

# Theft Of An Idol Text And Context In The Representation Of Collective Violence Princeton Studies In Culture Power History

This important book is a dialogue on the theme of partition and its far-reaching sociological implications for communal patterns, generational dynamics and individual lives. While the governing imagery of partition is drawn from the context of India and Pakistan, the analysis compares similar processes in the context of Israel and Palestine and East and West Germany. Developing the concept of 'partition-societies', the volume succinctly explains the social, economic and political implications of such divisions. The lens of partition is used to focus on how societies that have experienced breaks and traumas are organized and constituted and the ways in which they deploy their understanding of the past to reconstruct themselves. The book enquires into ways in which local communities as well as wider national entities use their knowledge of the past. The international contributors to this volume show how this separation was of significance not only in the strict political sense but formed the basis for long-term processes of identity, of memory and inspiration, and the very basis on which different societies were organized. In *Martial Arts and the Body Politic in Indonesia* Lee Wilson offers an innovative study of nationalism and the Indonesian state through the ethnography of the martial art of Pencak Silat.

A definitive global survey of the interaction of ethnicity, nationalism and politics, this handbook blends rigorous theoretically grounded analysis with empirically rich illustrations to provide a state-of-the-art overview of the contemporary debates on one of the most pervasive international security challenges today. Fully updated for the second edition, the book includes a new section which offers detailed analyses of contemporary cases of conflict such as in Ukraine, Kosovo, the African Great Lakes region and in the Kurdish areas across the Middle East, thus providing accessible examples that bridge the gap between theory and practice. The contributors offer a 360-degree perspective on ethnic conflict: from the theoretical foundations of nationalism and ethnicity to the causes and consequences of ethnic conflict, and to the various strategies adopted in response to it. Without privileging any specific explanation of why ethnic conflict happens at a particular place and time or why attempts at preventing or settling it might fail or succeed, *The Routledge Handbook of Ethnic Conflict* enables readers to gain a better insight into such defining moments in post-Cold War international history as the disintegration of the Soviet Union and Yugoslavia, and their respective consequences, the genocide in Rwanda, and the relative success of conflict settlement efforts in Northern Ireland. By contributing to understanding the varied and multiple causes of ethnic conflicts and to learning from the successes and failures of their prevention and settlement, the Handbook makes a powerful case that ethnic conflicts are neither unavoidable nor unresolvable, but rather that they require careful analysis and

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thoughtful and measured responses.

This new book tackles two crucial questions: First, how does religion in its various forms and manifestations influence world politics? Second, how will adding religion to the discourse on international relations modify our theoretical understanding? Each of these leading authors addresses different aspects of these questions in different contexts providing a diverse and multifaceted view of the topic. Susanna Pearce and Tanja Ellingsen examine the religious causes of conflict on the macro-level. Several of the contributors focus on specific conflicts. The Gaurav Ghose and Patrick James examine the Kashmir conflict from the Pakistani perspective and Carolyn James and Ozgur. Ozdamar examine it from the Indian perspective. Similarly Hillel Frisch examines the Palestinian-ISraeli conflict from the Palestinian perspective and Jonathan Rynhold examines it from the Israeli perspective. Finally, two of the authors examine other important issues. Stuart Cohen examines the evolution of the religious view of war in the Jewish tradition and Yehudit Auerbach examines whether can play a role in conflict resolution and reconciliation. These assessments deliver fascinating conclusions. This book was previously published as a Special Issue of *Terrorism and Violence*.

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A definitive global survey of the interaction of race, ethnicity, nationalism and politics, this handbook blends theoretically grounded, rigorous analysis with empirical illustrations, to provide a state-of-the art overview of the

contemporary debates on one of the most pervasive international security challenges today. The contributors to this volume offer a 360-degree perspective on ethnic conflict: from the theoretical foundations of nationalism and ethnicity, to the causes and consequences of ethnic conflict, and to the various strategies adopted in response to it. Without privileging any specific explanation of why ethnic conflict happens at a specific place and time or why attempts at preventing or settling it might fail or succeed, the Routledge Handbook of Ethnic Conflict enables readers to gain better insights into such defining moments in post-Cold War international history as the disintegrations of the Soviet Union and Yugoslavia and their respective consequences and the genocide in Rwanda, as well as the relative success of conflict settlement efforts in Northern Ireland, Macedonia, and Aceh. By contributing to understanding the varied and multiple causes of ethnic conflicts and to learning from the successes and failures of its prevention and settlement, the Handbook makes a powerful case that ethnic conflicts are neither unavoidable nor unresolvable, but rather that they require careful analysis and thoughtful and measured responses.

Winner of the 2016 Julian Minghi Distinguished Book Award of the Political Geography Specialty Group at the AAG Providing important insights into political geography, the politics of peace, and South Asian studies, this book explores everyday peace in northern India as it is experienced by the Hindu-Muslim community. Challenges normative understandings of Hindu-Muslim relations as relentlessly violent and the

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notion of peace as a romantic endpoint occurring only after violence and political maneuverings Examines the ways in which geographical concepts such as space, place, and scale can inform and problematize understandings of peace Redefines the politics of peace, as well as concepts of citizenship, agency, secular politics, and democracy Based on over 14 months of qualitative and archival research in the city of Varanasi in Uttar Pradesh, India

Brings together chapters from more than a dozen leading methods scholars to revolutionize qualitative research design. Provides novel strategies for conducting comparative political research beyond the controlled comparisons typically taught in graduate methods courses.

In the course of millennia of dealing with problems of violence, South Asia has not only elaborated the ideal of total avoidance of violence in a unique manner, it also developed arguments justifying and rationalizing its employment under certain circumstances. Some of these arguments seemingly transform all sorts of 'violence' into 'non-violence'. Historical and cultural aspects of the tensions between violence and its denial and rationalization in South Asia are taken up in the contributions of this volume which deal with topics ranging from the origins of the concept of "ahi?s?," to the iconography and interpretation of a self-beheading goddess, and violent heroines in Ajneya's Hindi short stories.

Wide-ranging but sharply focused, States of Violence takes in power struggles in Sierra Leone, nationalism in

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postcolonial Zimbabwe, the Bakassi boys of Nigeria, and offers probing examinations of such pivotal events as the Rwandan genocide and the Alexandra Rebellion, shedding new light on the role of each in the drama being played out in this troubled continent.

Contributors William Reno, Northwestern University \* Joanna Davidson, Emory University \* Daniel Smith, Brown University \* Elaine Salo, University of Cape Town \* Martha Carey, Emory University \* Jocelyn Alexander, Bristol University \* Belinda Bozzoli, University of Witswatersrand \* Timothy Longman, Vassar College

In contemporary violence against India's Christians, Pentecostals are disproportionately targeted. Based on extensive interviews and ethnographic work, this volume accounts for this disproportionate targeting through a detailed analysis of Indian Christian history, contemporary Indian politics, and Indian social and cultural characteristics.

These essays represent a critique of the disciplinary practices of history. They examine the historian's practices and assumptions, being mainly concerned with finding a set of practices of history-writing that are both truthful and ethical. They are united by the desire to find a way out of the self-constructed cage of scientific history that has made historians wary of the popular.

As collective violence erupts in many regions throughout the world, we often hear media reports that link the outbreaks to age-old ethnic or religious hostilities, thereby freeing the state, its agents, and its political elites from responsibility. Paul Brass encourages us to look more closely at the issues of violence, ethnicity, and

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the state by focusing on specific instances of violence in their local contexts and questioning the prevailing interpretations of them. Through five case studies of both rural and urban public violence, including police-public confrontations and Hindu-Muslim riots, Brass shows how, out of many possible interpretations applicable to these incidents, government and the media select those that support existing relations of power in state and society. Adopting different modes narrator, detective, and social scientist Brass treats incidents of collective violence arising initially out of common occurrences such as a drunken brawl, the rape of a girl, and the theft of an idol, and demonstrates how some incidents remain localized while others are fit into broader frameworks of meaning, thereby becoming useful for upholders of dominant ideologies. Incessant talk about violence and its implication in these circumstances contributes to its persistence rather than its reduction. Such treatment serves, in fact, to mask the causes of violence, displace the victims from the centre of attention, and divert society's gaze from those responsible for its endemic character. Brass explains how this process ultimately implicates everyone in the perpetuation of systems of violence. Paul R. Brass is Professor of Political Science and International Studies at the University of Washington. He is the author of many books, most recently *Riots and Pogroms; Ethnicity and Nationalism: Theory and Comparison; and The Politics of India since Independence* (2nd edition), a volume of the *New Cambridge History of India*.

The reality of international relations and its academic

study are still almost entirely constituted by men.

Rethinking the Man Question is a crucial investigation and reinvigoration of debates about gender and international relations. Following on from the seminal *The Man Question in International Relations* this book looks at the increasingly violent and 'toxic' nature of world politics post 9/11. Contributors including Raewyn Connell, Kimberley Hutchings, Cynthia Enloe, Kevin Dunn and Sandra Whitworth consider the diverse theoretical and practical implications of masculinity for international relations in the modern world. Covering theoretical issues including masculine theories of war, masculinity and the military, cyborg soldiers, post-traumatic stress disorder and white male privilege. The book also focuses on the ways in which masculinity configures world events from conscientious objection in South Africa to 'porno-nationalism' in India, from myths and heroes in Kosovo to the makings of Zimbabwe. This essential work will define the field for many years to come.

First published in 2000, Dipesh Chakrabarty's influential *Provincializing Europe* addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standards, capitalist transition in the third world has often seemed either incomplete or lacking.

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Provincializing Europe proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and their thought--categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

## Publisher Description

This book examines the ideas which have structured half a century of civil war in Burma, and the roles which political elites and foreign networks - from colonial missionaries to aid worker activists - have played in mediating understandings of ethnic conflict in the country. The book includes a brief overview of precolonial and colonial Burma, and the emergence ethnic identity as a politically salient characteristic. It describes the struggle for independence and the parliamentary era (1948-62), and the quarter century of military-socialist rule that followed (1962-88). The book analyses the causes, dynamics and impacts of on-going armed conflict in Burma, since the 1988 'democracy uprising' through to the 2007 'saffron revolution' (when monks and ordinary people took to the streets in protest against the military regime). There is a special focus on the plight of displaced people, and the ways in which local and international agencies have responded. The book also examines one of the most significant, but least well-understood, political developments in Burma over the last twenty years: the series of ceasefires agreed since 1989 between the military government and most

armed ethnic groups. The positive and negative impacts of the ceasefires are analysed, including a study of civil society among ethnic nationality communities. This analysis leads to a discussion of the nature of social and political change in Burma, and a re-examination of some commonly held assumptions regarding the country, including issues of ethnicity and federalism. The book concludes with a brief Epilogue, taking account of Cyclone Nargis, which struck Burma on 2 and 3 May 2008, resulting in a massive humanitarian crisis.

This book develops a novel theoretical explanation for why transitions from authoritarian rule are often marked by spikes in communal violence.

This volume provide a multidisciplinary thematic exploration of religious violence in South Asia. The contributors examine the actual organization of violence, the role of governmental agencies and state authorities, the socio-economic conditions that contribute to violence, and the long-term consequences of such violence. Providing original ethnographic accounts from sites of violence in South Asia it: - map the contemporary discourse on Hindu-Muslim violence and focus on the causes of communal violence as well as its long-term consequences; - situate the nation-state within the incidents of violence-variously termed ethnic, communal and everyday violence - that simultaneously frame and challenge the authority of the state; - locate the current discussion on violence and the state in Pakistan, and provide a general

thematic overview of religion and state institutions in Pakistan; - discuss the specific locality-based socio-economic conditions that contribute to violence; - expand various categories of violence to present a South Asian perspective in regard to the current western discourse on 'global terrorism'.

How can we best forge a theoretical practice that directly addresses the struggles of once-colonized countries, many of which face the collapse of both state and society in today's era of economic reform? David Scott argues that recent cultural theories aimed at "deconstructing" Western representations of the non-West have been successful to a point, but that changing realities in these countries require a new approach. In *Refashioning Futures*, he proposes a strategic practice of criticism that brings the political more clearly into view in areas of the world where the very coherence of a secular-modern project can no longer be taken for granted. Through a series of linked essays on culture and politics in his native Jamaica and in Sri Lanka, the site of his long scholarly involvement, Scott examines the ways in which modernity inserted itself into and altered the lives of the colonized. The institutional procedures encoded in these modern postcolonial states and their legal systems come under scrutiny, as do our contemporary languages of the political. Scott demonstrates that modern concepts of political representation, community, rights, justice, obligation,

and the common good do not apply universally and require reconsideration. His ultimate goal is to describe the modern colonial past in a way that enables us to appreciate more deeply the contours of our historical present and that enlarges the possibility of reshaping it.

After forced migration to a country where immigrants form an ethnic majority, why do some individuals support exclusivist and nationalist political parties while others do not? Based on extensive interviews and an original survey of 1,200 local Serbs and ethnic Serbian refugees fleeing violent conflict in Bosnia and Croatia, *The Politics of Social Ties* argues that those immigrants who form close interpersonal networks with others who share their experiences, such as the loss of family, friends, and home, in addition to the memory of ethnic violence from past wars, are more likely to vote for nationalist parties. Any political mobilization occurring within these interpersonal networks is not strategic, rather, individuals engage in political discussion with people who have a greater capacity for mutual empathy over the course of discussing other daily concerns. This book adds the dimension of ethnic identity to the analysis of individual political behavior, without treating ethnic groups as homogeneous social categories. It adds valuable insight to the existing literature on political behavior by emphasizing the role of social ties among individuals.

This exciting new handbook provides a global overview of the process of democratization, offering chapter by chapter discussion at both the country and regional levels and examining the interaction between the domestic and external factors that affect the progression of countries from authoritarian to democratic rule. Bringing together 29 key experts in the field, the work is designed to contrast the processes and outcomes of democratic reform in a wide range of different societies, evaluating the influence of factors such as religion, economic development, and financial resources. It is structured thematically into four broad sections: Section I provides a regional tour d'horizon of the current state of democratisation and democracy in eight regions around the world Section II examines key structures, processes and outcomes of democratisation and democracy Section III focuses on the relationship between democratisation and international relations through examination of a range of issues and actors including: the third and fourth waves of democracy, political conditionality, the United Nations, the European Union, the African Union and the Organisation of African States Section IV Examines the interaction between democratisation and development with a focus on poverty and inequality, security, human rights, gender, war, and conflict resolution. A comprehensive survey of democratization across the

world, this work will be essential reading for scholars and policy-makers alike.

This book examines the impact of Russia's local self-governing institutions on nationalist movement mobilization in Russia. It is the first study identifying municipalities as central to explaining aspects of ethnic or broader social activism in post-Soviet Russia. Because the book is comparative in scope, it also contributes to debates on movement dynamics and nationalist mobilization in other national and institutional settings.

This study examines the political sources of violence against religious minorities in India. Focusing on Hindu organizations that have asserted dominance over religious minorities, particularly since the late 1980s, Amrita Basu questions the common assumption that Hindu-Muslim violence is inevitable. The author looks at a place where the conditions for religious conflict are present, but active conflict is absent, focusing on a Muslim majority Punjab town (Malkerkotla) where both during the Partition and subsequently there has been no inter-religious violence.

This book argues that the effectiveness of the state apparatus is one of the crucial variables determining human rights conditions, and that state weakness and failure is responsible for much of the human rights abuses we see today. Weak states are unable to control their own agents or to police abuses by

private actors, resulting in less accountability and more abuse. By contrast, stronger states have greater capacities to protect human rights; even strong authoritarian states tend to have better human rights conditions than weak ones. The first two chapters of the book develop the theoretical connections between international law, sovereignty, states and rights, and the consequences of state failure for these relationships. The empirical chapters (Chapters 3-6) test the validity of these theoretical claims, employing a multi-method approach that combines quantitative and qualitative methods. Enlehart uses case studies of Afghanistan, Burma/Myanmar and the Indian state of Bihar to analyze types and patterns of state failure, based on analysis of NGO reports, archival research, primary and secondary texts, and interviews and field research. Examining what happens to human rights when states fail, the book concludes with implications for scholars and activists concerned with human rights. This book will be of great use to scholars of international relations, comparative politics, human rights law and state sovereignty. Although practice theory has been a mainstay of social theory for nearly three decades, so far it has had very limited impact on media studies. This book draws on the work of practice theorists such as Wittgenstein, Foucault, Bourdieu, Barth and Schatzki and rethinks the study of media from the perspective

of practice theory. Drawing on ethnographic case studies from places such as Zambia, India, Hong Kong, the United States, Britain, Norway and Denmark, the contributors address a number of important themes: media as practice; the interlinkage between media, culture and practice; the contextual study of media practices; and new practices of digital production. Collectively, these chapters make a strong case for the importance of theorising the relationship between media and practice and thereby adding practice theory as a new strand to the study of anthropology of media.

Examines the relationship between antisemitism and the practices of citizenship in a colonial context, focusing on experiences of Algerian Jews.

Ethno-religious violence in Indonesia illustrates in detail how and why previously peaceful religious communities can descend into violent conflict. From 1999 until 2000, the conflict in North Maluku, Indonesia, saw the most intense communal violence of Indonesia's period of democratization. For almost a year, militias waged a brutal religious war which claimed the lives of almost four thousand lives. The conflict culminated in ethnic cleansing along lines of religious identity, with approximately three hundred thousand people fleeing their homes. Based on detailed research, this book provides an in depth picture of all aspects of this devastating and brutal conflict. It also provides numerous examples of how different conflict theories can be applied in the analysis of real situations of tensions and violence, illustrating the mutually reinforcing nature of mass level sentiment and elite agency, and the rational and emotive influences on those involved. This book will be of interest to researchers in Asian Studies,

conflict resolution and religious violence.

This book tests a new approach to understanding ethnic mobilization and considers the interplay of global forces, national-level variation in inequality and repression, and political mobilization of ethnicity. It advances the claim that economic and political integration among the world's states increases the influence of ethnic identity in political movements. Drawing on a 100-country dataset analyzing ethnic events and rebellions from 1965 to 1998, Olzak shows that to the degree in which a country participates in international social movement organizations, ethnic identities in that country become more salient. International organizations spread principles of human rights, anti-discrimination, sovereignty, and self-determination. At the local level, poverty and restrictions on political rights then channel group demands into ethnic mobilization. This study will be of great importance to scholars and policy makers seeking new and powerful explanations for understanding why some conflicts turn violent while others do not.

After the Coup brings together the work of a group of leading Thai intellectuals of several generations to equip readers to anticipate and understand the developments that lie ahead for Thailand. Contributors offer findings and perspectives both on the disorienting period following the Thai coup of May 2014 and on fundamental challenges to the country and its institutions. Chapters address regionalism and decentralization, the monarchy and the military, the media, demography and the economy, the long-running violence in Southern Thailand, and a number of surprising social and political trends certain to shape the future of Thailand. The volume will serve as a valuable resource for all those concerned with that future. "This highly acclaimed collection of scholars' answers to basic questions about the political situation after the 2014 military coup in Thailand offers a

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comprehensive analysis of many crucial institutions and sensitive issues that no other work has touched. The book covers the intricate relationships among conflicting classes, political movements, the military, and, above all, the monarchy. It puts on the table many important debates about the crisis of democratization in the country, including the struggle of Malay-Muslims in Southern Thailand, the transformation of electoral violence, the dilemma of political decentralization, the changing roles of the media, and the impact of slowing economic growth and an ageing society on the future of Thailand.” —Kanokrat Lertchoosakul, Chulalongkorn University, author of *The Rise of the Octobrists in Contemporary Thailand* “After the Coup should be read by anyone interested in understanding the current state of Thailand’s political affairs, tracing the historical origins of the current challenges and conflicts, or looking for clues about what may be to come. This outstanding set of scholars explores how Thailand’s disparate collective identities are at the root of the current political and social conflict. These collective identities carry with them different visions of what it means to be ‘Thai’, what democracy is and how it should function, and the sources of political legitimacy. The chapter authors describe how those behind Thailand’s ‘ambitious coup’ have attempted to crush, co-opt, quell, and contain these competing visions.” —Allen Hicken, University of Michigan, author of *Building Party Systems in Developing Democracies* “Featuring a collection of essays authored by many of the field’s leading lights, expertly curated and edited by one of the most knowledgeable scholars in Thai Studies, *After the Coup* is a vital contribution to the study of contemporary Thai politics. The depth and sophistication of its analysis, and the variety of viewpoints represented, make it a must-read for anyone wishing to understand the significance of the events set in motion by the military coup staged in

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Thailand on 22 May 2014, one in crucial respects quite unlike the series of coups d'état that punctuate the country's modern political development." —Federico Ferrara, City University of Hong Kong, author of *The Political Development of Modern Thailand* "This book covers many of the most important current aspects of the Thai political problem, to help readers better understand why Thailand continues in its struggle to democracy. For example, it provides for a very insightful sense of an emergent middle class that has been one of the main obstacles in Thai democratic progress, both before and since the military coup d'état of 2014." —Titipol Phakdeewanich, Dean, Faculty of Political Science, Ubon Ratchathani University

As collective violence erupts in many regions throughout the world, we often hear media reports that link the outbreaks to age-old ethnic or religious hostilities, thereby freeing the state from responsibility. Through five case studies of both rural and urban public violence, political scientist Paul Brass shows that government and the media often select and focus most on those that support existing relations of power in state and society.

This is one of the first single-author comparisons of different South Asian states around the theme of religious conflict. Based on new research and syntheses of the literature on 'communalism', it argues that religious conflict in this region in the modern period was never simply based on sectarian or theological differences or the clash of civilizations. Instead, the book proposes that the connection between religious radicalism and everyday violence relates to the actual (and perceived) weaknesses of political and state structures. For some, religious and ethnic mobilisation has provided a means of protest, where representative institutions failed. For others, it became a method of dealing with an uncertain political and economic future. For many it has no concrete or deliberate

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function, but has effectively upheld social stability, paternalism and local power, in the face of globalisation and the growing aspirations of the region's most underprivileged citizens.

Since their founding as independent nations, nuclear issues have been key elements of nationalism and the public sphere in both India and Pakistan. Yet the relationship between nuclear arms and civil society in the region is seldom taken into account in conventional security studies. These original and provocative essays examine the political and ideological components of national drives to possess and test nuclear weapons. Equal coverage for comparable issues in each country frames the volume as a genuine dialogue across this contested boundary.

A major new contribution to comparative and multidisciplinary scholarship on the alignment of religion and violence in the contemporary world, with a special focus on South and Southeast Asia. Religion and Conflict in South and Southeast Asia shows how this region is the site of recent and emerging democracies, a high degree of religious pluralism, the largest Muslim populations in the world, and several well-organized terrorist groups, making understanding of the dynamics of religious conflict and violence particularly urgent. By bringing scholars from religious studies, political science, sociology, anthropology and international relations into conversation with each other, this volume brings much needed attention to the role of religion in fostering violence in the region and addresses strategies for its containment or resolution. The dearth of other literature on the intersection of religion, politics and violence in contemporary South and Southeast Asia makes the timing of this book particularly relevant. This book will of great interest to advanced undergraduate and postgraduate students of Asian politics, security studies and conflict studies.

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"Completely revised and updated, this new edition of *Terror in the Mind of God* incorporates the events of September 11, 2001 into Mark Juergensmeyer's landmark study of religious terrorism. Juergensmeyer explores the 1993 World Trade Center explosion, Hamas suicide bombings, the Tokyo subway nerve gas attack, and the killing of abortion clinic doctors in the United States. His personal interviews with 1993 World Trade Center bomber Mahmud Abouhalima, Christian Right activist Mike Bray, Hamas leaders Sheik Yassin and Abdul Azis Rantisi, and Sikh political leader Simranjit Singh Mann, among others, take us into the mindset of those who perpetrate and support violence in the name of religion."--Provided by publisher.

Many of the central issues in modern Indian politics have long been understood in terms of an opposition between ideologies of secularism and communalism. Observers have argued that recent Hindu nationalism is the symptom of a crisis of Indian secularism and have blamed this on a resurgence of religion or communalism. Shabnum Tejani unpacks prevailing assumptions about the meaning of secularism in contemporary politics, focusing on India but with many points of comparison elsewhere in the world. She questions the simple dichotomy between secularism and communalism that has been used in scholarly study and political discourse. Tracing the social, political, and intellectual genealogies of the concepts of secularism and communalism from the late nineteenth century until the ratification of the Indian constitution in 1950, she shows how secularism came to be bound up with ideas about nationalism and national identity.

Participation has established itself as a significant

approach to project implementation, policy-making and governance in developing and developed countries alike. Recently, however, it has become fashionable to dismiss participation as more rhetoric than substance, and subject to manipulation by agencies and social change agents intent simply on pursuing their own agendas under cover of community consent. In this important new volume, development and other social policy scholars and practitioners seek to rebut this simplistic conclusion, while addressing the problems of power and politics which have beset some approaches to participation. They describe and analyse new experiments in participation from a wide diversity of social contexts that show how, far from being a redundant and depoliticizing concept, participation can -- given certain conditions -- be linked to genuinely transformative processes and outcomes for marginalized communities and people. This volume is the first comprehensive attempt to evaluate the state of participatory approaches in the aftermath of the 'Tyranny' critique. It captures the recent convergence between participatory development and participatory governance, and spans the range of institutional actors involved in these approaches - the state, civil society and donor agencies. It places participatory interventions in a political context, and links them directly to issues of popular agency. The volume embeds participation within contemporary advances in development theory and proposes theoretical and practical ways forward for relocating participation as a genuinely transformative approach. Scholars and practitioners alike, and from a diversity of disciplines and community and development

agencies, are likely to find this volume a theoretically illuminating and practically useful source of ideas about how participation can achieve concrete liberatory outcomes.

At the beginning of the second decade of the new millennium, South Asia has emerged as a key regional variable in the contemporary global order. The last decade saw the region experiencing a robust phase of economic growth and development. Over time, South Asia's economic progress is expected to accelerate, given its favourable demography and strategic location. The prospects of faster economic growth and development, however, will materialize depending upon the region's success in handling various challenges including security, climate change, political instability and ethnic strife. It is in this context that the Sixth International Conference on South Asia brought together academics and policy specialists to provide insights and contribute to an understanding of the challenges and prospects facing the region in the new decade. This volume is a collection of the papers presented at the Conference and assembles a large and diverse set of viewpoints and perceptions on the region.

Between 1999 and 2000, sectarian fighting fanned across the eastern Indonesian province of North Maluku, leaving thousands dead and hundreds of thousands displaced. What began as local conflicts between migrants and indigenous people over administrative boundaries spiraled into a religious war pitting Muslims against Christians and continues to influence communal relationships more than a decade after the fighting

stopped. Christopher R. Duncan spent several years conducting fieldwork in North Maluku, and in *Violence and Vengeance*, he examines how the individuals actually taking part in the fighting understood and experienced the conflict. Rather than dismiss religion as a facade for the political and economic motivations of the regional elite, Duncan explores how and why participants came to perceive the conflict as one of religious difference. He examines how these perceptions of religious violence altered the conflict, leading to large-scale massacres in houses of worship, forced conversions of entire communities, and other acts of violence that stressed religious identities. Duncan's analysis extends beyond the period of violent conflict and explores how local understandings of the violence have complicated the return of forced migrants, efforts at conflict resolution and reconciliation.

This book aims at a deeper understanding of social processes, dynamics and institutions shaping collective violence. It argues that violence is a social practice that adheres to social logics and, in its collective form, appears as recurrent patterns. In search of characteristics, mechanisms and logics of violence, contributions deliver ethnographic descriptions of different forms of collective violence and contextualize these phenomena within broader spatial and temporal structures. The studies show that collective violence, at least if it is sustained over a certain period of time, aims at organization and therefore develops constitutive and integrative mechanisms. Practices of social mobilization of people and economic resources, their integration in

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functional structures, and the justification or legitimization of these structures sooner or later lead to the establishment of new forms of (violent) orders, be it at the margins of or beyond the state. Cases discussed include riots in Gujarat, India, mass violence in Somalia, social orders of violence and non-violence in Colombia, humanitarian camps in Uganda, trophy-taking in North America, and violent livestock raiding in Kenya. This book was originally published as a special issue of *Civil Wars*.

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