

# Elite Conflict in a Plural Society

Twentieth-Century Bengal

J.H. Broomfield

Introduction by  
Sekhar Bandyopadhyay



# Elite Conflict In A Plural Society

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**Bangladesh**

Hiranmay Karlekar, 2005

It is I think a timely and sobering reminder of the power of all kinds of fundamentalisms in the contemporary world and that no society is proof against their ravages even those which have prided themselves on their secularism tolerance and pluralism Bangladesh is a country haunted by divisions not only the Partition of India but also that of the War of Liberation and the even more fateful split between Muslim and Bengali which is the more menacing because it exists within individuals within the people themselves Whether the wholeness of a specifically Bengali version of islam can be restored is the question which this book poses Jeremy Seabrook The Guardian This book should ring a warning bell for policymakers in the South Block If you do not agree read Karlekar s chilling tale of the death of Mjuibur s dream and that of many others who naively believed in it Kanchan Gupta India Today The book unravels how the hate matrix has found a place in a culturally vibrant society that just two decades back asked for freedom from the shackles of an oppressive regime Anju Kumar The Hindu Dubbed a hotbed of terrorism across the world Bangladesh is under the spotlight Hiranmay Karlekar s timely book tackles the issue with depth and insight A must read for strategic thinkers and those involved in watching India s neighbourhood Tehelka The author argues that the headquarters of Islamic terrorism is shifting from Afghanistan to Bangladesh which he describes as a soft state with an ineffective government and a weak police force The Pioneer Karlekar has a long experience of reporting on Bangladesh His book resonates with this experience and with a wealth of details and will help fill the vacuum of information on Bangladesh and it s crisis of fundamentalism The India Express Bangladesh focuses on the growth of Islamic fundamentalism in Bangladesh Hiranmay Karlekar analyzes in detail the historical social cultural and political circumstances that have led to this and discusses the chances of the situation being altered From a wealth of reliable sources he discusses the circumstances which account for this rise in fundamentalism and he demonstrates the forces that function within the ruling coalition in Bangladesh allowing this rise unchecked Hiranmay Karlekar is Consultant Editor of The Pioneer and a member of the Press Council of India During his career he has been Editor of The Hindustan Times Deputy Editor of The Indian Express and Assistant Editor of The Statesman and the erstwhile Hindusthan Standard published from Kolkata by the Anandabazar Patrika group

*Historical Dictionary of India* Surjit Mansingh, 2006-05-09 The Republic of India is the second most populous the seventh largest by geographical area and has the fourth largest economy in terms of purchasing power parity in the world While it has always been an important country it has often been neglected Of late however there has been much talk of the new India one with greater economic dynamism a more active foreign policy and the emergence of a huge middle class With over a hundred new cross referenced dictionary entries the majority of which pertain to the last decade and updating others the second edition of the Historical Dictionary of India illustrates the rapidly evolving situation without

neglecting the country's ancient past The chronology has been brought up to date the introduction expanded and the bibliography includes numerous new titles      **Tradition Modernization and Globalization** Prem Narain

Pandey,2015-01-01 The present volume provides a sequential nexus of Tradition Modernization and Globalization right from the early stages up to present time The continuum of tradition and modernity is delineated clearly in different papers in the wake of modern scientific inventions and technological innovations Some of the very brilliant analyses of the features of tradition modernization and globalization done by the sociologists of international repute and specialized scholars of social sciences have made this book a unique specimen that provides a critical and crosscultural analysis of tradition modernization and global developments with concrete instances in different domains of societies The book is divided in two major parts Part one deals with the historical perspective of tradition and modernization and part two focuses on the emerging features of tradition modernization and globalization and their impacts on different components of economy polity and social structure in the developed societies of Europe and USA as well as developing societies of Asia Africa and Latin America This book may be an academic stimulant to administrators planners and policymakers of governments and scholars of higher studies as well as scientists and technologists interested in the fields of modernization and overall global development The present volume is the outcome of a joint academic endeavour with Prof S K Srivastava who left for heavenly abode on 12 May 2012 in the mid journey of the publication      **Rural Tension in India** Anil Kant Mishra,1998 Contents Introduction An Overview of Area Under Study Methodology An Account of the Sample Under Study Economy and Tension Summary and Recommendations

*Finding The Middle Path* B. S. Baviskar,2019-03-13 Soviet style socialism has failed but in Russia China and India the transition to capitalism has proven hazardous Elsewhere capitalism itself appears to be in crisis often failing to meet the fundamental needs of workers small farmers and even the middle classes Clearly the world needs enterprises that are both economically efficient and      **Business and Politics in India** Stanley A. Kochanek,2023-04-28 Business and Politics in India delves into the intricate interplay between the business community and the Indian political system offering a comprehensive analysis of interest group behavior and its impact on public policy By exploring the evolution of business organizations this book examines how India's unique socio political landscape shapes the mobilization access and influence of interest groups The study uncovers how family ties caste dynamics and cultural values intersect with modern bureaucratic structures to define the character of business associations It also highlights the systemic challenges and opportunities for collective action within a political culture that is often suspicious of private enterprise providing valuable insights into the broader mechanisms of interest articulation in developing countries Organized into three parts this essential resource first examines the systemic factors that shape interest group activities in India such as political culture and centralized decision making The second part focuses on the internal struggles of Indian business to reconcile traditional family based operations with the demands of modern organizational forms Finally the book analyzes the channels through which businesses exert

influence on policymakers and assesses the broader implications of their activities for India's political and economic development. Scholars, policymakers, and business leaders will find this an indispensable guide to understanding the dynamic relationship between economic interests and governance in India. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1974.

**Caste, Culture and Hegemony** Sekhar Bandyopadhyay, 2004-08-19 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 which Hindu caste society maintained its cultural hegemony and structural cohesion. This was primarily achieved by frustrating reformist endeavours by co-opting the challenges of the dalit and by marginalising dissidence. It was through such a process of constant negotiation in the realm of popular culture, argues the author, that this oppressive social structure and its hierarchical ideology and values have survived. 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. This important and original contribution will be widely welcomed by historians, sociologists, and political scientists.

**Empire religiosity** Tim Allender, 2024-07-23 This book explores Roman Catholic female missionaries and their placement in colonial and postcolonial India. It offers fascinating insights into their idiomatic activism juxtaposed with a contrarian Protestant raj and with their own church patriarchies. During the Great Revolt of 1857, these women religious hid in church steeples. They were forced into the medical care of sexually diseased women in Lock Hospitals. They followed the Jesuits to experimental tribal village domains and catered for elites in the airy hilltop stations of the raj. Yet they could not escape the eugenic and child rescue practices that were the flavour of the imperial day. New geographies of race and gender were also created by their social and educational outreach. This allowed them to remain on the subcontinent after the tide went out on empire in 1947. Their religious bodies remained

untouched by India yet their experience in the field built awareness of the complex semiotics and visual traces engaged by the East West interchange After 1947 their tropes of social outreach were shaped by their direct interaction with Indians Many new women religious were now of the same race or carried a strongly anti British Irish ancestry In the postcolonial world their historicity continues to underpin their negotiable Western constructed activism now reaching trafficked girls and those in modern day slavery The uncovered and multi dimensional contours of their work are strong contributors to the current Black Lives Matter debates and how the etymology and constructs of empire find their way into current NGO philanthropy

**Two Faces of Protest** Amrita Basu, 1994-10-01 Drawing on case studies of the Communist Party of India Marxist in West Bengal and Shramik Sangathan in Maharashtra this ground breaking new work examines Indian women s political activism Investigating institutional change at the state level and protest at the village level Amrita Basu traces the paths of two kinds of political activism among these women With insights gleaned from extensive interviews with activists government officials and ordinary men and women she finds that militancy has been fueled by pronounced sexual and class cleavages combined with potentially rancorous ethnic division Thorough in its fieldwork incisive in its political analysis Two Faces of Protest offers a richly textured and sensitive view of women s political activism in the Third World Drawing on case studies of the Communist Party of India Marxist in West Bengal and Shramik Sangathan in Maharashtra this ground breaking new work examines Indian women s political activism Investigating institutional change at the state level and protest at the village level Amrita Basu traces the paths of two kinds of political activism among these women With insights gleaned from extensive interviews with activists government officials and ordinary men and women she finds that militancy has been fueled by pronounced sexual and class cleavages combined with potentially rancorous ethnic division Thorough in its fieldwork incisive in its political analysis Two Faces of Protest offers a richly textured and sensitive view of women s political activism in the Third World

**Recovering Liberties** C. A. Bayly, 2011-11-10 One of the world s leading historians examines the great Indian liberal tradition stretching from Rammohan Roy in the 1820s through Dadabhai Naoroji in the 1880s to G K Gokhale in the 1900s This powerful new study shows how the ideas of constitutional and later communitarian liberals influenced but were also rejected by their opponents and successors including Nehru Gandhi Indian socialists radical democrats and proponents of Hindu nationalism Equally Recovering Liberties contributes to the rapidly developing field of global intellectual history demonstrating that the ideas we associate with major Western thinkers Mills Comte Spencer and Marx were received and transformed by Indian intellectuals in the light of their own traditions to demand justice racial equality and political representation In doing so Christopher Bayly throws fresh light on the nature and limitations of European political thought and re examines the origins of Indian democracy

**Transactions in Taste** Manpreet Janeja, 2020-11-29 In a radical departure from previous ethnographies of food this book asks how and why food is pivotal to social relations and forms of identity that emerge as normal and not normal It does so by describing the production

consumption distribution and disposal of normal Bengali food in middle class households that employ cooks from poor classes and in Bengali restaurants in contemporary Calcutta India and Dhaka Bangladesh In a rare comparative foray into Bengali Hindu and Muslim food ways on both sides of the border the book includes addas idle talk and interviews with both men and women It initiates a dialogue that links issues of agency place hospitality and ownership with a new field that places food as an artefact at the centre of its inquiry It invites the reader throughout to approach food afresh as the key that unlocks the complexities of what is mundane yet profound the everyday The book thus analyses the constant and fraught negotiations that feed into definitions of normality class and identity in the deeply intimate yet intensely public domain of food Food transactions here provide a window into shifting configurations of trust power and conflict integral to social relationships shaped by events such as the 1943 44 Bengal famine the 1947 partition of India and the 1971 Bangladesh War

**The World of Muslim Women in Colonial Bengal, 1876-1939** Sonia Amin, 2021-10-11 This highly interesting book studies the cultural context of modernisation of middle class Muslim women in late 19th and 20th century Bengal Its frames of reference are the Bengal Awakening the Reform Movements Brahmo Hindi and Muslim and the Women s Question as articulated in material and ideological terms throughout the period Tracing the emergence of the modern Muslim gentlewomen the bhadramahil starting in 1876 when Nawab Faizunnesa Chaudhurani published her first book and ending with the foundation in 1939 of The Lady Brabourne College the book gives an excellent analysis of the rise of a Muslim woman s public sphere and broadens our knowledge of Bengali social history in the colonial period

**Pakistan As A Peasant Utopia** Taj Ul-islam Hashmi, 2019-07-11 This study is an attempt to show how religious kinship and factional ties cut across class alignments leading to the communalization of class struggle between the peasants and the exploiting classes in East Bengal during 1920 1947 During a substantial stay in some East Bengal villages in the summer of 1971 when East Pakistan was in the traumatic process of being transformed into Bangladesh it first dawned upon me that peasants were not stupid devoid of political consciousness Discussions with different types of peasants revealed that at least the upper echelons were aware of the implications of the liberation struggle for Bangladesh and the superpower involvement in it Richard Nixon and Indira Gandhi were familiar names Ordinary peasants often quoted the Bengali news readers and commentators of the BBC world service and the Voice of America Well to do peasants who owned transistor radio sets regularly tuned into the British American and Indian radio stations Many inquisitive and worried peasants asked me then a fresh graduate from Dhaka University how their cherished Sonar Bangla golden Bengal would improve their socio economic conditions Many peasants also took part in the liberation struggle as members of the Mukti Bahini or freedom fighters Almost everyone with a few exceptions who collaborated with the Pakistan armed forces was a keen supporter of Bangladesh After the emergence of Bangladesh things did not change to the expectations of the masses but rather deteriorated so much that Henry Kissinger is said to have coined the phrase bottomless basket as a denotation for Bangladesh because of the rampant corruption of a big section of the

Bengali bourgeoisie at that time I was provoked to write the history of the peasants glorious role in the Liberation Struggle which was being overshadowed by claims and counter claims of heroism and sacrifice by members of the privileged parasitical urban elites This work may be regarded as a prelude to the history of the freedom struggle that eventually led to the creation of Bangladesh This is an attempt to shed light on the peasant politics almost synonymous with Muslim politics in the region during the significant period between 1920 and 1947 when East Bengal was going through the political process that culminated in the creation of East Pakistan in 1947

**Writing Cultural History in Colonial and Postcolonial India** Henry Schwarz, 2016-11-11 During the colonial period in India English historians portrayed the British conquest and domination of India as the realization of a historic destiny absorbing the particular history of India into the overarching narrative of the Empire When Indian scholars educated in the British system began to write their own histories of the period they had to struggle to reclaim their past and to make the Indian people the subject of their history Henry Schwarz explores this struggle through an analysis of Indian cultural histories written between 1870 and the present Focusing on English language texts written by Bengali historians on the subjects of literature and culture Schwarz critically analyzes landmark works of the genre and compares Indian writing about cultural heritage to the dominant forms of European historiography prevalent during the colonial period Indian historians incorporated European aesthetic standards and theories of history into their writing yet they managed to transform these ideas in ways that challenged British ideological domination Schwarz shows how in writing a distinctly Indian history of India they produced a unique historiographical style of great complexity deploying brilliant reconfigurations of the dominant themes styles ideologies and tropes that characterize acceptable modes of history writing in the West Moving from the late nineteenth century to the present Schwarz identifies six distinct modes of translation and transformation produced by these writers ranging from liberal nationalist text to those of writers associated with the Subaltern Studies project He analyzes the narrative modes employed during the period and traces the movement toward the metaphoric and ironic styles of the post Independence era *Writing Cultural History in Colonial and Postcolonial India* provides a needed counterweight to the emphasis on colonial discourse that has come to dominate recent postcolonial scholarship By examining how the colonized interpreted and transformed the experience of oppression through their own work this book represents postcolonial studies written from the other side

*The Construction of Religious Boundaries* Harjot Oberoi, 1994-12-15 In this major reinterpretation of religion and society in India Oberoi challenges earlier accounts of Sikhism Hinduism and Islam as historically given categories encompassing well demarcated units of religious identity Through an examination of Sikh historical materials he shows that early Sikhism recognized multiple identities based in local regional religious and secular loyalties As a result religious identities were highly blurred and competing definitions of Sikhism were possible In the closing decades of the nineteenth century however the Singh Sabha a powerful new Sikh movement began to view the multiplicity in Sikh identity with suspicion and hostility Aided by cultural forces unleashed by



the British Raj the Singh Sabha sought to recast Sikh tradition and purge it of diversity bringing about the highly codified culture of modern Sikhism A study of the process by which a pluralistic religious world view is replaced by a monolithic one this book questions basic assumptions about the efficacy of fundamentalist claims and the construction of all social and religious identities      *The Bengal Delta* I. Iqbal, 2010-10-20 With a focus on colonial Bengal this book demonstrates how the dynamics of agrarian prosperity or decline communal conflicts poverty and famine can only be properly understood from an ecological perspective as well as discussions of state s coercion and popular resistance market forces and dependency or contested cultures and consciousness      **Political Culture and Leadership in India** Bharati Mukherjee, 1991-01-01

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