Leveling Crowds Ethnonationalist Conficts And Collective Violence In South Asia

Why do some violent conflicts endure across the centuries, while others become dimly remembered ancient struggles among forgotten peoples? Is nationalism really the powerful force that it appeared to be in the 1990s? This wide-ranging work examines the conceptual intersection of nationalist ideology, social violence, and the political transformation of Europe and Eurasia over the last two decades. The end of communism seemed to usher in a period of radical change-an era of "extreme politics" that pitted nations, ethnic groups, and violent entrepreneurs against one another, from the wars in the Balkans and Caucasus to the apparent upsurge in nationalist mobilization throughout the region. But the last twenty years have also illustrated the incredible diversity of political life after the end of one-party rule. Extreme Politics engages with themes from the micropolitics of social violence, to the history of nationalism studies, to the nature of demographic change in Eurasia. Published twenty years since the collapse of communism, Extreme Politics charts the end of "Eastern Europe" as a place and chronicles the ongoing revolution in the scholarly study of the post-communist world.

Andreas Wimmer argues that nationalist and ethnic politics have shaped modern societies to a far greater extent than has been acknowledged by social scientists. The modern state governs in the name of a people defined in ethnic and national terms. Democratic participation, equality before the law and protection from arbitrary violence were offered only to the ethnic group in a privileged relationship with the emerging nation-state. Depending on circumstances, the dynamics of exclusion took on different forms. Where nation building was 'successful', immigrants and 'ethnic minorities' are excluded from full participation; they risk being targets of xenophobia and racism. In weaker states, political closure proceeded along ethnic, rather than national lines and leads to corresponding forms of conflict and violence. In chapters on Mexico, Iraq and Switzerland, Wimmer provides extended case studies that support and contextualise this argument. Examines the ways in which religion and nationalism have interacted to provide a powerful impetus for mobilization in Southeast Asia.

In the early 1990s a number of violent civil wars and large-scale ethnic crises shocked the world. In Rwanda, Bosnia, Chechnya and elsewhere atrocities were committed that led to hundreds of thousands of dead and displaced people. Explaining the origins and dynamics of such inhuman actions and events, this new sensitive and detailed analysis includes: full analysis of the origins of civil wars, terrorism and ethnic strife insights drawn from across the social sciences practical and topical illustrations of the information provided fully updated assessments with details of key contemporary events Although the number of these conflicts has diminished over the years, the phenomenon has not disappeared: in the Sudan, the Congo, Sierra Leone, Liberia, Nigeria, Afghanistan and Iraq people are still being killed in large numbers, without authorities being able to avert or end the hostilities. On nine-eleven large-scale terrorist attacks in Washington and New York shocked the world again, and since then other violent events took place in Bali, Casablanca, Riyadh, Moscow, Istanbul and Madrid. This book of concern to all people, because recent history has shown us that such violence can strike everywhere and at any time. The final chapter delivers a number of constructive considerations aiming at the development of policies to prevent and stop such conflicts. This is an important new contribution to tackling the complex challenges of the twenty first century. This book will be of great interest to all students and scholars of contemporary history, development studies, political and social sciences and International Relations.

Interdisciplinary in its approach, this book explores the dilemmas that Buddhism faces in relation to the continuing ethnic conflict and violence in modern Sri Lanka. Prominent scholars in the fields of anthropology, history, Buddhist studies and Pali examine multiple dimensions of the problem. Buddhist responses to the crisis are discussed in detail, along with how Buddhism can help to create peace in Sri Lanka. Evaluating the role of Buddhists and their institutions in bringing about an end to war and violence as well as possibly heightening the problem, this collection puts forward a critical analysis of the religious conditions contributing to continuing hostilities.

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

The existing traditions of inquiry into ethnic conflict can be classified into four categories: essentialism, instrumentalism, constructivism, and institutionalism. All four traditions have a distinguished lineage, but none can really account for the worldwide spread of ethnic violence. We need to move from the local to the macro or global. This book, using methodology from sociology, history, and politics, will present the complexities of ethnic conflict in terms of linguistics, religion, territory, and tribes in various regions. These brilliant essays look at some of the most conflicted sites in the world, where ethnic violence has been created and played out: Burma, Indonesia, Rwanda, Burundi, Nigeria, the Sudan, Mexico, and Guyana. Divided into two parts, Perspectives on Contemporary Ethnic Conflict is a rich text for scholars of conflict studies, focusing on the sources and dynamics of ethnic violence and providing descriptions of ethnic conflict across the globe.

An international manual is like a world cruise: a once-in-a-lifetime experience. All the more reason to consider carefully whether it is necessary. This can hardly be the case if previous research in the selected field has already been the subject of an earlier review-or even several competing surveys. On the other hand, more thorough study is necessary if the intensity and scope of research are increasing without comprehensive assessments. That was the situation in Western societies when work began on this project in the summer of 1998. It was then, too, that the challenges emerged: any manual, espe cially an international one, is a very special type of text, which is anything but routine. It calls for a special effort: the "state of the art" has to be documented for selected subject areas, and its presentation made as compelling as possible. The editors were delighted, therefore, by the cooperation and commitment shown by the eighty-one contributors from ten countries who were recruited to write on the sixty-two different topics, by the con structive way

in which any requests for changes were dealt with, and by the patient re sponse to our many queries. This volume is the result of a long process. It began with the first drafts outlining the structure of the work, which were submitted to various distinguished colleagues. Friedheim Neidhardt of Berlin, Gertrud Nunner-Winkler of Munich, and Roland Eckert of Trier, to name only a few, supplied valuable comments at this stage.

Ethno-religious violence in Indonesia illustrates in detail how and why previously peaceful religious communities can descend into violent conflict. From 1999 until 2000, the conflict in North Maluku, Indonesia, saw the most intense communal violence of Indonesia's period of democratization. For almost a year, militias waged a brutal religious war which claimed the lives of almost four thousand lives. The conflict culminated in ethnic cleansing along lines of religious identity, with approximately three hundred thousand people fleeing their homes. Based on detailed research, this book provides an in depth picture of all aspects of this devastating and brutal conflict. It also provides numerous examples of how different conflict theories can be applied in the analysis of real situations of tensions and violence, illustrating the mutually reinforcing nature of mass level sentiment and elite agency, and the rational and emotive influences on those involved. This book will be of interest to researchers in Asian Studies, conflict resolution and religious violence.

Contributions from scholars in anthropology, religion, and area studies--stemming from research in East and Southeast Asia, Africa, Europe, and the Americas collected to represent a form of historically grounded, ethnographically driven social science that seeks to understand social phenomena by dialogically engaging global and local perspectives.

Sample Text

A unique, comparative-historical analysis of the impact of democratization on five nationalist conflicts in Southeast Asia. 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.

The nature and goals of terrorist organizations have changed profoundly since the Cold War standoff among the U.S., Soviet, and Chinese superpowers gave way to the current "polyplex" global system, in which the old rules of international engagement have been shattered by a new struggle for power among established states, non-state actors, and emerging nations. In this confusing state of global disorder, terrorist organizations that are privately funded and highly flexible have become capable of carrying out incredibly destructive attacks anywhere in the world in support of a wide array of political, religious, and ethnic causes. This groundbreaking book examines the evolution of terrorism in the context of the new global disorder. Richard M. Pearlstein categorizes three generations of terrorist organizations and shows how each arose in response to the global conditions of its time. Focusing extensively on today's transnational (i.e., privately funded and internationally operating) terrorist organizations, he devotes thorough attention to the two most virulent types: ethnoterrorism and radical Islamic terrorism. He also discusses the terrorist race for weapons of mass destruction and the types of attacks, including cyberterrorism, that are likely to occur in coming years. Pearlstein concludes with a thought-provoking assessment of the many efforts to combat transnational terrorism in the post-September 11 period.

"This collection of essays by David Little addresses human rights in relation to the historical settings in which its language was drafted and adopted. Featuring five original essays, Little articulates his view that fascist practices before and during World War II vivified the wrongfulness of deliberately inflicting severe pain, injury, and destruction for self-serving purposes and that the human rights corpus, developed in response, was designed to outlaw all practices of arbitrary force. He contends that while there must be an accountable human rights standard, it should guarantee latitude for the expression and practice of beliefs, consistent with outlawing arbitrary force. Little details the theoretical grounds of the relationship between religion and human rights, and concludes with essays on US policy and the restraint of force in regard to terrorism. With a foreword by John Kelsey, this book is a capstone of the work of this influential writer on religion, philosophy, and law"--

This new title provides a mixture of analytical essays, maps and an A-Z glossary outlining the political aspect of conflicts worldwide.

This book tackles the assumptions behind common understandings of religious nationalism, exploring the complex connections between religion, nationalism, conflict, and conflict transformation. * Speeches of political and religious leaders * Chronologies of conflicts in such places as Israel-Palestine, Sri Lanka, and the former Yugoslavia

This book is an ethnographic account of the emergence of Hindu nationalism in a tribal (adivasi) community in Chhattisgarh, central India. It is argued that the successful spread of Hindu nationalism in this area is due to the involvement of the Rashtriya Swayamsevak Sangh (RSS), a militant Hindu nationalist organization, in local affairs. While active engagement in 'civilizing' strategies has enabled the RSS to legitimize its presence and endear itself to the local community, the book argues that participation in more aggressive strategies has made it possible for this organization to fuel and attach local tensions to a broader Hindu nationalist agenda.

The ethnic riot is studied in great detail, from the terrifying, unpredictability of mob psychology to the calculated political motivations behind some of the worst riots.

The 1998 Annual World Bank Conference on Development Economics, the tenth anniversary, was held at the Bank on April 20-21, 1998. The discussions focused on four areas of inquiry:1) the role of geography in countries'success, 2) the role of effective competition and regulatory policies, 3) the causes of financial crises and ways to prevent them, and 4) the effects of ethnic diversity on democracy and growth. The welcoming address by World Bank President James D. Wolfensohn, the opening remarks by chief Economist Joseph Stiglitz, and the tenth anniversary address by the International Monetary Fund Deputy Managing Director Stanley Fischer all focused both on the role of the conference and on the changing perspectives for development.

This book provides readers – students, researchers, academics, policy-makers, activists and interested non-specialists –

with a sophisticated understanding of contemporary discussion, analysis and theorizing of issues pertaining to conflict, citizenship and civil society. It does so through thirteen pieces of most recent in-depth sociological research that delve on: challenges to citizenship, civil society and citizenship in early and late modernity, the reflexive imperative in transformations of civil society, social conflict challenges to social science approaches, methodology and explanatory power, gender, minorities-immigrants-refugees and the extension of citizenship, violence in modernity, the place of civil society for sociology, and postcolonialism, trauma, and civil society.

This book is based on discussions from the Asian Regional Consultation on Social Cohesion and Conflict Management that was sponsored by the World Bank and the Asian Development Bank. Participants, speaking in their personal capacity, included representatives from government, civil society, and donor organisations. The papers included in this volume cite a multiplicity of traditional obstacles to social cohesion and integration in the region, ranging from xenophobic nationalism to poverty, socioeconomic disparities, gender inequality, and ethnic, religious, and cultural discrimination. Efforts to contend with tensions inherent in multiethnic societies; case studies of India, Pakistan, Sri Lanka, Burma, Thailand, Malaysia, Singapore, Indonesia, the Philippines, China, Australia, New Zealand, Papua New Guinea, Fiji, Vanuatu, and the Federated States of Micronesia. Ethnic conflict, one of the most serious and widespread problems in the world today, can undermine efforts to promote political and economic development, as well as political, economic, and social justice. It can also lead to violence and open warfare, producing horrifying levels of death and destruction. Although government policies on ethnic issues often have profound effects on a country, the subject has been neglected by most scholars and analysts. This volume analyzes different policies governments have pursued in their efforts to contend with the tensions inherent in multiethnic societies. The book focuses on Asia and the Pacific, the most populous and economically vibrant part of the world. The heart of the book is a set of case studies of government policies in sixteen countries: India, Pakistan, Sri Lanka, Burma, Thailand, Malaysia, Singapore, Indonesia, the Philippines, China, Australia, New Zealand, Papua New Guinea, Fiji, Vanuatu, and the Federated States of Micronesia. The studies consider a wide range of political, economic, educational, linguistic, and cultural policies, and how these policies have evolved over time. Using a broad comparative perspective to assess the effectiveness of different governmental approaches, the authors offer policy recommendations that cut across individual countries and regions.

This textbook introduces students of violent conflict to a variety of prominent theoretical approaches, and examines the ontological stances and epistemological traditions underlying these approaches. Theories of Violent Conflict takes the centrality of the group as an actor in contemporary conflict as a point of departure, leaving us with three main questions: What makes a group? Why and how does a group resort to violence? Why and how do or don't they stop? The book examines and compares the ways by which these questions are addressed from a number of perspectives: constructivism, social identity theory, structuralism, political economy, human needs theory, relative deprivation theory, collective action theory, and rational-choice theory. The final chapter aims to synthesise structure and agency-based theories by proposing a critical discourse analysis of violent conflict. This book will be essential reading for students of war and conflict studies, peace studies, conflict analysis and conflict resolution, and ethnic conflict, as well as security studies and IR in general.

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 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.

Urbanisation is rapidly changing the geographic and social landscape of India, and indeed Asia as a whole. Issues of collective violence, urban poverty and discrimination become crucial factors in the redefinition of citizenship not only in legal terms, but also in a cultural and socio-economic dimension. While Indian cities are becoming the centres of a culture of exclusion against vulnerable social groups, a long-term perspective is essential to understand the patterns that shaped the space, politics, economy and culture of contemporary metropolises. This book takes a critical, longer-term view of India's economic transition. The idea that urban growth goes hand in hand with the modernisation of the country does not account for the fact that increasingly higher portions of the urban population are comprised of lower-income groups, casual labourers and slum dwellers. Using the case study of Ahmedabad, this book investigates the history of city and of its people over the twentieth century. It analyses the contrasting relationship between urban authorities and the inhabitants of Ahmedabad and examines instances of antagonism and negotiation – amongst people, groups and between the people and the public authority – that have continuously shaped, transformed and redefined life in the city. This book offers an important tool for understanding the bigger context of the conflicts, the social and cultural issues that accompanied the broader process of urbanisation in contemporary India. It will be of interest to scholars of Urban History, studies of collective violence and South Asian Studies.

Prior to 2011, popular imagination perceived the Muslim Middle East as unchanging and unchangeable, frozen in its own traditions and history. In Life as Politics, Asef Bayat argues that such presumptions fail to recognize the routine, yet important, ways in which ordinary people make meaningful change through everyday actions. First published just months before the Arab Spring swept across the region, this timely and prophetic book sheds light on the ongoing acts of protest, practice, and direct daily action. The second edition includes three new chapters on the Arab Spring and Iran's Green Movement and is fully updated to reflect recent events. At heart, the book remains a study of agency in times of constraint. In addition to ongoing protests, millions of people across the Middle East are effecting transformation through the discovery and creation of new social spaces within which to make

their claims heard. This eye-opening book makes an important contribution to global debates over the meaning of social movements and the dynamics of social change.

This book spans 70 years of the dark history of Anti-Muslim violence in India that have caused over tens of thousands of deaths and refugees. Violence against Muslims in India is frequently in the form of violent attacks on Muslims by Hindus. These attacks are referred to as communal riots in India between the majority Hindus and minority Muslims, and have been connected to a rise in Islamophobia.

An exploration of religious and ethnic conflict in a complex and often misunderstood part of the world.

Leading social scientists and historians examine the complex relationship between warfare and the emergence of nationalism. This volume seeks to answer the question of how the Buddhist monks in today's Sri Lanka—given Buddhism's traditionally nonviolent philosophy—are able to participate in the fierce political violence of the Sinhalese against the Tamils.

This report is the proceedings of a December 2001 international symposium in Washington, DC organized by the National Academies and the Russian Academy of Sciences. The symposium addressed (1) characteristics of peaceful management of tensions in multiethnic societies, particularly in Russia; (2) policies that have contributed to violence in such societies; (3) steps toward reconciliation; and (4) post-conflict reconstruction.

The period between 2001 and 2006 saw the rise and fall of an internationally supported effort to bring a protracted violent conflict in Sri Lanka to a peaceful resolution. A ceasefire agreement, signed in February 2002, was followed by six rounds of peace talks, but growing political violence, disagreements over core issues and a fragmentation of the constituencies of the key parties led to an eventual breakdown. In the wake of the failed peace process a new government pursued a highly effective 'war for peace' leading to the military defeat of the LTTE on the battlefields of the north east in May 2009. This book brings together a unique range of perspectives on this problematic and ultimately unsuccessful peace process. The contributions are based upon extensive field research and written by leading Sri Lankan and international researchers and practitioners. The framework of 'liberal peacebuilding' provides an analytical starting point for exploring the complex and unpredictable interactions between international and domestic players during the war-peace-war period. The lessons drawn from the Sri Lankan case have important implications in the context of wider debates on the 'liberal peace' and post conflict peacebuilding – particularly as these debates have largely been shaped by the 'high profile' cases such as Kosovo, Afghanistan and Iraq. This book is of interest not only to Sri Lanka specialists but also to the wider policy/practitioner audience, and is a useful contribution to South Asian studies.

Ethno-nationalist conflicts are rampant today, causing immense human loss. Stanley J. Tambiah is concerned with the nature of the ethno-nationalist explosions that have disfigured so many regions of the world in recent years. He focuses primarily on collective violence in the form of civilian "riots" in South Asia, using selected instances in Sri Lanka, Pakistan, and India. He situates these riots in the larger political, economic, and religious contexts in which they took place and also examines the strategic actions and motivations of their principal agents. In applying a wide range of social theory to the problems of ethnic and religious violence, Tambiah pays close attention to the history and culture of the region. On one level this provocative book is a scrupulously detailed anthropological and historical study, but on another it is an attempt to understand the social and political changes needed for a more humane order, not just in South Asia, but throughout the world.

This volume provides a comprehensive and interdisciplinary account of the scholarship on religion, conflict, and peacebuilding. Looking far beyond the traditional parameters of the field, the contributors engage deeply with the legacies of colonialism, missionary activism, secularism, orientalism, and liberalism as they relate to the discussion of religion, violence, and nonviolent transformation and resistance. Featuring numerous case studies from various contexts and traditions, the volume is organized thematically into five different parts. It begins with an up-to-date mapping of scholarship on religion and violence, and religion and peace. The second part explores the challenges related to developing secularist theories on peace and nationalism, broadening the discussion of violence to include an analysis of cultural and structural forms. In the third section, the chapters explore controversial topics such as religion and development, religious militancy, and the freedom of religion as a keystone of peacebuilding. The fourth part locates notions of peacebuilding in spiritual practice by focusing on constructive resources within various traditions, the transformative role of rituals, youth and interfaith activism in American university campuses, religion and solidarity activism, scriptural reasoning as a peacebuilding practice, and an extended reflection on the history and legacy of missionary peacebuilding. The volume concludes by looking to the future of peacebuilding scholarship and the possibilities for new growth and progress. Bringing together a diverse array of scholars, this innovative handbook grapples with the tension between theory and practice, cultural theory, and the legacy of the liberal peace paradigm, offering provocative, elastic, and context-specific insights for strategic peacebuilding processes.

Genocide, crimes against humanity, and the worst war crimes are possible only when the state or other organisations mobilise and co-ordinate the efforts of many people. Responsibility for mass atrocity is always widely shared, often by thousands. Yet criminal law, with its liberal underpinnings, prefers to blame particular individuals for isolated acts. Is such law, therefore, constitutionally unable to make any sense of the most catastrophic conflagrations of our time? Drawing on the experience of several prosecutions, this book both trenchantly diagnoses the law's limits at such times and offers a spirited defence of its moral and intellectual resources for meeting the vexing challenge of holding anyone criminally accountable for mass atrocity. Just as war criminals develop new methods of eluding law's historic grasp, so criminal law flexibly devises novel responses to their stratagems. Mark Osiel examines several such legal innovations in international jurisprudence and proposes still others.

In Educations in Ethnic Violence, Matthew Lange explores the effects education has on ethnic violence. Lange contradicts the widely held belief that education promotes peace and tolerance. Rather, Lange finds that education commonly contributes to aggression, especially in environments with ethnic divisions, limited resources and ineffective political institutions. He describes four ways in which organized learning spurs ethnic conflicts. Socialization in school shapes students' identities and the norms governing intercommunal relations. Education can also increase students' frustration and aggression when their expectations are not met. Sometimes, the competitive atmosphere gives students an incentive to participate in violence. Finally, education provides students with superior abilities to mobilize violent ethnic movements. Lange employs a cross-national statistical analysis with case studies of Sri Lanka, Cyprus, the Palestinian territories, India, sub-Saharan Africa, Canada and Germany.

This is the first book to examine war and violence in Sri Lanka through the lens of cross-cultural studies on just-war tradition and theory. In a study that is textual, historical and anthropological, it is argued that the ongoing Sinhala-Tamil conflict is in actual practice often justified by a resort to religious stories that allow for war when Buddhism is in peril. Though Buddhism is commonly

assumed to be a religion that never allows for war, this study suggests otherwise, thereby bringing Buddhism into the ethical dialogue on religion and war. Without a realistic consideration of just-war thinking in contemporary Sri Lanka, it will remain impossible to understand the power of religion there to create both peace and war.
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