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Frankel, Francine and Rao, M. S. A., 1989–90 Dominance and state power in modern India. Decline of a social order 2 vols. Delhi. Galanter, Marc 1984 Competing equalities. Law and the backward classes in India Berkeley. Ghurye, G. S. 1963 The Mahadev Kolis Bombay.

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Dominance and State Power in Modern India : Decline of a Social Order Volume 1. This study analyzes the interactions between caste, class, ethnicity, and dominance in India from colonial times through the 1989 national election and 1990 state elections.

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"In these two volumes, scholars of political science, sociology, and history adopt a common set of concepts to analyse patterns of change in the ideological and structural foundations of dominance in India from the colonial period to the mid-1980s. Departing from modernist theories, these scholars set out an interactional framework of society-state relations where caste, class, ethnicity, and dominance are treated as structures and processes, interacting with each other and with increasingly powerful state institutions. These comparative studies provide an explanation of how state policies undermine the religious legitimacy of the hierarchical social order and, at the same time, facilitate the manipulation of linguistic, communal, caste, and ethnic loyalties to diffuse class polarization. The analyses show that subordinate low caste-cum-class groups are mounting increasingly militant challenges to the hold of the upper castes and classes over state institutions which have provided the most important avenue of social mobility in modern India"--Provided by publisher.

After two decades of marketizing, an array of national and international actors have become

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concerned with growing global inequality, the failure to reduce the numbers of very poor people in the world, and a perceived global backlash against international economic institutions. This new concern with poverty reduction and the political participation of excluded groups has set the stage for a new politics of inclusion within nations and in the international arena. The essays in this volume explore what forms the new politics of inclusion can take in low- and middle-income countries. The contributors favor a polity-centered approach that focuses on the political capacities of social and state actors to negotiate large-scale collective solutions and that highlights various possible strategies to lift large numbers of people out of poverty and political subordination. The contributors suggest there is little basis for the radical polycentrism that colors so much contemporary development thought. They focus on how the political capabilities of different societal and state actors develop over time and how their development is influenced by state action and a variety of institutional and other factors. The final chapter draws insightful conclusions about the political limitations and opportunities presented by current international discourse on poverty. Peter P. Houtzager is a Fellow at the Institute of Development Studies, University of Sussex. He has been a visiting scholar at the Center for Latin American Studies, University of California, Berkeley, visiting lecturer at Stanford University, and lecturer at St. Mary's College. A political scientist with broad training in comparative politics and historical-institutional analysis, he has written extensively on the institutional roots of collective action. Mick Moore is a Fellow at the Institute of Development Studies, University of Sussex, as well as Director of the Centre for the Future State. He has been a visiting professor at the Massachusetts Institute of Technology. His professional interests include political and



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institutional aspects of poverty reduction and of economic policy and performance, the politics and administration of development, and good government.

"In these two volumes, scholars of political science, sociology, and history adopt a common set of concepts to analyse patterns of change in the ideological and structural foundations of dominance in India from the colonial period to the mid-1980s. Departing from modernist theories, these scholars set out an interactional framework of society-state relations where caste, class, ethnicity, and dominance are treated as structures and processes, interacting with each other and with increasingly powerful state institutions. These comparative studies provide an explanation of how state policies undermine the religious legitimacy of the hierarchical social order and, at the same time, facilitate the manipulation of linguistic, communal, caste, and ethnic loyalties to diffuse class polarization. The analyses show that subordinate low caste-cum-class groups are mounting increasingly militant challenges to the hold of the upper castes and classes over state institutions which have provided the most important avenue of social mobility in modern India"--Provided by publisher.

It is widely believed that, because of its exceptional social development, the caste system in colonial Bengal differed considerably from the rest of India. Through a study of the complex interplay between caste, culture and power, this book convincingly demonstrates that Bengali Hindu society preserved the essentials of caste discrimination in colonial times, even while giving the outward appearance of having changed. Using empirical data combined with an impressive array of secondary sources, Dr Bandyopadhyay delineates the manner in

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which Hindu caste society maintained its cultural hegemony and structural cohesion. Starting with an examination of the relationship between caste and power, the book examines early cultural encounters between `high` Brahmanical tradition and the more egalitarian `popular` religious cults of the lower castes. It moves on to take a close look at the relationship between caste and gender showing the reasons why the reform movement for widow remarriage failed. It ends with an examination of the Hindu `partition` campaign, which appropriated dalit autonomous politics and made Hinduism the foundation of an emergent Indian national identity. Sekhar Bandyopadhyay breaks with many of the assumptions of two important schools of thought—the Dumontian and the subaltern—and takes instead a more nuanced approach to show how high caste hegemony has been able to perpetuate itself. He thus takes up issues which go to the heart of contemporary problems in India`s social and political fabric.

An analysis of the central ideas that have shaped India throughout its recent economic boom, presented by a co-founder of Infosys, explains why India's future will depend on reform and innovation in all sectors of public life; in a report that traces the achievements of the country's leaders to date while charting key ideas for ongoing infrastructure developments.

Caste is a contested terrain in India `s society and polity. This book explores contemporary realities of caste in rural and urban India. It examines questions of untouchability, citizenship, social mobility, democratic politics, corporate hiring and Dalit activism. Using

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rich empirical evidence from the field across Punjab, Uttar Pradesh, Delhi and other parts of north India, this volume presents the reasons for the persistence of caste in India from a new perspective. The book offers an original theoretical framework for comparative understandings of the entrenched social differences, discrimination, inequalities, stratification, and the modes and patterns of their reproduction. This second edition, with a new Introduction, delves into why caste continues to matter and how caste-based divisions often tend to overlap with the emergent disparities of the new economy. A delicate balance of lived experience and hard facts, this persuasive work will serve as essential reading for students and teachers of sociology and social anthropology, social exclusion and discrimination studies, political science, development studies and public policy.

Caste is a contested terrain in India's society and polity. This book explores contemporary realities of caste in rural and urban India. Presenting rich empirical findings across north India, it presents an original perspective on the reasons for the persistence of caste in India today.

Since the early 1990s, feminists in India have been rallying against integrating the Indian economy into the world market, perceiving it as a phenomenon which will lead to increased feminisation of poverty and the commodification of women. This anthology explores the impact of globalisation on Indian women and the struggle for gender equality. Since urban India has taken the initial benefit and brunt of globalisation, the focus here is on urban women, particularly from the educated middle class. The two dozen essays in this book offer

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insights into: - gender identity, gender relations and conceptions of women - violence against women and conflict resolution - women and the media - neo-liberal globalisation, from beauty pageants to working conditions - women and information and communication technologies - politics and women ' s political participation ' Women `s work is never done,' said an African women`s rights activist, `Feminists ' work will never ever be done. ' This book reminds us that the road to the complete empowerment of women in India is still a long one.

When India was invented as a "modern" country in the years after Independence in 1947 it styled itself as a secular, federal, democratic Republic committed to an ideology of development. Nehru's India never quite fulfilled this promise, but more recently his vision of India has been challenged by two "revolts of the elites": those of economic liberalization and Hindu nationalism. These revolts have been challenged, in turn, by various movements, including those of India's "Backward Classes". These movements have exploited the democratic spaces of India both to challenge for power and to contest prevailing accounts of politics, the state and modernity. Reinventing India offers an analytical account of the history of modern India and of its contemporary reinvention. Part One traces India's transformation under colonial rule, and the ideas and social forces which underlay the deliberations of the Constituent Assembly in 1946 to consider the shaping of the post-colonial state. Part Two then narrates the story of the making and unmaking of this modern India in the period from 1950 to the present day. It pays attention to both economic and political developments, and engages with the interpretations of India's recent history through key writers such as

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Francine Frankel, Sudipta Kaviraj and Partha Chatterjee. Part Three consists of chapters on the dialectics of economic reform, religion, the politics of Hindu nationalism, and on popular democracy. These chapters articulate a distinct position on the state and society in India at the end of the century, and they allow the authors to engage with the key debates which concern public intellectuals in contemporary India. Reinventing India is a lucid and eminently readable account of the transformations which are shaking India more than fifty years after Independence. It will be welcomed by all students of South Asia, and will be of interest to students of comparative politics and development studies.

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