

Militant And Migrant By Radhika Chopra

Migration moves people, ideas and things. Migration shakes up political scenes and instigates new social movements. It redraws emotional landscapes and reshapes social networks, with traditional and digital media enabling, representing, and shaping the processes, relationships and people on the move. The deep entanglement of media and migration expands across the fields of political, cultural and social life. For example, migration is increasingly digitally tracked and surveilled, and national and international policy-making draws on data on migrant movement, anticipated movement, and biometrics to maintain a sense of control over the mobilities of humans and things. Also, social imaginaries are constituted in highly mediated environments where information and emotions on migration are constantly shared on social and traditional media. Both, those migrating and those receiving them, turn to media and communicative practices to learn how to make sense of migration and to manage fears and desires associated with cross-border mobility in an increasingly porous but also controlled and divided world. The SAGE Handbook of Media and Migration offers a comprehensive overview of media and migration through new research, as well as a review of present scholarship in this expanding and promising field. It explores key interdisciplinary concepts and methodologies, and how these are challenged by new realities and the links between contemporary migration patterns and its use of mediated processes. Although primarily grounded in media and communication studies, the Handbook builds on research in the fields of sociology, anthropology, political science, urban studies, science and technology studies, human rights, development studies, and gender and sexuality studies, to bring to the forefront key theories, concepts and methodological approaches to the study of the movement of people. In seven parts, the Handbook dissects important areas of cross-disciplinary and generational discourse for graduate students, early career researcher, migration management practitioners, and academics in the fields of media and migration studies, international development, communication studies, and the wider social science discipline. Part One: Keywords and Legacies Part Two: Methodologies Part Three: Communities Part Four: Representations Part Five: Borders and Rights Part Six: Spatialities Part Seven: Conflicts

This volume gathers scholars who focus on gender through a variety of disciplines and approaches to Sikh Studies. The intersections of religion and gender are here explored, based on an understanding that both are socially constructed. Far from being static, as so often presented in world religions textbooks, religious traditions are constantly in flux, responding to historical, cultural and social contexts. So too is 'the' Sikh tradition in terms of practices, ideologies, rituals, and notions of identity. We here conclude that 'a' Sikh tradition does not exist; instead, there are numerous forms thereof. In this volume, Sikhism is presented as a collection of 'Sikh traditions'. Gender studies—in line with women's liberation, masculine and feminist studies have long examined and have long deconstructed the patriarchy, but also move to identify other subordinate-dominant relations between individuals. Indeed, there are numerous forms of discrimination and power structures that simultaneously create a multiplicity of oppression. Intersectionality has become the basis of an increasingly systematized production of contemporary discourses on feminism and gender analysis, as is evidenced by the varied contributions in this volume.

Borderland Lives in Northern South Asia provides valuable new ethnographic insights into life along some of the most contentious borders in the world. The collected essays portray existence at different points across India's northern frontiers and, in one instance, along borders within India. Whether discussing Shi'i Muslims striving to be patriotic Indians in the Kashmiri district of Kargil or Bangladeshis living uneasily in an enclave surrounded by Indian territory, the contributors show that state borders in Northern South Asia are complex sites of contestation. India's borders with Bangladesh, Bhutan, Burma/Myanmar, China, and Nepal encompass radically different ways of life, a whole spectrum of relationships to the state, and many struggles with urgent identity issues. Taken together, the essays show how, by looking at state-making in diverse, border-related contexts, it is possible to comprehend Northern South Asia's various nation-state projects without relapsing into conventional nationalist accounts.

Contributors. Jason Cons, Rosalind Evans, Nicholas Farrelly, David N. Gellner, Radhika Gupta, Sondra L. Hausner, Annu Jalais, Vibha Joshi, Nayanika Mathur, Deepak K. Mishra, Anastasia Piliavsky, Jeevan R. Sharma, Willem van Schendel

Bringing together classic and new writings of the trailblazing feminist theorist Chandra Talpade Mohanty, *Feminism without Borders* addresses some of the most pressing and complex issues facing contemporary feminism. Forging vital links between daily life and collective action and between theory and pedagogy, Mohanty has been at the vanguard of Third World and international feminist thought and activism for nearly two decades. This collection highlights the concerns running throughout her pioneering work: the politics of difference and solidarity, decolonizing and democratizing feminist practice, the crossing of borders, and the relation of feminist knowledge and scholarship to organizing and social movements. Mohanty offers here a sustained critique of globalization and urges a reorientation of transnational feminist practice toward anticapitalist struggles. *Feminism without Borders* opens with Mohanty's influential critique of western feminism ("Under Western Eyes") and closes with a reconsideration of that piece based on her latest thinking regarding the ways that gender matters in the racial, class, and national formations of globalization. In between these essays, Mohanty meditates on the lives of women workers at different ends of the global assembly line (in India, the United Kingdom, and the United States); feminist writing on experience, identity, and community; dominant conceptions of multiculturalism and citizenship; and the corporatization of the North American academy. She considers the evolution of interdisciplinary programs like Women's Studies and Race and Ethnic Studies; pedagogies of accommodation and dissent; and transnational women's movements for grassroots ecological solutions and consumer, health, and reproductive rights. Mohanty's probing and provocative analyses of key concepts in feminist thought—"home," "sisterhood," "experience," "community"—lead the way toward a feminism without borders, a feminism fully engaged with the realities of a transnational world. A wide-ranging volume featuring contributions from some of today's leading thinkers and practitioners in the field of men, masculinities and development. Together, contributors challenge the neglect of the structural dimensions of patriarchal power relations in current development policy and practice, and the failure to adequately engage with the effects of inequitable sex and gender orders on both men's and women's lives. The book calls for renewed engagement in efforts to challenge and change stereotypes of men, to dismantle the structural barriers to gender equality, and to mobilize men to build new alliances with women's movements and other movements for social and gender justice.

Networks, Labour and Migration among Indian Muslim Artisans provides an ethnography of life, work and migration in a North Indian Muslim-dominated woodworking industry. It traces artisanal connections within the local context, during migration within India, and to the Gulf, examining how woodworkers utilise local and transnational networks, based on identity, religiosity, and affective circulations, to access resources, support and forms of mutuality. However, the book also illustrates how liberalisation,

intensifying forms of marginalisation and incorporation into global production networks have led to spatial pressures, fragmentation of artisanal labour, and forms of enclavement that persist despite geographical mobility and connectedness. By working across the dialectic of marginality and connectedness, Thomas Chambers thinks through these complexities and dualities by providing an ethnographic account that shares everyday life with artisans and others in the industry. Descriptive detail is intersected with spatial scales of 'local', 'national' and 'international', with the demands of supply chains and labour markets within India and abroad, with structural conditions, and with forms of change and continuity. Empirically, then, the book provides a detailed account of a specific locale, but also contributes to broader theoretical debates centring on theorisations of margins, borders, connections, networks, embeddedness, neoliberalism, subjectivities, and economic or social flux.

Increasingly, young people live online, with the vast majority of their social and cultural interactions conducted through means other than face-to-face conversation. How does this transition impact the ways in which young migrants understand, negotiate, and perform identity? That's the question taken up by *Digital Passages: Migrant Youth 2.0*, a ground-breaking analysis of the ways that youth culture online interacts with issues of diaspora, gender, and belonging. Drawing on surveys, in-depth interviews, and ethnography, Koen Leurs builds an interdisciplinary portrait of online youth culture and the spaces it opens up for migrant youth to negotiate power relations and to promote intercultural understanding.

Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author's name and characteristic keywords in their title.

Darren Byler theorizes the contemporary Chinese colonization of the Uyghur Muslim minority group in the northwest autonomous region of Xinjiang, showing how it has led to what he calls terror capitalism--a configuration of ethno-racialization, surveillance, and mass detention that in this case promotes settler colonialism.

The Iban or the Sea Dayaks of Sarawak have probably been the best known of the indigenous peoples of Borneo. There was little information on their methods of agriculture and their social system. This book studies the shifting cultivation and cognatic kinship organization. The field work on which this is based was undertaken from 1949 to 1951.

Based on a series of case studies of globally distributed media and their reception in different parts of the world, *Imagining the Global* reflects on what contemporary global culture can teach us about transnational cultural dynamics in the 21st century. A focused multisited cultural analysis that reflects on the symbiotic relationship between the local, the national, and the global, it also explores how individuals' consumption of global media shapes their imagination of both faraway places and their own local lives. Chosen for their continuing influence, historical relationships, and different geopolitical positions, the case sites of France, Japan, and the United States provide opportunities to move beyond common dichotomies between East and West, or United States and "the rest." From a theoretical point of view, *Imagining the Global* endeavors to answer the question of how one locale can help us understand another locale. Drawing from a wealth of primary sources—several years of fieldwork; extensive participant observation; more than 80 formal interviews with some 160 media consumers (and occasionally producers) in France, Japan, and the United States; and analyses of media in different languages—author Fabienne Darling-Wolf considers how global culture intersects with other significant identity factors, including gender, race, class, and geography. *Imagining the Global* investigates who gets to participate in and who gets excluded from global media representation, as well as how and why the distinction matters.

International Law and New Wars examines how international law fails to address the contemporary experience of what are known as 'new wars' - instances of armed conflict and violence in places such as Syria, Ukraine, Libya, Mali, the Democratic Republic of Congo and South Sudan. International law, largely constructed in the nineteenth and twentieth centuries, rests to a great extent on the outmoded concept of war drawn from European experience - inter-state clashes involving battles between regular and identifiable armed forces. The book shows how different approaches are associated with different interpretations of international law, and, in some cases, this has dangerously weakened the legal restraints on war established after 1945. It puts forward a practical case for what it defines as second generation human security and the implications this carries for international law.

Revised and updated Shortlisted for the Financial Times/McKinsey Business Book of the Year Award From one of the most important economic thinkers of our time, a brilliant and far-seeing analysis of the current populist backlash against globalization. Raghuram Rajan, distinguished University of Chicago professor, former IMF chief economist, head of India's central bank, and author of the 2010 FT-Goldman-Sachs Book of the Year *Fault Lines*, has an unparalleled vantage point onto the social and economic consequences of globalization and their ultimate effect on our politics. In *The Third Pillar* he offers up a magnificent big-picture framework for understanding how these three forces--the state, markets, and our communities--interact, why things begin to break down, and how we can find our way back to a more secure and stable plane. The "third pillar" of the title is the community we live in. Economists all too often understand their field as the relationship between markets and the state, and they leave squishy social issues for other people. That's not just myopic, Rajan argues; it's dangerous. All economics is actually socioeconomics - all markets are embedded in a web of human relations, values and norms. As he shows, throughout history, technological phase shifts have ripped the market out of those old webs and led to violent backlashes, and to what we now call populism. Eventually, a new equilibrium is reached, but it can be ugly and messy, especially if done wrong. Right now, we're doing it wrong. As markets scale up, the state scales up with it, concentrating economic and political power in flourishing central hubs and leaving the periphery to decompose, figuratively and even literally. Instead, Rajan offers a way to rethink the relationship between the market and civil society and argues for a return to strengthening and empowering local communities as an antidote to growing despair and unrest. Rajan is not a doctrinaire conservative, so his ultimate argument that decision-making has to be devolved to the grass roots or our democracy will continue to wither, is sure to be provocative. But even setting aside its solutions, *The Third Pillar* is a masterpiece of explication, a book that will be a classic of its kind for its offering of a wise, authoritative and humane explanation of the forces that have wrought such a sea change in our lives.

Revolutionary Desires examines the lives and subjectivities of militant-nationalist and communist women in India from the late 1920s, shortly after the communist movement took root, to the 1960s, when it fractured. This close study demonstrates how India's revolutionary women shaped a new female – and in some cases feminist – political subject in the twentieth century, in collaboration and contestation with Indian nationalist, liberal-feminist, and European left-wing models of womanhood. Through a wide range of writings by, and about, revolutionary and communist women, including memoirs, autobiographies, novels, party documents, and interviews, Ania Loomba traces the experiences of these women, showing how they were constrained by, but also

how they questioned, the gendered norms of Indian political culture. A collection of carefully restored photographs is dispersed throughout the book, helping to evoke the texture of these women's political experiences, both public and private. *Revolutionary Desires* is an original and important intervention into a neglected area of leftist and feminist politics in India by a major voice in feminist studies.

Punjab was the arena of one of the first major armed conflicts of post-colonial India. During its deadliest decade, as many as 250,000 people were killed. This book makes an urgent intervention in the history of the conflict, which to date has been characterized by a fixation on sensational violence—or ignored altogether. Mallika Kaur unearths the stories of three people who found themselves at the center of Punjab's human rights movement: Baljit Kaur, who armed herself with a video camera to record essential evidence of the conflict; Justice Ajit Singh Bains, who became a beloved "people's judge"; and Inderjit Singh Jaijee, who returned to Punjab to document abuses even as other elites were fleeing. Together, they are credited with saving countless lives. Braiding oral histories, personal snapshots, and primary documents recovered from at-risk archives, Kaur shows that when entire conflicts are marginalized, we miss essential stories: stories of faith, feminist action, and the power of citizen-activists. In the Punjab, Pakistan, a culture of migration and mobility already emerged in the nineteenth century. Imperial policies produced a category of hypermobile Sikhs, who left their villages in Punjab to seek their fortunes in South East Asia, Australia, America and Canada. The practices of the British Indian government and the Canada government offer telling instances of the exercise of governmentality through which both old imperialism and the new Empire assert their sovereignty. This book focuses on the Komagata Maru episode of 1914: This Japanese ship was chartered by Gurdit Singh, a prosperous Sikh businessman from Malaya. It carried 376 passengers from Punjab and was not permitted to land in Vancouver on grounds of a stipulation about a continuous journey from the port of departure and forced to return to Kolkata where the passengers were fired at, imprisoned or kept under surveillance. The author isolates juridical procedures, tactics and apparatus of security through which the British Empire exercised power on imperial subjects by investigating the significance of this incident to colonial and postcolonial migration. Juxtaposing public archives including newspapers, official documents and reports against private archives and interviews of descendants the book analyses the legalities and machineries of surveillance that regulate the movements of people in the old and new Empire. Addressing contemporary discourse on neo-imperialism and resistance, migration, diaspora, multiculturalism and citizenship, this book will be of interest to scholars in the field of diaspora studies, post colonialism, minority studies, migration studies, multiculturalism and Sikh /Punjab and South Asian studies.

The commonsense understanding of `education` rests on the assumption that it has a straightforward positive value. In practice education is profoundly ambiguous in its effects. By focusing on `educational regimes`—and thereby locating values in a broad political terrain encompassing global, national and local contexts—this collection of original essays addresses numerous crucial issues. These include: whether educational regimes relate to other facets of contemporary India society; the extent to which they facilitate the values and ideals enshrined in the Constitution and in policy goals; and the implications of the differential impact of educational regimes on different social groups in India.

The Komagata Maru incident has become central to ongoing debates on Canadian racism, immigration, multiculturalism, citizenship and Indian nationalist resistance. The chapters presented in this book, written by established and emerging historians and scholars in literary, cultural, religious, immigration and diaspora studies, revisit the ship's ill-fated journey to throw new light on its impact on South Asian migration and surveillance, ethnic and race relations, anticolonial and postcolonial resistance, and citizenship. The book draws on archival resources to offer the first multidisciplinary study of the historic event that views it through imperial, regional, national and transnational lenses and positions the journey both temporally and spatially within micro and macro histories of several regions in the British Empire. This volume contributes to the emerging literature on migration, mobilities, borders and surveillance, regionalism and transnationalism. Apart from its interest to scholars of diaspora and nationalism, this book will deeply resonate with those interested in imperialism, migration, transnationalism, Punjab and Sikh studies. This book was originally published as a special issue of the journal *South Asian Diaspora*.

This book is the first to offer a full exploration of the theory of uneven and combined development

Interrogates the explosive potential of revolutionary anti-colonial 'afterlives' in contemporary Indian politics and society. Despite its immense significance and ubiquity in our everyday lives, the complex workings of trust are poorly understood and theorized. This volume explores trust and mistrust amidst locally situated scenes of sociality and intimacy. Because intimacy has often been taken for granted as the foundation of trust relations, the ethnographies presented here challenge us to think about dangerous intimacies, marked by mistrust, as well as forms of trust that cohere through non-intimate forms of sociality.

Militant and Migrant: The Politics and Social History of Punjab Routledge

'*Navigating Social Exclusion and Inclusion in Contemporary India and Beyond*' contains a collection of lucid, empirically grounded articles that explore and analyse the structures, agents and practices of social inclusion and exclusion in contemporary India and beyond. The volume combines a broad range of approaches to challenge narrow conceptualisations of social inclusion and exclusion in terms of singular factors such as caste, policy or the economy. This collaborative endeavour and cross-disciplinary approach, which brings together younger and more established scholars, facilitates a deeper understanding of complex social and political processes in contemporary India.

India and Its Visual Cultures is a comprehensive mapping and analysis of contemporary cultural artefacts and visual cultures through different approaches—iconographic, social, political, religious and so on. This book covers various media and their histories by studying visual representational systems, production and consumption of media and culture-specific understandings. Crucial questions about the usage of media in research are also addressed in the book. In the selection of the subjects and objects of enquiry, there is a constant engagement with the popular and the everyday. The objects are studied with respect to their situatedness in urban space and everyday life. The five sections of the book focus on five aspects of visual culture: camera works, folk/artistry, market signs, pictorial politics and monumental landscapes. With attention to ethnographic detail and anthropology, each section brings an added dimension to the study of visible cultural

forms.

No man ever steps in the same river twice, for it's not the same river and he's not the same man—Heraclitus Militancy convulsed Punjab from roughly 1984 to 1994. Afterwards, politicians, government spokespersons and assorted intellectuals declared that 'Khalistan' was gone and the state was 'returning to normalcy' as though the state would suddenly find itself in some pleasant place of bygone era. But that is far from the truth. In reality, when the gunfire ceased, 10 years of turmoil left lasting scars and chronic afflictions. Reduced accountability warped administrative and executive 'culture' and threat perception coloured the attitude of the judiciary for years. Victimization at the hands of both police and insurgents created risk-averse citizens who prioritized personal safety above all, while policies pertaining to state debt and industry impacted economic development. This book recounts the no-holds-barred struggle to suppress militancy that morphed into an unrestricted abuse of power. It details how militancy affected the credibility of the judiciary, why trials dragged on for 25 years, how militancy influenced the popular culture and how the youth are still responding to conditions in today's Punjab.

Presenting a unique blend of historical and contemporary research from a range of interdisciplinary and theoretical analysis, this book examines the intersection of 'race', gender and national identity. Focusing on New Zealand, the book highlights the ways in which shifts in national identity shape and limit legal claims for redress for historical racial injustices internationally. Key features: * Analyzes the identity configurations produced by New Zealand's process of 'settling' colonial injustices and highlights the wider relevance for other groups such as Australian aborigines and Native Americans. * Traces the connections and discontinuities between the free trade imperialism of the mid-19th Century and the Free Trade Globalization of the late 20th Century. * Rich, rigorous interdisciplinarity and use of a range of theoretical perspectives provides insights relevant to legal theorists, feminists and legal scholars internationally.

The book 'Delhi Riots 2020: The Untold Story' is published from ground research material on the Delhi Riots that occurred in February 2020. This material was collected by the authors and their team during their many visits to the riot-affected areas of North East Delhi. The research team met both Hindu and Muslim victims of the violence and religious leaders of both communities who attempted to de-escalate the situation. The book contains eight chapters which narrate the fact and evidence-based story of the dharna-to-danga model, planned and executed by Urban Naxal and Jihadi elements in Delhi.

What Does It Mean To Be A Man In The Shifting Context Of South Asia? Masculinity Has In Recent Years Begun To Be Theorised As A Field Of Study; While Its Study In Different Cultural Areas (Islamic, American, Mediterranean) Has Been Undertaken, South Asia Remains Relatively Unexplored. This Volume Seeks To Fill The Gap And Build A Wider Body Of Ethnographic Work, As Well As Contribute To The Theoretical Literature On Gender. The Papers Are Drawn From Anthropology, History, Film Studies And Literature, And Are Aimed At South Asian Scholars As Well As A Wider Audience Of People Interested In Gender Studies.

This book was intended to be about the mystical, near-death experience (NDE), yet when the author actually started to pen down her thoughts; it emerged as if it highlighted the adventure called, life. Contrary to popular narrative of post-NDE experiences, the author had an unusual post-NDE life after death. How death gave birth to life. It is a seeker's journey in search for the one truth, like a treasure-hunt through streets of despair, disillusionment, humor, synchronicities and serendipity, only to find what she was looking for closer to home. This book may be about a personal journey, yet universal. Any seeker, healer, mystic or cynic will find something that reflects their own journey. Paths to healing converging to meet at wholeness, the journey required oodles of perseverance, fair amount of curiosity, courage to step into the unknown and bumping into grace she retraced the path to not the truth, but her truth. In the commercial business of spirituality, how does one connect to the spirit? The sometimes disheartening and other times amusing encounters reflect the essence of the spirit itself. The book is about unlearning, unveiling, unmasking and embracing life.

A history of the colonial tea plantation regime in Assam, which brought more than one million migrants to the region in northeast India, irrevocably changing the social landscape.

This book explores the links between militancy and migration, two movements that transformed the socio-political landscape of late 20th-century Punjab. Re-analysing existing writings and drawing on fieldwork and local history archives, it presents a different framework to analyse the politics and social history of Punjab.

This book explores the commemoration and remembrance of the traumatic Operation Bluestar through the material and visual memorialization apparent in the shrines and streets of the city of Amritsar in northern India.

A thorough introduction to women's political struggles in the local, national, regional, transnational, and international contexts, and an essential resource for students and scholars of women's studies and gender politics

Providing a new perspective on migration and sex work in Europe, this book is based on interviews with migrant women in the sex sector. It brings together issues of migration, labour and political subjectivity in order to refocus scholarly and policy agenda away from sex slavery and organized crime, towards agency and citizenship.

The Oxford Handbook of Sikh Studies innovatively combines the ways in which scholars from fields as diverse as philosophy, psychology, religious studies, literary studies, history, sociology, anthropology, political science, and economics have integrated the study of Sikhism within a wide range of critical and postcolonial perspectives on the nature of religion, violence, gender, ethno-nationalism, and revisionist historiography. A number of essays within this collection also provide a more practical dimension, written by artists and practitioners of the tradition. The Handbook is divided into eight thematic sections that explore different 'expressions' of Sikhism. Historical, literary, ideological, institutional, and artistic expressions are considered in turn, followed by discussion of Sikhs in the Diaspora, and of caste and gender in the Panth. Each section begins with an essay by a prominent scholar in the field, providing an overview of the topic. Further essays provide detail and further treat the fluid, multivocal nature of both the Sikh past and the present. The Handbook concludes with a section considering future directions in Sikh Studies.

In two volumes, the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline. It explains the what, where, and how of current and anticipated work in Social Anthropology. With 80 authors, contributing more than 60

chapters, this is the most comprehensive and up-to-date statement of research in Social Anthropology available and the essential point of departure for future projects. The Handbook is divided into four sections: -Part I: Interfaces examines Social Anthropology's disciplinary connections, from Art and Literature to Politics and Economics, from Linguistics to Biomedicine, from History to Media Studies. -Part II: Places examines place, region, culture, and history, from regional, area studies to a globalized world -Part III: Methods examines issues of method; from archives to war zones, from development projects to art objects, and from ethics to comparison -Part IV: Futures anticipates anthropologies to come: in the Brain Sciences; in post-Development; in the Body and Health; and in new Technologies and Materialities Edited by the leading figures in social anthropology, the Handbook includes a substantive introduction by Richard Fardon, a think piece by Jean and John Comaroff, and a concluding last word on futures by Marilyn Strathern. The authors - each at the leading edge of the discipline - contribute in-depth chapters on both the foundational ideas and the latest research. Comprehensive and detailed, this magisterial Handbook overviews the last 25 years of the social anthropological imagination. It will speak to scholars in Social Anthropology and its many related disciplines.

Set against the tumultuous backdrop of a fragmenting Punjab and moving between Canada and India, *Can You Hear the Nightbird Call?* charts the interweaving stories of three Indian women—Bibi-ji, Leela and Nimmo—each in search of a resting place amid rapidly changing personal and political landscapes. *Can You Hear the Nightbird Call?* weaves together the personal and the political—and beautifully brings the reader into the reality of terrorism and religious intolerance.

A refreshing read in terms of its take on the issue of hate speech, hurt, and politics of it. The currency of “hurt” as a claim to, and pretext for, political correctionism—and often taking recourse to the logic of the antipopular as anti-State—has erected a machinery of censorship governed by the economies and excesses of a “marketplace of outrage.” This volume seeks to map this ready vocabulary of a potential victimhood and its consequent excuse for repressive regimes of State vigilantism. It investigates the ways in which such “hurt” is expressed and abetted by the State or its actors, staged by popular media and often subsumed as public opinion. It builds the necessary structure of argument around the idea of “hurt” with reference to recent political events, the history of sentimental mobilizations and various kinds of censorship attempts in India.

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