

Decolonizing The Hindu Mind Ideological Development Of Hindu Revivalism Hardcover

The Development Delusion In A Globalized Culture Is A Fascinating Subject For Informed Debate And Discussion. Fallacies Of Development Critiques The Contemporary Interventionist Approach To Social Development. It Offers A Hermeneutical System Of Linkages That Seeks To Connect Certain Dots Out Of The Box.The Kitsch Of Developmentalism Lacks Legitimacy, Coherence And Relevance In A Flattening Complex World. From Nation-Building To Globalization, Dualities Of Triumphs And Tribulations Mark A Neoglobal Order That Breeds De Developmentality Of Chaos. If September 11 Ominously Heralded The End Of A Civil Society, The Hegemonic Iraq Quagmire Represents A Perfect Storm.The Present Book Signifies The Symbiosis Of Human And Social Development As A Mega Project Of Global-Social Transformation. It Attempts To Offer A Better Understanding Of The Dialectics Of Oppression, Exclusion, And Other Socio-Political Conundrums That Incubate Global Unfreedom And Dehumanization. In Nine Symbiotic Chapters Organized Around Three Central Themes, The Book Examines The Paradox Of Development, Unravels Archeology Of The Axis Of Evil And Presents A Design Of New Social Development An Argument For The Conviviality Of A Post-Ideological Coexistence As A Synthesis Of Human-Social Development Toward Global Renaissance.The Book Calls For Enlightenment II, A New Epoch In The Evolution Of Human History Promoting Counter-Hegemonic Analyses, Policies And Programs. In A Hopelessly Divided World, The Re Emergence Of Barriers And Walls, Ubiquity Of Terror And Counter-Terror, And Pervasive Malaise Of Arrogance Will Not Deliver A World Without The Scourges Of Poverty, Intolerance And War. It S Not The Culture Of Poverty, It S The Poverty Of Culture That Continues To Bedevil Humanity. The Flickers Of New Social Development Offer A Way Out Of The Paralysis Of Hope That Thwarts Human And Social Progress. This Book Is A Compelling Reading For All Scientists, Intellectuals, Professionals, Policy Makers And Students Who Cherish A Dream Of The Future Worth Living.

Including case studies, this collection of engaging and stimulating essays written by a diverse group of scholars, scientists and writers examines the phenomenon of pseudoarchaeology from a variety of perspectives.

The leading voices in science studies have argued that modern science reflects dominant social interests of Western society. Following this logic, postmodern scholars have urged postcolonial societies to develop their own "alternative sciences" as a step towards "mental decolonization". These ideas have found a warm welcome among Hindu nationalists who came to power in India in the early 1990s. In this passionate and highly original study, Indian-born author Meera Nanda reveals how these well-meaning but ultimately misguided ideas are enabling Hindu ideologues to propagate religious myths in the guise of science and secularism. At the heart of Hindu supremacist ideology, Nanda argues, lies a postmodernist assumption: that each society has its own norms of reasonableness, logic, rules of evidence, and conception of truth, and that there is no non-arbitrary, culture-independent way to choose among these alternatives. What is being celebrated as "difference" by postmodernists, however, has more often than not been the source of mental bondage and authoritarianism in non-Western cultures. The "Vedic sciences" currently endorsed in Indian schools, colleges, and the mass media promotes the same elements of orthodox Hinduism that have for centuries deprived the vast majority of Indian people of their full humanity. By denouncing science and secularization, the left was unwittingly contributing to what Nanda calls "reactionary modernism." In contrast, Nanda points to the Dalit, or untouchable, movement as a true example of an "alternative science" that has embraced reason and modern science to challenge traditional notions of hierarchy.

A concise and accessible history of decolonization in the twentieth century The end of colonial rule in Asia, Africa, and the Caribbean was one of the most important and dramatic developments of the twentieth century. In the decades after World War II, dozens of new states emerged as actors in global politics. Imperial regimes collapsed, some more or less peacefully, others amid mass violence. This book takes an incisive look at decolonization and its long-term consequences, revealing it to be a coherent yet multidimensional process at the heart of modern history. Jan Jansen and Jürgen Osterhammel provide a comparative perspective on the decolonization process, shedding light on its key aspects while taking into account the unique regional and imperial contexts in which it unfolded. They examine the economic repercussions of decolonization and its impact on international power structures, its consequences for envisioning world order, and the long shadow it continues to cast over new states and former colonial powers alike.

The ideological dimensions of the Hindu revivalism has been mostly misrepresented or rather neglected in the ongoing debates on the subject. Thoroughly analysing the ideological statements of its advocates and their critique of the existing secular order, Dr. Koenraad Elst provides an overview of the ideas animating the movement. Amidst the umpteen number of works available on Hindu revivalism, this work stands out with its clear focus and clarity of thought.

This book on the developing arguments concerning the Aryan Invasion Theory consists of adapted versions of papers the author has read:the first at the World Association of Vedic Studies (WAVES)conference on the Indus-Saraswati civilization in Atlanta 1996,the third at the 1996 Annual South Asia conference in Madison,Wisconsin and in a lecture at the Linguistics Department in Madison;the fifth contains material used in author's paper read at the second WAVES conference in Los Angeles 1998;the second and fourth were read at lectures for the Belgo-Indian Association,Brussels,and at the Etnografisch Museum,Antwerp.

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Revisiting India's Partition: New Essays on Memory, Culture, and Politics brings together scholars from across the globe to provide diverse perspectives on the continuing impact of the 1947 division of India on the eve of independence from the British Empire. The Partition caused a million deaths and displaced well over 10 million people. The trauma of brutal violence and displacement still haunts the survivors as well as their children and grandchildren. Nearly 70 years after this cataclysmic event, Revisiting India's Partition explores the impact of the "Long Partition," a concept developed by Vazira Zamindar to underscore the ongoing effects of the 1947 Partition upon all South Asian nations. In our collection, we extend and expand Zamindar's notion of the Long Partition to examine the cultural, political, economic, and psychological impact the Partition continues to have on communities throughout the South Asian diaspora. The nineteen interdisciplinary essays in this book provide a multi-vocal, multi-focal, transnational commentary on the Partition in relation to motifs, communities, and regions in South Asia that have received scant attention in previous scholarship. In their individual essays, contributors offer new engagements on South Asia in relation to several topics, including decolonization and post-colony, economic development and nation-building, cross-border skirmishes and terrorism, and nationalism. This book is dedicated to covering areas beyond Punjab and Bengal and includes analyses of how Sindh and Kashmir, Hyderabad, and more broadly South India, the Northeast, and Burma call for special attention in coming to terms with memory, culture and politics surrounding the Partition.

Two contradictory terms—Preservation and Revolution—captured the mental state of Burmese leadership in the 20th century. The choice of which values and customs should be preserved and which discarded has had no clear consensus; yet this has been the heart of the ideological struggle among the leaders of Burma, now Myanmar. Providing deep insights into the Burmese socialist nationalist movement, this book explains the philosophy of political revolution sanctioned by Ne Win. It draws upon a body of treatises written by socialist revolutionaries that explain and justify rebellion and insurgencies against the government. Finally, it offers commentaries on Burmese political thought to demonstrate how contemporary Burmese political concepts are rooted in Pali antecedents from medieval dynasties.

Swami Vivekananda, 1863-1902, Indian philosopher and religious leader.

Using a lively narrative, The Sociology of Religion is an insightful text that follows the logic of actual research, first investigating the facts of religion in all its great diversity, including its practices and beliefs, and then analyzing actual examples of religious developments using relevant conceptual frameworks. As a result, students actively engage in the discovery, learning, and analytical processes as they progress through the text;just as a scholar pursues knowledge in the field and then applies theoretical constructs to interpret findings.This unique text is organized around essential topics and real-life issues and examines religion both as an object of sociological analysis as well as a device for seeking personal meaning in life. While primarily sociological in focus, the text incorporates relevant interdisciplinary scholarship;thus teaching sociological perspectives on religion while introducing students to relevant research from other fields. Sidebar features and photographs of religious figures bring the text to life for readers.Key Features and Benefits:Uses substantive and truly contemporary real-life religious issues of current interest to engage the reader in a way few other texts doCombines theory with empirical examples drawn from the United States and around the world, emphasizing a critical and analytical perspective that encourages better understanding of the material presentedFeatures discussions of emergent religions, consumerism, and the link between religion, sports, and other forms of popular cultureDraws upon interdisciplinary literature, helping students appreciate the contributions of other disciplines while primarily developing an understanding of the sociology of religion InstructorÆs Resources on CD-ROM: InstructorÆs Resources on CD-ROM contains chapter outlines, summaries, multiple-choice questions, essay questions, and short answer questions as well as illustrations from the book. Contact Customer Care at 1-800-818-SAGE (7243) to request a copy (6:00 a.m.û5:00 p.m., PST).Intended Audience: This core text is designed for upper-level undergraduate students of Sociology of Religion or Religion and Politics.

Although The Peaceful, Inward-Looking Doctrine Of The Hindu Religion Hardly Seems To Lend Itself To Endemic Nationalism, A Phenomenal Surge Of Militant Hinduism Has Taken Place Over The Last Ten Years In India. Indeed, The Electoral Success Of The Hindu Nationalist Bharatiya Janata Party (Bjp) Has Proven Beyond Doubt That These Forces Now Pose A Significant Threat To India S Secular Character. In A Historically Rich, Detailed Account Of The Hindu Nationalist Movement In India Since The 1920S, Christopher Jaffrelot Explores How Rapid Changes In The Political, Social, And Economic Climate Have Made India Fertile Soil For The Growth Of The Primary Arm Of Hindu Nationalism, A Paramilitary-Style Group Known As The Rashtriya Swayamsevak Sangh (Rss), Together With Its Political Offshoots. He Shows How The Hindu Movement Uses Religion To Enter The Political Sphere, And Argues That The Ideology They Speak For Has Less To Do With Hindu Philosophy Than With Ethnic Nationalism The Hindu Nationalist Movement And Indian Politics Makes A Major Contribution To The Study Of The Genesis And Development Of Religious Nationalism, And Is Essential Reading For Anyone Who Seeks To Comprehend The Spread Of Endemic Conflict.

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This book addresses the ethical and methodological issues that researchers face while conducting cross-cultural social research. With globalization and advanced means of communication and transportation, many researchers conduct research in cross-cultural, multicultural, and transnational settings. Through a range of case studies, and drawing on a range of disciplinary expertise, this book addresses the ethics, errors, and ethnocentrism of conducting law and crime related research in settings where power differences, as well as stereotypes, may come into play. Including chapters from scholars across cultures and settings – including Greece, Canada, Vienna, South Africa, India, and the United States – this book provides an invaluable survey of the issues attending cross-cultural social justice research today. Engaging issues confronted by all cross-cultural researchers this book will be invaluable to those working across the social sciences as well as professionals in criminal justice and social work.

Today, the Indian state claims to possess a harmonious territorial unity, to embody the values of a stable political democracy, and to adhere to a steadfast religious impartiality. Even many of those critical of the inequalities of Indian society still underwrite such claims. But does the "idea of India" correspond to the realities of the Union? The Indian Ideology suggests that the roots of the republic's current ills go very deep, historically. They lie, it argues, in the way the struggle for independence culminated in the transfer of power from British rule to Congress in a divided subcontinent, not least in the roles played by Gandhi, as the great architect of the movement, and Nehru, as his appointed successor, in the catastrophe of partition. Only an honest reckoning with that disaster, Perry Anderson argues, offers an understanding of what has gone wrong since independence. Revisiting a century's history, and sifting the uncomfortable realities from the ideology, Anderson offers an alternative way to look at the story of the nation, and the nature of a state that is less in conflict with caste than built upon it.

Senior RSS leader J Nandakumar, in Hindutva for the Changing Times, states that Hindutva (Hindu-ness) is the apt expression that captures the spiritual, intellectual, religious, philosophical and political dimensions of the millennia-old Dharmic civilization. The book will interest academicians, political thinkers, sociologists and intellectuals, as it is the first time that an RSS leader has attempted to analyze topics such as Multiculturalism versus Hindu Universalism, Cultural Marxism, Environmentalism, Dataism through the Hindutva prism. He states Hindu Rashtira will remain the unchanging core of the RSS. Vedic scholar David Frawley has written the foreword for this thought-provoking book.

This book centres on the construction, elaboration and negotiation of the narratives that have become official history in India. It demonstrates the conception of the school textbook as a site of national construction and more generally highlights the problematic link between historiography, nation-state and nation-building.

In The End of the Cognitive Empire Boaventura de Sousa Santos further develops his concept of the "epistemologies of the South," in which he outlines a theoretical, methodological, and pedagogical framework for challenging the dominance of Eurocentric thought. As a collection of knowledges born of and anchored in the experiences of marginalized peoples who actively resist capitalism, colonialism, and patriarchy, epistemologies of the South represent those forms of knowledge that are generally discredited, erased, and ignored by dominant cultures of the global North. Noting the declining efficacy of established social and political solutions to combat inequality and discrimination, Santos suggests that global justice can only come about through an epistemological shift that guarantees cognitive justice. Such a shift would create new, alternative strategies for political mobilization and activism and give oppressed social groups the means through which to represent the world as their own and in their own terms.

Read what Great Scholars and Great Minds of World Talk about Vedic Dharma,|

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[Decolonizing the Hindu Mind](#)

Thomas Piketty's Capital in the Twenty-First Century showed that capitalism, left to itself, generates deepening inequality. In this audacious follow-up, he challenges us to revolutionize how we think about ideology and history, exposing the ideas that have sustained inequality since premodern times and outlining a fairer economic system.

This volume provides the most up-to-date and holistic but compact account of the peopling of the world from the perspective of language, genes and material culture. The book provides detailed answers to the question of where we all came from.

Understanding India: Cultural Influences on Indian Television Commercials is a book about Indian television commercial production. It focuses on how key production decisions shape a television commercial's visual language. The larger goal of the book is to delineate the link between this visual language and India's socio-cultural identity. The book is the outcome of an ethnographic study that attempted to capture the nuances of the cinematic or visual aspect of marketing communications strategy. It is, thus, situated at the intersection of interests in marketing and visual culture. In this book, many of the discussed television commercials have an embedded vision of India. Within the context of a new consumer culture emerging due to economic liberalization, the book discusses these sketches of India.

Since the end of state repression against religion, two major processes have taken place in the formerly socialist countries: historically dominant churches strive to reassert their position in society, while new religious groups and ideas from various parts of the world are proliferating. This generates pluralism of religious communities and individual religious attitudes. Religious Diversity in Post-Soviet Society presents the first collection of ethnographies of this new religious diversity for Lithuania, a country that has a long history of a dominant Catholic Church. The authors reveal how Catholicism has become increasingly diversified and other religions (Charismatic Protestantism, Baltic Paganism, Eastern religions and other alternative spiritualities) are claiming their space in the religious field.

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.

□ Comprehensive study of the St. Thomas in India myth with reference to Christian iconoclasm in South India from the 7th century till today. □ Reviews and related material for this book can be accessed on the Acta Indica website at <https://ishwarsharan.com/>. □ The copyright © of this book belongs to Voice of India, 2/18 Ansari Road, New Delhi 110002. The Creative Commons licence for this book is Attribution-NonCommercial-NoDerivs (CC BY-NC-ND).

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[The End of the Cognitive Empire](#)

[Democracy and Hindu Nationalism in Modern India](#)

This book looks at how religious studies is framed and taught in India. It addresses the contradiction between the country's vibrant religious life and the dearth of comparative and social scientific religious studies programs across Indian universities. The volume: • Studies the efforts by Rabindranath Tagore in Santiniketan and Mohan Malaviya in Varanasi, to introduce and institutionalize religious studies in India; • Discusses the notions of religion and spirituality and situates the failure of the 'secularization thesis' in the context of modern India; • Provides concrete suggestions on how to develop religious studies in relation to global citizenship and Indian cultural heritage with the hope of initiating a larger discussion. A unique contribution to the study of religion in society and education, the book will be indispensable to students and researchers of theology, history, philosophy, sociology, secularization, globalization, religious studies, education studies, and South Asian studies.

India, That Is Bharat, the first book of a comprehensive trilogy, explores the influence of European 'colonial consciousness' (or 'coloniality'), in particular its religious and racial roots, on Bharat as the successor state to the Indic civilisation and the origins of the Indian Constitution. It lays the foundation for its sequels by covering the period between the Age of Discovery, marked by Christopher Columbus' expedition in 1492, and the reshaping of Bharat through a British-made constitution-the Government of India Act of 1919. This includes international developments leading to the founding of the League of Nations by Western powers that tangibly impacted this journey. Further, this work also traces the origins of seemingly universal constructs such as 'toleration', 'secularism' and 'humanism' to Christian political theology. Their subsequent role in subverting the indigenous Indic consciousness through a secularised and universalised Reformation, that is, constitutionalism, is examined. It also puts forth the concept of Middle Eastern coloniality, which preceded its European variant and allies with it in the context of Bharat to advance their shared antipathy towards the Indic worldview. In order to liberate Bharat's distinctive indigeneity, 'decoloniality' is presented as a civilisational imperative in the spheres of nature, religion, culture, history, education, language and, crucially, in the realm of constitutionalism.

With special reference to India; contributed papers presented at a national seminar held on 23rd and 24th March, 2001, at Institute of Indian Culture.

This book attempts to address the issue of Hindus being Aryans or non-Aryans. Analysing the present situation of Hindus, it tries to show what a Hindu is supposed to be under the Hinduism and what actually he is at present. It also attempts to find out the reasons responsible for the downfall of Hindus and their indifference towards it. The remedy is suggested as well.

Contributed articles on child development, psychoanalysis, and culture in Indian society based on the works of Sudhir Kakar; also includes a short interview with the Indian psychoanalyst.

At each particular historical moment, the university appears as a heavy and rigid structure resisting changes, whereas, throughout time, it has actually undergone profound transformation. Often such changes have been drastic and almost always provoked by factors external to the university, be they of a religious, political or economic nature. This book explores the nature and dynamics of the transformation that the university is undergoing today. It argues that some of the projects of reform currently under way are so radical that the question of the future of the university may well turn into the question of whether the university has a future. A specific feature of this inquiry is the realisation that questioning the future of the university involves questioning its past as well.

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