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The tussle in the Punjab Congress is far from over with Chief Minister Amarinder Singh and Navjot Singh Sidhu still at loggerheads and the latter is not leaving any stone unturned to target the ...

Punjab Congress woes far from over
To be sure, political parties have, at times, engaged in voter registration drives to bring on board new supporters. Yet parties' record of migrant outreach is patchier. Knowing whether and in ...

India's corrupt, classist voter registration system keeps migrants politically excluded
Seems like it is a major throwback Tuesday for veteran actor Anupam Kher, who recalled meeting Hollywood star Leonardo DiCaprio in a recent social media post. The 'Saaransh' actor took to his ...

This unique empirical study focuses on the different quality dimensions of the Madrasa education system in Kerala, southwestern India. Madrasa education is one of the largest networks of non-governmental organisations (NGOs) in the world. Despite originating several centuries ago in a vastly different social and cultural context, it continues to address the educational needs of a large section of the Muslim population in India. Although the Madrasa system has seen many significant developments over time, academia has not paid much attention to its functions, strengths and contributions. This study fills this lacuna, and is grounded in detailed empirical investigation based on ethnographic surveys and interviews with various stakeholders from the field comprising students, teachers, parents, management committees, Madrasa boards and educationists. It critically examines the existing Madrasa education system in terms of different quality dimensions, including curriculum planning and designing, curriculum transaction, assessment and evaluation, institutional management and infra structure. While appreciating the contributions of Madrasas in promoting education among the Muslim minority of India, the book also identifies their problems and suggests creative modalities. A timely contribution to a subject with great international appeal, it will be of great interest to policy planners, researchers, educators, students and scholars of formal and informal education, minority studies, political Islam, Middle East and Asian studies, sociology, history, and contemporary studies.

Often dismissed as the rumblings of "the street," popular politics is where political modernity is being formed today, according to Partha Chatterjee. The rise of mass politics all over the world in the twentieth century led to the development of new techniques of governing population groups. On the one hand, the idea of popular sovereignty has gained wide acceptance. On the other hand, the proliferation of security and welfare technologies has created modern governmental bodies that administer populations, but do not provide citizens with an arena for democratic deliberation. Under these conditions, democracy is no longer government of, by, and for the people. Rather, it has become a world of power whose startling dimensions and unwritten rules of engagement Chatterjee provocatively lays bare. This book argues that the rise of ethnic or identity politics—particularly in the postcolonial world—is a consequence of new techniques of governmental administration. Using contemporary examples from India, the book examines the different forms taken by the politics of the governed. Many of these operate outside of the traditionally defined arena of civil society and the formal legal institutions of the state. This book considers the global conditions within which such local forms of popular politics have appeared and shows us how both community and global society have been transformed. Chatterjee's analysis explores the strategic as well as the ethical dimensions of the new democratic politics of rights, claims, and entitlements of population groups and permits a new understanding of the dynamics of world politics both before and after the events of September 11, 2001. The Politics of the Governed consists of three essays, originally given as the Leonard Hastings Schoff Lectures at Columbia University in November 2001, and four additional essays that complement and extend the analyses presented there. By combining these essays between the covers of a single volume, Chatterjee has given us a major and urgent work that provides a full perspective on the possibilities and limits of democracy in the postcolonial world.

I am Kanhaiya Kumar, native of Bihar. I am doing PhD on a very important subject "Mating habits of gay chimpanzees in South Africa" at PANU university, the best university in India and possibly the best university in the world. My idols are "Faizal Guru", "Janab Kasab Sahib", "Focus Carat", "Baba Badkar" and all PhD students who had committed suicide since they failed to solve their PhD problems. I personally feel that, all deprived Indians should automatically be awarded a PhD degree coupled with a free pension of 1 lakh rupees/month to be delivered in cash via post at door step. Till then we are going to fight for azaadi from India. Imagine a day, when no PhD student would have to commit suicide, imagine a day, when no lower caste will be humiliated by upper caste, s/he can use his/her doctorate degree and force others to call him/her Dr. X, Dr. Y ,etc.

Rehana Haque, a young widow, blissfully prepares for the party she will host for her son and daughter. But this is 1971 in East Pakistan, and change is in the air. Set against the backdrop of the Bangladesh War of Independence, A Golden Age is a story of passion and revolution; of hope, faith, and unexpected heroism in the midst of chaos—and of one woman's heartbreaking struggle to keep her family safe.

This book presents successful case studies in Muslim and Muslim minority countries that have revolutionized the redevelopment of idle waqf properties into productive land trusts. The revival of this institution over the last two decades shows the growing optimism in galvanizing the socioeconomic role of waqf by adopting its flexible shariah measures. Innovative ways of financing redevelopment allow Muslims to extend these roles to include new beneficiaries. New uses for these properties include providing services to the community, opening jobs for the majority of people, funding small entrepreneurs, educating the masses, providing health care, and sheltering the poor and needy. Countries under study include Sudan, Turkey, Malaysia, Indonesia, Singapore, New Zealand, Kuwait, Oman, Qatar, and Iran. Additionally, the book examines the International Development Bank's role in financing the development old waqf properties in different countries.

How and what to teach about religion is controversial in every country. The Routledge International Handbook of Religious Education is the first book to comprehensively address the range of ways that major countries around the world teach religion in public and private educational institutions. It discusses how three models in particular seem to dominate the landscape. Countries with strong cultural traditions focused on a majority religion tend to adopt an "identification model," where instruction is provided only in the tenets of the majority religion, often to the detriment of other religions and their adherents. Countries with traditions that differentiate church and state tend to adopt a "separation model," thus either offering instruction in a wide range of religions, or in some cases teaching very little about religion, intentionally leaving it to religious institutions and the home setting to provide religious instruction. Still other countries attempt "managed pluralism," in which neither one, nor many, but rather a limited handful of major religious traditions are taught. Inevitably, there are countries which do not fit any of these dominant models and the range of methods touched upon in this book will surprise even the most enlightened reader. Religious instruction by educational institutions in 53 countries and regions of the world are explored by experts native to each country. These chapters discuss: Legal parameters in terms of subjective versus objective instruction in religion Constitutional, statutory, social and political contexts to religious approaches Distinctions between the kinds of instruction permitted in elementary and secondary schools versus what is allowed in institutions of higher learning. Regional assessments which provide a welcome overview and comparison. This comprehensive and authoritative volume will appeal to educators, scholars, religious leaders, politicians, and others interested in how religion and education interface around the world.

What is it like to be a young Muslim man in the wake of the 2005 London bombings? What impact do political factors have on the multifaceted identities of young Muslim men? Drawn from the author's ethnographic research of British-born Muslim men in the English town of Luton, Being Young, Muslim and Male in Luton explores the everyday lives of young men and, focusing on how their identity as Muslims has shaped the way they interact with each other, the local community, and the wider world. Through a study of religious values, the pressures of masculinity, the complexities of family and social life, and attitudes towards work and leisure, Ashraf Hoque argues that young Muslims in Luton are subverting what it means to be "British" by consciously prioritizing and rearticulating their "Muslim identities" in novel and dynamic ways that suit their experiences. Employing rich interviews and extensive participant observation, Hoque paints a detailed picture of young Muslims living in a town consistently associated in the popular media with terrorist activity and as a hotbed for radicalization. He challenges widely held assumptions and gives voice to an emerging generation of Muslims who view Britain as their home and are very much invested in the long-term future of the country and their permanent place within it.

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