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Sudipta Kaviraj India

Living in a pluralist society : politics, minorities and religious diversity

The author

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Site internet : <http://www.columbia.edu/cu/mesaas/faculty/directory/kaviraj.html>

Bibliography

Boundaries of toleration. (dir. A.Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)

The trajectories of the Indian State : Politics and Ideas. (Permanent Black, 2012) (290 p.)

The Enchantment of Democracy and India: Politics and Ideas. (Orient Blackswan, 2012)(352 p.)

Imaginary Institution of India. (Permanent Black, 2010) (350 p.)

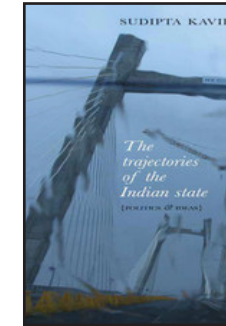
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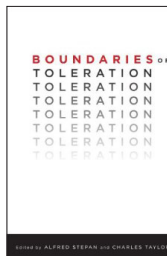
The trajectories of the Indian State : Politics and Ideas. (Permanent Black, 2012) (290 p.)



Sudipta Kaviraj has long been recognized as among India's most thoughtful and wide-ranging political thinkers and analysts, one of the subtlest and most learned writers on Indian politics. Ironically, this has remained something of a state secret because Kaviraj's writings are scattered and not easy to access as a connected body. So the present volume like its predecessor *The Imaginary Institution of India* fills a vital gap in South Asian political thought. Among Kaviraj's many

strengths is his exceptional ability to position Indian politics within the frameworks of Western political philosophy alongside perspectives from indigenous political thought. In order to understand relations between the state and social groups, or between dominant and subaltern communities, Kaviraj says it is necessary to first historicize the study of Indian politics. Deploying the historical method, he looks at the precise character of Indian social groups, the nature of political conflicts, the specific mechanisms of social oppression, and many related issues. In so doing Kaviraj reveals the variety of historical trajectories taken by Indian democracy. Indian political structures, with their developed system of rules and legislative orders, may seem to derive from colonialism. Yet these structures, says Kaviraj, are comparable less to the European nation-states of the nineteenth and twentieth centuries than to the pre-modern empire-states of Indian and Islamic history. Scholars often work with a false genealogy: the convention of starting the story of Indian politics with 1947, or even 1858, has led to misconstructions. Kaviraj shows that there is no serious way into present politics except through a longer past; Weber, Marx, and Foucault may be less important in this enterprise than painstaking reconnections with the vernacular facts of Indian political history. This volume is indispensable for every student and scholar of South Asian politics, history, and sociology.

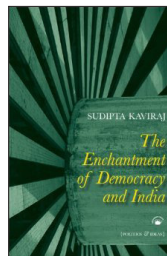
Boundaries of toleration. (dir. A.Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)



How can people of diverse religious, ethnic, and linguistic allegiances and identities live together without committing violence, inflicting suffering, or oppressing each other? In this volume, contributors explore the limits of toleration and suggest we think beyond them to mutual respect. Sal-

man Rushdie reflects on the once tolerant Sufi-Hindu culture of Kashmir. Ira Katznelson follows with an intellectual history of toleration as a layered institution in the West. Charles Taylor advances a new approach to secularism in our multicultural world, and Akeel Bilgrami responds by offering context and caution to that approach. Nadia Urbinati explores why Cicero's humanist ideal of Concord was not used in response to religious discord. The volume concludes with a refutation of the claim that toleration was invented in the West. Rajeev Bhargava writes on Asoka's India, and Karen Barkey explores toleration within the Ottoman and Habsburg Empires. Sudipta Kaviraj examines accommodations and conflicts in India, and Alfred Stepan highlights contributions to toleration and multiple democratic secularisms in such Muslim-majority countries as Indonesia and Senegal.

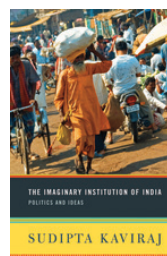
The Enchantment of Democracy and India: Politics and Ideas. (Orient Blackswan, 2012) (352 p.)



The essays in this volume try to approach Indian democracy from different angles. Kaviraj argues that it is wrong to believe that with the rise of modernity human societies suffer complete disenchantment: modernity creates new forms of enchantment, and democracy

is, in fact, part of the political enchantment of modernity. Focusing on Indian democracy, Kaviraj shows the limits of marxist and liberal political analyses. In its Indian incarnation, he says, liberal democracy has had to inhabit an unfamiliar cultural and historical world whose peculiarities are very different from the peculiarities of European societies. Viewed by conventional political theory, Indian democracy appears inexplicable. It defies all the preconditions that theory lays down for the success of democratic government namely, a strong bureaucratic state, capitalist production, industrialization, the secularization of society, and relative economic prosperity. The durability of Indian democracy shows that instead of asking how Indian democracy has survived, we need to ask if those are in fact preconditions for democracy. These and many other fascinating issues of democracy's relationship with religion, identity, development, inequality, and culture comprise the themes that link the essays in this brilliant and insightful collection.

Imaginary Institution of India. (Permanent Black, 2010) (350 p.)



This work ranges over a wide terrain, including studies of the peculiar nature of Indian democracy; the specifics of the regimes of Jawaharlal Nehru and Indira Gandhi; political culture in independent India; the construction of colonial power; the relationship between state, society, and discourse in India; the structure of nationalist discourse; language and identity formation in Indian contexts; the relation of development with democracy and democratic functioning; and the interface of religion, politics, and modernity in South Asia.