

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

The book is an ethnographic exploration of how 'democracy' takes social and cultural roots in India and in the process shapes the nature of popular politics. It centres on a historically marginalised caste who in recent years has become one of the most assertive and politically powerful communities in North India: the Yadavs. The Vernacularisation of Democracy is a vivid account of how Indian popular democracy works on the ground. Challenging conventional theories of democratisation the book shows how the political upsurge of 'the lower orders' is situated within a wider process of the vernacularisation of democratic politics, referring to the ways in which values and practices of democracy become embedded in particular cultural and social practices, and in the process become entrenched in the consciousness of ordinary people. During the 1990s, Indian democracy witnessed an upsurge in the political participation of lower castes/communities and the emergence of political leaders from humble social backgrounds who present themselves as promoters of social justice for underprivileged communities. Drawing on a large body of archival and ethnographic material the author shows how the analysis of local idioms of caste, kinship, kingship, popular religion, 'the past' and politics ('the vernacular') inform popular perceptions of the political world and of how the democratic process shapes in turn 'the vernacular'. This line of enquiry provides a novel framework to understand the unique experience of Indian democracy as well as democratic

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politics and its meaning in other contemporary post-colonial states. Using as a case study the political ethnography of a powerful northern Indian caste (the Yadavs) and combining ethnographic material with colonial and post-colonial history the book examines the unique experience of Indian popular democracy and provides a framework to analyse popular politics in other parts of the world. The book fills

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 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*

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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 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

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Ratchathani University

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*. 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.

Professor Roberts examines the relationship between

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antisemitism and the practices of citizenship in a colonial context. She focuses on the experience of Algerian Jews and their evolving identity as citizens as they competed with the other populations in the colony, including newly naturalised non-French settlers and Algerian Muslims, for control over the scarce resources of the colonial state. The author argues that this resulted in antisemitic violence and hotly contested debates over the nature of French identity and rights of citizenship. Tracing the ambiguities and tensions that Algerian Jews faced, the book shows that antisemitism was not coherent or stable but changed in response to influences within Algeria, and from metropolitan France, Europe and the Middle East. Written for a wide audience, this title contributes to several fields including Jewish history, colonial and empire studies, antisemitism within municipal politics, and citizenship, and adds to current debates on transnationalism and globalization.

This book is an analysis of the whole frontier between religion and the environment. It deals in turn with their interactions and the effects of each on the other in the major world religions. It considers the religious impact on human uses of time, space, materials, transport, and foods, and the environmental effects of religious influence on major topics such as population pressures, morbidity, mortality, marital arrangements, contraception, the treatment of animals, and environmental management.

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 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

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

This book is a pioneering study of when and why Hindu Nationalists have engaged in discrimination and violence against minorities in contemporary India. Amrita Basu asks why the incidence and severity of violence differs significantly across Indian states, within states, and through time. Contrary to many predictions, the Hindu nationalist Bharatiya Janata Party (BJP) has neither consistently engaged in anti-minority violence nor been compelled by the centrifugal pressures of democracy to become a centrist party. Rather, the national BJP has alternated between moderation and militancy. Hindu nationalist violence has been conjunctural, determined by relations among its own party, social movement organization, and state governments, and on the character of opposition states, parties and movements. This study accords particular importance to the role of social movements in precipitating anti-minority violence. It calls for a broader understanding of social movements and a greater appreciation of their relationship to political parties.

This book demonstrates the close relationship between religion and democracy in India. Religious practice creates ties among citizens that can generate positive and democratic political outcomes. In pursuing this line

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of inquiry the book questions a dominant strand in some contemporary social sciences - that a religious denomination (Catholic, Hindu, Muslim, Sikh, and so on) is sufficient to explain the relationship between religion and politics or that religion and democracy are antithetical to each other. The book makes a strong case for studying religious practice and placing that practice in the panoply of other social practices and showing that religious practice is positively associated with democracy.

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

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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.

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.

Writing History, Constructing Religion presents a much-needed interdisciplinary exploration of the significance of debates among historians, scholars of religion and cultural theorists over the 'nature' of history to the study of religion. The distinguished authors discuss issues related to definitions of history, postmodernism, critical

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theory, and the impact on the study and analysis of religious traditions; exploring the application of writing 'history from below', discussions of 'truth' and 'objectivity' as opposed to power and ideology, crises of representation, and the place of theory in the 'historicized' study of religion(s). Addressing conceptual debates in a wide range of historical and empirical contexts, the authors critically engage with issues including religious nationalism, Nazism, Islam and the West, secularism, religion in post-Communist Russia, ethnicity and post modernity. This book constitutes a significant step towards the self-reflexive and interdisciplinary study of religions in 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

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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. 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.

These essays represent a critique of the disciplinary

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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.

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.

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

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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. These essays focus on the various forms of collective violence that have occurred in India during the past six decades, which include riots, pogroms, and genocide. It is argued that these various forms of violence must be understood not as spontaneous outbreaks of passion, but as productions by organized groups. Moreover, it is also evident that government and its agents do not always act to control violence, but often engage in or permit gratuitous acts of violence against particular groups under the cover of the imperative of restoring order, peace, and tranquility. This has certainly been the case in numerous incidents of collective violence in India where curfew restrictions have been used for just such purposes. In this context, secularism constitutes a countervailing practice, and a set of values that are essential to maintain balance in a plural society where the organization of intergroup violence is endemic,

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persistent, and deadly.

In this book Mushirul Hasan articulates a vision of Islam or rather the many different kinds of Islam, instead of the frightening monolith of popular perception, living in harmony with other faiths, and of Indian Muslims, inheritors of the great Indian civilization, living in a plural society. Engaging with the debates surrounding the society, polity, and history of India's Muslims, and using historical and literary sources, as well as the writings of modern Muslim thinkers like Aziz Ahmad and Mohammad Mujeeb, Hasan traces the development of contemporary ideas about Muslims from the mid-nineteenth century onwards, through British rule and the partition, to the present day. For Hasan, a truly secular reading of Indian history reveals Indian Islam as one that exists in a pluralist milieu.

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

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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.

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.

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

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"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.

Chronic Hindu-Muslim rioting in India has created a situation in which communal violence is both so normal and so varied in its manifestations that it would seem to defy effective analysis. Paul R. Brass, one of the worlds preeminent experts on South Asia, has tracked more than half a century's riots in the north Indian city of Aligarh. This book is the culmination of a lifetime's thinking about the dynamics of institutionalized intergroup violence in northern India, covering the last three decades of British rule as well as the entire post-Independence history of Aligarh. Brass exposes the mechanisms by which endemic communal violence is deliberately provoked and sustained. He convincingly implicates the police, criminal elements, members of Aligarh's business community, and many of its leading

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political actors in the continuous effort to produce communal violence. Much like a theatrical production, specific roles are played, with phases for rehearsal, staging, and interpretation. In this way, riots become key historical markers in the struggle for political, economic, and social dominance of one community over another. In the course of demonstrating how riots have been produced in Aligarh, Brass offers a compelling argument for abandoning or refining a number of widely held views about the supposed causes of communal violence, not just in India but throughout the rest of the world. An important addition to the literature on Indian and South Asian politics, this book is also an invaluable contribution to our understanding of the interplay of nationalism, ethnicity, religion, and collective violence, wherever it occurs.

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.

This book provides an ethnography of love-marriages in

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the late 1990s in Delhi, identifying the ways in which marriage is ever more a pitch of intense political contestation. It bears upon anthropological understandings of marriageability, urban morality, gender, kinship and the study of the individual and the couple in contemporary India.

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. *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. As collective violence erupts in many regions throughout the world, we often hear media reports

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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 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 implications 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 center 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

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systems of violence.

Taking its cue from theoretical and ideological calls to challenge globalisation as a dynamic of homogenisation – and resistance – as led from, and directed against, the Global North, this volume asks: what can we see when we shift the lens beyond a North–South binary? Based on empirical studies of 'frontier-zones' of legal globalisation in India, Pakistan and Latin America, the book adopts an original format. Framed as a relational dialogue between newer as well as more prominent scholars within the field, from various cores through to postcolonial academic peripheries, it questions structural variables in the shadows of legal globalisation and how we as scholars build a space for critique.

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

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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 thoughtful and measured responses. 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 the state by focusing on

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Politics of India since Independence (2nd edition), a volume of the New Cambridge History of India. In two volumes, the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline. It explains the what, where, and how of current and anticipated work in Social Anthropology. With 80 authors, contributing more than 60 chapters, this is the most comprehensive and up-to-date statement of research in Social Anthropology available and the essential point of departure for future projects. The Handbook is divided into four sections: -Part I: Interfaces examines Social Anthropology's disciplinary connections, from Art and Literature to Politics and Economics, from Linguistics to Biomedicine, from History to Media Studies. -Part II: Places examines place, region, culture, and history, from regional, area studies to a globalized world -Part III: Methods examines issues of method; from archives to war zones, from development projects to art objects, and from ethics to comparison -Part IV: Futures anticipates anthropologies to come: in the Brain Sciences; in post-Development; in the Body and Health; and in new Technologies and Materialities Edited by the leading figures in social anthropology, the Handbook includes a substantive introduction by Richard Fardon, a think piece by Jean and John Comaroff, and a concluding last word on futures by Marilyn Strathern. The authors - each

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at the leading edge of the discipline - contribute in-depth chapters on both the foundational ideas and the latest research. Comprehensive and detailed, this magisterial Handbook overviews the last 25 years of the social anthropological imagination. It will speak to scholars in Social Anthropology and its many related disciplines.

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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

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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.

Contemporary Peace Making draws on recent experience to identify and explore the essential components of peace processes. Each chapter examines a different element in recent peace processes. The collection is organized around five main themes: planning for peace during periods of violence; the process of negotiations (including pre-negotiation); the effects of violence on peace processes; peace accords - constitutional and political options and; securing the settlement and building the peace.

Nationalist and ethnic conflict can take many forms, from genocidal violence and civil war to protest movements and peaceful squabbles in democracies. Nationalist Passions poses a stark challenge to extreme rationalist understandings of political conflict. Stuart J. Kaufman elaborates a compelling theory of ethnic politics to explain why ethnic

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violence erupts in some contexts and how peace is maintained in others. At the core of Kaufman's theory is an assertion that conflicts are initiated due to popular "symbolic predispositions"—biases of all kinds—and perceptions of threat. Kaufman puts his theory to the test in a range of conflicts. He examines some highly violent episodes, among them the Muslim rebellion in the southern Philippines beginning in the 1970s; the civil war in southern Sudan that began in the 1980s; and the Rwanda genocide of 1994. Kaufman also analyzes other situations in which leaders attempted to tame the violence that nationalist passions can generate. In India, Mahatma Gandhi mobilized an overtly nonviolent movement but failed in his efforts to prevent the rise of Muslim-Hindu communal violence. In South Africa, Nelson Mandela and F. W. de Klerk ended apartheid, but not without terrible cost—more than fifteen thousand people died while the negotiations were under way. In Tanzania, however, Julius Nyerere led one of the few ethnically diverse countries in the world with almost no ethnic violence. *Nationalist Passions* is essential reading for policymakers, international aid workers, and all others who seek to find the best possible outcomes for future internal and interstate clashes.

This book explains the position of the rebels in Southeastern Ukraine. It follows the rebellion's fortunes after Moscow did not repeat the Crimea

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scenario in Donbas, analyzes the logic of armed struggle and the phenomenon of the Russian Spring, and introduces prospects for solutions.

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 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.

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.

In October 2011 when New York-based antiques dealer Subhash Kapoor, the darling of the art world whose pieces can be seen in every major museum, presented his passport at immigration in Germany, he was unceremoniously whisked away into Interpol custody. India had weeks earlier issued a red-corner

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notice for Kapoor's arrest after connecting him to audacious idol thefts in two Tamil Nadu temples. But when the US authorities subsequently raided Kapoor's warehouses in New York, more skeletons came tumbling out of his closet. They recovered no less than 100 dollar million worth of stolen Indian art. This was just Kapoor's inventory he had been in business for close to four decades and the true scale of his loot is incalculable. The US declared Kapoor one of the most prolific commodities smugglers in the world. This is the unbelievable true story of how Kapoor was caught, told by one of the men who had for years been chasing Kapoor and is still tracking idols that have passed through his hands. From complicit police officers to corrupt museum officials, from jilted girlfriends to secret inscriptions on centuries-old idols, and from two-faced academics to shady temple looters and smugglers this book has it all. Prepare to be shocked at the twenty-first century pillaging of India's temples by a glittering cast of suave criminals.

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