

The Fiction Of Fact Finding Modi And Godhra Manoj

Mitta

Modi and Godhra Disaster Nationalism Malevolent Republic The Humble Cosmopolitan Rise of Saffron Power Ways of Remembering Gujarat After Godhra Modi and Godhra – The Fiction of Fact Finding Godhra, a Journey to Mayhem Vision 2025 Rights and Wrongs Data India Humanity at Crossroads in Gujarat, 2002 Gujarat 2002, the Turning Point of Indian History Wounded History Crime Against Humanity Muslim India Guide to Indian Periodical Literature BJP Today Gujarat 3 Years Later *Manoj Mitta Richard Seymour K.S. (Kapil Satish) Komireddi Luis Cabrera Mujibur Rehman Oishik Sircar Ramesh N. Rao Manoj Mitta Narendra Dev Amir Ullah Khan Aakar Patel Aziz Barni John Chathanatt*

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no instance of communal violence has provoked as much controversy as the gujarat 2002 carnage in which over 1 000 people mostly muslims were killed and none has been subjected to as much fact finding especially under the monitoring of the supreme court sifting through the wealth of official material this book contends that the fact finding riddled as it was with ambiguities and deceptions gaps and contradictions glossed over crucial pieces of evidence and thereby shielded the powers that be though it gave a clean chit to chief minister narendra modi in 2012 the supreme court appointed special investigation team sit left unasked a range of key questions on the anti muslim violence following the burning of a train in godhra carrying hindutva activists how could modi claim manoj mitta asks to have been unaware for nearly five hours of the first post godhra massacre which took place at ahmedabad s gulberg society how does this claim square with his admission that he was tracking the violence as it unfolded why did modi take five days to visit riot affected areas in ahmedabad and a month to meet muslim victims in a refugee camp why were forensic experts called to see the burnt godhra coach only after two months although it had been open to the public throughout that

period what exactly did modi celebrate in his gaurav yatra which he launched within six months of the carnage why did the gujarat police sit for six years on the call data records of the riot period scrupulously researched the fiction of fact finding draws telling parallels between gujarat 2002 and the 1984 massacre of sikhs in delhi to underline an insidious pattern in indian democracy the subversion of the criminal justice system under a shroud of legal platitudes by the ruling dispensation

liberal civilisation is in crisis now is a time of monsters the rise of the new far right has left the world grappling with a profound misunderstanding while the spotlight often shines on the actions of charismatic leaders such as donald trump and jair bolsonaro the true peril lies elsewhere defeating these people will not stem the tide driving them forward they are merely the embodiment of profound forces that are rarely understood propelled through the vast networks of social media and fueled by far right influencers enthralled by images of disaster and fantasies of doom they have emerged from a reservoir of societal despair fear and isolation within this seething cauldron we witness not only the surge of far right political movements but also the sparks of individual and collective violence against perceived enemies from lone wolf killers to terrifying pogroms should a new fascism emerge it will coalesce from these very elements this is disaster nationalism richard seymour delves deep into this alarming development in world politics dissecting its roots its influencers and the threats it poses with meticulous analysis and compelling storytelling seymour offers a stark warning the battle against disaster nationalism is not just political it is a struggle for our collective soul and the future of civilization itself unless we understand the deeper forces propelling the far right resurgence we have little chance of stopping it

after decades of imperfect secularism presided over by an often corrupt congress establishment nehru s diverse republic has yielded to hindu nationalism india the first major democracy to fall to demagogic populism in the twenty first century is racing to a point of no return since 2014 the ruling bjp has unleashed forces that are irreversibly transforming the country indian democracy honed over decades is now the chief enabler of hindu extremism bigotry has been ennobled as a healthy form of self assertion anti muslim vitriol has deluged the mainstream religious minorities live in terror of a vengeful majority congress now mimics modi other parties pray for a miracle in this highly acclaimed critique of post independence india from nehru to narendra modi revised and expanded with a new chapter k s komireddi charts the dismaying course of the world s largest democracy he argues that the missteps of the nation s founders the mistakes of nehru the betrayals of his daughter and her sons the anti democratic fetish for technocracy carried to extremes by manmohan singh all of them prepared the way for modi s march to absolute power if secularists fail to wrest the republic

from hindu supremacists komireddi argues india may go the way of yugoslavia and collapse under the burden of sinister ethno religious nationalism a gripping short history of modern india malevolent republic is also a passionate plea for india s reclamation

is a strong cosmopolitan stance irretrievably arrogant cosmopolitanism which affirms universal moral principles and grants no fundamental moral significance to the state has become increasingly central to normative political theory yet it has faced persistent claims that it disdains local attachments and cultures while also seeking the neo imperialistic imposition of western moral views on all persons the critique is said to apply with even greater force to institutional cosmopolitan approaches which seek the development of global political institutions capable of promoting global aims for human rights democracy etc this book works to address such objections through developing a novel theory of cosmopolitan political humility it draws on the work of indian constitutional architect and social activist b r ambedkar who cited universal principles of equality and rights in confronting domestic exclusions and the arrogance of caste he sought to advance forms of political humility or the recognition of equal standing and openness to input and challenge within political institutions this book explores how an institutional global citizenship approach to cosmopolitanism could similarly promote political humility globally by supporting the development of democratic input and challenge mechanisms beyond the state such developments would challenge an essential political arrogance identified in the current system where sovereign states are empowered to simply dismiss rights based challenges from outsiders or their own populations even as they serve as the designated guarantors of human rights the book employs an innovative grounded normative theory method where extensive original field research informs the development of moral claims insights are taken from dalit activists reaching out to united nations human rights bodies for support in challenging caste discrimination and from their critics in the governing bharatiya janata party further insights are drawn from turkish protestors confronting a rising domestic authoritarianism and from uk independence party members demanding brexit from the european union in part because predominantly muslim turkey could eventually join overall it is shown an institutional global citizenship approach can inform the development of a global framework which would orient fundamentally to political humility rather than arrogance and which could significantly advance global rights protections

this volume looks at the impact of the landmark 2014 elections and the consequent assembly elections which have transformed the ideological discourse of india it discusses a variety of topical issues in contemporary indian politics including the modi wave aam aadmi party and the challenges it is confronting today hindutva and minorities the decline of the congress party changes in foreign policy as well as phenomena like love jihad and ghar wapsi it also

draws together political trends from across the country especially key states like uttar pradesh punjab kerala tamil nadu telangana and seemandhra west bengal jammu and kashmir and meghalaya the volume will be of great importance to scholars and researchers of indian politics public policy sociology and social policy

ways of remembering tells a story about the relationship between secular law and religious violence by studying the memorialisation of the 2002 gujarat pogrom postcolonial india s most litigated and mediatized event of anti muslim mass violence by reading judgments and films on the pogrom through a novel interpretive framework the book argues that the shared narrative of law and cinema engenders ways of remembering the pogrom in which the rationality of secular law offers a resolution to the irrationality of religious violence in the public s collective memory the force of this rationality simultaneously condemns and normalises violence against muslims while exonerating secular law from its role in enabling the pogrom thus keeping the violent legal order against india s muslim citizens intact the book contends that in foregrounding law s aesthetic dimensions we see the discursive ways in which secular law organizes violence and presents itself as the panacea for that very violence

contributed articles

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unlike many other journalist from english medium narendra dev makes an attempt for objective study of muslims mindset in the historic context of how hindus look at muslim the book not only proves one to think who sparked off ghodra but also tries to make in depth studies on whether muslims were responsible for it and thus asking or trouble

contributed articles with reference to gujarat india

papers presented at the seminar on wounded history religion conflict psyche and social healing held at delhi in 2004

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