

Communalism A Primer

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Communalism - A Primer. The writer argues that though communalism is often equated with religious fundamentalism, it actually represents an ideology. To counter it successfully communal thinking has to be uprooted from peoples minds.

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Communalism is a political philosophy and economic system that integrates communal ownership and confederations of highly localized independent communities. Murray Bookchin, a prominent libertarian socialist, defines the communalism he developed as "a theory of government or a system of government in which independent communes participate in a federation" as well as "the principles and practice of communal ownership". The term government does not imply acceptance of a state or top-down hierarchy

Communalism - Wikipedia

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Development of communalism as political philosophy, has roots in the ethnic and cultural diversity of Africa. It is characterized as, People from different ethnic groups or community, who do not interact much or at all and this has somewhere acted as hindrance in the economic growth and prosperity of Africa.

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The primer argues that while communalism is very often equated with religious fundamentalism, it actually represents an ideology. To counter it successfully, communal thinking has to be uprooted from people's minds. The struggle against communalism has to recognise the.

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With special reference to India.

This primer is a manifesto of Gerald Seals II spiritual exegetical works. The Philosophy of Communalism is a way of life that can enhance the social and economic climate within communities. This philosophy can bring hope to the less affluent, empower a community, strengthen a people culture, resocialize a community, transition an aloof community to become a sociable community and also can transition an impoverished community to become self-reliant and wealthy. But this philosophy only can exemplify these possibilities if there are a people with enough love for themselves and for their neighbor that are willing to embellish their community on a collective. Being individually oriented can be a weakness but being collectively oriented is always strength. The Philosophy of Communalism is a concept based on being collective in order to bring hope to an individual that is trying to endure life by themselves without a team. Life is a team sport, which means it is very productive to participate in it as a team (community). Communalism is a philosophy that can prevent a community from devaluing spiritually, socially and economically. A nation can remain strong if it has strong communities, so communalism is also an asset for the well being of a nation. This primer is written in an epigrammatic style for the simplicity of understanding for all sets of readers.

With special reference to role of politics and Hinduism.

Indian Politics in a Comparative Perspective is intended as a standard textbook for undergraduate students of political science. The book provides a handy reference tool to its readers by elucidating conceptual areas, furnishing established arguments and citing contemporary research works for a comprehensive knowledge of the subject. Carefully organized in ten well-researched chapters and examined from different vantage points, they weave a compelling story on the nature of Indian politics since the pre-Independence era to the making of our Constitution and gradually navigate to examine the impact of the growing role of religion and power structure in our political system. Indian Politics in a Comparative Perspective is an ideal read for anyone who is curious to understand the changing grammar of Indian politics.

This volume analyses the challenges India has faced and the successes it has achieved, in the light of its colonial legacy and century long struggle for freedom.

We live in an age when most Muslims take pride in singing Saare Jahan Se Achcha, penned by Muhammad Iqbal. Many though have forgotten that the same poet-philosopher called Ram as Imam-e-Hind. The Hindutva forces, meanwhile, have forgotten the unifying Saare Jahan Se Achcha in their pursuit of divisive nationalism. Their exclusionary politics stems from a mindset of self-limiting segregation: a world of 'we' and 'they', a world where a Muslim man is lynched for refusing to say 'Vande Mataram'. Of Saffron Flags and Skullcaps attempts to trace the growth of the Hindutva ideology from the time of V.D. Savarkar and M.S. Golwalkar to the contemporary age, and how it precedes any talk of Muslim appeasement. Faced with these existential challenges, the Muslim community is involved in simultaneous churning within where the words of Islamic scholar and teacher Farhat Hashmi are bringing

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about a silent change at the grassroots level. Amidst all the challenges, the idea of India, often challenged, continues to show the way to a nation looking for direction.

RSS, School Texts and the Murder of Mahatma Gandhi undertakes the novel experiment of juxtaposing three apparently quite different issues, the nature of the RSS school textbooks, the murder of the Mahatma and the basic ideology of Savarkar and Golwalkar. While deeply delving into all three aspects, it brings out the deep connection between them. The book, which brings out the basic ideological underpinnings of the Hindu Communal Project, is divided into three parts. Part I discusses how this ideology is propagated among young impressionable minds through school textbooks. Part II studies the role of the Sangh combine in the murder of Mahatma Gandhi and Part III analyses the basic elements of the Hindu communal ideology, as propounded by some of its founders like Savarkar and Golwalkar. The book brings home to us in a dramatic manner the great threat communalism poses to our society, thus making it a must-read for the general educated reader, including politicians, political workers, social activists and journalists.

In Confessions Of A Secular Fundamentalist, Mani Shankar Aiyar, Crusader For A Secular Credo, Calls For An Unambiguous And Decisive Restoration Of Secularism To The Core Of Our Nationhood. In Doing So, He Revisits Every Dimension Of Our Secular Ethos And Exposes The Various Myths Perpetuated By Communal Elements Of All Hues. Putting Under The Scanner Contentious Issues Like Conversions, Uniform Civil Code And Article 370, He Nails The Falsehood Underlying Terms Like Pseudo-Secularism , Appeasement And Soft Hindutva . And He Places The Domestic Debate Over Secularism In India In The Wider External Dimension By Discussing The Experiences Of Countries Like Pakistan, Sri Lanka, Israel And Erstwhile Yugoslavia. Admitting To Wearing His Secularism On His Sleeve, Aiyar Reasons That Only A Determined And Inflexible Adherence To Secularism Can Counter Religious Bigotry And Fundamentalism. Clear In His Convictions, With History, Logic And Persuasive Argument At His Command, This Is Mani Shankar Aiyar At His Best, On A Subject That We Can Ignore Only At Our Own Peril.

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