

Communalism And Sexual Violence In India The Politics Of Gender Ethnicity And Conflict

[#Communalism in India](#) [#Sexual violence India](#) [#Gender politics India](#) [#Ethnic conflict India](#) [#Conflict-related sexual violence](#)

Delve into the complex interplay of communalism and sexual violence in India, examining how deeply rooted political dynamics, gender inequality, and ethnic conflicts contribute to these devastating issues. This analysis provides critical insight into the socio-political landscape and its impact on vulnerable populations.

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Communalism and Sexual Violence in India

Sexual violence has been a regular feature of communal conflict in India since independence in 1947. The Partition riots, which saw the brutal victimization of thousands of Hindu, Muslim and Sikh women, have so far dominated academic discussions of communal violence. This book examines the specific conditions motivating sexual crimes against women based on three of the deadliest riots that occurred in Ahmedabad city, Gujarat, in 1969, 1985 and 2002. Using an in-depth, grassroots-level analysis, Megha Kumar moves away from the predominant academic view that sees Hindu nationalist ideology as responsible for encouraging attacks on women. Instead, gendered communal violence is shown to be governed by the interaction of an elite ideology and the unique economic, social and political dynamics at work in each instance of conflict. Using government reports, Hindu nationalist publications and civil society commentaries, as well as interviews with activists, politicians and riot survivors, the book offers new insights into the factors and ideologies involved in communal violence, as well as the conditions that work to prevent sexual violence in certain riot contexts. The Politics of Sexual Violence in India will be valuable for academic researchers, Human Rights organizations, NGOs working with survivors of sexual violence and for those involved with community development and urban grassroots activism.

Saffron Republic

Approaches contemporary Hindutva as an example of a democratic authoritarianism or an authoritarian populism.

Adivasis and the State

This work deciphers how subalternity is both constituted and contested through state-society relations in India's Bhil heartland. At the core of the book lies a concern with understanding the dialectics of power

and resistance that give form and direction to the political economy of democracy and development in contemporary India.

Gujarat Under Modi

In 2012 Narendra Modi became the first Hindu nationalist politician thrice elected to lead a state of the Indian Union, his stewardship as Chief Minister of Gujarat being the longest in that state's history. Modi and his BJP supporters explained his achievement by pointing to economic growth under his leadership, yet detractors point out that Modi has been more business-friendly than market-friendly—to the benefit of large industrial corporations, and at the cost of great social polarisation. In 2002, an anti-Muslim pogrom of unparalleled ferocity occurred in Gujarat, leading to the biggest number of Muslim deaths since Partition. The state's Hindu majority immediately rallied around Modi. No serious riot has occurred in Gujarat since, but polarisation was key to Modi's strategy there, and he has deployed that strategy again and again since he became Prime Minister of India in 2014. For Modi has cultivated a communal image. A marketing genius, his messaging combines the politics of Hindutva with economic modernisation, to the clear appreciation of Gujarat's middle class. Christophe Jaffrelot's revealing book shows how Modi's Gujarat served as the laboratory of Modi's India, not only in terms of Hindu majoritarianism and national populism, but also of caste and class politics.

Hurt Sentiments

Neeti Nair explores the trend toward legal protection for the religious “sentiments” of majorities in India, Pakistan, and Bangladesh. Nair offers historical context for contemporary persecution and rising religious fundamentalism, and highlights how growing political solicitation of religious sentiments has fueled a secular resistance.

Gender and Violence in Historical and Contemporary Perspectives

This book covers a range of issues and phenomena around gender-related violence in specific cultural and regional conditions. Using an interdisciplinary approach, it discusses historical and contemporary developments that trigger violence while highlighting the social conditions, practices, discourses, and cultural experiences of gender-related violence in India. Beginning with the issues of gender-based violence within the traditional context of Indian history and colonial encounters, it moves on to explore the connections between gender, minorities, marginalisation, sexuality, and violence, especially violence against Dalit women, disabled women, and transgender people. It traces and interprets similarities and differences as well as identifies social causes of potential conflicts. Further, it investigates the forms and mechanisms of political, economic, and institutional violence in the legitimisation or de-legitimation of traditional gender roles. The chapters deal with sexual violence, violence within marriage and family, influence of patriarchal forces within factory-based gender violence, and global processes such as demand-driven surrogacy and the politics of literary and cinematic representations of gender-based violence. The book situates relevant debates about India and underlines the global context in the making of the gender bias that leads to violence both in the public and private domains. An important contribution to feminist scholarship, this book will be useful to scholars and researchers of gender studies, women's studies, history, sociology, and political science.

Embodied Violence

Embodied Violence is a major investigation into the myriad of ways in which societies play out the struggle for cultural identity on women's bodies. Focusing on communal violence, it explores how such violence reconfigures women's experiences, facilitates the formation of particular identities and the dissemination of specific ideologies and how it positions women vis-a-vis their communities as well as the State. A distinguished cast of contributors explores the relationship between ideals of motherhood, tradition, community and racial purity, and uncovers the ways in which women's bodies become the recording surface of repressive cultural practices and symbolic humiliations.

New Lives in Anand

Investigates how a rural town became a site of community-making, mobility, and identity formation. In 2002 widespread communal violence tore apart hundreds of towns and villages in rural parts of Gujarat, India. In the aftermath, many Muslims living in Hindu-majority villages sought safety in the small town of Anand, some relocating with the financial assistance of their relatives overseas. Following

such dramatic displacement and disorientation, Anand emerged as a site of opportunity and hope. For its residents and transnational visitors, Anand's Muslim area is not just a site of marginalization; it has become an important focal point and regional center from which they can participate in the wider community of Gujarat and reimagine society in more inclusive terms. This compelling ethnography shows how in Anand the experience of residential segregation led not to estrangement or closure but to distinctive practices of mobility and exchange that embed Muslim residents in a variety of social networks. In doing so, *New Lives in Anand* moves beyond established notions of ghettoization to foreground the places, practices, and narratives that are significant to the people of Anand. It asks how people get on with their lives after an episode of violence to create new spaces and societies and to reconfigure their sense of belonging. *New Lives in Anand* is available in an open access edition through the Sustainable History Monograph Pilot, thanks to the generous support of the Andrew W. Mellon Foundation.

Holy Science

Behind the euphoric narrative of India as an emerging world power lies a complex and evolving relationship between science and religion. Evoking the rich mythology of comingled worlds where humans, animals, and gods transform each other and ancient history, Banu Subramaniam demonstrates how Hindu nationalism sutures an ideal past to technologies of the present to make bold claims about the Vedic Sciences and the scientific Vedas. Moving beyond a critique of India's emerging bionationalism, this book explores the generative possibility of myth and story, interweaving compelling new stories into a rich analysis that animates alternative imaginaries and "other" worlds of possibilities.

Communalism and Sexual Violence

This book considers the promise of women's and gender history for revolutionizing our understanding of the past while also acknowledging the current national political, financial, and other contextual realities that can (and do) constrain or promote the possibilities for researching and writing women's history. The editors assert that the promise of women's and gender history is a cutting edge field of research, "a revolutionary development in the politics of historical scholarship," essential for understanding the human past. Further, they argue for the inseparability of women's history and gendered analytical approaches. The contributors to the volume address questions including: what have been the achievements of women's and gender history over the past two decades? To what extent has it succeeded in making women's history an integral part of historical study rather than an optional specialist area? What impact has the study of manhood, masculinities, and men's gendered power had on our understanding of women's lives? What is the relationship between gender studies and new critical histories of colonialism and empire, contact zones, cross-cultural encounters, and racialization? How is new work on cultural geography and spatial categories impacting on our historical understandings of bodily difference? This book was originally published as a special issue of the *Women's History Review*.

Women's History at the Cutting Edge

The *Cunning of Gender Violence* focuses on how a once visionary feminist project has folded itself into contemporary world affairs. Combating violence against women and gender-based violence constitutes a highly visible and powerful agenda enshrined in international governance and law and embedded in state violence and global securitization. Case studies on Palestine, Bangladesh, Iran, India, Pakistan, Israel, and Turkey as well as on UN and US policies trace the silences and omissions, along with the experiences of those subjected to violence, to question the rhetoric that claims the agenda as a "feminist success story." Because religion and racialized ethnicity, particularly "the Muslim question," run so deeply through the institutional structures of the agenda, the contributions explore ways it may be affirming or enabling rationales and systems of power, including civilizational hierarchies, that harm the very people it seeks to protect. Contributors: Lila Abu-Lughod, Nina Berman, Inderpal Grewal, Rema Hammami, Janet R. Jakobsen, Shenila Khoja-Moolji, Vasuki Nesiah, Samira Shackle, Sima Shakhsari, Nadera Shalhoub-Kevorkian, Dina M Siddiqi, Shahla Talebi, Leti Volpp, Rafia Zakaria

The Cunning of Gender Violence

Although it is now well-known how pervasive sexual violence is in situations of war and peace, not enough has been done to work towards its prevention. Compiled by the international research group Sexual Violence in Armed Conflict, this volume takes an interdisciplinary approach to understanding wartime sexual violence. Its inquiry employs four key relationships: war and power, violence and

sexuality, gender and engendering, and visibility and invisibility. Within these subjects, the authors identify gaps in existing knowledge to develop a deeper and more nuanced understanding of the field. Through essays, reflections, and conversations, they show how such violence is polymorphic and heterogenous. Women's activism and research, according to them, has done a great deal to draw attention to sexual violence, showing how it is man-made and is structured by cultural, social, and historical conditions. Together, the contributors make a powerful argument for urgency in addressing this major issue across the world by listening to the voices of women on the ground.

In Plain Sight

Violent Belongings examines transnational South Asian culture from 1947 onwards in order to offer a new, historical account of how gender and ethnicity came to determine who belonged, and how, in the postcolonial Indian nation.

Violent Belongings

In this book, militarization, nationalism, and globalization are scrutinized at sites of violent conflict from a range of feminist perspectives.

Sites of Violence

Majoritarian State traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- and gender-based violence. The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing and violence. Groups and regions portrayed as 'enemies' of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and cultural institutions, increasingly captured by Hindu nationalists. Dissent and difference silenced and debate increasingly sidelined as the press is muzzled or intimidated in the courts. Internationally, the BJP government has emphasised hard power and a fast- expanding security state. This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world's largest democracy.

Majoritarian State

This book provides a conceptual framework for understanding war rape and its impact, through empirical examination of the case of Bosnia. Providing a contextual understanding of sexual violence in war, and situating Bosnian war rape in relation to subsequent conflicts, the book offers a methodological outline of how sexual violence in war can be studied from a political-psychological perspective. It presents empirical findings from the field that show what war rape can entail in the aftermath of armed conflict for victims and their communities. Through its comprehensive approach to Bosnian experiences, the volume expands the conceptualization of victimhood and challenges the assumption that sexual violence is a particularly difficult theme to study because of victim silence. Rather, the author demonstrates there are many voices that can provide insight and understandings of war rape and its impact without having to compromise the safety and privacy of individual victims. Finally, the book shows the ways in which individual experiences of war rape are shaped by national and international discourses on gender, sexuality and politics. This book will be of interest to students of political psychology, war and conflict studies, European politics, ethnic conflict, politics and IR in general.

The Cambridge World History of Violence

As in the cascading of water, violence and nonviolence can cascade down from commanding heights of power (as in waterfalls), up from powerless peripheries, and can undulate to spread horizontally (flowing from one space to another). As with containing water, conflict cannot be contained without asking crucial questions about which variables might cause it to cascade from the top-down, bottom up and from the middle-out. The book shows how violence cascades from state to state. Empirical research has shown that nations with a neighbor at war are more likely to have a civil war themselves (Sambanis 2001).

More importantly in the analysis of this book, war cascades from hot spot to hot spot within and between states (Autesserre 2010, 2014). The key to understanding cascades of hot spots is in the interaction between local and macro cleavages and alliances (Kalyvas 2006). The analysis exposes the folly of asking single-level policy questions like do the benefits and costs of a regime change in Iraq justify an invasion? We must also ask what other violence might cascade from an invasion of Iraq? The cascades concept is widespread in the physical and biological sciences with cascades in geology, particle physics and the globalization of contagion. The past two decades has seen prominent and powerful applications of the cascades idea to the social sciences (Sunstein 1997; Gladwell 2000; Sikkink 2011). In his discussion of ethnic violence, James Rosenau (1990) stressed that the image of turbulence developed by mathematicians and physicists could provide an important basis for understanding the idea of bifurcation and related ideas of complexity, chaos, and turbulence in complex systems. He classified the bifurcated systems in contemporary world politics as the multicentric system and the statecentric system. Each of these affects the others in multiple ways, at multiple levels, and in ways that make events enormously hard to predict (Rosenau 1990, 2006). He replaced the idea of events with cascades to describe the event structures that 'gather momentum, stall, reverse course, and resume anew as their repercussions spread among whole systems and subsystems' (1990: 299). Through a detailed analysis of case studies in South Asia, that built on John Braithwaite's twenty-five year project Peacebuilding Compared, and coding of conflicts in different parts of the globe, we expand Rosenau's concept of global turbulence and images of cascades. In the cascades of violence in South Asia, we demonstrate how micro-events such as localized riots, land-grabbing, pervasive militarization and attempts to assassinate political leaders are linked to large scale macro-events of global politics. We argue in order to prevent future conflicts there is a need to understand the relationships between history, structures and agency; interest, values and politics; global and local factors and alliances.

The Political Psychology of War Rape

The ebook edition of this title is Open Access, thanks to Knowledge Unlatched funding, and freely available to read online. Drawing on historical and contemporary case studies, this book delves into visual and text-based materials to unpack gender-based violence(s) perpetrated and experienced by both sexes within and beyond the conflict zone.

Cascades of Violence

The Ideological Condition is a feminist critique of ideology as a barrier to self and social transformation. Himani Bannerji explores the problematic of praxis by connecting forms of consciousness and politics. We see how people make history in spite of hegemony.

Gender and the Violence(s) of War and Armed Conflict

The Oxford Handbook of Gender and Politics brings to political science an accessible and comprehensive overview of the key contributions of gender scholars to the study of politics, and it shows how these contributions produce a richer understanding of politics and societies.

The Ideological Condition: Selected Essays on History, Race and Gender

Deze bundel gaat over de vorming van identiteit door het samenspel van etniciteit, nationalisme en de effecten van globalisering. De essays in Crossroad Civilisations: Ethnicity, Nationalism and Globalism in Asia maken de gelaagdheid en de complexiteit hiervan duidelijk.

Modernity At Large

Martha Nussbaum proposes a kind of feminism that is genuinely international.

The Oxford Handbook of Gender and Politics

This fascinating book examines the position of women under the Nazis. The National Socialist movement was essentially male-dominated, with a fixed conception of the role women should play in society; while man was the warrior and breadwinner, woman was to be the homemaker and childbearer. The Nazi obsession with questions of race led to their insisting that women should be encouraged by every means to bear children for Germany, since Germany's declining birth rate in the 1920s was in stark contrast with the prolific rates among the 'inferior' peoples of eastern Europe, who were seen by the Nazis as Germany's foes. Thus, women were to be relieved of the need to enter paid employment after

marriage, while higher education, which could lead to ambitions for a professional career, was to be closed to girls, or, at best, available to an exceptional few. All Nazi policies concerning women ultimately stemmed from the Party's view that the German birth rate must be dramatically raised.

Identity in Crossroad Civilisations

Expanding on the issues she originally explored in her classic work, *Gender in International Relations*, J. Ann Tickner focuses her distinctively feminist approach on new issues of the international relations agenda since the end of the Cold War, such as ethnic conflict and other new security issues, globalizations, democratization, and human rights. As in her previous work, these topics are placed in the context of brief reviews of more traditional approaches to the same issues. She also looks at the considerable feminist work that has been published on these topics since the previous book came out. Tickner highlights the misunderstandings that exist between mainstream and feminist approaches, and explores how these debates developed in the new environment of post-Cold War international relations. Acclaim for Tickner's *Gender in International Relations*: "For all who seek new ways to think about and understand world politics" —Political Science Quarterly "Tickner... rethinks from a feminist point of view virtually every conventional category used by theorists and practitioners of international relations."—Susan Moller Okin, Stanford University

Women and Human Development

Available Open Access under CC-BY-NC licence. Following on from *International approaches to prostitution* (The Policy Press, 2006), this book provides an overview of rape law and policy in 10 countries, including England, Australia, Canada, India and China. By introducing readers to national perspectives of issues relating to rape, the book presents a comparative approach that highlights the similarities and differences between countries, contexts, laws, key issues, policies and interventions. It is recommended for academics, students, practitioners and policy makers.

Women in Nazi Society

Weaving anthropological and philosophical reflections on the ordinary into her analysis, Das points toward a new way of interpreting violence in societies and cultures around the globe.

Gendering World Politics

Since the end of the Cold War fundamentalism has been seen as the major threat to world peace and prosperity, a concern that was exacerbated by the events of 9/11, and the 'War against Terrorism'. But what does 'fundamentalism' really mean? Since it was coined by American Protestant evangelicals in the 1920s, the word has expanded its meaning to include radical conservatives or ideological purists in many spheres of activity, not all of them religious. Modern applications of fundamentalism include Islamist radicals in the Muslim world, the militant Israeli settlers who oppose them as well as Sikh, Hindu and even Buddhist nationalists who seek to justify their political agendas by reference to divine edicts or religious tradition. This exciting new book tackles the polemic and stereotypes surrounding this fascinating subject.

International Approaches to Rape

This collection explores the complex links between social and economic development and religious and spiritual belief. Writers explore the scope for promoting women's rights and needs offered by religious belief and practice and analyse feminist responses to fundamentalist regimes which use religious doctrine to justify women's oppression.

Life and Words

Why are relations between politically mobilised ethnic identities and the nation-state sometimes peaceful and at other times fraught and violent? Madurika Rasaratnam's book sets out a novel answer to this key puzzle in world politics through a detailed comparative study of the starkly divergent trajectories of the 'Tamil question' in India and Sri Lanka from the colonial era to the present day. Whilst Tamil and national identities have peaceably harmonised in India, in Sri Lanka these have come into escalating and violent contradiction, leading to three decades of armed conflict and simmering antagonism since the war's brutal end in 2009. Tracing these differing outcomes to distinct and contingent patterns of political contestation and mobilisation in the two states, Rasaratnam shows how, whilst emerging

from comparable conditions and similar historical experiences, these have produced very different interactions between evolving Tamil and national identities, constituting in India a nation-state inclusive of the Tamils, and in Sri Lanka a hierarchical Sinhala-Buddhist national and state order hostile to Tamils' political claims. Locating these dynamics within changing international contexts, she also shows how these once largely separate patterns of national-Tamil politics, and Tamil diaspora mobilisation, are increasingly interwoven in the post-war internationalisation of Sri Lanka's ethnic crisis.

Fundamentalism

Since the time of decolonisation in Fiji, women's organisations have navigated a complex political terrain. While they have stayed true to the aim of advancing women's status, their work has been buffeted by national political upheavals and changing global and regional directions in development policy-making. This book documents how women activists have understood and responded to these challenges. It is the first book to write women into Fiji's postcolonial history, providing a detailed historical account of that country's gender politics across four tumultuous decades. It is also the first to examine the 'situated' nature of gender advocacy in the Pacific Islands more broadly. It does this by analysing trends in activity, from women's radical and provocative activism of the 1960s to a more self-evaluative and reflexive mood of engagement in later decades, showing how interplaying global and local factors can shape women's understandings of gender justice and their pursuit of that goal.

Gender, Religion and Spirituality

Women Against Fundamentalism (WAF) was formed in 1989 to challenge the rise of fundamentalism in all religions. This book maps the development of the organisation over the past 25 years, through the life stories and political reflections of some of its members, focusing on the ways in which lived contradictions have been reflected in their politics. They explore the ways in which anti-fundamentalism relates to broader feminist, anti-racist and other emancipatory political ideologies and movements.

Tamils and the Nation

Through the efforts of increasingly media-aware NGOs, people in the west are bombarded with images of poverty and inequality in the developing world. Representations of Poverty is the first comprehensive study of the communications and imagery used by international NGOs to represent the developing world. In this meticulously researched and original book, Nandita Dogra examines the full cycle of representation - integrating analyses of the public messages of international development NGOs in the UK with the views of their staff and audiences. Exploring the Europeanised discourses inherent in appeals to this notion of a 'common humanity', she argues for a greater acknowledgment of NGOs as significant mediating institutions which can expand understandings of global inequalities and their historical causation. The book is a timely addition to the growing fields of development and media studies and will be a key resource for academics, policymakers and practitioners alike who have an interest in global poverty, aid, NGOs, and the politics of representation.

Situating Women

What is the role of cultural authenticity in the making of nations? Much scholarly and popular commentary on nationalism dismisses authenticity as a romantic fantasy or, worse, a deliberately constructed mythology used for political manipulation. The Politics and Poetics of Authenticity places authenticity at the heart of Sinhala nationalism in late nineteenth and twentieth-century Sri Lanka. It argues that the passion for the 'real' or the 'authentic' has played a significant role in shaping nationalist thinking and argues for an empathetic yet critical engagement with the idea of authenticity. Through a series of fine-grained and historically grounded analyses of the writings of individual figures central to the making of Sinhala nationalist ideology the book demonstrates authenticity's rich and varied presence in Sri Lankan public life and its key role in understanding postcolonial nationalism in Sri Lanka and elsewhere in South Asia and the world. It also explores how notions of authenticity shape certain strands of postcolonial criticism and offers a way of questioning the taken-for-granted nature of the nation as a unit of analysis but at the same time critically explore the deep imprint of nations and nationalisms on people's lives.

Women Against Fundamentalism

This original study examines women's activism against war in areas as far apart as Sierra Leone, India, Colombia and Palestine. It shows women on different sides of conflicts in the former Yugoslavia and Israel addressing racism and refusing enmity and describes international networks of women opposing US and Western European militarism and the so-called 'war on terror'. These movements, though diverse, are generating an antimilitarist feminism that challenges how war and militarism are understood, both in academic studies and the mainstream anti-war movement. Gender, particularly the form taken by masculinity in a violent sex/gender system, is inseparably linked to economic and ethno-national factors in the perpetuation of war.

Representations of Global Poverty

Taking the possibility of change in ethnic identity into account, this book shows and dismantles the theoretical logics linking ethnic diversity to negative outcomes and processes such as democratic destabilisation, clientelism, riots and state collapse. Even more importantly, it changes the questions we can ask about the relationship between ethnicity, politics and economics.

The Politics and Poetics of Authenticity

At a time when secularism is put forward as the answer to religious fundamentalism and violence, *Secularisms* offers a powerful, multivoiced critique of the narrative equating secularism with modernity, reason, freedom, peace, and progress. Bringing together essays by scholars based in religious studies, gender and sexuality studies, history, science studies, anthropology, and political science, this volume challenges the binary conception of "conservative" religion versus "progressive" secularism. With essays addressing secularism in India, Iran, Turkey, Great Britain, China, and the United States, this collection crucially complicates the dominant narrative by showing that secularism is multifaceted. How secularism is lived and experienced varies with its national, regional, and religious context. The essays explore local secularisms in relation to religious traditions ranging from Islam to Judaism, Hinduism to Christianity. Several contributors explicitly take up the way feminism has been implicated in the dominant secularization story. Ultimately, by dislodging secularism's connection to the single (and singular) progress narrative, this volume seeks to open spaces for other possible narratives about both secularism and religion—as well as for other possible ways of inhabiting the contemporary world. Contributors: Robert J. Baird, Andrew Davison, Tracy Fessenden, Janet R. Jakobsen, Laura Levitt, Molly McGarry, Afsaneh Najmabadi, Taha Parla, Geeta Patel, Ann Pellegrini, Tyler Roberts, Ranu Samantrai, Banu Subramaniam, Rajeswari Sunder Rajan, Angela Zito

From Where We Stand

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.

Constructivist Theories of Ethnic Politics

Secularisms