease or injury, such that they are no longer affected emotionally. At stake in this exchange are some of philosophy's most important claims concerning the relationship between the subjective mind and the objective body, the structures and dynamics of the unconscious dimensions of mental life, the role emotion plays in making us human, and the functional differences between philosophy and science.

After World Religions

The World Religions Paradigm has been the subject of critique and controversy in Religious Studies for many years. *After World Religions* provides a rationale for overhauling the World Religions curriculum, as well as a roadmap for doing so. The volume offers concise and practical introductions to cutting-edge Religious Studies method and theory, introducing a wide range of pedagogical situations and innovative solutions. An international team of scholars addresses the challenges presented in their different departmental, institutional, and geographical contexts. Instructors developing syllabi will find supplementary reading lists and specific suggestions to help guide their teaching. Students at all levels will find the book an invaluable entry point into an area of ongoing scholarly debate.

Before Religion

Examining a wide array of ancient writings, Brent Nongbri dispels the commonly held idea that there is such a thing as ancient religion. Nongbri shows how misleading it is to speak as though religion was a concept native to pre-modern cultures.

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Religion in politics covers various topics related to the effects of religion on politics. Religion has been
 claimed to be "the source of some of the... 11 KB (1,312 words) - 05:05, 1 March 2024
 exert strong influence on the broader society, such as in government, education, and politics. Major
 figures of New Atheism include Richard Dawkins, Sam... 61 KB (6,314 words) - 17:24, 12 March 2024
 State atheism or atheist state is the incorporation of hard atheism or non-theism into political regimes.
 It is considered the opposite of theocracy and may... 145 KB (13,501 words) - 23:16, 28 February 2024
 Religion in India is characterised by a diversity of religious beliefs and practices. Throughout India's
 history, religion has been an important part of... 112 KB (10,445 words) - 16:30, 12 March 2024
 Religion in China is diverse and most Chinese people are either non-religious or practice a combination
 of Buddhism and Taoism with a Confucian worldview... 283 KB (33,523 words) - 20:28, 5 March 2024
 guarantees freedom of religion. Before the arrival of Spanish missionaries, the various ethnic groups
 residing in the territory of modern-day Philippines... 78 KB (7,554 words) - 17:55, 15 March 2024
 Journal of Political Science. Tony Judt (2011). Marxism and the French Left: Studies on Labour and
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 March 2024
 Religion in Japan is manifested primarily in Shinto and in Buddhism, the two main faiths, which
 Japanese people often practice simultaneously. According... 74 KB (7,348 words) - 22:44, 7 March
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 Management of Religion in Indonesia. London; New York: Routledge. ISBN 978-0-415-51716-4. Shah,
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 to be politically conservative, but the wave of Eastern European Jews, starting in the early 1880s, were
 generally more liberal or left-wing, and eventually... 43 KB (5,359 words) - 12:47, 27 February 2024
 Criticism of atheism is criticism of the concepts, validity, or impact of atheism, including associated

political and social implications. Criticisms... 120 KB (14,942 words) - 19:57, 5 March 2024
founder of the modern Olympic Games, belief in them as a new secular religion was explicit and lifelong. The theory of political religion concerns governmental... 22 KB (2,615 words) - 19:39, 16 March 2024
Religion in Turkey consists of various religious beliefs. While it is known that Islam is the most common religion in the country, published data on the... 109 KB (9,666 words) - 19:06, 24 February 2024
Religion in Israel is manifested primarily in Judaism, the ethnic religion of the Jewish people. The State of Israel declares itself as a "Jewish and... 94 KB (9,861 words) - 18:02, 15 March 2024
Atheism, in the broadest sense, is an absence of belief in the existence of deities. Less broadly, atheism is a rejection of the belief that any deities... 160 KB (15,945 words) - 00:22, 13 March 2024
Facebook page calling for atheism, writing a book entitled Where is God?, and "defamation of religion". It is estimated that in the Middle East around 900... 78 KB (8,249 words) - 07:27, 1 March 2024
and even religious beliefs. The narrowest and strictest is subscribing to positive atheism. According to the Pew Research Center's 2012 global study of... 40 KB (4,334 words) - 18:47, 10 March 2024
There are many types of secularization and most do not lead to atheism, irreligion, nor are they automatically anti-thetical to religion. Secularization has... 50 KB (6,127 words) - 00:21, 15 March 2024
(2005). "Theories of Religion". In Hinnells, John R. (ed.). The Routledge Companion to the Study of Religion. London; New York: Routledge. pp. 49–60. Stausberg... 166 KB (17,510 words) - 18:27, 14 March 2024
Religion in Iraq dates back to Ancient Mesopotamia, particularly Sumer, Akkad, Assyria and Babylonia between circa 3500 BC and 400 AD, after which they... 25 KB (2,625 words) - 14:58, 12 March 2024