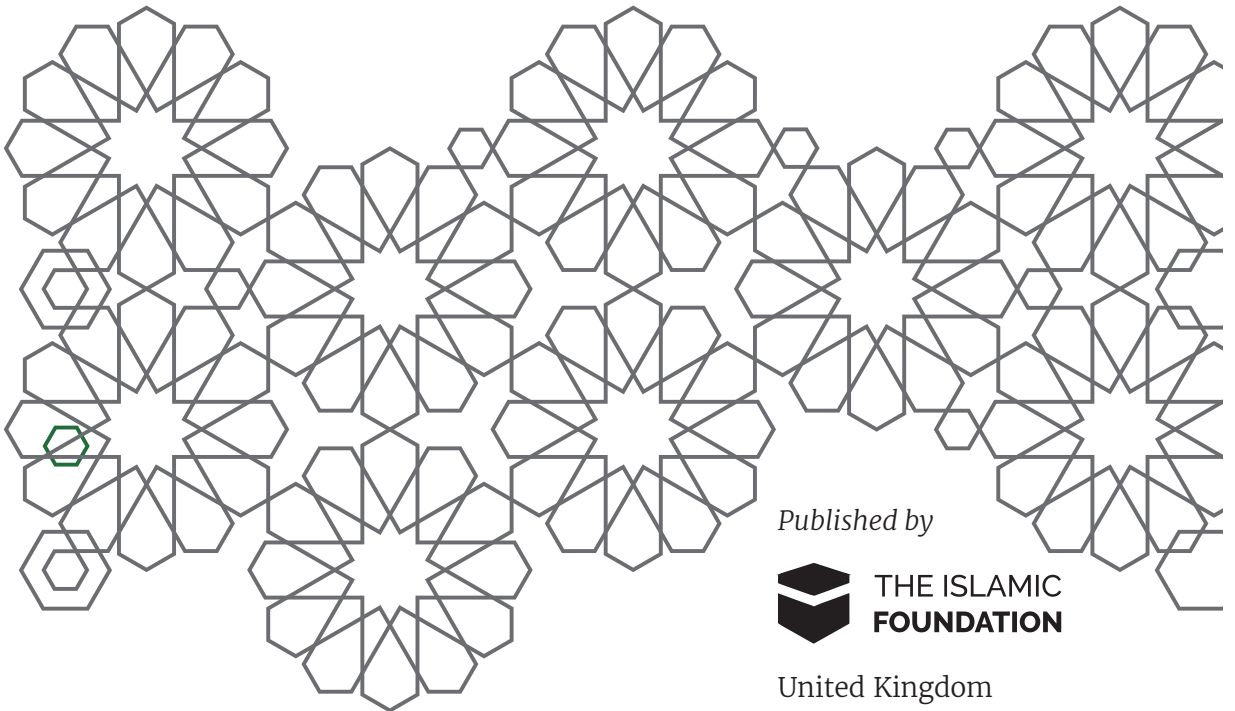


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to employ the adjective 'woke' too often: the evidence is compelling and the reader does not always need the reminder. Chapter 12, linking Nazi anti-colonialism to Arab nationalism, is perhaps the weakest section and would have benefited from better editing.

Above all, Gilley missed an opportunity to repeat the Rowan Atkinson joke about the German Empire constituting little more than a small sausage factory on the shores of Lake Tanganyika!

Elsewhere the author cuts through the Gordian knots and tangles of various popular political fantasies and the paralysing infantilism of their intellectual contradictions. On stronger ground, he illustrates well a critical failure in much of academic post-colonial studies to comprehend even elementary economics: too many contemporary scholars are obsessed with the "fairytale of Michel Foucault" (p. 160) and speculative efforts to impose a modern "moral framework" to dictate the history books far away from "stubborn facts" (p. 164).

Doubtless, readers may be most interested in the book's potential for education and teaching. Gilley's attention to political and material economy is outstanding, and will help readers grasp causal and fundamental concepts with which they occasionally struggle. Finally, the attention to source material illustrates how serious historians study the past free of ideology, and stimulate genuine discussion and thought. Overall, this work is a sound introduction to the field from which most folk can learn much.

Ausgezeichnet!

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Abdullah Drury

EXCLUSION OF MUSLIMS IN INDIA: PARTICIPATION, TOLERANCE AND LEGITIMACY OF THE STATE, edited by Arshi Khan. New Delhi: Institute of Objective Studies, 2018, 454pp. ISBN: 9789389965711.

The book under review is an outcome of understanding the social exclusion, ethno-religious discrimination, and current political system and culture in India. It dwells on the exclusion and discrimination of Muslims in the sphere of power, opportunities, and equality. Though the legal process seeks legitimacy of governance in a multi-cultural mosaic, social and political trust and constitutional compromise to live together have been belied recently. It is propelled by the continuous growth of religion-based politics benefiting the majority against the constitutional rights of mainly the Muslim minority in India that has cemented the base of majoritarian democracy for about four

decades. Later, the majoritarian and exclusivist were strategically pursued by the *Hindutva* proponents, which jeopardized the Constitutional State's working based on the rule of law, constitutionalism, and peaceful coexistence of Hindus and Muslims (constituting together 95 percent of India's population) and democratic integration of minorities. A collection of nineteen essays of reputed academicians focus on the concept of minority, understanding communalism, crucial aspects of the Constitution, the judiciary's response, enforcement agencies, sociological study of Muslim labourers, and educational backwardness of Muslims in the country.

The volume will be of educational, research, and policy interests for many in the field of democratic governance, federalism and rights of minorities, minority and exclusion studies, sociology, economics, social work, and development studies. The compendium underline the exclusion of Muslims as a community substantiated by the statistical data from the benefits of Constitutional governance. The thorough research is based on relevant statistical data wherever available. The exclusionary process is more pronounced than in others communities and ethnicities. It also discerns the complexities of deprivations in multi-dimensional degrees. Muslims face a double disadvantage in terms of their ethnic orientation and religious identity. It is precise because the notion of trans-nationalism and implied belonging to a global religious community has been taken as a threat to the anti-Muslim sentiments and canard. The Muslim identity is stigmatized as the 'other', and Muslims as cultural outsiders and historical invaders. The book in right earnest studies nuances of the exclusion of Muslims as a religious minority in India and how they are strangled in socio-economic and physical spaces by the process of 'othering'.

The book is a commendable addition to exclusionary studies, marginalization, and minority discourse. The rendition and erudition of the book are laced with objectivity and lucidity. One should not forget that the objective of Indian democracy is to create an "institutional reality" and achieve an "operational reality" to build an egalitarian society. The book, therefore, pleads that the purpose of democracy is to create "common citizenship criteria" to accommodate the legitimate concerns of the empowerment of the deprived and backward communities based on "differential rights" for unity in diversity. The book brilliantly portrays the process of the 'othering' of Muslims as a clear manifestation of their religious identity. On the ground of reality, the social exclusion of Muslims along ethnoreligious lines summons urgency for state intervention in affirmative action for Muslims.