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Khan I'm Muslim, But I'm
Not...*

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Hindu Nationalism Threatens
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(INDIAN Muslims) Can Do in
INDIA (2018) Pakistani React
to Indian Muslims \u0026
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Muslims Who Chose to Stay in
Their Homeland Pakistani
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reactions| Why do so many
Indian Muslims hate 'Vande
Mataram'? Pakistani Reaction
To | Indian Muslims \u0026
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Reaction On | Things That
Only (INDIAN Muslims) Can Do
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Muslims ka Identity Crisis~~

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~~+ Top 5 Richest Muslim in
india + Decolonising Science
and Maths | Episode 4 | Dr.
CK Raju with SD - Beyond
Aryabhata to Calculus~~

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The Encyclopedia of Indian
Religions offers a complete
overview of Hinduism and all
other religions found in
India and theDiaspora, such
as Buddhism, Jainism,
Sikhism, Islam,
Christianity, Judaism andso
on. It is strongly ...

Encyclopedia of Indian
Religions - Springer

To illustrate the profusion:

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in South India between 1900 and 1930, there were important movements to found a Telugu-speaking province, to improve the position of many separate castes (Nadars, Komatis, Vellalas, etc.) and of non-Brahmins generally, to further the causes of Christianity and Islam and to promote several forms of Hindu revival (Theosophy, Saiva Siddhanta, Varnashramadharma, etc ...

Ethnicity and Racialism in
Colonial Indian Society -
Springer

Dr. Pankaj Jain is currently editing the Hinduism section of the Encyclopedia of

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Indian Religions (Springer).
His two books are Science
and Socio-Religious
Revolution in India: Moving
the Mountains and Dharma and
Ecology of Hindu
Communities: Sustenance and
Sustainability (May 2011).
He is Associate Professor in
the Department of Philosophy
& Religion.

Hinduism and Tribal
Religions | Pankaj Jain |
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difficulty as experience
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Millions of Muslims risk being stripped of citizenship in India and declared 'foreign migrants' Many are Indian-born and enjoy the rights of citizens, such as voting in elections

Four million Muslims in

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India at risk of being
stripped of ...

One pincer is in the shape
of the Citizenship Amendment
Act (CAA), under which non-
Muslim migrants can swiftly
gain Indian citizenship but
Muslims cannot. Even more
threatening is the
National...

While Muslims are being
murdered in India, the rest
of the ...

Abstract. Anthropologists
have long recognized that
rules and practices
concerning food and caste in
India are closely
intertwined. The ritually
highest ranking Hindu castes

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are characterized as protecting their purity by accepting cooked (or kacca) food from no one of lower caste status and those at the bottom as accepting food from anyone (see, e.g., Mayer 1960;Marriott 1968;Dumont 1970 ...

Civilizing Tastes: From Caste to Class in South Indian ...

Ashutosh Varshney, a Brown University professor and author of the prize-winning *Ethnic Conflict and Civic Life: Hindus and Muslims in India*, believes last week's riots in Delhi bear some of the ...

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Why India's Muslims Are in
Grave Danger

What you should know about
India's 'anti-Muslim'
citizenship law. Ruling
Hindu nationalist government
pushes for the law, which
opposition says violates
India's secular
constitution.

What you should know about
India's 'anti-Muslim ...
Just like millions of Donald
Trump supporters howl about
building border walls to
keep so-called illegal
immigrants out of America,
right-wing Hindu

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nationalists in India,
proponents of the ...

India's new anti-Muslim law
shows the broad allure of

...

India's parliament has
passed a bill which offers
amnesty to non-Muslim
illegal immigrants from
three neighbouring
countries. The bill provides
citizenship to religious
minorities from Pakistan ...

Citizenship Amendment Bill:
India's new 'anti-Muslim'
law ...

The problems left behind by
British colonial rule in the

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northeast of India were exacerbated by migration into these areas in the 1947 partition and the Bangladesh War of Independence in 1971. But, ...

India's detention camps for Muslims are blatantly ... Massive population exchanges took place during the Partition of India in 1947, and the British Indian province of Punjab was divided into two parts, and the western parts were assigned to Pakistan, while the eastern parts went to India. 5.3 million Muslims moved from India to West Punjab in Pakistan, 3.4

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million Hindus and Sikhs moved from Pakistan to East Punjab in India. The newly formed governments were completely unequipped to deal with migrations of such staggering magnitude, and ...

Islam in India - Wikipedia
I am an Indian Muslim (from Southern India) and I had many Pakistani friends while living in the UK. Some of the differences I observed as Indian Muslim are below. Please note that these are my personal observations, based on the Pakistanis I met ...

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What is the basic difference
between Indian Muslims and

...

Abstract. Arab forces
conquered the Indus Delta
region in 711 AD and,
although a Muslim state was
established there, their
influence was barely felt in
the rest of South Asia at
that time. By the end of the
tenth century, Central Asian
Muslims moved into India
from the northwest and
expanded throughout the
subcontinent.

A shared Y-chromosomal
heritage between Muslims ...
- Springer

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#IStandWithFrance trends in India amid outrage in Muslim world. Hashtags in support of French President Emmanuel Macron on Indian Twitter as his remarks cause outrage among Muslims.

#IStandWithFrance trends in India amid outrage in Muslim

...

This study questions current views that Muslims represented a secure point of reference for the British understanding of colonial Indian society. Through revisionary readings of a wide range of texts, it re-examines the basis of the British misperception of

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Muslim 'conspiracy' during
the 'Mutiny'.

Representations of Indian
Muslims in British Colonial

...

It exhibits Muslim women not
merely as accidental victims
but conscientious agents who
choose to operate within the
struggles of self-
determination. The
experience of victimization
stimulates women to take
control of their lives and
press for change.

Muslim Women, Agency and
Resistance Politics -
Springer

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The agenda of the BJP, a Hindu nationalist party, is to shift India from being a secular country to a Hindu nation, and since the BJP came to power in 2014, Muslims have been consistently ...

This study questions current views that Muslims represented a secure point of reference for the British understanding of colonial Indian society. Through revisionary readings of a wide range of texts, it re-examines the basis of the British misperception of Muslim 'conspiracy' during

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the 'Mutiny'. Arguing that this belief stemmed from conflicts inherent to the secular ideology of the colonial state, it shows how in the ensuing years it produced representations ridden with paradox and requiring a form of descriptive segregation.

This Brief looks at the illustrative case of the Hindu-Muslim conflict in India, with the aim of understanding the dynamics of lived secularism as it exists in traditional multi-faith societies such as India. The data analyzed in this Brief comprise many interviews, conducted amidst

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Hindus and Muslims, with respondents of both sexes living in slum and middle class regions in the city of Mumbai. The volume begins by giving a brief summary of the historical and cultural background to the present situation in India. It then traces complementarities and similarities of opinions across diverse constituencies which cluster around three main anchoring points: communication, representations and operationalizing of a shared dream. The first point explores the need to understand and to be understood, encourages processes of mutual

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acculturation, and describes the sensitive decoding of cultural symbols such as dress codes. The second point discusses changes in mind sets and mutual perceptions, where Muslims and Islam are portrayed in a balanced way and exploitation of religion for political purposes is stopped. The third main point is the involvement of the common, regular person, and a focus on children, as the unifying hope for the future. Throughout the volume, emphasis is on moral maturation, cultural interpretation in lieu of cultural imposition and creation of a sensitive

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media policy. The issues raised may help craft interdisciplinary and international frameworks, which address conflict resolution in culturally diverse multi-faith societies. Accordingly, the book concludes with policy recommendations for supporting the peaceful coexistence of secularism and religion in society from a peace psychological perspective.

The representation of the Muslims as threatening to India's body politic is central to the Hindu nationalist project of organizing a political

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movement and normalizing anti-minority violence. Adopting a critical ethnographic approach, this book identifies the poetics and politics of fear and violence engendered within Hindu nationalism.

This title addresses the Khilafat Movement in India, a pan-Islamic, political protest campaign launched by Muslims of India to influence the British government not to abolish the Ottoman Caliphate.

This Brief looks at the illustrative case of the Hindu-Muslim conflict in India, with the aim of

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understanding the dynamics of lived secularism as it exists in traditional multi-faith societies such as India. The data analyzed in this Brief comprise many interviews, conducted amidst Hindus and Muslims, with respondents of both sexes living in slum and middle class regions in the city of Mumbai. The volume begins by giving a brief summary of the historical and cultural background to the present situation in India. It then traces complementarities and similarities of opinions across diverse constituencies which cluster around three main anchoring points: communication, re-

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The book traces India's Saudi Policy and locates the current state of bilateral relations and the challenges it faces. It argues that during the Cold War the relations were largely shaped by the Pakistan factor which in turn inhibited both sides from exploring the importance and value of one another. As a result, the relations were largely transactional and marginal. The end of the Cold War coincided with two interesting developments, namely, significant growth in India's economic power and influence and the de-hyphenation of Pakistan from

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its Middle East policy. This resulted in greater political engagements between India and Saudi Arabia and was strengthened by the growing energy trade ties. For long expatriate population and haj have been the backbone of the relations, and they have been new instruments as India looks to enhance its engagements with the Kingdom through investments opportunities, political contacts, shared security concerns and strategic cooperation. India's Saudi policy, however, face many challenges most importantly the regional instability, the Iran factor, low oil

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price and the international dynamics. The book will be the first comprehensive work on the India-Saudi relations. Though targeting a wider audience, it will be academically grounded and based on primary sources collected from India and Saudi Arabia.

This book is a systematic narrative, tracking the colonial language policies and acts responsible for the creation of a sense of “self-identity” and culminating in the evolution of nationalistic fervor in colonial India. British

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policy on language for administrative use and as a weapon to rule led to the parallel development of Indian vernaculars: poets, novelists, writers and journalists produced great and fascinating work that conditioned and directed India's path to independence. The book presents a theoretical proposition arguing that language as identity is a colonial construct in India, and demonstrates this by tracing the events, policies and changes that led to the development and churning up of Indian national sentiments and attitudes. It is a testimony of India's

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linguistic journey from a British colony to a modern state. Demonstrating that language as basis of identity was a colonial construct in modern India, the book asserts that any in-depth understanding of identity and politics in contemporary India remains incomplete without looking at colonial policies on language and education, from which the multiple discourses on “self” and belonging in modern India emanated.

This volume assembles renowned scholars to address, for the first time, the relationship between

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minorities and populism in South Asia and Europe from a critical perspective. Despite the very different and to some extent opposite historical and political trajectories, there is today a convergence on nationalist affirmation and on majoritarian politics between South Asia and Europe. In India, the Hindu majority rebels against wide-ranging minority rights anchored in the Constitution. In Europe, the refugee crisis and Islamic radicalization bring to the forefront the postcolonial legacy. Despite all rhetoric, there are obvious dangers of majoritarianism.

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Populist parties are divisive, partisan, disregard minority rights, engage in lynching, social division, stigmatization and exclusion, turning minorities into second-class citizens. There is a profound structural connection between minorities and the current rise of populism in India and Europe. But there remains a deep perplexity and also anxiety: Does the presence of minorities necessarily have to trigger majoritarian policies? Are there no solutions to this dilemma? Many observers considered multicultural policies and affirmative

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action programs in India as a possible model for Europe to adopt in order to achieve greater integration. But eventually they seem to have failed. Why so? Are multiculturalism and the recognition of differences still options today? On the other hand, most scholars in India typically reject the European model of liberal democracy and secularism as impracticable in India and locate the reason for the current malaise in the west. But is liberal democracy really so bad in dealing with pluralism? This volume, collecting a selection of the Reset DOC Venice-Padua-Delhi dialogue series, is

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going to answer two fundamental questions. First, what precisely is the nexus between minorities and populism in South Asia and Europe? Starting from those case studies, the authors will also draw some general theoretical inferences about the nature of populism. Secondly, given the dangers of populism for minorities, the volume will look for the most adequate and feasible solutions.

This volume brings together important and original perspectives from South Asia on the relationship between violence---an increasingly important issue in

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multicultural societies---and the process of othering. The contributors state that societies create 'others' through deliberate acts of selection over a period of time. The objective of the process of othering is to deny rights and privileges that one sets for one's own group. This volume affirms that central to the understanding of violence in any society is the understanding of othering processes. Violence and nonviolence are influenced by the nature of othering processes as well as the kinds of others in a society. Groups engaged in

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mutual othering are also the ones that are often involved in violent relationships. Renowned scholars from diverse fields provide multidisciplinary perspectives on violence and othering, discussing the concepts of violence and nonviolence in multicultural societies, communal harmony, constructions of the other, truth commissions, state censorship of 'sensitive' issues, fundamentalism and secularism in multifaith societies, and specific cases from recent violence-prone areas. This volume focuses on the South Asian, and more specifically, the Indian context, but is

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relevant for researchers
seeking to understand these
issues anywhere in the
world.

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