Orientalism and Post colonial Predicament in South-Asia

By

Jam Bilal Ahmad

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Student's Name: Mr. Jam Bilal Ahmad   Signature: _____

a) Examination Committee:
External Examiner 1: Dr. Riaz Ahmed   Signature _____
Ex. Director, NIHCR,
M- 1856 Iqbal Pura Rawalpindi

External Examiner 2: Dr. Mamoona Khan   Signature _____
Department of Art and Design
Fatima Jinnah Women University
Rawalpindi

b) Internal Examiner:
Dr. Ghani-ur-Rahman   Signature _____
Director
Taxila Institute of Asian Civilizations
Quaid-i-Azam University, Islamabad.

Supervisor: Dr. Muhammad Naveed Qaisar   Signature _____
Assistant Professor
Defense and Strategic Studies
Quaid-i-Azam University, Islamabad.

Prof. Dr. Muhammad Idrees   Signature _____
Dean, Faculty of Social Sciences
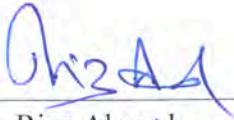Quaid-i-Azam University, Islamabad.

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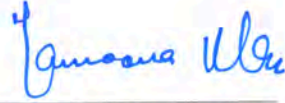## (Taxila Institute of Asian Civilizations)

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Dr. Riaz Ahmed
External Examiner

Dr. Mamoona Khan
External Examiner

Dr. Muhammad Naveed Qaisar
Supervisor

Dr. Ghani-ur-Rahman
Director

Controller of Examinations

"Orientalism and Post colonial Predicament in South-Asia"

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Contents

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ABSTRACT

Both colonialism and modernity assumed the absence of material aspects of South Asian civilizations, however postmodernism, in contrast, challenged non-material aspects (i-e. belief systems) of its civilizations by denigrating them as superstitious cults. The historic religions as well as the political actuality of the South Asian traditional societies are declared simply as unauthentic in postmodern religions and politics. This dissertation is scholarly input of a larger intellectual scholarship to interact the field of comparative civilization with the literature of South Asian religious societies, the variances in postcolonial and postmodern theory, as well as emerging postmodern religion. This study relates these theoretical frameworks to South Asian civilizations and, particularly, to an assertion by Western postmodernists that there is an inherent absence of 'skepticism' in non-Western South Asian religious societies and they are not a handmaiden to secularism. During the core investigation, this study explores how postmodern authority as against its claim for rejection of modernity – in fact, adds to modernists' allegations for the absence of civilization. How this new shape-shifter authority is a perpetuation and reinstatement of classical European Orientalism and how this *new* humanism consumes the postcolonial South Asia through its ahistorical representation? In responding to these inquiries, this study puts forward that postmodernism – retains Christianity's will to power and in the process – formats postmodern secular man and that, genealogically, Christian-secular labels and thoughts re-relegated South Asia to the twilight zone beyond civilization. Thus, relatively comparative civilization has existed in epistemological segregation. In this dissertation, the key objective is to understand how colonial and modern history has consolidated Europeanisation of Christianity in which the comparative study of South Asian nations emerges in postmodern times. How the religion contributes to the Western self-perception, and what is the state of comparative norms under such relativisation of truth-claims? This dissertation argues that we should understand postmodern dualism, and the rebirth of secular-spiritual urgency.

Introduction:

Classical European Orientalism endured modern and postmodern liberalism. Prior to colonialism and modernity, monarchial invasions did not interfere into inter-civilizational relations between different races and creeds. Such patterns were relatively compatible for both the invaders and the subjected masses. Subjects to foreign yoke were permitted to follow their belief systems and invaders were relatively engaged in statecraft as well as inter-faith harmony. In its variety of pre-modern encounters, subjugation was neither discriminatory; nor did rulers introduce theological subordination/otherness for the natives.[1] As contrary to pre-modern collective identity or multiplicity and diversity, British Orientalism under Enlightenment philosophies rumored its particular "modern" Christianity, i.e. classical Western liberal thought, during colonialism. This liberal redefinition of Christianity took place alongside its conversion, which continued in both forced and incentivized means, nonetheless, native-British affairs were standing on ceremony under colonization. That classical Western liberal thought legitimated liberal secularism in "un-civilized" South Asia.[2] However, contemporarily postmodern liberalism warranted this "liberal creed," as well as the inevitability of instituting and preserving liberal perspectives, by denying non-Westerns cultures the eminence of "historic" civilizations and analytically and epistemologically discounting them from the "global economic, political and religious system."[3]

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[1] See, Dr. A. L Srivastava, Dr. S.R. Sharma, Dr. H. N. Sinha and Dr. R.P Tripathi on policy of religious tolerance and cultural unity in Mughal India, Sunidhi T, "Religious Policy of the Mughal Emperors," It can be found online at: www.historydiscussion.net. Also see, David Little, John Kelsay and Abdualaziz A. Sachedina, *Human Rights and the Conflict of Cultures: Western and Islamic Perspectives on Religious Liberty* (Columbia: University of South Carolina Press, 1988).

[2] The treatise of classical Western liberalism eliminates the regressive peoples from the civil and social rights to liberty. On this point see, John Stuart Mill, *On Liberty* (London: John W. Parker and Son, 1859).

[3] By advocating exclusive liberal values, postmodernism strives for countenance of the honored prestige of the West. See, Agnes Heller and Ferenc Feher, *The Post-Modern Political Condition* (Cambridge: Polity Press, 1988). 10. Currently postmodern secular religions represent religious and traditional societies as non-skeptical. See, Don Cupitt, *The Sea of Faith* (London: BBC, 1984).

The present study inspects this secularization *à la* Occident in South Asia – its historiographical conditioning, its cardinal religious principles, and its dual spritual-secular Enlightenment inheritance in the account of postmodern secularism. This study does so through an inquiry of the modern British Orientalism in South Asia, which historians traditionally relate with reference to the absence of rationality in sciences, laws, political unity, political modernity, regional peace, etc. in South Asia. The present study, nevertheless, expands this customary approach up to evaluating Western postmodernism – a plural normative treatise which structured Western system of thought to which include as "historic" religion/nation and which did not, as well as of which was counted as a "definite" secular subject and which was not. This universality of postmodern secular religions requires a comprehensive historical analysis and so the investigation reviews the collection of those webs of colonial Christianity. For example, this study examines the historical production of postmodern secularism, as a principally totalizing treatise, as it started appropriating Other' cultures recently. Then, it observes its chronological reappearance from a secular dialogue into a spiritual one which is designed to "appropriate" post-colonial South Asia through postmodern theology – in the settings of postmodern thinker's wavering of South Asian religious and traditional societies from deconstructive to constructive terms. And, it critically explores the mutual constitution of the Indo-centric critique of the despotic character of the South Asian religious societies and the postmodern spiritual secular critique of the isolationist and non-sustainable Western idea of modern secular civilization. Such dialectical approach, the study contends, relates to the postmodern economy that causes growth to these quasi-religious terminologies and extracted these notions acceptable to spiritual-secular subjects, both western and *Others*. Then, this study explores the contemporary structural instantiations of postmodernism in historical context and, in the "self-Orientalism" involved in the construction of post-colonial societies that makes ways for Western theological appropriation as well as political approbation over South Asian nations along with their realties/traditions.

Though much on political and geographical Orient as well as secular postmodern self has been written so far, however relatively limited critique is available on the spiritual constructive postmodern theology that depicts genealogically constructive imaginations of

Enlightenment ideas on South Asia subliminally moderating Western authority.[4] This study expounds this orientalist context by relating spiritual-secular postmodernism to its classically specific Enlightenment Reason. For this, this study will examine the paradoxes within the modernist's critique of "unauthentic" South Asian religions and the Western Christian perspective, which set up its paradigmatic leap in the epistemologies issuing the same "particularistic" nature of South Asians religion, on the one hand, and the traditional Christianity, on the other: both were viewed as "subjective," "illogical," and "repressive" to repudiate each the standing of "definite" belief systems; and both of these, on that same normative framework, were accorded to secularization. At this point, this study hypothesizes these religiously and traditionally dialectical equivalents (South Asian religions and traditional Christianity) – and their normative essence in a secular framework – through a comparative analysis of Ziauddin Sardar's pedigree of the "postmodernists" (e.g. Don Cupitt, William Connolly, David Griffin) and the scope of their work in the embracing of the postmodern economy. This so-called plural perspective provides a critical framework for the universality of an alternative theology as a final theory for the West as well as non-West.[5]

Then this study employs this critical framework of postmodernists to demarcate a final plural theory of the postmodern economy that on the one hand theologically manifests the liberal normative foundations of Christian Orientalism-modernism, on the other hand, the post-colonial states that extracted these spiritual secular standpoints expressive to both postmodernists and so-called post-colonialists. And analysis of postmodernism in South Asia makes obvious the historical construction of a clashing religious-secular discourse, which informed both Western/non-Western epistemologies. And the analysis traces

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[4] The most relevant of these is Ziauddin Sardar's, *Postmodernism and the Other*: *The New Imperialism of Western Culture* (London; Chicago, Ill: Pluto Press, 1998).

[5] On this epistemological shift towards spiritualism in contemporary high theology and secularization, see David Ray Griffin, *God and Religion in the Postmodern World* (Albany, NY: State University of New York Press, 1989). Compare with modern nihilism in Don Cupitt, *The Sea of Faith* (London: BBC, 1984)., and William Connolly for the investigation of the liberal modernity of postmodern secular perspective in A Letter to Augustine' in William E. Connolly, *Identity/Difference: Democratic Negotiation of Political Paradox* (Ithaca, NY: Cornell University Press, 1991).

3

constituents in the form of a raw Christian dogma and history, which subliminally consumes South Asian cultures, through appropriation of faith with the likelihood of eternal salvation for mankind and duality of god. Therefore, postmodernists maintained a logical connection between a religious solution to the issue of evil. They defined otherness as a deviation from that very solution. Like Enlightenment Reason, the Europeanization of Christianity in its unique Christian formulation have always considered counter-possibilities as a threat to self-identity. For them, as theistic identity can only be formed by demonishing the Other, so better not to keep any religious identity, hence paganism, an indistinguishability of good and evil and no human responsibility. However, South Asian religions always has had a room for deviation and they do not perceive counter-possibilities a threat to their own identity and existence.

In sum, relatively comparative civilization has existed in disciplinary quarantine in postmodernism. This dissertation contributes to take along the conventional idea of comparative civilization into interaction with the study of non-Western South Asia, the variances in postmodern theory, as well as epistemological leaps in postmodernism. This study applies these theoretical frameworks to South Asian religions and, more specifically, to the historic claim made by postmodern scholars that there is an absence of civilization in South Asia. This study highlights a timeline of particular Orientalist generalizations of South Asian religions and civilizations. By investigating the set parameters for being a true "civilization" as well as the normative trajectories of its lack, this study proposes that skepticism is a central component in the manifestation of the postmodern secular man. Here the key focus is to make obvious how the liberal framework as well as reformulation of Chrsitianity has shaped the epistemology in which the comparative perspective of post-colonial South Asia discloses in the present, and how the West has come to understand itself through religion and culture. And what are the norms of comparative perspectives in such complex processes?

It is in this critical framework, the field of comparative civilization has struggled hard for its paradigmatic value, however, remained relatively underappreciated one among the variety of disciplines. This study represents the same urge and binding reflection for the

field of comparative civilization, that a lot more analytical and perspectival is in the loop if as long as History is not silent to the field of Politics and International Relations.   This dissertation agrees with Brett Bowden's proposal that "it would be to the benefit of both IR and the fields of history and area studies that tend to dominate the study of civilizations if there was to be more cross- and inter-disciplinary dialogue and collaboration."[6] The purpose of this research work is to turn the ahistorical disciplinary liberal/realist fixation of International Relations towards historical structural theory and "historical interpretation and socially embedded conceptions of human agency."[7] Seeking to join a scholarly community that prescribes to address primarily civilizational dimensions of hybrid warfare in intra-civilizational perspective instead of inter-civilizational conflicts only,[8] this dissertation attempts to enliven the field by suggesting new possibilities of conflict analysis. What makes this study unique are the paradigmatic themes of comparative religions and comparative politics. By applying these theoretical frameworks, and more specifically, to the false and sweeping Western generalization that natives lack everything from the scientific revolution, political modernity, geopolitical unity, to regional peace as well as historic religions (as these are the most important factors within the character of any civilization). Therefore, Western World has moral justification for development intervention to the extent of political interference and theological appropriation. The discussion in the present study covers modern-postmodern perspectives of South Asia and entertains the inquiry on repercussions for the supervisory authority of the West in its continuation of civilizing mission. Through responding to these cultural, theological themes, the investigation proposes that postmodernism have played a key role in the make-up of the secular man and that, genealogically, concepts of the absence of South Asian civilizational subjectivity have aided to exclude natives from the list of historic religions or fully civilized nations. In the process, however, the key aim is to recognize how colonial

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[6] Brett Bowden, "Politics in a world of civilizations: long-term perspectives on relations between peoples." *Human Figurations* 1, no. 2 (2012). See also, Brett Bowden, *The Empire of Civilization: The Evolution of an Imperial Idea* (Chicago: The University of Chicago Press, 2009).
[7] Ibid.,
[8] Stephen T Satkiewicz, "Civilizational Dynamics of Hybrid Warfare." *Comparative Civilizations Review* 83, no. 83 (2020): 17.

history has designed recently the comparative study of South Asian religions, and how Europe and America came to recognize themselves through South Asian Other.

Though much on Orientalism emphasizes the diplomacy within Middle East,[9] yet recently some researchers have chronologically covered a comprehensive historical reproduction of geopolitical South Asia[10]. The discussion on Orientalism equally demonstrates the dilemma of postcolonial South Asia in human rights context. This is represented in the so-called majoritarianism nationalism of South Asia as a failed experience in contrast to perfectly perceived Western democracy.[11] South Asian postcolonial predicaments contain a varied but unified series of socio-economic, religious, communal, and political problems.[12] This dissertation is an effort to connect the South Asian colonial past with the postcolonial global present and postmodern multicultural future.

The dissertation covers power structures maintained through the interrelationship between Orientalist ideas and the modernism and postmodernism in Subcontinent, however, the term "South Asia" is rather used interchangeably in this study. This study is an effort to explore a knowledge-power relationship in the region through careful selection of what writers of different fields persistently share on South Asian nations and their religions. This study relates not just how the Orient was reorganized during colonialism, but also how we sustain to be captivated in our postcolonial framework by the narrow-minded and controversial classifications inherited from Enlightenment. This research work is an effort to comprehend how the European imperial gaze has been universally emerged into rational and super-scientific modern Western gawk manifesting in an exploitative network. This

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[9] Little Douglas, *American Orientalism. The United States and the Middle East since 1945* (London: I. B. Tauris & Co. Ltd. 2003), 10-11.

[10] Srinath Raghavan, *The Most Dangerous Place: A History of United States in South Asia* (Penguin Random House India 2018).

[11] Romaila Thaper, *Majoritarianism is not Nationalism, https://www.thehindu.com/news/cities/Delhi/majoritarianism-is-not-nationalism-says-thapar/article32348838.ece?*

[12] Carol Appadurai Breckenridge, in *Orientalism and the Postcolonial Predicament: Perspectives On South Asia, New Cultural Studies* (University of Pennsylvania Press, 1993).

study goes on focusing few intellectual possibilities of how we can move beyond such fixated and persistent dictums. What is the alternative now!

Summary of the Dissertation

The Argument: Indeed future belongs to real-time multiplicity and plurality instead of hierarchically induced Western pluralism. This is a hallmark of the systematization of Western civilization that decodes its inertia into dialectics through consuming non-Western cultures and then franchising them into brand ciphers. Yet the central inquiry – from the South Asian standpoint – lies in the colonial history that has always been the core perception of the prominent formation of the Western civilization. Does the West gracefully acknowledge that there can be a complex discourse of varied epistemologies/ideas and varied social world? The absence of civilization in South Asia for old Orientalist traditions was about denying our scientific advancements and physical world as a plebian effect of modernity. The absence of civilization in postmodern discourse, however, is today about the denial of Divine Truth i-e. metaphysical and spiritual post-colonial religious societies being systematically used and abused through interacting with the dominant form of postmodern religion i-e. liberal Christianity. Western claim to plural existence could only be justified if and when it does not resist alternative epistemological realities, an alternative social world, and an alternative self/personhood with its all unique dynamism. Of course, this world is far beyond liberal democracy and Western Christianity that is alleged all and all-inclusive. Like its twin modernity' liberalism, new unstructured structures of postmodern politics virtually consume South Asian religious and traditional societies and then idealize them in the unitary nature of spiritual-secular universality.

Research Gap: Postmodernism (Christianity and its offshoot postmodern secularism) does not allow plurality and equal participation for culturally diverse South Asian nations. This equal participation is denied on the ground of relativism and skepticism of the West. As long as Western liberal Christianity and one model of modernity are in force, a real sense of plurality is just impossible. Instead of plurality, South Asia is left only with the

alternative of pluralism which indeed is unable to cultivate peace and harmony in the region. This new agenda of unstructured authority continues the proceedings of Enlightenment Orientalism. This authority is just a restoration of the prime patterns of what Lajpat Rai called the "*imperial hypnotism*" – that was concealed in the formation of modern South Asia[13]. This new authority gives "*imperial hypnotism*" a new meaning to South Asian Oriental bifurcation and spiritual-secular pluralism. The widespread practice of Orientalizing postmodern imperial hypnotism has had implications for South Asia: either embrace internal mutual antagonism or ingrain itself in religious radicalism. Thus recovery only can come from either modern secularization or liberal democracratisation. However, postmodernism rearranges, fragments, and even permanently subjugates postcolonial South Asia yet its religious traditions are still a counter-force to the intensive nature of Western cultural imperialism. In this study, postmodernism has been specified into the South Asian context to observe how the post-colonial nations of South Asia, its religious cultures are being consumed in this new secular age. And the study also illuminates on intra-civilizational mutual antagonism as a constitutive feature of postmodern politics that is perpetually consuming the region as a whole. The regulation of anarchic postcolonial nation states in South Asia owes much to these tendencies. Overall, what is the nature of interaction between religion, politics and philosophy in the new secular age behind radical transformation of South Asia.

Research Problem: By declaring that there was no civilization (e-g. political modernity, unity, peace and progress and science and law etc.) whatsoever, modernity had already sufficiently transformed non-Western South Asia. The actual trouble of modernism has been the challenge of religion and traditions. Yet there was an absolute denial of any truth and salvation through religion. Modern episteme was never bothered to take religion seriously, hence it remained out of the analysis, neither valid nor invalid somehow. However, the emergent focus to (re) discovers redemption and certainty in fiction and textuality as an alternative to faith did not resolve the trouble of modernism in

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[13] Lajpat, *Unhappy India*, xvii.

postmodernism. That paradigm shift of pluralism instead doubled the trouble of modernity to the extent of an essentialist and fundamentalist interpretation of belief/culture and its associated inheritance of malice and barbarism of the New Age. Thus the urge for synthsis of cultures in postmodernism should be viewed as a logical step in the process of Westernisation of the globe, and the universalisation of Western civilisation itself.

Though South Asia is at the threshold of far-reaching social transformation yet from the standpoint of non-Western South Asia, resisting postmodernism means embracing social solidarity. Just as Orientalism was opposed during both colonialism and modernity, social resistance to neo-Orientalism will also be commenced with socio-cultural solidarity. Speaking from the postcolonial point of view, South Asian social resistance to postmodernism – which this study consistently argues, does not indicate a discontinuity with classical European Orientalism, an actual relief from imperial hypnotism, instead a prolongation of the imposing history of political modernity and its associated requisite of neo-colonialism and neo-liberalism – can begin with South Asian multiculturalism, and inter-faith harmony can offer postcolonial South Asia a true sense of resistance.

Problem Statement: *Postmodern authority of West politically and spiritually appropriates postcolonial South Asia through classical European Orientalism.*

Main Research Question: This dissertation explores how the West endures the accounts of Orientalism (i-e. colonialism-modernity), moving the mission to civilize South Asian religious and traditional societies towards their secularization; it examines the epistemological trajectories of postmodern dual spiritual-secular discourses that are employed to appropriate religious and political realities of postcolonial South Asia?

Chapter Wise Sub-questions:

Question 1: By which Orientalist assumptions, colonialism and modernity – through announcing that there is an absence of civilization (e-g. political modernity, unity, peace and progress, and science and law, etc.), that all is backward, useless and so unscientific and that social world needs humanizing; by stating that region is caught into intra-cultural

9

and intra-civilizational crises of traditional power politics; by drafting modern socio-political remedy under modern liberalism that characterized European civilization as a worldwide benchmark against which South Asian civilizations were measured and thus excluded – constructed a distorted and particularistic image of British Sub-continent and to oppress it through using characterization, dichotomy, supervision, reductionism, and the regal gawk?

Question 2: By which neo-intellectual grounds, postmodernism – through proclaiming that there is lack of reality and morality, that nothing is resourceful, worthy and so envisioned and that natural world is a pointless delinquent; stating that Knowledge (religion and philosophy, history and tradition) was an indication and expression of drive to power and an undercurrent of debauchery; and floated uncertainty, skepticism and contradiction to a superior assessment – defines Inter-disciplinary modern origin and structural boundaries of the new plural foundation of postmodern theory that emphasizes non-Western South Asian civilizational representation: its discontinuity and difference in history?

Question 3: Under what politico-religious reformulations, postmodern politics and religion – by its recycling of cruelty and acceptance of demonization and therefore justification of all brutality, abandonment, and fanaticism; by absorbing and consuming the knowledge, history and politics of the South Asian Other; by boarding on liberal democracy as well as colonial Christianity to alter local cultures into essentialist, imaginative communities and continuous patronage of political patterns – carry on hostilities against non-Western South Asian cultures and societies?

Question 4: By what necessities of colonial-modern assumptions, postmodern secularism – through segregating and additionally marginalizing cultures by intra-civilizational divide; by bidding to incorporate South Asia into the bourgeois liberalism, free-market capitalism and secularism; through restoring the old apparatuses of colonial control and subjugation – appropriates non-Western politics, spiritual cultures and societies of post-colonial South Asia?

Question 5: How do South Asian nations survive the dead-end of postmodern neutralism – its Christian/European process of othering and Europeanization of Christianity that dislocates, fragments, and even transitorily crushes South Asian cultures, their inherent ambition for genuineness and factuality in non-Western South Asia?

Research Design:

South Asian Other: Colonial-Modern Epistemological Inquiry of Postmodern Secularism

The postmodern idea of God is inherted from medieval Christinaity. Crusaders has had a logical necessity to persistelty beleive on St Paul reformulation of "Christianity as a cult of Jesus" by attributing divinity to Jesus.[14] Perceiving Jesus as the Son of God completely changed the notion of Divine Truth as an exclusive right for all believers other than Christians. But how? As Jesus is abosulte Truth, so this absolute Truth by itself agrees being removed on to the cross. Result: absolute Truth is just meek and believers can have salvation only through the humbled God. Crusader under such reformulation carried on

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[14] "As we learn from *The Last Temptation of Christ,* St Paul reformulated Christianity as a cult of Jesus. His Jesus was…but something 'much more important and much more powerful': 'The Son of God'…thus paving the way for…colonization or sustaining unjust status quo". Sardar, *Postmodernism and the Other*, 235. "Martin Scorsese's *The Last Temptation of Christ* begins with a quotation that is immediately followed by a declaration. The quotation, taken from Nikos Kazantazis' novel on which the film is based…reads: The dual substance of Christ – the yearning, so human, so superhuman, of man to attain God – has always been a deep inscrutable mystery to me". "The declaration announces that 'this film is not based upon the Gospels but upon this fictional exploration of the eternal spiritual conflict'. "Despite the declaration the film follows the Gospels fairly faithfully: all the basic landmarks of accecpted narrative of Jesus of Nazareth are there – Jesus, son of Marry and Joseph, is a carpenter, he acquires a small band of disciples, including Judas, Peter and the rest; he meets and is baptized by John the Baptist; at the Last Supper in Jerusalem he is betrayed by Judas and is crucified by the Romans. Up to the cricifiixion, the story is presented with only a couple of twists…so ths fictionalization, up to the crucifixion of Jesus, amounts to nothing more than massaging the accepted 'facts' of the Christian narrative with postmodern political correctness. But towards the end of the film, when Jesus is dying on the Cross, the film adds a long dream sequence which violates the conventional Christian narrative…the dream sequence continues. Jesus meet Paul who is preaching to a crowd. He does't like what he hears. The following dialogue takes place: *Jesus*: 'I was never crucified. I never came back from the dead. I am a man like everybody else. Why are you telling these lies?'…*Paul*: I created the truth out of what people needed and what they believed. If I have to crucify you to save the world then I will crucify you. And if I have to resurrect you then I will do that whether you like it or not.' My Jesus is much more important and much more powerful...'" *The Last Temptation of Christ* tries to reconfirm faith in the manner of postmodernism." Ibid., 233-34. See additional clarification of related concepts at pages 149-51 of this study.

hostilities on non-Christians in the form of submissive love during colonialism. These were the basic metaphysical mouldings under Eurocentric perceptions which brought the idea of total Christian imperialism and redemption throught the Son of God for both Europeans and non-Europeans.[15]

This Christian reformulation of total subjugation in the name of God and redemption through Jesus in South Asia took shape around 1498 in the setup of the spice trade in South Asia, and the increasingly repeated and sustained Indo-Portugesse/British civilizational problems that accompanied it. That Christian reformulation will be mentioned from early Chrisitan imperialists as well as British humanists, written in the background of a global, generic religious outlook during colonial Christianity and humanist imperialism. The European humanist imperialists who composed these accounts sought, expansion of the instrumental rationality of the modernity in South Asia. Postmodernists who sought these histories, claims for gradual disappearance of religion re-emerged in the background of the growth of postcolonial South Asian traditionalism, and the gradually repeated and sustained lack of liberal democracy and human rights etc. by South Asian nation-states. That historical expansion will be offered from the modern British secularization of postmodern politics[16], transcribed in the framework of a universal form of colonial British Orientalism. The postmodernists and some alleged postcolonialists who captured such histories acquired normatively outlined colonialism in South Asia – its usual roots, its internal and external liberal secular foundations,[17] its theological grounds, and its different regional landscape. In this milieu, different policies tangled the mobilization of key liberal values (e.g. absence of Asian-ness, the political modernity, the scientific revolution, peace, Truth etc.) as an indication of the "paucities" of South Asian civilizations and/or as warning

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[15] Ibid, 235.

[16] Generally understood to comprise a range of chronological and concomitant explanations of native-British colonization in general, and South Asian-Western modernization in particular.

[17] This comprised pleas to colonial liberal patterns in their secular validations of Western secularization in South Asia. These pleas resumed the historical setting of representation for the modern liberalism and substantiation of postmodern liberalism.

alerts of the non-skeptical nature of its religions and traditions.[18] It was on such colonial-modern "epistemological" constructions that Western postmodern thinkers validated the preservation of postmodern secularism in the region – to maintain neo-cultural Western imperialism in South Asia.

Is there any civilization in South Asia? Ideas of South Asian civilizationlessness are abundant enough that the modern Orient has to face the challenge of convincing otherwise among the social academicians and public at large. As the range of audience determines the significance of the debate on "is civilization or is not in South Asia", locus stimuli of authorship as well as discipleship also often cross the boundaries of deformity through the projection of South Asian Other.[19]

Under Western liberal discourse of individualism locals were repudiated their basic features of liberty, their egalitarianism and their inter-faith cultural abilities. Whereas a multitude of native theologies and cultures occurred in the pre-modern world, however, British orientalists rumored its remarkable Western individualism under modernity. In the case of Subcontinent, British divide and rule policy introduced the unjust footings of modern Indo-British secularization, which, in turn, delivered a secular pattern for selective "collective identity" among dissident dividends.[20]

This study argues that this voyages of discovery – and the associated socio-historic construction and transmission of humanism-rationalism – must be placed in the framework of the global modernity. Besides this, that under what necessity modernity introduced secularization certainly involves an essential reassessment of the historical religious worldview of this global plural universalization of modernist secularism on developing nations. After the withdrawal of former colonial powers, this global plural universalization

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[18] Those supposed "lacks" of South Asian traditional nations contained its oppressive and vague authoritarianism, human rights violations, and its impotency to point out civil liberties. See Noam Chomsky, *World Orders, Old and New* (London: Pluto Press, 1997).

[19] Edward W. Said, *Orientalism, (*London: Routledge & Kegan Paul Ltd. 1978).

[20] Lajpat Rai, *Unhappy India*, (Second Edition, New York: AMS Press 1972, reprinted from the edition of 1928, Calcutta).

commenced in the framework of imposed Western liberal democracy, modernization and neo-colonialism. It acquired centralizing institutional profiling in some interrelated economic domination – the strict monetary policies of the industrialized nations on small countries, and the structuralized and systematized Westernization, which dictated Western hegemony through promoting 'cultures of poverty' and rural poverty in traditional and religious cultures and actors of global dominance involve even the states in denial of the basic human rights to the Dalits, marginalized and subalterns. [21]

Colonial politics was about divide and rule, yet late modernization sought to unite and rule South Asian nations. One of the most influential pronunciations of such normless might making right modern politics as global powers' domination is Zulfiqar Ali Bhutto's The Myth of Independence. He explains how South Asia was pulled for new ambitions after the divide and rule policy was inherited by America from the British and was transformed into 'unite and rule' to contain China and the Soviet Union during Cold War. His analysis of the connection between Colonialism and neo-colonialism in modern South Asia characterizes the leading tendencies in accounts of global power politics and diplomacy. He localizes colonialism in the territory of international relations and the newly independent nations. Neo-colonialism is comprehended with regard to the "United States," in terms of leading global players exercising their systematic economic hence political ascendency among poor nations through interference into domestic affairs and bilateral relations of the underdeveloped countries. He argued that inter-state armed conflicts among and between South Asian states must be contextualized in reference to the global institutional domination of the International Monetary Fund, World Bank, and United Nations Organizations. [22]

However, these institutions are not the only mouthpieces of global domination in South Asia. As for as the historical organization and reorganization of postmodernism are

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[21] Rajiv Malhotra and Aravindan Neelkandan, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines* (India: Infinity Foundation, 2011).
[22] Zulfiqar Ali Bhutto, *The Myth of Independence*, 1967, (reproduced in PDF by Sani Panhwar in 2013). It can be found online at: www.bhutto.org,

concerned, the point is that the "development paradigm" as well as "dividend dissidents of South Asia" has been greatly miscalculated in its informal yet much deep implication of global economy. That historical reorganization was not simply dual in character but it was rather a compound situation; it concerns not only a social specific but also communally specific lucidity towards liberal intellection, which the study delimits, underneath, with regard to communal altercation affairs. This formula of dual liberal intellection reinforced the historical construction of paradoxical practices of humanitarianism (i.e. political rights, civil rights, human rights) and secularization (i.e. colonialism-modernity), and their associated normative liberal democratization, both in the West and non-West, of secular and civilizational transformation. The historical movement of such liberal arrangements of culture and civilization functioned in the conundrum of global politics. My contention, through synthesizing Bhutto and Sardar, is that it is this colonial paternal authority – established during "Victorian Imperial Mission", in hegemonic humanitarianism, by the abstract and mutually antagonistic strategies and policies of *communal-arbitrated altercation affairs* which attained global importance in Western global domination in postmodern politics – within which the Orient' "search for release from the modernist political hegemony of colonialism" and the anticipated reappearance of the enterprise of human development in "postmodern privatized paternalism" must be positioned in order to correctly understand the paradoxical historical trails of the "supposed intellectual discourse" and dialectics of the "colonial paternal authority." Sardar's critical account expounds a dynamic analysis of the Eurocentrism of postmodern politics. In his words: "Victorian imperial mission is postmodern privatized paternalism in another guise, so it's hardly surprising that ideas that for a time did not dare to speak their name have returned to the arena of supposed intellectual discourse." [23]

With respect to political modernity, Sardar argues that in order to rationalize the civilizing mission in former colonies, Western liberal humanists' appeals of secularization drove to create locations of cultural dichotomy, segregation and marginalization. These tendencies

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[23] Sardar, *Postmodernism and the Other.*81.

for all intents and purposes has been based on Eurocentrism declaring natives' traditional systems unreal and vague. Provided such dogmatic categorization, how this colonialism-modernity conversational scheme of political modernity turned out to be a normatively persuasive secular-civilizational conviction rather standpoint for postmodernists rendering modern secularism universally acceptable as replacing all religious worldview. This modern secular idea of nation-state system is crucial to comprehend the antinomic historical trails resulting in the universal postmodern secularism in South Asia – a forceful growth sustaining the historical manufacture of both valid conceptual colonialism and moderism. This study adds to Sardar's interpretation of singling out the universality of Eurocentric modernity, as well as the over-determined formation of Christian secular configuration upon which that interpretation is grounded. In this study, this will be done so through an inquiry of the *intra-civilizational* modern British Orientalism in South Asia, which, as the study proposed, provides a particularly instructive frame into the historical construction and universalization of Christian modernity that defines Western self-perception. Comprehending the constitutive norms and paradoxes (modern secularism-traditional Christianity, religion-tradition, scientific-unscientific) of this self-perception related binary typology of this compound secular-spiritual conversational singularities involves the study of its many historical settings of postmodern politics, which, this study maintained, should not be condensed to Victorian imperial mission logic.

That being the case, this study offers a comparative inquiry of colonialism-modernity (colonial Christianity), which inspects medieval historical expressions as a kind of secular review of the dogmatic landscape i-e neurotic insecurity of South Asian civilizations and cultures with regard to the historically synchronized expression of a parallel modernist secularism' analysis of the traditional Christianity. The examination of the similarities of colonial politics (i-e colonial Christianity) and modernity (i-e classical secular modernity) exposes their mutual liberal foundations – the official and normative constructions on which a range of European and South Asian religions and civilizations could be perceived as "non-secular non-civilized," and in view of that, these must be prepared to a liberal secular and civilizational transformation. Orientalists in South Asia carried forward this political modernity in order to appropriate their "imperial hypnotism" and "narrow

Europeanism."[24] However, as the study argues that, this classical political modernity essentially introduced rather localized mutually antagonistic intra-civilizational (early clash of civilizations conception) self-Orientalism. This paradigmatic expression was witnessed in Sub-continent when anti-British nationalism was swayed away from a collective freedom movement into a simply narrow inter-religious dyad. This dyad was implemented after adopting and re-arrogating political modernity as an independence narrative or revolutionary moment against British imperialism as an entirely self-governing and "civilized" political entity. Though religious societies underwent transformation under modernization, yet religion in South Asia remains intact to act as a life-enhancing force.

While Sardar describes the account of the worldview of postmodernism with reference to the enforcement of overriding foreign standards on non-Western civilizations and religions in the pretext of secular parallels, this study does so with historical reference to an epistemologically paradoxical movement that generated intra-civilizational (mutual antagonism) context for both postmodernism and post-colonialism. Also, polyvalent British India did miracles: mysticism and spirituality must not be untouched by postmodernists playing in the shoes of classical liberals. Enigmatic ideas that for a long time had not dare to voice their name have now resumed to the field of comparative civilization.[25] Here the argument is that this involves engaging with the nonconcrete and clashing spiritual practices of secularism and secular subject/self (triumph of the humanness of humanbeings) that was being "universalized" though postmodern thinkers' non-contextual embrace and naked parody of formal and historic religions. At this point, it, therefore, entails Europeanization of Christianity (as an integral epistemology of secularism) that can convey the epistemologically liberal normative foundation stimulating

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[24] Both Lajpat Rai in his *Unhappy India* and K. M. Panikkar in his *Asia and Western Dominance* exposed that Hindu-Muslim divide or Asian nationalism were the greatest challenges for British to break the unity of locals in Sub-continent without which British Raj or to say systematic political modernity was simply impossible. At this stage, to extend Sardar's view, I structuralized the mutual antagonism (between Hindus and Muslim generated by Catherine Mayo) within the reference of classical political modernity as one of its paradigmatic feature that I later relate to formal idea of the clash of civilizations given by Samuel Huntington .

[25] Historical structuring and externalizing of liberal secularization may also beg to explore the spiritualties within merely empty idea of scientific modernity of West.

the circumlocutory construction and universal spread of fresh political modernity, and its paradoxical concretization in Western secular-spiritual worldview.

Not only British India's power of interfaith harmony and peace have been externalized by the modern West but also its spiritual wisdom was another site of surrogating the postmodern subject formation. The next discussion maintains that a spiritual idea of the secular type aptly illuminates this historically contextualized reformulation of Christianity, and the paradoxical spiritual and secular conversational rehearsal it parodied normatively evocative and expressive to postmodernists. This liberal intellection is well-defined within a spiritually specified secular idea, metaphysically and philosophically, sustained within an ideal interfaith pacific community in premodern polymath South Asia. Such historically contextualized liberal intellection, creating opportunities for new civilizational trends of a highly individualized liberal secular subjects is a new face with old eyes and ears of postmodern economy, which Sardar evaluated, in terms of a weird "motor-way cafeteria religions" he called, "high theology" in the name of alleged pluralism. [26]

While in the pretext of universal history, Don Cupitt describes the account of Christen doctrine in expressions of the universal application of Western secularism on all Other cultures, this study does so in expressions of a Enlightenment which manifested the secular-civilizational construction for both colonial Christianity and humanism/rationalism. Rewritten in this manner, the striking inquiry at that point turns into that how to approach the disjointed and indefensible nature of Christian doctrine. The argument is that this needs understanding such mathematical contexts and structural uniformities of a romanticized but highly instrumental view of science in identifying the all-powerfulness of both science and secularism as well as secular subject/self that were being "universalized" though post-colonial thinkers' soft response to and embrace of Western secular perspective as a universal worldview. And this, consequently, needs a colonial idea of Christendom that can clasp the historically-specified perverted Christianity

[26] Ziauddin Sardar, *Postmodernism and the Other*, 259-61.

sustaining the rambling manufacture and spread (to Other cultures) of Christianity-secularism-science, and its paradoxical spiritual liturgy in Christian domination.

Next, there will be a discussion that a colonial idea of Christendom is appropriate to clarify spiritual abstraction – which manifested the civilizational articulation of postmodern secular man/subject – is a creation and essential component of the postmodern economy with reference to an ethnic past or a cultural tradition, that John Milbank names, religious "obscurity." It speaks of a "ruse" of power operating through hidden "inventions of mysterious new creeds – "one can no longer will the end of religion. For every socially instituted creed and code of practice must lack foundations beyond the essence that it creates through its own self-elaboration. Religion will not depart, because all social phenomena are arbitrary and therefore 'religious'." In this manner, Milbank argued, religion in postmodernism undertakes an all-purpose social utility: it intercedes how believers have "affinities" to "sacricity which lay stress of the willfulness of God, the positivity of revelation, the total and absolute inaccessibility of the divine unity beyond the always divisive manifestations of this unity in time." [27]

For Milbank then, the faith in the act of reformulation assumes a mindful act of motivation on the behalf of the postmodern theologies. And it is this traditionally founded motivation, produced in the sphere of social institution, which makes these theologies open to other religious ideas. In this transcendence situation, theological subject – believer's motivation (which be located in the society) and religious ideas– is merely a construct of the traditionally designed creed. Hence, these godparents of complex postmodern theological "attitude to do with free will and guilt is but a rationalization of a low degree of power, and plebian resentment." By that same perceptive he maintained that "where modernity lifted the burden of power and obscurity in favour of a light-travelling reason, postmodern hyper-

[27] John Milbank, "Problematising the Secular: the Postmodern *Agenda*," in Philippa Berry and Andrew Wernick, *Shadows of Spirit: Postmodernism and Religion* (London: Routledge, 1992), 31.

reason makes arbitrary power into the hydra-headed but repetitious monster whose toils we can never escape, yet whom we should joyfully embrace."[28]

This very compact criticism of modernity, and its remarkable arrivals, provided the theoretical underpinning for Cupitt's scientific skepticism of Western Christianity and Western Civilization, as entailed in The Sea of Faith. Following from Milbank's argument of the godparenting of complex theological attitude, Cupitt recognized a passive centurial sequence of secular remarkable arrivals which was made up in the story of Western civilization: 1) "the impact of science and then biblical and historical criticism"; 2) "the shift to an ever more man-centered outlook" 3) "the encounter with other faiths"; 4) "and then finally the awesome and still incomplete transition to modernity." His contention is that Christianity's scientific spirit offers the growth to following continual traces of skepticism – sciences, rationality and humanism– which, in their historical whole, give expression to "value-neutral and independent of local political or religious beliefs." The construction of the White man characterizes the manifestation of these four remarkable arrivals in one baffling theological procedure of Christianity. So understood, the secular man comes to logically estimate the morality in such words: "so modern secular man invents his own autonomous ethics and is no longer accustomed to allowing the religious authority to prescribe his morality to him." For him, there is nothing true in theological beliefs and as these are social constructs and individual conceptions. However, the only function religious practices can offer to man is its "love" idea of God and that will cease to exist with high speed of scientific advancements, so all religious phenomena will be disappeared. [29]

Following Milbank's patterns of argumentation, Don Cupitt maintained that this universal worldview of secularity expressed its paradigmatic scientific growth in modernity– a historically restricted involvement of Christianity within sciences and skepticism. Cupitt continued, with Milbank, that Western modernity dictated a precise arrangement of

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[28] Ibid.,31.
[29] Don Cupitt, *The Sea of Faith* (London: BBC, 1984), 7-8.

reason makes arbitrary power into the hydra-headed but repetitious monster whose toils we can never escape, yet whom we should joyfully embrace."[28]

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[28] Ibid.,31.
[29] Don Cupitt, *The Sea of Faith* (London: BBC, 1984), 7-8.

Western science, the skepticism, which orders systematic inquiry. And, in Other's theological patterns, this precise arrangement for the scientific inquiry was just absent. They have not been able to adjust themselves up to the smooth level of modern Christianity. Typically Islamic tradition of science lacks bearing free inquiry and hypothetical doubt as Islam in itself does not allow for logical reasoning.[30] This study presents this argument as part of Sardar's critique of Cupitt's critique of supra-instrumental perception of science in non-realist postmodern Godless religions.[31] Like its twin classical existentialists denying a metaphysical aspect of Christianity, this deconstructive critique was fixed at Other' cleric domination of their sacred politics, who beheld the normative growth of science as a straight reproduction of the Christian encounter with secularism and belief in Christianity made possible both science as well as secularism. And the religion was then regarded, therefore, as side-business for the mindless followers serving only enigmatic and enchantment purposes simply in mythical Orient/Other instead of the logical secular subject, the real postmodern secular man. White man lust is engulfed in his market authoritarianism when he convinces his readers that Christianity is all and all is Christianity, and if this "all in one" has to face its fate (to be disappeared ultimately), then how come Others theological world can exist as an epistemologically valid idea of civilization.

Whereas he obviously replaces Christian domination with market imperialism, his alleged pluralism hides the merciless authoritarianism of the Western postmodern economy. On such methodological theme, he reminded that the essential mission of the theologian is not simply to expose the superstitious metaphysics; instead, they should have clarified how and why this content assumes that particular form. Yet all his interpretation is in terms of according Other' faiths on footsteps of Christianity to let go of their religious essence and moral obligations hence identity in favor of his self-prompted commercialized charitable love in nihilistic meaningless world of West. This study will argue, that instrumentalist explanations of spiritual-secular, like Griffin's, are not the final version of universal history

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[30] Ibid.,7-8.
[31] Sardar, *Postmodernism and the Other*, 244-49.

in illuminating on the epistemological paradoxes of Christianity and types of constructive and deconstructive postmodern Christian doctrines in all its variety act in a concealed way to dethrone Other cultures, their sciences and express a psychological need for South Asian religions to embrace Christian domination as a logical necessity. Here classical political modernity of Enlightenment prophesies is inherited in postmodern secular skepticism; Other' structural deficiencies in both of these traditions is a common problem but in a different way. Given such humanist histories of the political modernity, it is on these same theoretical reasoning, this study maintains, that we can move beyond humanist histories of the postmodernists, like Griffin's, in order to fill the analytical gap on the paradoxical historical rationalities (they "emphasize on science as an arbiter of what is good and desirable" and their insistence on the total autonomy of (white) man" and their "reduction of the all morality to the contingent ethics of the modern secular man")[32]that were being secularized through non-Western thinkers' internalization/re-appropriation of modernity as postcolonial plural discourse.[33]

The variety and implication of that paradoxical historical rationality is rather multifaceted and will be explained, in entirety, in the following discussion illuminating that the non-concrete, modern secular man/subject constitutes, as per Cupitt, the fundamentalist Christian cults and the supervisory foundation of Protestant theological perspective. It is on this specific hatred particular to medieval Christianity, this Protestant theological perspective is dialectically overwhelmed by an operational Anti-Christ world effectively and puzzlingly linked with a markedly spiritually (as in Georgian Britain) blended and mixture theologies in order to defend status quo on the ground of "spiritual" being/self. This spiritual enigma – which has certain import for postmodern liberal secularism insofar as it misappropriates and misrepresents historic religions – crafts paradoxical theological reasoning on the metaphysical and human moral commitments. And this, for Cupitt, is

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[32] Ibid.,249.
[33] Along the similar intellectual obligation, scholars can dethrone either humanist or instrumentalist accounts of the embrace and imitation of political modernity by contemporary postmodernists. In chapter 4, I take usage of Max Muller' texts on South Asia not only in modern liberal secular domain but also in enigmatic naturalism.

what brands faith– and the paradoxes expressed therein (faith-reason, physics-metaphysics, science-religion, science-ethics, etc.) – theoretically rational and normatively eloquent to metaphysicians/theologians. Cupitt recounts this paradoxical Protestant theological perspective to the enigma amongst spiritual secular non-elite Westerners with South Asian theological classics innate in postmodern Western authoritarianism (cultist Christianity and prejudiced nationalism).

This study yields this viewpoint as the hypothetical standpoint in maintaining that this spiritual paradox of theological self/subject crafting the cyber shape of contemporary postmodernism, which took the civilizational idea through the rampant submission of "modernity" during the Enlightenment; and concomitantly, this spiritual understanding of secular man/subject created the regulatory and incongruous foundation of that colonial Christianity's Western perspective, which theorized the paradoxical "spiritual" secular man as its standardizing and canonical principle. The dominance of "spiritual" Western postmodernism, so demarcated as a paradoxically plural arrangement of all theological perspectives, can then be viewed as historically adept of breeding both conceptual secular treatises authenticating colonization through British Orientalism and modernity, and postmodern perspectives of and so-called rejection to modernity (e.g. South Asians' post-colonialism, which absorbed and consumed colonial conceptual Orientalism and modernity).

While maintaining on such normative colonial structures of modernity, the study moves beyond setting aside spiritual-secular perspectives based on political modernity, such as William Connolly's, which have a nonexistent abstract alternative in elucidating the historical prospects of assistance and transformation from the processes of those "colonial" socio-political constructions.[34] While the idea of paradoxical perspectives projected above indicates historical transformation – this is surely not different to paradox, yet that one is epistemologically integral to this paradox. Such a commencement pursues how

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[34] A Letter to Augustine' in William E. Connolly, *Identity/Difference: Democratic Negotiation of Political Paradox* (Cornell University Press, Ithaca, NY.1991), 123-158.

postmodernists of religions (broadly construed) are both qualified and self-conscious by the region's ceremonial and regulatory perspectives. This study has been arguing that spiritual-secular paradoxical context can accommodate for a relatively vigorous idea of the common construction of colonial Christianity and political modernity (secularism) manufactured within and against those colonial discourses.[35]

In addition, through counting on Sardar' plural idea to contextualize the examination of postmodernism to the paradoxical spiritual secularism, this study unfolds the paradox of Christian doctrine/Christendom in constructing the philosophies and adventures of modernity and post-colonialism that absorbed and consumed those "spiritual" secular tendencies. That paradox has been unnoticed in Western "Christian" past analyses of the historic construction of Christianity, which, like Connolly's, trace domination in the demesne of modernity. This study argues that this historic construction of Christian perspective has restricted illustrative understanding in comprehension of the universal theological undercurrents complicated in the changing locations of Britain's Orientalism in South Asia. Instead, such universal theological undercurrents should be taken with chronological orientation to the colonial-modern extension of liberalism-spiritualism and liberal/spiritual subject destined to community conversational dialogues among different civilizations especially Hindu and Muslim in South Asian framework. It was such spiritual secular paradoxes that organized the prescribed and canonical foundations of postmodernism: one not epistemologically guaranteed to only one particular religious group, rather fair to a plurality that pursued to communalize all religions and their relevant traditions. Postmodernism offered an indecisive worldview for this paradoxical epistemological lucidity.

Instead of utterly removing Western articulation of civilization and its so-called classification, Dipesh Chakrabarty is instead interested in knowing how the very limited

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[35] Ibid.,8.

European-American view may be renewed from and for the margins.[36] For him, Western analytical categories are crucial yet insufficient to understand the experiences of political modernity in non-Western nations. His response to this unwanted situation is the movement of "provincializing Europe" which is the critical analysis of their histories.[37] Social sciences have been the latest variant of these histories. By reviewing orientalist lore as well as self-orientalism, the critical theoretical framework developed in this study also illuminates the particularistic nature of Western ideas on South Asian cultures, religions, and civilization. Overall, this dissertation covers such a history of this unique Western articulation of the South Asian civilizations and culture, societies, and nations by which the West has found itself relatively superior. Explaining the relationship between secular spirituality and postmodern identity, this study brings into focus the cyclical nature of shape-shifter secular postmodernism. Contemporarily, its so-called multicultural and inclusive stance is instead an ideology of the same orthodox-centric Christian Western past.

In his recent address to the Canadian parliament, Prime Minister Justin Trudeau warned about the consequences of coming racism and hatred against color or creed. He preached diversity right after the shameless death incident of a Pakistan family long settled in Canada. Not much earlier in New Zeeland, Prime Minister Jacinda Arden publically denounced the terror of Islamophobia responsible for human misery at the Mosque incident. A serious threat to the multicultural future is the growing tendencies of religious fundamentalisms and secular fanaticisms, taking place as a human cultural phenomenon in contemporary postmodernism. We are living in a world of cults and multiple identities. The diverse cultures and religions are this world's reality, yet the dynamics of global liberal order necessitates cultural realities and civilizational authenticities to be consumed, molested, and misappropriated.

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[36] Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton and Oxford: Princeton University Press, 2009), x.
[37] Ibid., x.

How does South Asia fit in this New Age of secularism. How its religious human agency has to do in this age of belief in disbelief and disbelief in belief. How this age defines new rules to fit in. Spiritualism as a new dictum allows postmodern lone truth seekers to be at the same time be secular. There are different connotations by which the very category of secularism speaks about: first of all secular come in contrast to sacred; it also means to be temporal and creative; similarly, this also denotes neutrality, rational and skeptical, and areligious.

Methodology:

This dissertation uses critical discourse analysis as a prime methodology that supports a dynamic evaluation of underlying implications of language that is used to designate and explicate South Asian civilizations.[38] As Norman maintains that "to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power."[39]Both texts and language should for that reason at all times be reflected in their social setting, as not only both text and language contour but also are learned by varied processes within society, therefore texts instill our social world with implications and construction, creating standpoints and appealing the Others into the simulation. In this context, discourse can be cognitively conditioned as an 'active relation to reality'.[40] Norman has outlined elements of discourse that describe its operation within social life, as 'part of the action.'[41] Western self-construction processes may be referred as a particular way of manipulating and framing discourse. Besides this, representation' of Others provides a comparative analysis for the West to understand

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[38] A real progress urges us to concentrate on metalanguage of oppression entrenched in spiritual prententions of those globalizing tendencies of postmodernism that discarded certain metanarratives as an epistemological necessity. Neo-radicalism must be contested in its resacralisation of knowledge.

[39] Norman Fairclough, *Critical Discourse Analysis* (London, Longman: 1995), 132.

[40] Norman Fairclough, *Discourse and Social Change* (Cambridge: Polity Press,1992), 41.

[41] Norman Fairclough, *Analysing Discourse: Textual analysis for social research* (New York and London: Routledge.2003), 11-26.

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themselves with reference to non-west. And discourse is also used in identity construction processes and identification is traced through the use of certain discourses.

One discourse affects and recreates another in an act of intertextuality. This term concerns the way that specific discourses are understood only with reference to unconnected discourses as intertextuality or "dialogism" is a means by which discourse positions itself within a grid of socio-political and cultural apprehensions.[42] There are on the other hand relatively understated forceful discourses (operative to uphold views and attitudes), these chauvinistic discourses operate within Western journalism using pronouns, 'we', 'us', and 'them', and overriding demarcation of ethnic affairs as ultra-stereotypical one. Others are viewed as a menace or a danger, and they are represented rather in relationship with offensive cultural differences.[43]

In order to scrutinize the form, structure and content of discourse, critical discourse analysis provides the framework for representation and interpretation of Other cultures by Western scholars. Not only critical discourse analysis helps in the assessment of the content and tone of the discourse but also assists in valuation what the discourse's purpose or intent in itself is. What is its original character?

Rather than condemning or justifying their authors, the present study uses Enlightenment or modern or postmodern philosophies simply as textual case studies, for each textual case study occurs to offer an exactly typical account of countless Orientalist thoughts that endure constructing the contemporary understanding of South Asian civilizations. For Gayatri Spivak, as for as politically dogmatic aspect within the deconstruction of textuality is concerned, the real "challenge is not to excuse, but to suspend accusation to examine with painstaking care if the protocols of the text contain a moment that can produce something that will generate a new and useful reading." [44]Deconstructive postmodern

[42] Mikhail Bakhtin, *Speech genres and other late essays*. Trans. by V.W. McGee. Austin (University of Texas Press: 1986), 121.

[43] Dijk, T. van, *Racism and the Press* (New York and London: Routledge, 1991), 20.

[44] Gayatri Chakravorty Spivak. *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present* (Cambridge: Harvard University Press.1999), 97-98

theology seeks to throw out the South Asian Other and counts everything in the grand designs of Western civilization.

Whereas constructive postmodern religions are centered on Other in an effort to protect Western civilization. Even in constructivist's case of postmodern theology, Western civilization presumes eventually to be fated to preserve the colonial past in order to avoid psychic distress- a radical departure from past psyches, therefore for them, colonial past has got a serious role to play in postcolonial future yet the only bad thing about modernism was to ignore "religious convictions and practices."[45] So last but one way to utopia they positively represent a developed phase in the growth of 'constructive nihilism' than the authoritarian religions of *Others'* civilizations. As they claim plainly, colonial past in the East had a twofold task: constructive nihilism to survive the future and appropriating spiritual foundations of Western society in enigmatic belief systems of the Eastern world.

Overall, the study is appraising the ideas of Enlightenment/modern thinkers as well as postmodernists along only one thin aspect: what each of them, in particular, has to give or take about South Asia and its relation to the superior West. That is, the study is not looking for to disgrace objet d'art as per the convention of postcolonial retaliation, instead, the study is just scrutinizing their works as historical objet d'art.[46] In order to get evidence concerning how individuals make sense of real-time social world experiences, textual analysis as a methodology extends understanding language present in texts as it offers indications to ways through which communiqué can be appropriately grasped. Texts should be viewed as inclined by and introspective of larger social structures and they often may redirect or contest historical, socio-political, and ethical situations for which they be real. For that reason, a researcher needs to recognize such social structures which affect the meanings located in the text under analysis. An analyst so undertakes a textual analysis in his/her

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[45] David Ray Griffin, eds., *Spirituality and Society: Postmodern Visions* (Albany, NY: State University of New York, 1988), 15-16.
[46] Leela Gandhi, *Postcolonial Theory a Critical Introduction; Second edition* (New York: Cambridge University Press, 2019), x. Also see generally, Dijk, T. van, *Racism and the Press* (New York and London: Routledge, 1991).

effort to recover the implication of a particular text.[47] Most importantly, as Edward Said himself advised, so I, in this study, am reviewing Orientalist texts as part of the social and human worlds in which such textuality happened, as texts, "even when they appear to deny it...are nevertheless part of the social world, human life, and of course the historical moments in which they are located and interpreted."[48]

Organization of the Dissertation:

The first two chapters set the scene for the historical outbreak of postmodernism in the background of the pre-partition British Orientalism in South Asia. The inquiry covers two distinct, yet interrelated epistemological reasoning that conveys this normative treatise – one colonialism, the other modernity. Their epistemological re-appropriation indorsed British views of South Asia as "non-modern" and "uncivilized" – postmodernist discourse that originated in a liberal, instrumental critique of South Asian cultures as "unbalanced," "indefinite," "subjective," and "non-skeptical." Chapter 1 examines historical construction and spread of these modernist discourses taking oratorical form in Indo-British colonization. A number of East India Company administrators, historiographers, orientalists, journalists, and philologists articulated a series of modernist influences regarding the crucial incomparability of Western and Asiatic civilizations in order to rationalize British colonialism in Indo-British relations to retain domination. This incomparable theory was backed by duality notions that defined colonial India's character as a mutually antagonistic, "non-modern" Other in relation to a peaceful modern, "civilized" West. Under political modernity, political unity, lack of other concomitant aspects of civilization, South Asia was defined as "particularistic" in relation to Western

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[47] Mike Allen, *The SAGE Encyclopedia of Communication Research Methods*. 4 vols. (Thousand Oaks, CA: SAGE Publications, Inc, 2017).

[48] Edward W. Said, *The World, the Text, and the Critic* (Harvard University Press, 1983), 4. Also see generally, Michael Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*. Edited by C. Gordon (Brighton: Harvester Press, 1980).

modernity and scientific/rational and functional subjectivity. The exploration of pre-independence Indo-British colonization explains on the one hand the epistemological development and production of this valid modern treatise in South Asia. On the other hand, in chapter 2, it highlights variances in which some postcolonial thinkers and postmodernists have continued these identical modernist representations and orientalist discourses under normative foundations of this very modernist discourse.

Academically speaking, this study covers eventual preconditions through which the study of South Asian civilization and its latent un/authenticity essentially discloses to West recently. And of course, either they are comparative historians or they be social, political, and cultural theorists, principally dwells on the nomos of the absence of South Asian civilizational/theological character. During the process of inquiry, the present study analyze the integrity of such Western objections on non-Western South Asia. That is how this mystery of mystical cultural subjectivity of Others is normally an integral part of their own rational identity. So ultimately this epistemological mystique is the object of this study instead of focusing less methodologically on developing any theory on South Asian history, culture, religions, and civilization that how the way South Asians have completed the passage of their civilization. It is no reduction to say that such a secular paradigm is an obvious manifestation of Western knowledge of South Asian civilizations.

 The study contends that modern orientalists adapted an epistemologically dualistic liberal theological and individualistic liberal subjectivity. This builds on Ziauddin Sardar's significant creative book, *Postmodernism and the Other*, which frames these modern liberal conversational arrangements in expressions of the "alterity of Western liberalism." That liberal alterity constructed a normative modern context within which only a specific type of individualism and liberal democracy were accepted as genuine, accurate, and "enlightened," modern subjects, as different to non-modern subjects, non-secular, and "un-civilized" Others. This alterity or postmodern relativism held a far epistemologically reducing and standardizing influence on Western modern and normative standpoints when paralleled to the plural and diverse potentials of the pre-modern world, demarcated by various foundations of sciences and local wisdom, and peopled by a multiplicity of

scientific cultures. Succeeding Sardar's argumentation, the study makes obvious this alterity normatively constructed postmodern relativism to place this promising universal ideology – which Sardar speaks of as "new cultural imperialism" – within an Orientalist specific liberal conversational milieu which twisted both "civilized" modern self and "un-civilized" non-modern self.[49] These binary pair of differences, which Sardar observes as a constant element of postmodern relativism, will be further problematized in the next chapters of this study in view of the theological construction of South Asia as an "unauthentic" secular subject/self/personhood. This incomparable orientalist theory of distinction had endured, all the same under colonialism as well as in modernity in South Asia.

This study does not come in defense of establishing the claim that South Asia has got its civilization or not (in real and in essence), however, it uses an analytical approach that how and why does Western own cultural construction is hooked on South Asian cultures not only because of its imperial history in the region but also because of its post-colonial future. As this vocabulary of construction is essentially in terms of civilization, the logic of reducing the South Asian cultures is today's public culture reality and political actuality. The urgency of discussion on South Asian civlizationlessness is the problem of not only a social scientist/theorist unspecialized on South Asia but also of Area Studies experts usually untrained in comparative civilizations in general and in comparative religions in particular.

In chapter 2, the analysis of this span from South Asian nation-state system after independence to the modernization of South Asia up till 1980 illuminates on the epistemological re-appropriation of the sickly sweet modernity, instrumental rationality and authoritarian traditionalism in South Asia, which consolidated South Asia's character

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[49] "Alterity is the condition of difference in any binary pair of differences; there is even alterity within the self. Thus postmodernism avoids, by glossing over, the politics of non-Western marginalization in history by suddenly discovering Otherness everywhere, and arguing that everything has it own kind of Otherness by which it defines itself." Thus celebrating the victory of postmodern discourse that "everything is relative, it is incapable of suggesting that anything is in some distinctive way itself, with its own history." See, Sardar, *Postmodernism and the Other*, 13.

as irrational Other, into post-colonialism that directed to "regularize" South Asian/Western re-appropriation and allegedly fetch South Asia into the universal and plural postmodernism. Here the investigation explicates that modern-discursive alteration with reference to the overall Western secular orientalist production of an "irregular stage of relationships" – a kind of narrow-Europeanism which was appealed in coincidence with firm doctrinaire therapies pursuing to validate both conventional intra-European secularization and conventional South Asian-British/Western secularization to fetch both within the ambit of political modernity. British Orientalists espoused this Asian Nationalism to refer to the absence of operative expansion on British administration in South Asia. The agreed cure for this was counter-weight British strategy in the region between and within dissident dividends.

Though postmodernism represents a partial break from colonial and modern oppression to plural seduction, from divide and rule to unite and rule, from political interference to market monopoly, and from geo-politics to geo-economy contemporarily, yet postmodernism conserves and augments entirely the classical and modern structures of global domination. Therefore, postmodernism builds a world for Other cultures to be its hostage. As knowledge is power, so local cultural wisdom and sciences have become principal article of trade of this global world and where the appropriation of South Asia, its knowledge and history, is the usual norm. A kind of consumer provender for the West, to be reprocessed and shipped to Other. Here the role of global media is to recondition the descriptions of Orientalism and devil Others or mutually antagonistic Other, or fictitious Other. However, hence under strict monitoring, this global village must abide by the institutionalized domination of leading Western countries.

It is in this critical framework, this leading ideology appears as a standpoint fabricated from the neurotic compulsion of the West to describe authenticity and certainty as its authenticity and certainty. And that the West itself fears the legitimacy of its own authenticity and certainty it hunts for preserving the status-quo or enduring unhindered on its course of remastering and ascendency by declining any standards of authenticity and certainty. Western repression of post-colonial world appears as moving in infinite helixes

accompanied with the assurance of infinite autonomy and growth of Western civilization. As a fresh and suggestive type, postmodernism is the newest of these helixes, taking over modernity that is an artefact of colonialism. It is simply a new wave of unbroken recurrent endorsement. The supposed aptitude of this new theory is analogous lore. Non-West is just being booked from one province of subjugation into a relatively more oppressive one.

Conclusively, Western appeals of the "irregular" stage of South Asian-British secularization and South Asian's alleged "irrationality" re-formed South Asia from an essentially traditional into a decidedly desperado , which on the other hand should be made, through force if needed, to fit in to these worldwide standards of "civilizing mission" of West. Such inclusion is destined to reinforce Indo-British colonialism. In this way, then, there appeared, together with a modernist orientalist treatise, a distinct, though closely interconnected normative dialogue that intended to restructure South Asia's intercontinental conduct by technically integrating it within the global purview of postmodernism. Modernists sketched on both normative treatises to subject region to nation-state system/post-colonialism which, outdated "particularistic" South Asian indigenous knowledge. The central concern this study have with Said's consolidation of Orientalism and Sardar's account of postmodernism is that it resolves this humanized-non-humanized dichotomy in terms of a non-Western-Western one. (In a similar context, Lajpat's imperial hypnotism, Panikkar's narrow Europeanism/New-Toryism and Bhutto's neo-colonialism resolves the colonial, Eurocentric configuration and "primitive individuality" of modernism.)

How long, however, these historiographical, philological, and theological traditions that we collectively call "epistemological cynicism" would be influencing the contours of the field of comparative civilization, the politics of Western articulation, interpretation, and representation of South Asia will remain polemical and keep asking us rationality of the Western rational superiority. Contextualizing the postmodern theological Other is the subject matter of this dissertation. Western liberal/secular understanding of institutionalized Christianity, its dilution of Catholic background, and its unavoidable differentiation from Catholicism eventually become imperative for major South Asian

creeds, its cultural realities, and spiritual tendencies. Non-contextual as well as dogmatic views of Western theological culture may be a thing of the secular joy forever, however, authenticities of religious societies are the reality in South Asia. By expanding a pedigree of secular Orientalism as well as Theo-liberal postmodernism, this research work questions dominant patterns of cultural hegemony involving continued misunderstanding, misinterpretation of the comparative nursery on South Asian cultures/civilizations.

Before problematizing this modernist dichotomy from the perspective of postcolonial South Asia, the study will first problematize it, in chapter 3, through a comparative modern historical inquiry of the points of articulation and tension between the British modern orientalist critique of "un-civilized" South Asian cultures and the Western classic secular criticism of the Christianity, which brought into being its super exemplary manifestation in the writings of postmodernists. These modernist's and secularist's treatises invoked the "particularistic" nature of South Asian cultures, on the one hand, and the traditional Christianity, on the other: both were labelled as "subjective," "unequal," "indeterminate," and "uninformed" in order to negate each the prestige of "authentic" religions; and both, on those same normative constructions, were aligned to Protestantism and their concomitant liberal instrumentalism. This concomitant liberal instrumentalism was developed in crusades to colonize; in the historically coexisting background of the West (as well as in South Asia), it was borne out in the evil Other concepts. Those secular discursive equivalents designated a mutually spiritual normative viewpoint of analysis, which, as the study maintains, relates to the New World that gave rise to this humanism and rationalism, and extracted them normatively convincing to religious societies, both Western and non-Western.

And, the study hypothesizes these secular discursive equivalents and their normative constructions in a markedly liberal humanism and rationalism through an anti-postmodernist appraisal of Sardar's time-line of the "postmodernists" (Don Cupitt, William Connolly, David Griffin) and the genealogical history of postmodern economy, in his classic book *Postmodernism and the Other*. I use his reading of delineating the leading features of the Enlightenment's humanist and rationalist analysis of the colonized Orient –

as "subjective," "non-sense," "crooked," "evil Other" in order to probe Marsilio Ficino's "strive to be God everywhere" which theorized an opposition between secularism and Christianity. Within his humanism-rationalism representation, secularism indicated wars and violence on Others; it was different to the crusaded talents of Christianity. And, Sardar bids useful vision of the central landscapes of a globally civilized philosophical and metaphysical medley in European humanism and Christian imperialism: it's fair and essential conquering and subjugating all Others; its aptitude to produce white men/subject/self' superiority; and the centrality of instrumental rationality.

However, Sardar suggests tangible description as to what epistemological compulsion was behind such Enlightenment philosophies. It is to this responded interrogation that he re-succumbs to John Milbank's secular idea of perverted Christianity, which rationales to re-count the abstract charisma of modernity to philosophically and metaphysically determinate salvation that was equally applicable to all religious worldviews as well as Others societies. On that acute speculative mark, this study will relate few *philosophes* in order to maintain that the abstract, collectively identical secular subject instituted the new angles of knowing sciences, religions, and societies especially South Asians one under the inconsistent foundation of religious secular theory. By that same effect, in this chapter, this study also commenced to maintain that the abstract secular subject founded the scientific skeptical attitude of systematic doubt and the anti-Christian fresh relativistic approach towards belief. So demarcated in this fashion as a markedly liberal form of modern discourse, Enlightenment can then be assumed as historically adept to breeding both the modernist discourse of secularism and South Asian cultures (religion and traditions), which adopted and re-appropriated secular modernity and humbled Christianity. In other words, not only traditional Christianity as a salvation idea but also all religions of South Asia were replaced by the modernist discourse of secularism. The formation of an exceedingly unbalanced and antagonistic secular nation-state system in non-western South Asia be indebted to notions of "regressive", "rigid" and "anti- development" and "non-scientific" traditions.

The discourse of South Asian political modernity[50] is still the tool to develop post-modern Other. What keeps on disgusting innocent Orient or constituting its existential subjectivity, during the processes of imperial hypnotism preliminary[51], narrow-Europeanism transitionally,[52] Orientalism recently,[53] and finally postmodernism contemporarily, has been the subject matter of this dissertation. Intellectual "material with which 'steel frames' are forged to keep the subject people in bondage and to prevent them 'from doing harm to themselves', by aspiring to and working for their freedom." Constituting otherliness though "begin in a fit of self-forgetfulness" so much so "thus things keep moving in a vicious circle until Nemesis overtakes all and starts a fresh chapter in history."[54] Western motherliness of Eastern otherliness/thirdworldliness is of course a constant process of self-identification for the West. Western identity is directly linked to surrogating itself through its Orient –the colonial and/or modern Other.[55]

For example, we see how historically Indo-Sinophilia turned out to be Indo-Sinophobia eventually[56] or even we inquire how the regional nomenclature[57] had turned to propose Sub-continent with new racing of South Asian societies (Aryanism)[58] and oriental bifurcation[59] or new mapping of Asia[60] or South Asian new cultural or penal outlook.[61]

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[50] Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton and Oxford: Princeton University Press, 2009).

[51] Lajpat, *Unhappy India*, xvii.

[52] In the wake of narrow-Europeanism, there grown out a reaction in British India against foreign dominance that reaction or movement that is known as Great Asianism, see, K. M. Panikkar, *Asia and Western Dominance* (London: George Allen & Unwin Ltd., 1959).

[53] Said, Orientalism.

[54] Rai, *Unhappy India*, xvii.

[55] Ibid., xvii. "How European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self." Also, see, Edward W. Said, *Orientalism (*London: Routledge & Kegan Paul Ltd. 1978).3.

[56] The Western tendency to refuse to acknowledge any Eastern contribution was due to simple denial of the fact "that the influence of the contact between Asia and Europe is not wholly one-sided." See, Panikkar, *Asia and Western Dominance*, 312-332.

[57] Eric Wolf, *Europe and the People Without History* (Berkeley: University of California Press, 1982).

[58] Tony Ballantyne, *Orientalism and Race: Aryanism in the British Empire* (PALGRAVE, 2002).

[59] Little Douglas, *American Orientalism*, Also see Z A Bhutto, *The Myth of Independence* to note that Indian rejoins the Western Club against their Chines neighbor in 1959 after Sino-Indian conflict showing us rise and fall of Nascent Asian Nationalism.

[60] Herbert Adams Gibbons, *The New Map of Asia* (New York: Century Co. 1919).

[61] Thomas Metcalf, Metcalf, *Imperial Connection* (New Delhi: Paul Press 2007).

How the South Asian critical geopolitics[62] and ideas of geopolitical instability of South Asia surrounded the encirclement of Soviet Communism and Mao's China.[63] Keeping in view the strategic position of China, the region South Asia is bound to be reframed geo-politically or geographically.[64] It's far better that the West deigns something like the study of "just mind control" instead of a comparative study of Asian societies and West might be much more protective of itself with the study of, for instance, "comparative social control," rather than comparative civilization? Having to have an extreme level of political interference into the domestic or national interest of small nations once again, at all times, the West make canons of neo-colonialism precursor to the field of post-colonialism. Converting the whole region of Asia (Sino-Indian and Indo-Pak conflicts, Pakistan-Bangladesh, Afghanistan-Pakistan, Pakistan-Iran, Iran-Saudi and so on) into inter-state armed conflicts and mutual antagonism is the delicate feature of American imperialism and its super-patriotism.[65]

Within this critical framework that worked as a turning point, in chapters 4 and 5, where this study begans to examine the dyad principle of Christian thought and the paradoxical historical trails borne out through its universality in South Asia. That examination covers the global, standard theological invention of Sub-Continent as a Christian experience of self – that is, its alteration from a "non-progressed" secular subject into a wholly modern, "civilized" secular personhood. Contextualizing that Christian alteration, which covered the colonial Christianization in British India, primarily involves an explanation of the fundamental origins of political modernity– the philosophy of unconditional dominance, the locus stimuli of civilization, globalism, and pluralism. The study explicates such parameters, in chapter 4, through a detailed analysis of the mythological yet ultra-radical

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[62] Iqbal Shailo, "Critical Geopolitics and the Construction of Security in South Asia." (PhD diss., Carleton University, 2013).

[63] Robert D Kaplan, "The revenge of geography." *Orbis* 59, no. 4 (2015): 479-490.

[64] Shailo, "Critical Geopolitics and the Construction of Security in South Asia."

[65] Tariq Ali, *The Clash of Fundamentalisms. Crusades, Jihads and Modernity* (London and New York: Verso 2002), 188.

and strictly administrative ideas of the early and next generations of modern British Orientalists (e-g. Hegel, Max Muller, Catherine Mayo, etc.).

Such arrays of Orientalisms have been integral to contemporary postmodernism involving the creation of institutionalized and methodical cultural imperialism. Analysis of David Griffin involved the liberalization of secular reasoning in arranging of postmodern spiritual world paradoxically argued that convinces contradictory yet equally effective metaphysical and philosophical understandings of Christianity as well as secularization. He then explicates such theoretical context in *Spirituality and Society: Postmodern Visions* (1988) to explore the growth and reduction of modernity. His alternative theology characterizes paradigmatic hybrid versions of the postmodern secularism that epistemologically consolidates the historically non-concrete "panexperientialism" theoretical framework demarcated in Griffin's *Founders of Constructive Postmodern Philosophy: Peirce, James, Bergson, Whitehead, and Hartshorne* (1994). Here the argument is that one may analytically apposite his metaphysical understandings into the liberal grounds and problematics of postcolonialism in order to elucidate the paradoxes of postmodern theology – that is, to clarify how this markedly *Spiritual* thesis borrowed secular validity to both Western and non-Western secular reasoning. In the process, this study, at that point, relys on Griffin's transformative traditionalism of comparative civilization[66] to structuralize these meliorate liberal secular discursive formation. At this point, the study moves on from Griffin's ideas by involving the incongruous construction of postmodern secularism and

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[66] In a supposed antithesis to areligious elements, constructive postmodern idea of transformative traditionalism appears to be a champion for the Other past and so a discourse of postcolonialism that declared a radical departure from the pure secular perspectives of modernity and then deconstructive nihilism. Not only Marxists, liberal humanists and Judeo-Christian sects as well as all agnosticisms were held responsible for their total alienation from nature. However, the pretext for reconnecting with nature as a new spiritual beginning was that it helps to self-consciousness as well as sustainable society in West. In particular, modernity is held responsible that through rejecting religious convictions and past traditions altogether, meaningfulness of this word and possibility of being fresh human subjects will be lost forever, therefore, recovering all our past and Other's past is one of the moral responsibility to avoid psychic distress. Recycling the *Elan Vital* of Henry Bergson, this constructive postmodern religion type is inclined to stress on the respectability of all creation is but the reflection of the God as energy. As constructive postmodernists believe, like Bergsonian view of life and creation, as having a potential for a valuable payoff.

its normative foundations to an epistemologically specific so-called pluralistic project of saving Western civilization.

Having described the fundamental foundations and paradoxes of modernity, the study then observe the forms of liberal secular reasoning that altered South Asia into a non-secular subject, and then into a flatteringly Christianized, "spiritual" secular subject. The recognized roots of South Asia's non-secular global status were historically integral to the imposition of political modernity and colonization in British India: Western postmodernists initially accepted Buddhism as a "quasi-historic/definite" theology. However, such status was denied owing to its absence of formal metaphysical structures. And the study argues, South Asia's "non-Christian"/"non-civilized" secular standing reproduced the historical fact that the putative inability of Buddhism even to comprehend the notion of the individuality of experiential and transcendental understanding and thus qualify for "postmodern delicatessence", ironically the popularity of Buddhism was the paradigmatically "Karma cola" one: to maintain all the power essential in Western Christianity.

The secular postmodern distinctions between "skeptical" and "non-skeptical" set up the ranked dissections of "Science." With some remarkable exclusion, the much instrumental perception of that classified "science" was understood in Cupit's postmodern secularism that the future belongs to secularism instead of religions. However, his prescribed idea of religion is "love" God. Such love God idea subsumed for the cultural transformation of "Islam/Hinduism" etc. into entirely Christian, "authentic" inquiry – once they had renewed their skeptical secular conduct to adapt to the "sophisticated" standards and theoretical secular practices of "sciences." From this love God standpoint, South Asian stagnation was reversible and thus can be fixed. In chapter four, the study tracks this love idea of secular postmodernism through discourses on modernity and colonization, as well as in Eurocentrism. The study will contend that the charitable love idea integral to this colonial voluntarism was destined to a specific practice of market monopoly, which was shaped recently.

In chapter 4, the analysis of Don Cupitt's imposing modernity under colonialism, the study maintains, that this overriding nihilistic religion-based charitable love, and the colonial idea of voluntarism hidden in it, differentiates modernity from Christendom. Additionally, the absorption of South Asian Other into Christendom – first as a non-subject, then as effusively Christian, "authentic" secular subject – traces a historical transformation from colonialism to modernity, which Cupitt's analysis completely ignores or hides. That oversight is a consequence of his passionate idea of the profound colonial structure of modernity, which, this study proposed, supposedly bounds his standpoint in clarifying the opportunity of modern secular man and historical transformation from the process of that "colonial" secularization itself. It is also the outcome of Cupitt's under-theorization of the historical connotation of market monopoly and Christianity/Christendom to the construction of a postmodern secularism. Here the study pursues to identify these theoretical boundaries by relying on a Sardar's comparative theory of religions in market authoritarianism to interpret the common constituents of postmodern market imperialism and white man/secular personhood created within those dual market secular arrangements.

 In chapter 5, the study moves beyond using the critical lens from Western to postcolonial thinkers in order to additionally analyze the dual configurations of postmodern secularism and the historical transformation from colonialism to modernity grown out by those dual secular configurations. The specific emphasis is on South Asian religious and traditions' resistance to Western neo-cultural imperialism (i.e. the Otherisation of South Asian cultures), which procured contemporary paradigm shift in the form of a postcolonial secular-religious movement whose objective was to achieve global appreciation of South Asia as a totally "civilized" and independent subject of global politics. We have discussed earlier the Asian Nationalism in terms of South Asian colonial resistance towards modern secularization under Catherine Mayo's feeble attempt in the third decade of the twentieth century when British and American joint efforts pulled the Sub-continent for modernization. We have also discussed problem faced by people of South Asia during Cold War controversies integral to regional peace, development, and progress. A variety of postcolonial predicaments produced an array of trends in post-colonialism to resist a universe of Western aggression and arrogance by involving the themes on subsuming,

absorbing, and consuming South Asia. This involved, most profoundly, the re-appropriation of the Enlightenment absolutist Reason – and its paired standards of eternal salvation for human being[67]. The study inspects such faith-based religious worldview doing serious violence to non-Western South Asian culture and politics in contemporary post-colonial world.

The analysis of South Asian postcolonial thinkers' secular reasoning explicates Christian process of othering and relativisation of truth-claims. As such these normative parameters engaged a duality in this plural liberal secular scheme to rationalize Christianity and Western history. This additionally communicates the universal inferences of Connolly's scheme, that sanctimoniously embrace Enlightenment, and its central liberal principles and secular tendencies. The inquiry will be proceeded, in the chapter 5, not only through an analysis of South Asian postcolonial thinkers' tilt to progressivism and liberal democracy but also their urge to recover South Asian's "traditions." This recovery was, for all intents and purposes, an Enlightenment aroma, constructive view on native religions' evil outlook. The study maintains that this outlook was constructed on modernity between Christianity and secularization. So whereas postmodernists organized the modernity by an ahistorical representation of creed and Other appropriation to elevate individual yearnings, egotism, spiritual prurience or so-called pluralism, postcolonial thinkers found such liberal similarities rational to reclaim native's nature of reality or divine Truths or even interfaith multiculturalism/diversity, which subliminally "went astray" at the hands of postmodernists.

In this chapter, the debate has been that the Western own lasting and transcendent authority of the Church was traditionally inserted in the dual liberal productions of secularism and Western own perspectives of humanity, which not only indorsed and but also confined postcolonial approaches of seculum. Through this exploration of their resistance for respect

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[67] Secularization required taking South Asian religions and traditions into structural accord with Western Christian dogma and history. See, A Letter to Augustine' in William E. Connolly, *Identity/Difference: Democratic Negotiation of Political Paradox* (Cornell University Press, Ithaca, NY.1991), 123-157.

of South Asian cultures as entirely authentic and secular self, the study explains the role of secularization in making and building liberal thoughts of South Asian ethics, moralities, and rules and responsibilities. For this, this aims to spell out the historical background of the principles of secularism within which the self-identification with the identity of God commanded the agitation against holy institutionalism and all the instructions and scheme of power grounded on it, a human construction, to end in a revolt against God. It was Western theosophical landscape and theologically incorporated self-hagiographic human transcendence with the doctrines and performs of institutionalized Christianity that laid the foundation for the process of secularization, which subsequently changed the logic of eliminating the follies of human interpretation and action in the name of religion into a stipulation of mankind as the only god, the individual taking the domicile of Church in the arrangements of theological illiteracy. Such a notion does not really match within the framework of South Asian realities.

 This theological illiteracy and the makeovers in modernity it enabled are the essential critical emphases of Sardar's contemporary history of "postmodernists. He structures this comparative theological account as a refutation to rampant secularization. Whereas Connolly argues that modernity became worldwide as a result of colonialism of non-West, Sardar holds, instead, that colonialism merely came to be worldwide once non-Western world self-Orientalized it as a postcolonial strategy of resistance against Western domination. His investigation of postmodern thinkers discloses a mutual construction of spiritual-secular discourse. The new imperialism of Western culture, he proposes, presented the direct course of the universality of postmodernism. Similarly, Rajiv Malhotra refutes the trendy theory of postmodern politics of marginal South Asian Other by indicating his strategy of "retuning the Western gaze" to deal with profound differences with the West that hinder real multicultural perspectives.

Summary: Chapter 1 refers to the factors of describing other/subjects civilizations as lesser and defining themselves as fullers. Ideas of the absence of civilization by Orientalists is otherwise historically sustained agenda behind the moral justification of foreign rule instead of self-rule. Chapter 2 first defines what modern/postmodernism is and then it

describes the limits of Post-modernism, the leading and overriding theoretic paradigm in comparative civilizations. The remaining chapter describes how we can move beyond the methodological weaknesses of neo-intellectual Orientalism by suggesting the analysis of "epistemological postmodernism."

Chapter 3 analyzes the general processes as well as political patterns of global politics by which South Asian civilization plays a part in the construction of the culturally and nationally marked Western subject. Chapter 4 contains the central argument of the study and drafts how in the different historical settings, the relationship of Euro-American civilized/cultured subject has been made up against its Oriental complement, the uncivilized South Asian uncultured non-subject.

Chapter 5 moves to the repercussions of the baggage of epistemological otherisation. As all ethnocentric knowledge is bound to the circumstantial reality of the author, there is little room for the production of balanced accounts of Other's history and civilization. Instead of dispensing an unmanageable appeal for evading all forms of cynicism, the study steps into questioning the integrity of Orientalists' high-headed claims. Comparative perspective traditionally relies on the notion of distinction and difference. This differentiation leads to the extent of sweeping pronouncements either through original intellectual dishonesty by the first author or a chain of continued misguided discipleship of any authorship. Where common understanding is essentially lost somewhere during the inquiry process itself. This dissertation joins to the settings of civilized subject construction: instead of imagining the South Asians as basically missing civilizational/cultural subjectivity, it amounts otherwise to the opportunity for the polyvalent construction of human civilization.

Chapter 1:

Absence of Civilization in South Asia

They cannot represent themselves; they must be represented[1]

Karl Marx

When and how did postmodern secularism grow into a universal mandate appropriate to all post-colonial world? Available scholarship has traditionally framed the universalism of Western civilization in either constructive or deconstructive ways. Traditionally, some scholars have analyzed this epistemological paradigm with reference to European political modernity during colonialism (Enlightenment philosophes) and the concomitant ideas of the absence of cultural aspects of civilizations e.g. political unity, political modernity, communal peace, literary traditions, and sophisticated sciences of Orient. This chapter suggests a critical examination of the discourse about the putative insufficiencies of South Asian civilization as "irrational," "uneven," "indeterminate," "immoral," "unethical" and "authoritarian" in order to repudiate the eminence of Indian character and civilization and to validate the holding of South Asian post-colonies.

This chapter is about the selective history of Western fabrication by Orientalists on which contemporary postmodernists historically rely - a replay of long-standing images. This chapter argues that how and why politics of Asian cultural and social representation matters so much for Western scholarship. It also explains that how Western authorship has not been traditionally generous towards acknowledging the due role of Eastern contribution for the common growth of civilizations. It highlight the logic of lacking behind in productions of original and neutral authorship on the part of some Western scholars, academicians, researchers, professors, intellectuals, and/or specialists. And how do cultural anomalies of

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[1] Karl Marx, The Eighteenth Brumaire of Louis Bonaparte (1851).

South Asian politics were incorporated in the libral secular anomalies for setting residual global affairs in post-colonial periods? This chapter is an attempt to outline the impact of the European dominative mode of Orientalist tradition on social, geographical, and ideological domains of the colonized South-Asia. It's an elaboration of the plight and predicament of south-Asian entities that were subdued, transmitted, and reproduced by the imperial metamorphosis of knowledge. It entails a nexus of imaginative structuring of society and imperial application of administrative ideas. This chapter highlights that colonialism and modernity constructed a distorted and particularistic image of British Sub-continent and to oppress it through using characterization, dichotomy, supervision, reductionism, and the regal gawk. This chapter exposes a selective circle of historical circumstances or experiences and its political thematic importance as a scope of this study. Secondly, it evaluates the strength of Orientalist discourse through describing or analyzing the consistency periodically evolved between political office and intellectual authorities of South-Asia or Sub-Continent.

This chapter probes the mainly prominent cultural orientalist conception of South Asian's civilizations in order to explain the historical undercurrents and cultural and civilizational problems of European humanist imperialists as they explained, leading up to the end of the British Raj in South Asia in 1947. This chapter locates colonialism in the historical and theoretical setting of separable webs of dominance. And, it provides an overview of historical arrangements of imperial authority with regard to the British subjugation of India. Then, it observes the cultural orientalist representation resumed on current analyses of South Asian/Western civilizational problems in British India. As the chapter proposes the central features of that cultural representation have been engaged and reviewed in traditional histories of the backgrounds of modernization in Subcontinent, and Indian historiographical accounts in a broader sense. Finally. this chapter connects modern Orientalism with postmodern Orientalism. The last part then draws on contemporary postmodern scholarship in order to make various critical involvements in this historical and historiographical Orientalism.

1.1 Background: Edward W. Said on Orientalism

Edward W. Said informs Western scholars engaged in studying East or "Orient" that their intellectual contributions are based on imperial arrogance and partiality. He argues that knowledge produced in the modern West is believed as apolitical in theory, however, in practice, it lacks a procedure in which Western scholars could be stood apart from the worldly circumstances of his/her life. So for them, the process of coming up to the Orient was a process of coming to terms as a European first, as a human being second. Even scholars from social and humanistic studies do reproduce such inclination based on race and imperialism and they somehow fall victim to pride and prejudice during their academic involvement. Proposing redefining the practice to deal with Orient impartially for the sake of maintaining originality and neutrality of their theoretical generalizations, Said advised contemporary researchers to keep themselves pure from the "distortion and inaccuracy" produced by "dogmatic views." He concluded that biased with this "imaginative orientation of reality" is almost all Western scholarship on the East.[2] Therefore, he urged that it is obligatory to reconsider the integral relation between any scholarly contribution and its standpoint based on the ideological and political liabilities. For Said, out of such European discovery was established *Orientalism*, which is a mode of approaching the Orient according to the Orient's unique position in Western understanding. So Orient has been the "greatest, richest and oldest" place of colonialism by European races: Portuguese, Dutch, French or British, etc. However American ascendency is significant in the post-colonial period.[3] For him, Orientalism prevails through different levels: academically, imaginatively, and authoritatively.[4] Among the academicians, scholars from social sciences can be included in this category of Orientalists and what they overall often do is Orientalism. Imaginative or intellectual Orientalism covers political, social, or economic theory and colonial management including poetry and novel writing. In all these areas, an essential differentiation between East and West can be observed that ultimately leads

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[2] Said, *Orientalism,* 8-14.
[3] Ibid., 1-4
[4] Ibid., 12.

Orient to the disparity. In terms of ontological and epistemological distinction, the zones represent to differ a lot, even on extreme binary opposition. The third and more refined meaning of Orientalism deals with dealing with the Orient. By production of statements about the Orient or through illustration, training, coaching, situating or ruling over Orient: this field as a method takes over, reorganizes, and authorizes over it.[5] Owing to be qualified through the dynamic exchange of various meanings of Orientalism and to be identified by one of the most prominent postmodernists Michel Foucault's impression of discourse, Said's central argument is that "without examining the Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage-and even produce- the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively."[6] Thus, he accumulated different roles of Orientalism to apply his arguments in the following way: "in brief, because of Orientalism the Orient was not (and is not) a free subject of thought or action."[7]

Although comparative civilization has an interrelationship with Western postmodern theories as well as poststructural critical thinking, we can expect that postcolonial critique may be advanced as the consequence of a multifaceted lineage. Here in this study, yet, the method to its appearance as a field is grounded on "Edward Said's constructivist idea of beginning as he seeks to methodologically combine "intention" and "method," allowing subjectivity and politics ("secular agency") to enter the domain of theory through an epistemological solid ground."[8]

Conventionally, scholars have analyzed Orientalism and modernism regarding European scientism during colonialism (Enlightenment classics-Orientalism) and the concomitant ideas of the absence of different aspects of civilizations e.g. geographical unity, political

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[5] Jam Bilal Ahmad, "Scope of Orientalism in Context of Colonization in South Asia" (MPhil Dissertation, Quaid-i-Azam University Islamabad, 2014).

[6] Said, *Orientalism,* 2-3.

[7] Ibid., 3.

[8] Miguel Mellino, "Postcolonialism." (Italy: University of Naples "L'Orientale," 2017).

modernity, peace (see Chapter 4), literary traditions and sciences of Others cultures. Below is the explanation of South Asia lacking behind the West in several interconnected aspects.

1.2 Absence of Asian-ness in South Asia

As there is a logical standard that institutes what is valid and what is not, there is also an epistemological standard that institutes what is civilization and what is not. It might not be wrong to say that "rather than any theory of civilizations, therefore, we must study real instances if we wish to understand what civilization is."[9] To save the Western idea of European civilization through maintaining its political unity under inter-European rivalries, Lowes Dickenson prescribed to embrace China as a fully civilized civilization and he was not ready to include China as an integral part of East in the Western conception; instead, India typically representing the formal representation of Orient. At the beginning of the 20th century, he reminded and warned that Europe is not the week in the colonies except in China, however its internal rivalries might end the possible growth and development of the West itself. His work on global humanism being as a Chinaman was a realization of strong Eastern half, however, his notion of excluding India from the civilized list among the family of nations is the reason that makes him leading Orientalist still having visions of narrow- Europeanism. The reason is obvious: India could not sustain its internal strength and rebellion against Empire as unlike China during the end of the 19th century.

Both Russell and Dickinson could be seen as constructivist orientalists owing to their global humanism as against the Huntington being destructionist orientalist owing to its losing possibility of inter-civilization harmony[10]. Q. S Tong realized that "analysis of civilizational development is itself symptomatic of civilizational crisis. Dickinson's comparative analysis of Western and Chinese civilization was defined by the condition of Europe in the early decades of the twentieth century. He was motivated by the idea of

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[9] Fernand Braudel, "A History of Civilizations. 1962." *Trans. Richard Mayne Allen Lane* (Penguin P, 1993).

[10] Q. S Tong, "Towards a Common Civilization: G. Lowes Dickinson, China, and Global Humanism." *Canadian Review of Comparative Literature/Revue Canadienne de Littérature Comparée* 41, no. 2 (2014): 156-173.

international peace into actual work on a system or institution that would serve to prevent future human acts of self-destruction."[11] However, he did not notice Dickinson's notion of excluding India in his larger effort to divide Asianism or Asian nationalism- Oneness of Asia. What is sparking here is that the fundamental differentiation he was articulating between Indian culture and Chines civilization was an effort to 'Divide Asia and Rule Asia' in a larger Oriental perspective. Therefore, Dickinson's, Russell's as well as Huntington's comparative analysis of Western and Chinese civilization ultimately to all intents and purposes serve the same ends.

K. M. Panikkar corrected: "while there is no doubt, as many Western observers point out, that there are fundamental differences between the Hindu and Chinese attitude…it is equally true that there is a community of thought and feeling between the common peoples of India and China, which it is not possible to overlook."[12] The same author also rectified that over- European-ness among European nations stood as a fundamental reason for Asian countries' reaction towards "common feeling of Asian-ness." In concluding his classic *Asia and Western Dominance*, the author reminds us about comparative analysis of civilizational progress that tensions between both narrow Europeanism and narrow Asianism, hoping will be diminished with the intercontinental understanding.[13] Such high hopes on the part of Panikkar in 1952 (to declare mutual differences between Chinese and Indian as unnoticeable and minor and emphasizing on common community) ultimately went into vain as When West realized its "long-cherished ambition to spread its influence over India" in 1959 after Sino-Indian border dispute.[14]

In 1967, in his The Myth of Independence, Z. A. Bhutto also hoped for the Western civilizational transformation from being the only explorer of eastern difference to the

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[11] Ibid.,

[12] Panikkar, *Asia and Western Dominance,* 322.

[13] Ibid., 332.

[14] Zulfiqar Ali Bhutto, *The Myth of Independence*, 1967, Reproduced in PDF by Sani Panhwar in 2013, Retrieved from www.bhutto.org, 45.

searcher for common ground for inter-civilizational and inter-continental understanding by assuming that

> "a new kind of relationship is evolving between Europe and Asia…vestiges of old attitudes still remain, but are fast disappearing. The emphasis is now shifting to the common denominators and to the importance of the geographical contiguity of Asia and Europe. It must not be forgotten that the major migrations to Europe took place from Asia; thus there is a certain intermingling of races and cultures. Both continents have been the cradles of civilizations and from both have spread religious thought, philosophy, science, and political ideas. Both continents have been the scene of terrible wars and destruction. Europeans and Asians alike should therefore be the more deeply conscious of the need to establish a just international peace. The future holds a bright promise for greater collaboration between Asia and Europe in making the world a better place to live in. This opportunity should be seized imaginatively and put to good use. The years ahead will reveal the depth of common interest. It will become more apparent when the Great Powers redefine and readjust their objectives in the changed context of development in Europe and Asia; when hegemonies meet with united resistance; when fresh ground is broken in science and the general composition of events flowing from economic and social conditions."[15]

However, as against the author's hope, relics of longstanding arrogances were to still sustain and revive around orientalist verbalizations about the non-Western world during Cold War and New Cold War alike. A similar level of optimism was envisioned when Lajpat Rai was concluding his lengthy book- *Unhappy India* in 1928. Rai concluded that even thousands of such brutal Acts by the Empire could not permanently alter the geographic or geopolitical realities of South Asia.[16] Having to have such high hopes by the above-mentioned authors indicates that they all did not realize what Edward Said identified in 1978 that Orientalism should be taken seriously as a discourse as West can manage culturally.[17] But Said himself seems to carry such hope in the conclusion of the introduction of his book.[18] This study too is obsessed with the same old habit of positively constructing "intercontinental understanding" in this study as Lajpat, Panikkar, Bhutto, Said and Sardar have desired in their work to come up to eliminate false footings of "uneven and combined cultural assimilation and diffusion."[19] This study too calls to put in-depth analytical effort

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[15] Ibid., 27.
[16] Rai, *Unhappy India.*
[17] Said, *Orientalism,* 3.
[18] Ibid., 35-36.
[19] When Orientalists frame "Others," they are converting the natural flow of common and universal growth of civilizations: they impede the process through imaginative control that I call intellectual sin as it must be referred as.

to bring such inter-cultural and civilizational understanding without which the fruits of "common globalism" are impossible.[20]

Early Orientalists in Asia were dually concerned with South Asia and China at the same time. Indo-Sino phobia was managed. British realized that not only India but China was also in front of imperial contestations that also had to be managed in coming centuries. Muslim Monarchs were already toppled down in the Mediterranean Sea. With the occupation of the Sub-Continent subsequent desire was to invade and occupy Chines lands to control the whole of Asia. The 18th and 19th centuries witnessed that though there was lesser resistance on the part of India, however, Chines showed a complete package of resistance against imperial influence.[21]

1.3 Absence of Progress and Unity in South Asia

What is the Western conception of the East, of its civilization, and its culture? Does it believe in a common civilizational future or it is persistent in the West as only civilized? Highly platitudinous is the cognition that Asian cultural traditions are under the process of growing as that something is not complete yet while whenever the idea of West comes in mind that West is something that is already grown, and no longer in the process of growth. The idea of the absence of civilization in Asia for some and others the idea of civilization in the process give us the impression that Asian civilizational tendencies are missing or have not reached their maturity.

Before exploring the pragmatics of the idea that Asia lacks any civilization, we must ask how Western conception of the East is grounded at least on an intellectual level that later systematically travels to public culture, in art, in media and fiction, etc. How has Western mentality been historically constructed around certain notions of their exclusiveness and

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[20] This term means West shutting its pride off and East getting its confidence back to come up with the social patterns of mutuality between Asians and Westerns that is needed for having a perspective within Comparative Civilizations.

[21] Alain Peyrefitte, *The Collision of Two Civilizations: The British Expedition to China 1792–4*, trans. Jon Rothschild (London: Harvill, 1993).

inclusiveness of the Rest? More than all, before doing and generalizing about the non-Western World, as to what and how they perceive Asian systems and traditions, cultural conventions, and civilizational continuations. How Western art of articulation and persuasion does serve ultimately their exclusive nature of social thoughts and the core Western values. Controlled representation is of course a major challenge for the study of Comparative Civilizations and Comparative Religions as well as Comparative Linguistics. It can be said that all these fields are still missing their paradigmatic essence. And how to remove the disciplinary orphanage of scholarship based on the comparative method? Western exclusiveness of Eastern idealization is normative enough to claim that the Euro-American project of identity settlement is the theme of post-colonial scholarship especially with reference to what and how civilization survives in South Asia. Not only scholars of average repute but also high ranked authorships avoid the fact that South Asia/ Asia is rich in their cultural norms and social practices. Asia is not only a borrower but also shares significantly in the process of common growth.[22]

The Western scholarship is almost completely unsighted to as to what and how civilization/culture happens in South Asia. Even scholars of noble background are found busy in refuting the claim of the South Asian to any civilization whatsoever. An abstract, normalized conception of Western superiority or political arrogance came to be doctrinally manifested over the passage of the nineteenth century when it developed a largely recognized attitude of international relations that foreigners (European nationals) were supposed to be exclusive in their intellectual authority over non-Western societies. Through this exercise, political modernity became geographically defined as a hegemonic perspective in which the West only trained as an unconditional competitor. Narrow-Europeanism proved the precursor of Narrow Asianism becoming a unique archetypical

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[22] Panikkar, *Asia and Western Dominance;* Rai, *Unhappy India*; Said, *Orientalism*; Sardar, *Postmodern and Other;* Johann P. Arnason, *Civilizations in Dispute: Historical Questions and Theoretical Traditions* (Leiden: Brill, 2003); W.H. Auden, Foreword. Goldsworthy Lowes Dickinson and Related Writings. By E.M. Forster (London: Edward Arnold, 1934); Eric Wolf, *People Without History* and "The Study of Evolution", in Tax, Sol, ed., *Horizons of Anthropology* (Chicago, Aldine Publishing Co.).

doctrinal manifestation of this extra-European-ness at the turn of the twentieth century.[23] Following the rise of Hindu unity in the Sub-continent, a book *Mother India* was written in 1927 by Miss Catherine Mayo.[24]She boldly concealed colonial factor of Sub-continent decay and betrayed an entire Western ignorance of South Asain religious traditions by hiding historical (colonial and imperial) context in such words: "The British administration of India, be it, good, bad or indifferent, has nothing whatever to do with the conditions above indicated. Inertia, helplessness, lack of initiative and originality, lack of staying power and of sustained loyalties, sterility of enthusiasm, and weakness of life vigour itself— all are traits that truly characterize the Indian not only of to-day but of long-past history."[25]

Such articulation and representation of Indian culture, its history, and civilization revealed to her was nothing but a practice of sacrificing a scapegoat in the trained Orientalist shop. Cut it into pieces, then to offer an intellectual taste to the Foreign Office, so that new policy for breaking the twentieth-century Great Asianism. As a result of China's resistance, not only Britain decided to ally France, the USA, and other European powers, but also at the same time devised new strategies to come up not only against bigger China but also the smarter Russia; by dividing Sub-Continent into unequal and combined geo-politics. Asians were generally categorized within three big: the Chines, the Hindus, and the Muslims (of Hindustan and Ottoman states). It was thought to seek Muslim Nationalism for Soviet Communism and Aryanism and Indian Nationalism for Chines traditionalism. South Asian geopolitics cum trade liberalization introduced a prisoner dilemma based on group theory that defined the new role of modern South Asia.[26] Miss Catherine Mayo was an American journalist. With the help of British authorities she stayed in India for few months in 1926 and on her return, she got her book published with the title of Mother India. In her book, she portrayed Indian society too ignorant and stagnant to deal with issues like self-government. In her book, she blamed and slammed local people. Her orientalist mentality

[23] Ibid., 312-32.
[24] Katherine Mayo, *Mother India* (University of Michigan Press, 2000).
[25] Ibid., 23.
[26] Shailo, Critical Geopolitics and the Construction of Security in South Asia.

towards Indians and their cultures was the genius of her book. Certain theoretical formulations foregrounded the justification for home rule or self-government's incapacity to adopt progress as these social groups lack individual freedom owing to their traditional makeup. Like other Orientalists, in her book, representation of indigenous people and generalizations about local people were misleading and deceptive.[27]

Mayo acts self-forgetfully when she performs as a civilizational nurse/doctor to prescribe patient India with the medicine of political reforms: "All, furthermore, will continue to characterize him, in increasing degree, until he admits their causes with his own two hands uproots them. His soul and body are indeed chained in slavery. But he himself wields and hugs his chains and with violence defends them. No agency but a new spirit within his own breast can set him free. And his arraignments of outside element, past, present, or to come, serve only to deceive his own mind and to put off the day of his deliverance."[28] Her commentary on Indian culture exposed social aspects of Hindu life that badly needed political reforms in India, however, her account of the current condition did not involve anything that had to do with the political action/decision of the British Empire responsible for the decay of Indian society. She proposed political reforms and a complete package of successive laws in order to improve lawlessness or backwardness and only Western solutions are requisite for the deep Indian problem.[29]

Lala Lajpat Rai's *Unhappy India* (written in response to *Mother India*) reveals the dual nature of the Empire building process that required certain imagery of negative representation of local people. Deep hypothetical claims towards Indian cultures by Western scholars to ultimately prove them as people without having much to do with character, civilization, and progress. His work typically represents how European writers being not sincere with academic activity instead they be servicemen for imperial doctrinarians. [30] Coming to the defense of naïve Orient blamed to be bound in chains of

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[27] Rai, *Unhappy India,* xviii.
[28] Mayo, *Mother India*, 23
[29] Rai, *Unhappy India,* xxvii.
[30] Ibid., xxvii.

slavery, denouncing infamous Western propaganda in the second half of the twentieth century, and coming in solid response to monitoring Western growing tendency of watching ill for the underdog, Lajpat in his classic *Unhappy India* explains the way how shall Empire-building process itself involved tendency to "knack the awakening of political consciousness of the subject people" and it is part of the imperial game to paint the subject people in the blackest colours, and to slander and libel them most shamelessly. The object is to produce and perpetuate the slave mentality of the subject of the subject people, and to obtain the moral sanction of the rest of the world for usurping the rights, properties and liberties of other people."[31]

In Lajpat's remark, Cathrine Mayo belongs to a fanatic group of Jingo's. And Western Jingoism persists to discount and disregard the effect of civilization upon Indian societies.[32] However, the question is that how and why Western readership perceives the idea of the absence of Indian "civilization" whatsoever-partially or completely. After all, "causal students of history know that only three centuries back Asia ruled and dominated at least half of the modern Europe."[33] And from religion to art and from industries to moral standards, Europe has just been a borrower of all these aspects from the Non-Western World. For centuries Asiatics provided civilizational encryptions. European point of view on the existence of any civilization in India was typically a restrained one that India was lacking originally any forms of civilizational character. This interpretation was implied in the claim that Indian societies were traditionally primitive. They have not been able to stand up against the evolutionary process. Whereas the Western world was a more scientific one. So the absence of this scientific character signifies a discontinuity in the process of progress.

Thomas Babington Macaulay in his attempt to deconstruct local traditions as valueless and stagnant that these cannot be valued intellectually as he condemns the historic meaning in

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[31] Ibid., xiv-xv.
[32] Ibid., xviii.
[33] Ibid., xvii.

such words: "All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be affected only by means of some language not vernacular amongst them."[34]

Thomas Babington Macaulay further goes on: "The fact that the Hindoo law is to be learned chiefly from Sanscrit books, and the Mahometan law from Arabic books, has been much insisted on, but seems not to bear at all on the question. We are commanded by Parliament to ascertain and digest the laws of India. The assistance of a Law Commission has been given to us for that purpose. As soon as the Code is promulgated the Shasters and the Hedaya will be useless to a moonsiff or a Sudder Ameen. I hope and trust that, before the boys who are now entering at the Mudrassa and the Sanscrit College have completed their studies, this great work will be finished. It would be manifestly absurd to educate the rising generation with a view to a state of things which we mean to alter before they reach manhood."

It is doubtless to say that sometimes, the inherent benchmark for "true" civilization is literary cum scientific prudence, and sometimes it is legal pragmatics in the Macaulayian logic. However the legalist formation of "Hindu/Muslim law" was virginally instrumental, and as such prone to an Orientalist appraisal as not "tangible" law. Lajpat Rai argued that "it is true that sometimes empire-making begins in a fit of forgetfulness, for contemporary purpose of safety or trade, but soon, very soon, it becomes willful and unscrupulous empire-building. Empire built and made and have to be maintained and managed and fresh territories are added to it. Sometimes, however, empire based on fraud and maintained by

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[34] For full text of Macaulay's minute see "Minute by the Hon'ble T. B. Macaulay, dated the 2nd February 1835", http://www.columbia.edu/itc/mealac/pritchett/00generallinks/macaulay/txt_minute_education_1835.html

force, have the knack of awakening the political consciousness of the subject people."[35] He maintained that the genesis of the cult White man's burden and mentality of the Empire-builders narrowly viewed Indian civilization as not being even worthy of self-rule.

The moral, scientific and intellectual qualification which India was thought short of was the character of their civilization as was the trend other European scholars were portraying India as an ailing part of the modern world. The political modernity was the byproduct of pseudo evolution and social theories. Oriental despotism stood in the roots as a source of Oriental social decay, therefore foreign subjection was reigned as a moral essence before idealizing a permanent stay or constant presence in the East as a whole. More or less, it was the beginning of theorizing on the social and cultural aspects with broader geographical parameters. European thinkers were critical of the concentration of powers enjoyed by Mughal rulers and their arbitrary decision-making. They suggested South Asian authoritarian political institutions needed to be reformed with the vital structures of Western arrangements.

1.4 Absence of Political Modernity in South Asia: European Thinkers on Oriental Despotism and Asiatic Mode of Production:

Certain theoretical formulations justified the idea that Indians have no capacity for home rule or self-government as they lacked individual freedom owing to their traditional makeup. Therefore they had to adopt advanced models of English thought and laws. Montesquieu stressed that eastern societies were stagnant due to the use of excessive power by Oriental regimes, therefore, the idea of separation of power in the European constitutional and political systems was suggested as a necessity by him.[36] Similarly, Edmund Burke urged the colonial "rule to introduce modern law and regulation." Even the views of Karl Marx were not different on Oriental mode of production as he argued that the arbitrary and capricious nature of state intervention is responsible for social and

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[35] Rai, *Unhappy India,* xiv-xv.
[36] Michael Curtis, *Orientalism and Islam: European Thinkers on Oriental Despotism in the Middle East and India* (Cambridge University Press, 2009), 305-6.

economic stagnation in the East. Similarly, Max Weber criticized insignificant monarchs role in social welfare programs or community reforms. He viewed the absence of "legally abstract justice", liberal values, and individual ethos were due to the presence of strong hereditary monarchy, and religious fatalism. Max Weber also criticized the caste system as one reason for Oriental decay, but he like Marks stressed that King was the sole authority and there was no room for judge or qazi in the traditional make-up of Eastern cultures, therefore the eastern societies as a whole could not evolve to their next stage.[37]

Michael Curtis further goes on to highlight orientalist notions reflected through the ideas of other European thinkers: James Mill and John Stuart Mill advocated for new social reforms in India, in order to mitigate the rigidity of the caste system in India. Michael Curtis noticed that in 1776 a comprehensive exchange of dialogues on estimating cost-benefits analysis of colony-holding between imperialists and non-imperialists during proceedings of the British parliament. During the parliamentary discussion, Adam Smith debated that colonies were a hefty load on the British Taxpayers amplifying the likelihood of war, on one hand, however contributing no revenue and military force. Jeremy Bentham also admitted that to possess a colony meant that the chances for war are increased though once he advocated for reforms in Indian legal systems. His disciple James Mill was also convinced that possession of India was multiplying the causes and pretext of war with other European powers. Too early British Empire had a realization the possessions of India should be no longer under direct British control as it was not cost-effective. There was much roar on the larger expenditure, domestic corruption, and allocation of more funds. In contrast, John Stuart Mill, however, advocated financing colonization for the showy role of colonial strength, international free trade, and foreign investment as a strategy to raise job employment chances and wage increment at home markets through reducing population. Use of Indian markets for British capital and as suppliers of cheap agricultural products. One of his main arguments was that the colonies enlarged the stature of Britain. On the political level, the French viewpoints and British arguments on possession of

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[37] Ibid., 306-7.

colonies were almost similar. J S Mill in India and Tocqueville in Algeria offered the notion of prestige as the strategy of occupation.[38]

South Asian racial, geographic, cultural, lingual, and religious diversification was undergone epistemological inquiry during colonial periods to devise a central administrative system of regulating Raj's affairs for the upcoming global world. Therefore, there emerged a unique sense of exploring the unfathomability and multiplicity of the scattering communalities. Historically, there occurred internal communal changes in India according to the transformation of Anglo-French rivalry over Sub-continent into USA-USSR Cold War after Second World War. Through employing Edward W Said's critical framework, the present study exposes main theoretical Orientalist formulations by exploring major Western theories on South Asian cultures, religions, geography along with its connectivity to the overlapping of global power interests in the present world. The present study offers a historical analysis of South Asian conflicts and their continuity to fill the gap in conflict studies." Before Asian nationalism, both French and British were certianly not on same page.

Anglo-French Rivalry over South Asia:

Anglo-French competition over colony holding was as significant as it is in the industrial democracies today. The only difference is that in the past control was physical, however, systematic economic exploitation is the new mode of neo-colonialism. Though Oriental despotism was brought as an antithesis to Western liberalism by all leading Orientalists, however, both British and French were caught up in ineluctable necessity of colony possessions as a mark of relative strength and supremacy among major European colonial races in spite of warnings and cautiousness anti-imperialists insisted on the method of colonial rule. In addition to this, the above-mentioned theories also reflected boundary notions: the West to be taken advanced geographic zone whereas India to be imagined as a backward part on the map. Furthermore, the penetrative nature of Orientalist theories has

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[38] Ibid., 306-7.

had a deeper impact on European thought and public culture as early in the nineteenth century as the theses of "Oriental backwardness, degeneracy, and inequality" were taken as the "biological bases of racial inequality."[39] Said argued that the Anglo-French theories supported "second-ordered Darwinism" essentially reflecting the white race as superior and advanced one where as non-white as a mark of inferiority and backwardness. This social or cultural backwardness worked as an idea that regions of South Asia or India were designated as uncivilized, therefore, they could be penetrable or extra-territoriality could be justified by foreign powers.

Thus, employing the Saidian framework, we can argue that the whole of South Asia was regarded in an agenda fabricated around "biological determinism and moral-political admonishment" or the region was demarcated around a definite authoritative verdict and an unspoken package of accomplishment. Through a cumulative process of Sub-continental understating, the West was ultimately able to translate its documented and pensive nature of studies into legal, administrative, commercial, and martial levels. However, comparing British and French presence in India, Said argued that British in India were intellectually present whereas French penetrability in the region was almost subjective. Both Lord Cromer and Lord Curzon felt proud of British spatial and geographical apprehension of India, while the French's involvement in the region was regarded as subjective and seductive. Therefore, British imperialism was considered more preferable for the Indians as compared to Frenchmen.[40] On the more radical steps, Lord Curzon emphasized the establishment of Oriental studies, "imperial lingua franca" and geography fundamentally requisite for the sustenance and even existence of the Empire itself. England's anxiety was the emerging influences of other European nations especially French and Russia into South Asia.[41]

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[39] Said, *Orientalism,* 206.
[40] Ibid., 206-11.
[41] Ibid., 201-11.

Lord Cromer emphasized that in-depth knowledge of the geography of India is crucial to draw conclusions on the national philosophy, and political psychology of local communities. This epistemological "appetite" was not "luxurious," but the geographical apprehension was meant commercial geography. The cornerstone of the whole of the empire was the British philosophy of utilitarianism, liberalism, and evangelicalism combined with complicated British regulatory authority. The living social and traditional conditions of the local population were studied through the angle of commercial societies. And of course French were lagging behind the British in India for many reasons: mainly the absence of substantial colonial holdings as well their military and commercial weakness in the wars. Therefore, it can be assumed that the 18th and 19th centuries is marked with ideological competition between the British and French as they both desired to apply one's own steel frame onto the Oriental world.[42]

Quite accurately indicated in the title of classic Herbert Adams Gibbon's *The New Map of Asia* is the idea that the South Asian Orient, its histories, configuration of power, and culture were understood through British considerations of the safety of the Empire in India. British diplomacy and journalism circled around French, German or Russian, or Soviet positions in the region. He referred to the British foreign policy's complexity with reference to the mastery of Indian lands and the sea's urgency and immediacy. Every developed approach principally qualifies thoughtfulness and pensiveness. During the first 20 years of the twentieth century, the British made major decisions on the basis of hundred years' experience of imperialism.[43] He critically examines the following British necessities during the centuries held experience of domesticating the knowledge-power relationship with India: Holding permanently the route to India by the Suez Canal, bar other powers the land route to India and sources of strengths and hegemony over rivals to be determined by resources in India. He maintained that as a result of holding South Asia (India) in the 19th and 20th centuries, the British invited a series of wars with other major powers. It was for India that the British fought Napoleon in the Mediterranean, Egypt, and Syria. Claiming

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[42] Ibid.,
[43] Herbert Adams Gibbons, *The New Map of Asia* (Century Co. 1919), 3.

any of the approaches to India by any other power including France was a source of anxiety and deep concern for Great Britain. Therefore, the same author continues to explain the regional geopolitical significance as well as the leitmotif for Anglo-French dispute settlement all over the world: "The principal factor which led Great Britain into the entente cordiale was a desire to get rid of French intrigue in Egypt. This was necessary to hold permanently the route to India by the Suez Canal."[44]

Similar concerns regarding the protection and shielding the approaches to India, Great Britain came into agreement with Russia in 1907 when the former found latter's penetration into Persia, her arrival on the borders of Afghanistan, and her intrigues in Tibet. A few years later, in World War with Germany, the approaches to India were susceptible once again. "But it [war] ended in assuring Great Britain control over all southern Asia from the Mediterranean to the Pacific."[45]Herbert Adams Gibbons has a profound chronological understanding of an evolutionary working out of the foreign policy of Great Britain which underlie putting safeguards around India by land and sea routes- the prime strategy in order to bar any other European nation to this region. This was how the geography of South Asia was reconstructed in colonial times and this imaginative process is continued in the modern world with the new global realities.

Partha Sarathi Gupta has expansively added to the historiography of British Imperialism and Indian Nationalism by deconstructing the process of identity formation and nation-states building. Gupta goes on to explore how colonial masters preferred to recover South Asia for neo-colonialism connecting how Hindus, Muslims, or Bangalis were at the command of "well-planned imperial designs."[46] During 1945-7, between the two conflicting opinions (Ernest Bevin' anti-American Imperial vision vs Hugh Dalton's 'little England' vision), the British government finally decided to "keep all options open hoping

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[44] Ibid., 4-6.
[45] Ibid., 6
[46] Partha Sarathi Gupta, *Power, Politics and the People- Studies in British Imperialism and Indian Nationalism* (London: Anthem Press 2002), 240-241.

that it would have plenty of room for maneuver for its long-term strategic aims."[47] Gupta further maintained that how the one plan after another (Balkan Plan, Plan Partition, and autonomous Bengal plan) was tailored by British authorities to have an element of imperial continuity to best use South Asia for global agenda ranging from containment of Soviet Russia to Commonwealth strategic interests. Ideally, it was planned to have control over all parts of the Sub-continent and it should remain in the commonwealth; however, the "next best course would be retention of western Pakistan, Travancore, and autonomous Bengal." Field Marshal Montgomery urged the retention of the western part of the Subcontinent on an urgent basis "in order to enable Britain to have bases and airfields there." [48] What France had been for Britain in the 18th and 19th centuries was the Soviet Union for the United State of America in the 20th century. This rivalry was inherited by the USA against Soviet Russia and later Mao's China in 1949.

Keeping in view the sources of aspiration to comprehend practically such regional complexities, the British realized the global significance of South Asia in bulging its authority towards Russia in the nineteenth and towards Sino-Soviet in the twentieth century. The British claim that they offered India a gift of political unity was on the other way an emic understanding for prolongation and continuation of keeping control. British regional superiority over core geo-political aspects marked as a combined unit of geo-historical analysis on the basis of further Orientalist interpretations. Metcalf maintained the connection between knowledge and power that without knowing, domination might not be successfully applied. He related Warren Hasting's construction of "Hindus" and of "Muslim" as distinct legal communities within India in order to schematize Indian diversity.[49]

The post-independence period of South Asia witnessed British handed over regional understanding to the Western world after the liquidation of the Empire. The armed intensity

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[47] Ibid., 241
[48] Ibid., 262. Also see Ahmad, *South Asian Orient*, 87.
[49] Thomas R. Metcalf, *Imperial Connection*, (New Delhi: Paul Press 2007), 46

of the region, security paradigm complex, development economics are typical examples of neo-colonialism. Lying on the great strategic position on the map among the super powers, the global powers are still obsessed with the South Asian political environment, its physical geography, and its geo-historical trends. American ascendency on political matters of South Asian states in post-colonial periods was realized after leaning on British advice and support. After all, the West was able to launch modernity instead of communism to be placed as an ideology from South Asia. Whereas Soviet counterpart was less familiar to South-Asia, as was the case in 18th century onwards When British were eventually successful in the aftermath of Anglo-French rivalry on larger Oriental market. Both these European powers staged a competition for South Asian geographical and spatial strengths in order to utilize one's own real presence. The House of Lords had a realization that the prodigy of East must be the only foundation and obligatory paraphernalia upon which Britain become able to maintain the imminence in the East.[50]

David Lelyveld [51]demonstrates that Hindustani language was created by colonial thoughts and for colonial purposes to exercise hegemony in North India. It was Rosane Rocher [52] who finds that Hindu/Muslim splitting up in the 18th century British was an effort to condense multifarious local issues into legal perspectives. In his paper, "Orientalist Empiricism: Transformation of Colonial Knowledge," David Ludden [53] explains that multiple notions like a self-governing township, Hinduism, and Qom or caste, etc. were twisted for regulating colonialism. In other words, it was all done for documenting these societies for official obligations. On the other hand, native realities were not shown as

[50] For Said, Intelletual professions and its relation to political office were integral to global domination. See Said, *Orientalism.*

[51] David Lelyveld, "The Fate of Hindustani: Colonial Knowledge and the Fate of National language." In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

[52] Rosane Rocher, "British Orientalism in the Eighteenth Century: the Dialectics of Knowledge and Government", In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

[53] David Ludden, "Orientalist Empiricism*:* Transformation of Colonial Knowledge", In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

neutral facts. In his paper, Nicholas B. Dirks [54] finds out that natively produced documentation under the East India Company officials also equally serve hegemonic structure. Colin MacKenzie as an official collected huge stuff through putting local recruits into such colonial assignments. For instance measuring of the local area by numbers of surveys and the process of counting people through a census were proved later the strategies to maintain cumulative geographies or territories.

K. M. Panikkar argued that long-held European presence in the Asian continent was based on racial superiority, colonial mindedness, and compound hegemony.[55] The period of European expansion (1498-1750), the conquest (1750-1858), and the empire (1858-1947) in the Asian continent "covers an epoch of the highest significance…have effected a transformation which touches practically every aspect of life in these countries."[56] Similarly, Lala Lajpat Rai, concluded that Orient is being managed and reproduced. Lala called it was a "process of imperial hypnotism and of sophisticated, well-organized propaganda."[57] He maintainted that: "The awakening of the East has frightened both Europe and America. Hence this hysterical exhibition, infamous propaganda against a race so ancient and so cultured."[58]

Imperial metamorphosis of knowledge subdued, transmitted, and reproduced south-Asian entities and social realities. Western Orientalists schematically represented and systematically defined South-Asia as a whole under colonialism. The colonial structure of South Asia distorted their subjects into particular representations, for the sake of maintaining its political and economic maneuvering and hence ideological basis. British colonial setup started on commenting on the ancientness of India as despotic, rigid, and

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[54] Nicholas B. Dirks, Colonial Histories and Native Informants", In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).
[55] Panikkar, *Asia and Western Dominance,* 312-332.
[56] Ibid., 313.
[57] Rai, *Unhappy India*, xvii.
[58] Rai, *Unhappy India*, xviii

conservative. Therefore they devised a central system to enlarge their imperial domain in India by orientalist notions.

British Orientalism circled the exclusion of other colonial nations and completely sequestering the Sub-continent to go on with their humanizing mission. To be critical of dangerous and politically motivated geopolitical imaginations alive today involved in contemporary international relations of the USA regarding South Asia, one has to trace the colonial competition and rivalries among European races in the previous two centuries. So is Edward Said's central argument that Orientalism is not only a historical phenomenon but it has an ongoing political actuality.

As an additional imaginative perspective for the study of early Indian cultures, Orientalists regularly bid the restricted images of South Asia seemingly suggesting the intellectual job of sycophantic compliance to Oriental authority and hierarchy. Anyhow, whatever the evidence of their generalizations could be, in the interpretation of civilizational gurus Indian society was so uncultured as to dismiss Sub-continent from historic religions and modern Western nations ultimately leading the region as a whole towards absolute Western superiority and sole Western sovereignty. Solutions to all non-Western countries for their civilizational deficiencies turn to be liberal legal and political order. One size fits all. Where does lie the importance of normal historical processes? The next discussion connects this modern Orientalism with postmodern Orientalism.

In spite of its assertion to be a groundbreaking parting from the Orientalism, the new Western postmodern thought sustained and stretched the necessary dynamic of Western culture. However, this shift did not mark this thought as a break from the Orientalism but it took the suppression of South Asia to a fresh level of overwhelming transcendence. As Orientalism was passionate with representation of South Asia, so was the propensity of postmodernism to take representation to a new level. As Orientalism was obsessed to lead a reformist agenda in South Asia, a similar framework for social transformation was introduced by postmodern too. However, depiction of South Asia was not just a framework that colonialism brought to South Asia; it was a process of enframing South Asia societies

and creating a duplicate of their reality and directing their gawk in a particularistic notions and using depiction to construct a particular image. It was such a distinctive construct that was grounded on self-forgetfulness. This means that this copy or duplicate was created with the entire South Asian reality. But it was planned to project an ill-informed image of the South Asia civilizations. It signified dark projections of the West's own worries and justification for control. It presented only a choice of continuing subservience to South Asians. Incompetent to face the real South Asia, it twisted a false copy, tinted in relations of its own classifications and perceptions, to which it could relate.

1.6 Absence of Epistemology in South Asia

A certain quantity of postmodern fiction is thus fashionable in any piece of comparative civilization scholarship that wants to be seen as part of the cure rather than part of postmodern cancer. At the peril of spreading the notion that comparative civilization experts suffer from colonial dogmas , this study begins with the same binding reflection that comparative civilization and equally comparative theology remains a relatively underappreciated field in the social academy. The key drive, however, is to join other contemporary voices pursuing to strengthen the field by suggesting fresh opportunities for analysis.[59]

The postmodern religious perspective (that generates quasi-religious secularism) is the by-product of Christian Orientalism. Since the end of classical Orientalism-based Eurocentric picture of religion, a new theological situation has been established which, perhaps because it is so evident, is not always seen in its accurate perspective and its repercussions amply

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[59] A complete analysis of the field of comparative religion is required to see which class of postmodernists confirms the comparative perspective and which does not. see K. Patton; B. Ray, *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (University of California Press. 2000); Sardar, *Postmodernism and the Other;* Jean A Pardeck, John W Murphy, *Postmodernism, Religion, and the Future of Social Work* (Roland G. Meinert, Routledge, 1998); Roland Bleiker, "Postmodernism," in *An Introduction to International Relations*, eds. Richard Devetak, Anthony Burke, Jim George (Harvard University Press, 2007).

understood. Up to the age of Conquest in South Asia in the 1857 war of Independence, it could be said that inspite of major proselytizing forces in the subcontinent "despite vigorous Christian propaganda and fairly numerous conversion among the 'untouchables', the authority of orthodox Hinduism had never been seriously challenged."[60] For K. M. Panikkar, "the doctrine of the monopoly of truth and revelation…is alien to the Hindu and Buddhist mind."[61] The traditional method of conversion in the 19th and the first half of the twentieth centuries was through communal minorities coalitions molded to maintain a polymath idea of inter-faith among the varying sects of Christianity with the assistance of the untouchable believers. The multicultural idea was preserved by maintaining this very delicate polymath idea of inter-faith, and interfaith harmony was disturbed only when the polymath, at any given time, tilted in favor of Muslims or the Hindus. In those days, the religious divide could affect the strategy and the arrangement of Christian forces by indulging in several theological variations and amalgamations. However, all this has altered today with the appearance of postmodern fictions which, in addition to having all the features of Christianity in the classical sense, are at the same time much more authoritative and show a greater role in formatting the theological notions of believers of various historic religions. The appearance of these apocalyptic cults in the last few decades has transformed the entire idea of multiculturalism. The functions and usage of historic religions, in which category all the major belief systems fall, in shaping their correlation with Christianity and its derivative secularism and in furthering their theological goods has become more intricate and problematic. The historic religions which do not understand the new rubrics of appropriations are consumed to confusion, a nous of inter-contradiction, sequestration, and, perchance, ultimate annihilation. As formal religions, South Asian religions must recognize how to conduct their appropriation in this contemporary intellectual and fictional trauma. What is postmodern Christianity today and what was Orientalism-based Western theology some centuries back is a distinction worth probing.

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[60] Panikkar, *Asia and Western Dominance*, 295.
[61] Ibid., 297.

The main purpose of imperial discourse was to preserve the mode of representation and seductive gaze and Other's impenetrability and total silence. With the end of Orientalism in its classical form, only the system of representation underwent an alteration. As the Orientalists' lore withdrew from their conventional stereotyping of Others, the policy representing the other in binary opposition became obsolete and was replaced by that of continuity, difference, and resistance to meet the test of new postcolonial dilution into postmodern times, although to realize the same objective. The transformed circumstances required a change in the technique. In the past, there was cultural imperialism of Europe and its exclusivity. Now that these notions have vacated their chattels, it has become necessary for postmodern fiction to rely on magical realism and surrealism. As the position of the postmodern, by acquiring the power of the dominant West, has changed, so also it has become necessary to change that of the marginalized "while marginalizing other modes and forms of fiction that question history but do it in a specifically non-Western way."[62] Now that theme of "magical realism" though ensures participation of Other "but in doing so merely utilizes that conception of Other that fits within the established conventions of West." The new intellection desires corresponding adjustments both in the old notions of modernity and in the reinforcing and further entrenching "the classical Western ideas and stereotypes of Other while writing the Other out of history."[63] This is the inevitable modification in the transition from modernism to postmodernism, which is why postmodern neutrality remains a myth.

On one hand, this fiction de-divinizes historic faiths, while it equally mark(s) culmination of human endeavor surely shows its old crusading spirit. Besides this, there is a universal doubt for all other belief systems to be meaningful; instead, the culture of liberalism is the only culture in that plurality may function. And through defending liberalism, diversity can be preserved and liberal democracy only guarantees the plurality of beliefs.[64] Most postmodern Western intellectuals have "eternal skepticism" as their definite belief and

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[62] Sardar, *Postmodernism and the Other*, 167.
[63] Ibid., 168.
[64] Isaiah Berlin, *The crooked Timber of Humanity*: *Chapters in the History of Ideas* (London: John Murry, 1990).

because they give credit to "one voice only, the voice of secular skepticism", therefore each of them could not pass his "own test for a post-colonial intellectual."[65] In this study, the idea of the postcolonial predicament in South Asia is this only voice of secular skepticism.

Ziauudin Sardar is of the view that "irony, ridicule, and cynicism are what secularism used to undermine Christianity during the Enlightenment: now have become weapons targeted at the non-west." He argued that the reason for their being inferior as compared to the West is supposed that the Other's cultures are considered as non-literary traditions and lacking in proper literature as well as modern sciences. As Islam is the second-largest religion in Sub-continent, postmodernists claim that these people are unable to understand the Arabic literary text of the Quran. Concerning social aspects of life, democracy is another excuse to exclude natives from the list of civilized nations as they are culturally incompetent. More than all, what postmodern fiction or novel does to religion is the end of all sacred notions and through this dangerous illusion, the Western civilization finds justification for white's man creative capacities. But the fact is that these "fallacious and supremacist claims have been around a long time."[66] Chapter one has been all about the history of Western fabrication by Orientalists from which all postmodernists historically rely on - a replay of long-standing images.

1.5 Absence of Scientific Domain in South Asia

Ziauddin Sardar shares on the secretive passageway of Eurocentric scientificism. He methodically argued that as against the myths, instead, Western science has roots in non-European civilizations. In his words through Eastern liberal input "Europe appropriated these other sciences, framing and defining them in a specific reductive and secular framework."[67]

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[65] Declan Kiberd, "Multiculturalism and Artistic Freedom: Rushdie, Ireland and India," *Occidental Paper* Series No. 12 (Department of Sociology, Cork, 1992), 10.

[66] Sardar, *Postmodernism and the Other*, 184.

[67] Sardar, *Postmodernism and the Other*, 204.

That the South Asian scientific base is lacking is a narrative as a stable myth as the anxiety that is consistently voiced toward comparative civilization.[68] To be sure, under the key agenda for the globalization of the Western worldview, Western sciences have been involved in modeling some of the most powerful fairytales—of race, of the subservience of the South Asians, of their issues, of the geneses of the West, of the remoteness between facts and ethics.[69] Postmodernists like their twin classical orientalists are professionally skeptics as to what and how modern sciences be real in South Asia by disagreeing with the ability of the South Asians to any form of scientific wisdom whatsoever.[70] In Zaheer Baber's analysis, Western civilization endures to discount and underestimate the outcome of science upon South Asian societies.[71]

It is claimed that South Asia could not produce its sciences. There is a general misbelief that the growth and consolidation of modern sciences took place only in Europe. Instead South Asia civilizations have equally contributed to the historical development of advanced and sophisticated sciences.[72] Simple and complex absence of sciences cannot be labeled for South Asia simply as, after all, even the casual student of history knows the fact that these absolutely complex geometrical and physics rules were involved in the monumental construction of the Taj Mahal during the early 17th century Mughal India. By no way, South Asia lacked "rationality" as the highly refined textile fabric was simply impossible without intricate knowledge of textile engineering. However, after the advent of Europeans, these races aligned with some native coastal rulers to conspire against the established Mughal rule[73] to transform their scientific and technological energies on development aspects to only war-related advancements. Indeed these three long centuries of European expansion

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[68] Tony Ballantyne, "Empire, Knowledge and Culture: From Proto-Globalization to Modern Globalization," In *Globalization in World History*, ed. A.G. Hopkins (London: Pimplico, 2002).

[69] Tony Ballantyne, *Orientalism and Race,* 170-80, 188-96.

[70] Kapil Raj, *Relocating Modern Science: Circulation and the Constructions of Knowledge in South Asia and Europe, 1650–1900* (Basingstoke, Hamps.: Palgrave Macmillan, 2007).

[71] Zaheer Baber, *The Science of Empire: Scientific Knowledge, Civilization, and Colonial Rule in India* (Albany: State University of New York Press, 1996).

[72] Brett M Bennett, "The consolidation and reconfiguration of 'British' networks of science, 1800–1970." in *Science and Empire* (Palgrave Macmillan, London, 2011), 30-43.

[73] Panikkar, *Asia and Western Dominance*, 39.

in the name of trade become the dark period for Sub-continental scientific cum technological decay. These times are otherwise taken as the unempirical base of South Asian sciences by most Western historians. One other way by which irrationality of South Asian cultures is defined was to be their conventional knowledge instead of formal scientific wisdom. On scientific and technological history, sometimes it is argued that South Asia is not even worthy of the term "standard of procedures."[74] Whatever the evidence of their arguments may be, for them South Asian civilization was so "non-scientific," hence, "uncivilized."

1.7 Theoretical Framework:

The central hypothesis of this study is that postmodernism, as a new game of supremacy in the cover of a fresh scheme of emancipation, is however geneologically inherited from Orientalism (colonialism and modernity), particularly from the standpoint of the post-colonial South Asian Other.

Thus, the intention now is not to establish any claim that there existed any scientific base of South Asian civilization. Certainly, as soon as scholarly writings on South Asian sciences ensue, the impression of South Asian's in-built sciencelessness, or technologylessness cannot be justified any longer. However, the principal curiosity is to investigate how the Western civilization has constructed its cultural identity against South Asia in terms of eternal skepticism as a definite postmodern belief[75]. Why, regardless of vigorous energies to discredit it, does the outlook of South Asia's sciencelessness endures to carry the day - not only in the public culture and among Western intellectuals, but even among post-colonial intellectuals who are not experts in South Asia as well as

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[74] Don Cupitt, *The Sea of Faith*, (London: BBC, 1984), 7-8., also see, Deepak Kumar, The Evolution of Colonial Science in India, in Imperialism and the Natural World, eds. John M. MacKenzie (Manchester University Press, 2017).

[75] Declan Kiberd, "Multiculturalism and Artistic Freedom: Rushdie, Ireland and India," Occidental Paper Series No. 12. Department of Sociology, Cork, 1992, 10.

postmodernists who are not trained in religions?[76] South Asian secular skepticism, for example, has been historically revealed and re-revealed from time to time in the West. And why do they (postmodernists under the shield of post-colonialists) redraw the boundary between South Asia and the West as a border between religious certainty and secular uncertainty?[77]

Not only are most post-colonialists simply caught in privileging secular universalism. But also, surprisingly, postmodern literature, through pretending to be relatively "sacred enterprise" and "divine authority", has come its way as to be religion "itself." A strange epistemological leap is ahead with unpredictable meliorism of the identity of God. An alternative vision of God, however, transformed, tamed, and tailored. And when His identity is transformed, all His Order is transformed, all perspectives on human life, roles, and responsibilities transformed. An altered vision of society is the ultimate creation of this postmodern secular anarchism and agnosticism in all Others' faiths. And a variety of this postmodern fiction produces a vast array of fundamentalism with all dangers to multiculturalism as well as global humanism.

On one hand, the next chapters lead the inquiry into certain postmodern literature it calls "secular postmodernism." It starts "from the point that nothing matters and everything is meaningless"[78] Unavoidably, by reusing old Renaissance fantasies back, these intellectuals also now assume this literature as a double-edged sword– the changing role of postmodern art as an absolute illusion as well as an absolute power is also to change religious essence of Other.[79]The twisted emergence of postmodern art on comparative religion is well constituted by the ever-present Orientalist history of comparative civilization. Whatever seculars' own "contempt" about South Asian traditional belief may be - and they may be constructive or deconstructive – these both way of interpretation, though serving the same

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[76] Ibid., 10.
[77] As the topic of the study terms post-colonial predicament in South Asia as the problem of post-colonial intellectuals who play in the footsteps of postmodernists.
[78] Sardar, *Post-modern and the Other*, 192.
[79] Ibid., 192.

purpose, indeed has a lot of implications both for the West and South Asia. On the other hand, through expanding a descent of secular postmodernism, this study evaluates dominant cultural biases that impart the misappropriation and misinterpretation of comparative literature on South Asian religions.

In other words, the rest of the discussion is an academic overview of the contextual framework in which the study of South Asian religions/traditions necessarily unfolds, and comprehension of the Orientalist background of postmodernism. By combined learning from the history of comparative civilization and, from the knowledge of South Asian theological history, the discussion proposes that by considering Orientalism-based postmodernism as a contemporary cultural phenomenon that does not simply deny the right for South Asian claim to civilization but also implicitly appropriate South Asia and its theo-cultural traditions. South Asian Orient has always been on the verge of transformation. In order to rewrite human subject in each fresh chapter in history, no exception is the nemesis from colonialism to modernity, from modernity to postmodernity, from typical humanism to exclusive humanism, from Christendom's voluntarism to spiritual transendence, from priestcraft to lone Truth seekers, from naturalism to neo-paganism, from traditionalism to transformative traditionalism, from mutual antagonism to religious fundamentalism.

The discussion further goes on to explore the processes by which indecent claims of the supposed nonexistence of civilization or other belittling terminology in the Orientalist lore in South Asia have become part of the secular's cultural identity and, in turn, adds to the contents of secularism itself. In the final analysis, the present study highlights that the persuasiveness of these descriptions of illiteracy based upon a misleading imagination (Western representations of South Asian religions/nations or religious fundamentalism, mutual antagonism) and the notions of liberalism and secular subjectivity that they infer are the attitudes or approaches that constructed and are confirmed by the secular literature. Indeed, while this experience may be new for secularists, it is nothing new for either a Hindu, Buddhist, or Muslim; or indeed for the South Asian cultures who are persistently labeled and enclosed in categories that shade them as evil. Thus, they find it violent that religions can be discussed in the expressions and circumstances of secularism.

The objective of the exercise of postmodern literary scorn for colonized South Asia is to retrieve insulting language on behalf of all natives is an act of rather bizarre conjectures, should, therefore, natives need to reclaim those scorns? Is it worth recovering the historical image of political arrogance or color pride? Had better Indians wear the nickname "half-naked" with grace? Should both Hindus and Muslims regain the Western heritage that portrays them as feeble and aggressive respectively? Had better Sub-continentals accepted Vasco D Gama's description of them? Provided this traditional Eurocentrism or postmodern literary criticism is not an easy beast to pin down as the final message it delivers to its readers is nothing but a tilted and unpremeditated call to adopt age-old Christian disdain again, instead of any reasonable graceful identity. These simply powerful images are not stress-free to be dethroned.[80]

Multiple strategies have been suggested by post-colonial thinkers to undo the effects of secularization and imposed Western liberalism: for Homi Bhabha, natives should give up in favor of Whitened identity[81]; champion of postmodernism Salman Rushdie preaches Brown Sahib (man) as an alternative;[82] Dipesh Chakrabarty's reaction is the idea of "provincializing Europe:" dethroning Western methodical classifications and exposing them and their histories to dire inspection and by exploring how European traditions may be renewed from and for the margins.[83] How to avoid the Western gaze has been a central concern of each true postcolonial thinker. Albeit, how to resist and respond is much polemical. One dimension of non-Western survival and purity from "orthodoxy of doubt, dogma of moral relativism, and creed of triumphant secularism" must be answered by "dethroning Western science, taming instrumental rationality of the scientific enterprise with the injection of multiculturalism" - rather than ducking, detouring, stepping aside–

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[80] Richard Webster, *A Brief History of Blasphemy: Liberalism, Censorship and the Satanic Verses* (Southwold, Suffolk: The Orwell Press, 1990), 94.

[81] Rajiv Malhotra, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines*, 178.

[82] Sardar, *Post-modern and the Other*, 195.

[83] Dipesh in his "Introduction: The idea of Provincializing Europe" strategizes to move beyond fixed European analytical categories. See, Chakrabarty, *Provincializing Europe Postcolonial Thought and Historical Difference,*3-26.

"Eurocentrism *par excellence"* in postmodern visions of religions and its categories.[84] In so doing, this study surveys the historical production of the Western spiritual subject against its South Asian complement and the repercussions of that history for the scholarship of contemporary South Asian civilizational science.

How, then, are the "sciences" suggestive and how do Western sciences shape its relationship to the multiple yet universally effective and culturally unique sciences we speak of as "South Asia"? The inadequacies of South Asian sciences are often attributed to an alleged mix-up of categories - the aliened rationalities and aliened approaches to nature, for instance. As for as this cultural differentiation is concerned, South Asian cultures have always considered their myths as myths, whereas Western civilization craftily set up scientific and technological outwit for "postmodern science." Would "this" construct new lore about South Asia - paradoxically using South Asian ideas of nature and reality - and then consume them in calculated ciphers? For an honestly novel departure, what is universal is that many persistent Western notions of South Asian sciences are based on Orientalist hypnotic myths and gloss upon multiple sources of epistemologies and forbid combined and synergic approaches in the case of South Asian sciences.[85]

As the way native's scientific contribution is ignored, their diverse findings of nature and reality too are so restricted. As way regional peace is a sad story, rather norms and parameters of global politics are valued more in the region. This extraordinary Western literature of South Asian nations and their religions is the thematic substance of the dissertation's next discussion.

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84 Sardar, *Postmodernism and the Other*, 195.
85 Zaheer Baber, *The Science of Empire: Scientific Knowledge, Civilization.*

Chapter 2

Moving Comparative Civilization Beyond Postmodernism

Given its multifaceted and pluralistic character, postmodernism is not an easy beast to pin down.

Ziauddin Sardar[1]

This chapter attempts to understand what role social sciences/social theory have played in the construction of the modern Orient. And how much more is the actual nature of the West's post-modern might in absorption and intellectually pulling of Other from the typical accounts of colonialism and modernism? Especially the role of post-modernity or post-modernism is very critical in the sense it has not only become the key terminology but also the way it has recently started to affect our considerations at a large level. Like its earlier modernist discourses, post-modernism has not divorced the tendency of unlocking the bound subjectivity of the Orient. This chapter aims to theoretically support moving comparative civilizations beyond post-modernism. As the chapter starts, there is a short description of modern/post-modernism. Once the description is established, there is an analysis of the boundaries of post-modern thoughts. Then the chapter defines what neo-intellectual postmodernism is. Finally, it summarized taking into account the systematic boundaries of the study of neo-intellectual postmodernism.

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[1] Sardar, *Postmodernism and the Other*, 8.

2.1 Modern/Post-modernism:

Before we discuss post-modern effects on the developing world, it necessary to overview that after the launch of the independence project[2], modernization/modernism has produced justification of the basis of hypothetical Western superiority (socio-economic, cultural, and political) on South Asian newly emerged independent nation-states. Under-industrialization and under-development stood at the roots of the real challenges towards social progress, therefore transferring the secrets of institutionally mature modern democratic West to traditional South Asia were considered the only cure for the lacking behind their development and social change. For the basic rationale for inter-civilizational penetration, what provided the conceptual base of western civilizational superiority was the Enlightenment ethic*:* "'the rational pursuit of human freedoms', and the Colonial ethic of 'the White Man's burden'."[3] These categories created the urgency and immediacy for "modern Western technology" transfer to the Third World as well as the incorporation of "a particular set of development-enhancing "modern" (i.e., of course, "Western") values and habits among the people of traditional societies."[4]

As for as sociological theories of modernization are concerned, the plea of these perspectives does not necessarily consider the direct themes of comparative civilization. These themes stimulate sociological perspectives with the eye of an evolutionary prototype for the comprehension of social change, however appealing these themes may appear, these themes issue binding reflection within socio-economic or political development or reformist agenda. Therefore, such themes must be contested as the prime commercial

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[2] Independence Project in Asia gave birth to many nation-states. Especially, South Asia consists India, Pakistan, Sri-lanka, Bangladesh, Afghanistan, Nepal, Bhutan and later Afghanistan included in the list in 2006.

[3] Tariq Benuri, "Modernization and its Discontents: A Perspective From the Sociology of Knowledge," (University of Massachusetts/Amherst and Wider, Helsinki, 1987), 9. https://www.wider.unu.edu/sites/default/files/WP33.pdf.
Also see Jam Bilal Ahmad, "South Asian Orient: Colonial Epistemological Inquiry and its Modern Connections," *Pakistan Perspective,* 25, No (1) 2020, 87-102.

[4] Ibid., 6.

interests of Western companies instead of the real need for non-Western post-Independence countries.

Either the discipleship or the authorship of the field of comparative civilization is aware of the very fact or not that considerable proportions of this field reside on the prevailing dominant discourse of modern/post-modernism in social sciences/theory. In their attempt to redefine the contours of Western civilization, the common practitioners of post-modernity rely high on the moral stance of powerful West to relieve lost Other from the vicious cycle of representational subjugation, its manipulative articulation, and its selective admission, however, differently than the original stance of modernization. The fundamental difference between the two is that proponents of the former were obsessed with the idea that the origin of all civilizations is the Western civilization that has been naturally beached in Western universal rationality. In a sense, modernization theories excluded the possibility of other civilizations as the true civilization, so it can be assumed that these theories were exclusive and were not willing to accommodate anything outside of Euro-American civilization. While it is no reduction to say that the East was the base of progress in human common growth. And Sub-continent has never been poor in its maturity; it is not that progress was lacking or change was blocked or the traditions were barriers towards development. However, it was the first British rule and then the neo-colonialism that was the root cause of the current perpetual cycle of Sub-continental decay in sciences, and development. The more South Asian nation-states remained far from technology or rather kept quite far from technology, it was witnessed that the more dependency it created on Western nations; and as result, these states have been losing sovereignty. Losing sovereignty is par with allowing foreign political sphere of influence in own land whatsoever may be the reason. After Independence, Both Pakistan and India were not immune to such a sphere of influence, and as a result, neo-colonialism was consolidated into neo-liberalism until it has taken deep roots in the region. Having taken deep roots in South Asia, neo-liberalism has its ramifications, so do we will be needing new prescriptions to recover the Orient from some new intellectual post-modern operations. Some new set of imaginations. So that would be for no end of time. The problems are quite relevant.

Whereas the idea of post-modernism initially introduced into comparative civilization appeared in the academic West from the critical movements in history and philosophy, anthropology and politics, science and fiction and art and architecture, and this idea excluded the particularity of "all rationality" of modernism[5], however equally embraced the collective participation of all societies and cultures within the project of their representation[6]. This notion of inclusivity made us believe that the totality, plurality, or collectivity or diversity assign to it anyhow forms its neutrality and impartiality on the part of post-modernism.

Having been embraced in a variety of theories and disciplines, and having been associated with schools of thought such as deconstruction, post-structuralism, and institutional critique, post-modernism is critiqued on the ground that its application enhances double-standardism, obscurantism, and meaninglessness, therefore, contributing little analytically by denying all types of ontological and epistemological certainty, and validity.[7] That postmodernism is indescribable is an adage. Be that as it may be, it tends to be portrayed as a bunch of "critical, strategic and rhetorical practices employing concepts such as difference, repetition, the trace, the simulacrum, and hyperreality to destabilize other concepts such as presence, identity, historical progress, epistemic certainty, and the univocity of meaning."[8]

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[5] John Milbank, *Theology and Social theory: Beyond Secular Reason* (Oxford: Blackwell, 1990).
Andrea Mura, "The symbolic function of transmodernity," *Language and Psychoanalysis* 1 (2012): 67-86.
; also see Zia udi Sardar, 6
[6] Sardar, *Post-modern and the Other*, 6.
[7] Gary Aylesworth, "Postmodernism in Zalta, and N. Edward. "Books and articles," *Body, Soul and Cyberspace in Contemporary Science Fiction Cinema: Virtual Worlds and Ethical Problems* 29, no. 1 (2014): 88.
Stephen Hicks, *Explaining postmodernism: skepticism and socialism from Rousseau to Foucault* (Roscoe, Illinois: Ockham's Razor Publishing, 2011).
Callum Brown, Postmodernism for historians (London: Routledge, 2013).
Edward M Bruner, "Abraham Lincoln as Authentic Reproduction: A Critique of Postmodernism" (PDF). *American Anthropologist*. **96**, No 2, 1994: 397–415.
Alex Callinicos, *Against postmodernism: a marxist critique* (Cambridge: Polity Press, 1989).
[8] https://plato.stanford.edu/archives/spr2015/entries/postmodernism/

Originally defined as skepticism of modernism, postmodernism, however, has been historically transformed in its character. These historical developments are "the emphasize on discontinuity and difference in history, primarily by Foucault and other historians" and "the concern over representation of the 'Other' in history, anthropology and politics."[9] Grew as a reaction to the Enlightenment rationality of the 18th century that boosts "to represent European civilization, culture, and society as the universal yardstick against which all other civilizations, societies, cultures, and modes of thought and behavior were to be measured."[10] Postmodernists condemn universalist notions of truth, objective reality, or reason, either ethics or morality, human nature, either social change or social progress. As a critical theory, postmodernism employs notions from hyperreality to simulacrum, and from trace to difference, and discards mental or speculative notions with direct experience. So modernists' fix claims came in contradiction to Postmodernists' truths as relative and by claiming that all kinds of realities are mental construction rather than a superficial manifestation- a circumstantial bound representation.[11]

The concept of equivalence and comparability applies to comparative civilization. Either they are modernists in general or are functionalists in particular, the dichotomy was the main technique used to evaluate the civilizational value. Dipesh Chakrabarty is of the view that the "British conquered and represented the diversity of the Indian pasts through a homogenizing narrative of transition from a medieval was once called "despotic" and the modern "the rule of law." "Feudal/capitalist" has been a later variant."[12] The dichotomy by modernists ultimately serves the purpose of imposing intellectual authority by declaring the West as modern superior and East as traditional inferior. The practitioners of comparative civilization, therefore, need to acknowledge that the general heritage of (modern) civilized man has much to do with the past of Asian people.

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[9] Sardar, *Postmodern and the Other,* 7.
[10] Ibid., 6.
[11] Ian Bryant; Rennie Johnston; Robin Usher, *Adult Education and the Postmodern Challenge: Learning Beyond the Limits* (Routledge, 2004), 203.
[12] Chakrabarty, *Provincializing Europe*, 32.

Whether to call it as unselfconsciousness or deliberate un-acknowledgment, it, of course, had certain intentions: "the liberals who trot out the plea of trusteeship by convincing the wards inside and the world outside, that the people are unfit to rule themselves, and the best interests of the ruled themselves demand a never-ending continuance of the trusteeship."[13] Lajpat Rai further explains that the dichotomy of advanced/backward implicitly entails the necessity of a vicious circle of negative representation for the overall process of Empire-building. The logic of declaring inferior, "which alone is said to enable people to rule themselves, or to deal fairly as between one class and another", as he presses: "The lesson of their own domestic history or that of other people is clean forgotten by the ruling race, and great point is made of the so-called backward condition of the aspiring nation."[14] What Rai calls it "a fit of self-forgetfulness" is overall an intellectual tool in hands of functionalist/modernists or postmodernists to represent Other in the fashion of equivalence or comparability. The aim is certainly to reproduce the divine authority of the West over the East. However, this "*hysterical exhibition of temper*"[15] in itself involves a process of identity-settlement for the West. But Lajpat exhorts that, "whatever is really good and moral among the modern nations of the world is largely a gift of the East…Europe's dominance over Asia…virtually began with the conquest of India, and God willing will end with her emancipation. It is this fear which is motive behind an unholy combination of all the white people of the earth against Indian aspiration and to political freedom."[16] Coming to an important point that shows the centrality of South Asia in the whole project of Orientalism. In his own words, Lajpat Rai, explains:

"India is the crux of the problem of the clash of colour. India's freedom means the freedom of the whole world. This explains the great popularity and success which Miss Catherine Mayo's book Mother India, has gained momentum throughout the West…(Her) mentality is the mentality of the white races as a whole against the black or brown or yellow peoples of Asia. She is only the mouthpiece of the oppressors of the East. The awakening of the East has frightened both Europe and

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[13] Rai, *Unhappy India*, xvi.
[14] Ibid., xvi.
[15] This term is derived from the text of Lajpat Rai's Unhappy India, which means the intellectuals of West want to use the dichotomy as a tool of academic activity.
[16] Ibid., xvii-xviii.

America. Hence this hysterical exhibition of the temper, and this studied, deliberate, and infamous propaganda against a race so innocent and so cultured."[17]

This tendency of self-ignorance (deliberate or indeliberate) on the part of Western authorship over Asia and hence negatively depicting the matters of Asian/South Asia was further highlighted in the study of K.M. Panikkar's *Asia and Western Dominance.* After all, Asia or the East has borrowed from the West or Europe more than the latter has imitated from the former. From the growth of capitalism to the political development of leading European nations, from the material life to culture, art, and philosophy, the West has historically acquired an inestimable, highly penetrable, and permanent mark on the face of it. "The influence of Chines literature and of Indian philosophical thought...cannot be evaluated for many years to come."[18] He further opined that translation of Sino-Indian literature "meant not for Orientalists and scholars, but for the educated public and the revival of interests in the religious experiences of India, are sufficient to prove that a penetration of European thought by Oriental influences is now taking place which future historians may considers to be of some significance"[19] The author warns his readership about the so-called neutrality of Orientalists and some other writers of their links with narrow-Europeanism as they might not be able to appreciate the merit of Eastern civilizational capacity in the promotion of West. Author in 1951 hoped that influences of the inter-continental contacts might be able to replace neo-Toryism or "narrow Europeanism which considered everything outside of the experience of the West as of secondary importance. These subjects are merely alluded to here to indicate that the influence of the contacts between Asia and Europe is not wholly one-sided and that now, since the political domination of Asia is the thing of the Past, the results of the interpretation of culture may be even more fruitful."[20] Likewise, noticeable witnesses have reasoned that Sino-Indian pre-modern practices instituted moral, legal and intellectual base in early

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[17] Ibid., xviii
[18] Panikkar, *Asia and Western Dominance*, 332.
[19] Ibid., 332.
[20] Ibid., 332.

modem West.[21] Also, there is a warning for post-modern scholars that they must be aware of the inherited tendencies that shorten the intellectual weight of their works by appropriating Others' civilization without proper acknowledgment.

Post-modernists denied the Eastern traditions. They bypassed reality through comparison of one's rich current present with others' colonial passivity grown out as a result of colonial stay. That is of course an intellectual hallmark of all orientalist scholars of all times. A warning from Professor E. A. Ross that subjection to the foreign yoke is the most potent cause of the decay of nations.[22] Of course, empirical evidences are found that indigenous knowledge in pre-modern South Asia was economically more viable, or environmentally less destructive as compared to Western sciences. This was equally true that such indigenousness led to comparatively more endowing and exceedingly composite scientific wisdom as compared to modern Western sciences.[23] As the sciences are all about the imitation of the laws of nature, so why not South Asia or any other regional indigenous culture can be systematically able to find domestic wisdom. As against the Western sciences' universal claims for the origin of sciences in the West, as we see, one prominent philosopher identified that "there could be many universally valid and culturally distinctive sciences."[24] Contemporary sciences as part of ethical dimensions must recognize that sources of knowledge are multidimensional instead of Euro-Atlantic only. Such recognition obviously, indorses a synergetic approach towards multiple means of discoveries and inventions with either South Asia or any other region.

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[21] T. S. Eliot explains in his poem "East Cooker" that we are all interconnected through time and that we must realize this. In this poem, he discusses rulers of the secular world and their flaws by making them realize that every novel idea has a reflection in the past.

[22] Edward Alsworth Ross, *Social Control: A Survey of the Foundations of Order*, The Macmillan Company, 1901 [Last reprint 2009 by Transaction Publishers; with a new introduction by Matthias Gross], https://archive.org/details/socialcontrolas00rossgoog/page/n24/mode/2up?view=theater, Prof. E. A Ross (1866 –1951) was a progressive American sociologist, eugenicist, economist, and major figure of early criminology.

[23] Claude Alvares, *Science, Development and Violence: the Revolt against Modernity* (Oxford University Press, Dehli, 1992).

[24] Sandra Harding, *Is Science Multicultural?: Postcolonialisms, Feminisms, and Epistemologies* (Race, Gender, and Science) (Indiana University Press,1998).

2. Boundaries of Modern/Post-modernism:

(a)Boundaries of Modernism:

Unlike colonialism that desired to frame South Asia to become just like the Western world, modernity defined South Asia as a traditional counterpart and non-scientific one. Therefore, the process of modernization was thought as a universal goal and pursued the incorporation of the traditional South Asia into the modern and rational Western culture as a natural process of evolution and progress, the certain consequence of the South Asia pursuing their own advancement. In modernity, the ranked governance took place in expressions of history. That means that the present of South Asia was taken as the past of the West; the West had already experienced the present of South Asia which was just a demonstration of the real history of the West. History of the South Asia was considered as just a branch of the Universal History of West. However, modernism inherited a duplicate South Asia under conceptual colonialism in order to incorporate South Asia and then to replace existing South Asian socio-cultural and politico-economic realities with modern theories and philosophies.

Analyzing the limits of modern theories, Tariq Benuri goes on to establish that instead of confessing flawed Western models of Eastern uplifting, the critics of these theories were silenced through ridicule and labeled as "misguided cranks" by self-assured theorists of Western modernism. Justifying their fake case on the ground that problem lies the application rather than the theory itself and due to the "endurance of backward behavior, values and institutions in the countries concerned, or (at a later stage) from the inefficiency or venality of politicians and bureaucrats." Eventually, the author came up to conclude that "today there is a crisis in modernisation theory" and such a predicament itself speaking loudly on the utter failure "of what Ashis Nandy has called a 'secular theory of salvation,' to live up to its promise to expand human freedoms." Lamenting the intellectual standards and parameters and ethical dimensions, what Tariq Benuri discloses on a further

hodgepodge of modern myth of social sciences in such words: onset of a period of confusion, muddled groping and search for new paradigms in Economics as well as Political Science, the two mother disciplines of development theory."[25]

In her Orientalism and Social Sciences, Jayant Lele argues that modernity is an eyewash as we are unable to identify our contemporary issues under the new paradigm of Western modernization.[26] In "Number in the Colonial Imagination", Arjun Appadurai traces how unlike seemingly, the notions of development are European colonial webs.[27] In her "The burden of English", Gayatri Chakravorty Spivak maintained that English (language) was an Indianized trend that served as a tool for controlling Indian natives. [28] In his study of "Orientalism and the Study of Indian Literatures", Vinay "Dharwadker[29] clarifies that how implicitly the Western point of view and Indian literature are entrenched.

The objectives of modernity were accomplished by isolating South Asia from its existing realities. Traditional South Asians people approached reality in epistemological and experiential terms by which their social morality could be conducted. However, traditional South Asia was forced to be shaped in Western style under instrumental rationality and its associated individuality. The transition from this existing South Asian experientialism to Western rationalism and humanism rationalized an organized violence under the moral alibi of pragmatic aspect of human social development processes of South Asian nation-states. Moreover, the special focus on individuality was considered to produce a feeling of personal identity free of relationships, independent from socio-cultural and communal

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[25] Benuri, "Modernization and its Discontents," 6-8.

[26] Janat Lele, "Orientalism and the Social Sciences", In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

[27] Arjun Appadurai, "Number in the Colonial Imagination*",* In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, edited by Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

[28] Gayatri Chakravorty Spivak, "The burden of English," In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

[29] Vinay Dharwadker, "*Orientalism and Study of Indian literature*," In *Orientalism and the Postcolonial Predicament: Perspectives on South Asia*, ed. Carol A. Breckenridge and Peter van der Veer (Philadelphia: University of Pennsylvania Press, 1993).

concerns, and constructed on such impersonal elements as favorites, longings, styles and skilled careers. Hence, Western individualism was expressed as the only reality that made a difference – whereas the needs and hopes of local people were simply fired as inappropriate to modern reconstruction. This was how traditional South Asian was historically transformed in the doppelgänger of West under broader modernity and its associated superior instrumental rationality.

Cultural patterns of South Asian societies were transformed by the modernist perspectives. Native Anthology is now struggling with recovery and rehabilitates "little cultural left" – collecting the imprints of *Others'* cultural destruction. In Subcontinent, Suffice is also the classical literature in local languages that calls the natives under the modernist word "the weary generations" and also are in use different titles (Brown Sahib, Kala Angriz, Maghrib Zada, Angriz Mutter) for advocates of liberal modern paradigm.[30] Of Course, modernity made its way through local intellectuals rejecting their own traditions as worthless and shameful. Lamenting Other world's "cultural bygone" as solid reality, a British Pakistani intellectual, thinker, and philosopher observed the double trouble of the Third World in terms of the limits of modernism: "In modernity, 'Other world' are excluded, overlooked, and marginalized. Over four decades of 'modernization' programmes in the third World have compelled pre-colonial dependencies into post-colonial underdevelopment, destroying traditional societies, cultures and environments in the process."[31] As for as identity politics is concerned, thorough research into the factors leading to the perpetuation of South Asian identity crisis and in defining the pathways to robust nation building is a critical need of our times.

(b)Boundaries of Post-Modernism:

While any study of non-Western civilization is not complete until Orientalist discourses are incorporated, post-modernism is not without some boundaries, demarcated by the

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[30] See Abdullah Hussain, *The weary generations* (Peter Owen Publishers, 2003).
[31] Sardar, *Postmodernism and the Other*, 11.

problems it examines. While it is a fact that postmodernism has taken the lead in our acculturation and socialization owing to its penetration through different aspects of socializing agents like art, architecture, and the leisure industry. That is why it has been deeply penetrating in development of our choices. Sharply making our thought structures, it systematically started manifesting our views on political affairs. Eventually, it is taking over the "world we inhibit, the thoughts we think, the things we do, what we know and what we don't know, what we have known and what we cannot know, what frames out nature and being. It is the new, or perhaps not new, all-embracing theory of salvation."[32] It completely transforms one's perspective on life and society and even God.

While the postmodern rejection of modern rationality was its distinctive feature around which it origionally developed itself is no longer its combining force. It has shed its all claims to originality and neutrality. Modernists being proud of rationality tended to define all other civilizations from the perspective of Social Darwinism, therefore West to be taken as on top of civilizational, social, theoretical, and cultural maturity and purity. On the same footsteps, this very establishment of postmodern theological Orientalism[33] – a kind of transcontinental normative study that arranged Western thoughts of what was calculated as authentic belief system or "civilized" religions and traditions and what did not, and who was incorporated as a "civilized" human subject and who was not.

After the taking over of modernist's perspective by post-modernists by almost the eighth decade of the twentieth century, certain debates of comparative civilizations have been still obsessed with the same old notions of "discontinuity and differences" among societies. Keeping in mind that modernists were using the tool of dichotomy while post-modernists

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[32] Ibid., 6.

[33] Edward W. Said discusses Orientalism as a discourse that has designed Western conceptions of the East, a kind of Orient's reduction to a passive object, identified by an advantaged expressive Western subject. Orientalism designed a systematic discipline by which European culture was able to manage – even produce – the Orient. I am assuming the word Orient or Other from Ziauddin Sardar, who customs it in a postcolonial terminology to denote to a precise historiographic or theological practice of othering, which imagine non-West to be as epistemologically "civilizationless." He sets out to dethrone the Western secularism of non-Western religions. Note that within the critical discursive framework laid out by Ziauddin, "the West" and "Other" are conceived of as an ideal-typical discursive constructs produced through the rhetoric of creed in postmodern religions.

sole focus was the difference in social theory.[34] Early postmodernists as a moral liability sought to include all classes and races in their representation who were not allowed to participate. However, this "eclectic mixing of different traditions and modernism" is no longer its surviving feature as postmodernism is transformed in itself due to historical developments in considerations of "discontinuity and difference in history" and of "representations of Other in history, anthropology and politics."[35]

The *expansive and penetrative* at the same time is another limit in the project of postmodernism. Through establishing deep roots in day-to-day matters of human life, it has become undeniable "global cultural force underpinned by free market, bourgeois liberalism. The postmodern world is being built by the mass media. The glue that binds it all together: the global economy. Given its multifaceted and pluralistic character, postmodernism is not an easy beast to pin down."[36] This eclectic myth of postmodernism that metaphysically and philosophically resolves all fundamental issues of human problems is equally problematic. This eclectic nature obscures its very definitional boundaries so it implicitly keeps changing its force and in itself resists to persist on some standpoint and so be consistently understood. Much of the postmodern claims in this respect commit the fallacy of generalization.[37]

The next limit of postmodernism is that it claims that every fact is a fact only *by chance*. Therefore all modern truths and validities are by default all false and invalid now and so they cannot stand against investigative inquiry. Universal doubt that postmodernism creates for all established cultural traditions, or logical inquiry, humanism, or even Nature denies any possibility of its meaningfulness. The problem with postmodernists is that in their effort of rejecting the established past, they have also rejected the established future as well. Of course, not every notion of Truth was the product of modernism, and not modernism is the actual starting point of history. Either there is a problem with what and

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[34] Sardar, *Postmodernism and the Other.*
[35] Ibid., 6-7.
[36] Ibid., 7.
[37] Irving Copi and Carl Cohen, and Victor Rodych. *Introduction to logic* (Routledge, 2016).

how they define their own notion of absolutism around which their limited notion of relativity become everything justifiable and moral and all other notions become immoral and non-meaningful. In his efforts to define postmodernism, Sardar argued that it does not accept any form of Truth claims due to contigency and relativism: "Big Ideas...Truth, Reason, Morality, God, Tradition and History, argue postmodernists, do not live up to analytical scrutiny: they are totally meaningless, And all worldviews that claim absolute notion of Truth – for example, Science, Religion, Marxism – are artificial constructions."[38]

This tradition reminds us of Ibn-Tamia's criticism of Aristotelian logic. The Greek philosopher Aristotle inscribed two "points of definition": one point theorized in negative and the other in positive terms. The negative construction contends that concepts can be understood only through the definition, whereas the positive one presses on definitional implications by concentrating on the assistance to the syllogism/scientific inquiry reached through those "concepts." Ibn Taymiyya condemns these logical processes saying that the definition does not always clue to the exposure of the facts/truths of things and their meaning. And definition does not even essentially benefit in evolving the knowledge. Ibn Taymiyya's central condemnation is focused at definite "metaphysical elements of definition, such as genus, species, differences (differentia/ divisions), quiddity, and universality. He argues that these elements are purely mental and do not necessarily correspond to existence. Ibn Taymiyya differentiates between metaphysics and the concrete physical world for, in his opinion, not all that comes to mind necessarily corresponds to existing objects in the concrete physical world. Therefore, human knowledge should be established on concrete rules subject to experiment. He therefore refutes the logic of quiddity, which depends upon pure intellect, and calls for an experimental logic devoid of metaphysics."[39] So it is much observable that postmodernist's central condemnation of all sorts of truth claims is the misuse of Anti-Aristotelian logic. As there is a lot similar between these two traditions. Both cover the domain of validity.

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[38] Sardar, *Postmodernism and the Other*, 8.
[39] Sobhi Rayan, "Ibn Taymiyya's Criticism of Aristotelian Definition," *American Journal of Islamic Social Sciences* 27, no. 4 (2010): 68-91.

Both criticize absolute deduction. Both discuss mental formations or artificial construction of abstract/subject/metaphysical elements of definitions. Both are interested in analytical security. Both are depending on the contingency of meaning. Both reject the absolute notion of Grand narratives. However, both differ from each other too: Ibn Taymiyya is only interested in rejecting logical necessity, however, postmodernists generally reject the philosophical or epistemological necessity of Truth-claims. Doubt is a must for both.

"Thus postmodernism rejects all forms of truth-claims; it accepts nothing as absolute and rejoices in total relativism."[40] Zia Uddin main concern is that "when Truth and Reason are dead, what becomes of Knowledge? Postmodernism considers all types of knowledge with equal skepticism. There is hardly any difference between sciences and magic… (For them) knowledge is acquired not through inquiry but by imagination. As such, fiction rather than philosophy, and narrative rather than theory, provide a better perspective on human behavior."[41] Postmodern guru Jean Baudrillard is of the view that "the simulacrum is never that which conceals the truth- it is the truth which conceals that there is none. The simulacrum is true." He further goes on: "we cannot know or experience reality beyond our own experience, in a sense, there is no reality beyond our experience."[42] Instead of reality, this world has become a total simulacrum where people and societies have no connection to all sorts of reality. "All social life is now being regulated not by reality but by simulation, models, pure images, representations. These in turn create new simulations and the whole process continues in a relent stream in which the behaviour of individual and societies bears no relationship to any reality: everything and everyone is drowned in pure simulacrum."[43]

The overall emptiness of knowledge created through the process of deconstruction ultimately leads us to nothing but skepticism of existence.[44] There is nothing to be

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[40] Sardar, *Postmodernism and the Other,* 8.
[41] Ibid., 9.
[42] Jean Baudrillard, *Selected writings,* ed. Mark Poster (Stanford: Stanford University Press, 1988). 166-84.
[43] Sardar, *Postmodernism and the Other*, 10.
[44] Umberto Eco, Foucault's Pendulum (London: Secker and Warburg, 1989).

meaningful, to be conclusive and directive or even ethical: instead, ultimate doubt becomes the central aspect of any deconstructive inquiry, thus "reconfirming the arbitrary nature of truth and morality, science and religion, physics and metaphysics."[45]

German philosopher Albrecht Wellmer has said that "postmodernism at its best might be seen as a self-critical – a sceptical, ironic, but nevertheless unrelenting – form of modernism; a modernism beyond utopianism, scientism and foundationalism; in short a post-metaphysical modernism."[46] In the same fashion, the French philosopher, Felix Guattari, rejected its theoretical assumptions by arguing that the structuralist and postmodernist visions of the world were not flexible enough to seek explanations in psychological, social, and environmental domains at the same time.[47] British Marxist Alex Callinicos says that postmodernism "reflects the disappointed revolutionary generation of '68, and the incorporation of many of its members into the professional and managerial 'new middle class'. It is best read as a symptom of political frustration and social mobility rather than as a significant intellectual or cultural phenomenon in its own right."[48]Analytic philosopher Daniel Dennett says, "Postmodernism, the school of 'thought' that proclaimed 'There are no truths, only interpretations' has largely played itself out in absurdity, but it has left behind a generation of academics in the humanities disabled by their distrust of the very idea of truth and their disrespect for evidence, settling for 'conversations' in which nobody is wrong and nothing can be confirmed, only asserted with whatever style you can muster."[49]

Richard Caputo, William Epstein, David Stoesz and Bruce Thyer consider postmodernism to be a "dead-end in social work epistemology." They write:

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[45] Sardar, *Postmodernism and the Other*, 10.
[46] Albrecht Wellmer, "Introduction," *The persistence of modernity: essays on aesthetics, ethic, and postmodernism*. Cambridge, Mass: MIT Press (1991).
[47] Felix Guattari, "The three ecologies," *New Formations* 8, 134 (1989).
[48] Alex Callinicos, *Against Postmodernism: a Marxist critique* (New York: St. Martin's Press, 1990).
[49] Dennett on Wieseltier V. Pinker in the New Republic, (5 August 2018) at the Wayback Machine. It can be found online at: http://edge.org/conversation/dennett-on-wieseltier-v-pinker-in-the-new-republic.

"Postmodernism continues to have a detrimental influence on social work, questioning the Enlightenment, criticizing established research methods, and challenging scientific authority. The promotion of postmodernism by editors of *Social Work* and the *Journal of Social Work Education* has elevated postmodernism, placing it on a par with theoretically guided and empirically based research. The inclusion of postmodernism in the 2008 Educational Policy and Accreditation Standards of the Council on Social Work Education and its 2015 sequel further erode the knowledge-building capacity of social work educators. In relation to other disciplines that have exploited empirical methods, social work's stature will continue to ebb until postmodernism is rejected in favor of scientific methods for generating knowledge." [50]

H. Sidky pointed out what he sees as several inherent flaws of a postmodern antiscience perspective, including the confusion of the authority of science (evidence) with the scientist conveying the knowledge; its self-contradictory claim that all truths are relative; and its strategic ambiguity. He sees 21st-century anti-scientific and pseudo-scientific approaches to knowledge, particularly in the United States, as rooted in a postmodernist "decades-long academic assault on science:" "Many of those indoctrinated in postmodern anti-science went on to become conservative political and religious leaders, policymakers, journalists, journal editors, judges, lawyers, and members of city councils and school boards. Sadly, they forgot the lofty ideals of their teachers, except that science is bogus."[51]American academic and aesthete Camille Paglia has said:

"The end result of four decades of postmodernism permeating the art world is that there is very little interesting or important work being done right now in the fine arts. The irony was a bold and creative posture when Duchamp did it, but it is now an utterly banal, exhausted, and tedious strategy. Young artists have been taught to be "cool" and "hip" and thus painfully self-conscious. They are not encouraged to be enthusiastic, emotional, and visionary. They have been cut off from artistic tradition by the crippled skepticism about history that they have been taught by ignorant

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[50] Richard Caputo; William Epstein; David Stoesz; Bruce Thyer, "Postmodernism: A Dead End in Social Work Epistemology," *Journal of Social Work Education*. 51 no. 4, 638-647 (2015).

[51] H. Sidky, "The War on Science, Anti-Intellectualism, and 'Alternative Ways of Knowing' in 21-st-Century America," *Skeptical Inquirer* 42 no. 2: 38–43 (2018).

and solipsistic postmodernists. In short, the art world will never revive until postmodernism fades away. Postmodernism is a plague upon the mind and the heart."[52]

2.3 New Imperialism of Western Culture

Postmodernism is derived from modernism and modernism is itself is the product of colonialism. For Christian philosopher William Lane Craig "the idea that we live in a postmodern culture is a myth. In fact, a postmodern culture is an impossibility; it would be utterly unliveable. People are not relativistic when it comes to matters of science, engineering, and technology; rather, they are relativistic and pluralistic in matters of religion and ethics. But, of course, that's not postmodernism; that's modernism!"[53]

The field of comparative civilization consists of a sharp comparison of two social worlds, rather than a sheer illustration of only one social world. However, neutrality demands them otherwise. "Alterity (along with other euphemisms signifying the Other or the non-west) is a key postmodern term. Postmodern relativism embraces the Other, making alterity far more than just the representation of all non-western cultures and societies. Alterity is the condition of difference in any binary pair of differences; there is even alterity within the self. Thus postmodernism avoids, by glassing over, the politics of non-western marginalization in history by suddenly discovering Otherness everywhere, and arguing that everything has its own kind of Otherness by it defines itself"[54] Sardar further goes on: "While this proves the triumph of the postmodern thesis that everything is relative, it is incapable of suggesting that anything is in some distinctive way itself, with its own history. The post-modern prominence of the Other become a classic irony."[55]But how the issues of South Asian is concerend with postmodernism, Sardar expalins it further:

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[52] Eliana de Castro, "Camille Paglia: Postmodernism is plague upon the mind and the heart," *Fausto Mag*, Postmodernism is a plague upon the mind and the heart. (12 December 2015).
[53] William Lane Craig , "God is Not Dead Yet," *Christianity Today* (3 July 2008).
[54] Sardar, *Postmodernism and the Other*, 13.
[55] Ibid., 13.

"So of what does this ethics of marginality' consists? Is 'freedom from moral injunction' necessarily a good thing? Indeed, is postmodernism really a liberating force? Does the rejecting of suffocating and totalizing metanarrative - - the arch concern of postmodernists from the Left and the Right – and close attention to 'Other worlds' and 'Other voices' the emphasis on understanding differences and Otherness, as well as the representation postmodernism gives to a whole host of social movement (women, gays, blacks, ecologists, regional autonomists, colonized people with their own histories, etc.) spell a laboratory potential? Or is it a new twist to an old narrative? A new form of cultural exploitation? A new theory of imperialism? These are important questions especially for those in 'Others' non-western 'worlds' whose 'voices have been silenced and whom postmodernism seeks to represent; particularly when, as Andrew Ross points out, postmodernism 'holds the promise of a cultural politics that would have no institutional boundaries, high or low, and that would fight over, if not infiltrate, every last inch of new historical terrain'. The issue of 'Other worlds' is central to postmodernism; an issue that raises a number of natural questions: What world? Whose world? And What possible world?"[56]

It could be said that what remains largely absent in comparative civilization is the reading of specifically theological forms of Orientalism: the ways in which "the Orient" - as well as "the West" - have been produced through the rhetoric of theology. This could also be said that what remains recently missing in the field of comparative civilization is the study of precisely postmodern civilizational forms of Orientalism. The rest of this chapter similarly investigates the Edward Saidian proposed rhetorical processes as a kind of postmodern Orientalism. However, this study uses the term "Orientalism" in the technical logic demarcated by Edward William Said and expounded by other postcolonial thinkers. Yet this study puckered to analyze South Asian civilizations through the eye of Orientalism. So far current critical Orientalist scholarship covers only and mostly civilizational categories, however, this study efforts to offer serious analysis in postcolonial perspective whereby I employ the term as a post-colonial predicament in South Asia in this chapter and succeeding chapters. As through offering the dogmatic perspective of classical Orientalism, by approach, the current scholarship covers a vast array of modern and postmodern theories, therefore this set of critiques due to its variation and its generality recover South Asia as genuine subjects of civilization/cultural modernism or political modernity.

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[56] Ibid., 12.

Ziauddin Sardar came up to propose that "instead of finally doing justice to the marginalized and demeaned, it (postmodernism) vaunts the category to prove how unimportant, and, ultimately meaningless, is any real identity it could contain. We are all Others now, can appropriate the Other, consume artefacts of the Other, so what does it matter if Other want something different in their future- Such as the chance to make it for themselves!"[57]What I mean to say of South Asian postcolonial predicament is that the very classical Orientalism has traditionally become the intellectual baggage for post-modernists out of which they are unable to move away. They are unable to think beyond so far. As modernists (we have observed in this chapter) seemed unable to cross the boundaries of dichotomies and comparisons, so is the plight or predicament of postmodern scholars on history to let go of the notion of discontinuity and difference in history.

"Postmodern Otherness everywhere" is a postmodern claim that cannot justify that South Asia is not anything in some unique way itself. Of course, South Asia can have its real identity and its true character other than the essentialists' translation of postmodern claims. Truly, postcolonial predicament analysis or postcolonial inquiry of postmodernity demonstrate binary civilizational categories i-e liberal/fundamentals, rational/mythical, feudal/capital, constitute the imagined duality (either based on comparison or distinction or difference). This duality originally emerged from the logic of denying "Others" civilizations in any scholarly work perpetually informs his/her reader about the very idea of the absence of civilization, will to unity and freedom, and to resist against intellectual oppression. So the mutual constitution of civilizational categories becomes the gateway before establishing the hierarchy among the nations of the world or the family of nations. By discovering Otherness everywhere, indeed postmodernists can not be judge for who to include and who to exclude from historic religions. This exclusion and inclusion is a supremely sensitive domain where comparative civilization and international relations meet so close in theory at least.

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[57] Ibid., 13.

So the postcolonial predicament is not that particular discipleship or authorship is promoting the particularity of South Asia as civilizationless but the predicament is that champions of so-called revolt against modernism, such seemingly postcolonialists are still equally pregnant with the very postmodern civilizational idea. This cross-cutting space of global nations where Orientalism as a full force acts as the harbinger of Western civilization universality or superiority. This mutually acquired superposition of the West and this mutually assigned inferior position for South Asia for instance is the sheet anchor of Orientalists where the postcolonial perspective is seriously needed.

Given that the modernist/postmodernist and postcolonial critiques that are included in the study are analytically or methodologically dissimilar, their interferences and inferences can be quite matching or corresponding. The Western claim or Western solicitude that South Asia lacks "civilization", can be disputed by either giving defense that how and why South Asia does have civilization, or by presenting a case of how civilization has been historically fabricated to dismiss India/South Asia from it notionally. In the succeeding chapters, the study has a deliberate focus on what this study explains the modernist project with reference to global politics: mounting the classification of Western "Aryanism" to take account of the Hindu/Muslim dyad and its implication for Divide et Impera to estimate postmodern uses and abuses of the South Asian history and unity.

Certainly, what a postcolonial examination contributes to other critiques is establishing the conjointly constitutive kind of classifications such as "scientific/religious" "modern/traditional" and "European/Oriental." In other words, the "issue" to be resolved is not just that one particular thinker has been "modernist" in his interpretations but that "modern secular civilization" as a worldview is created into the same impression of modernism - an assumption that appears even further plainly when the postcolonial analysis is combined with the constitutive scheme of religion. While the modernist critiques and postcolonial critiques are not same by approach, their inferences can correspond to each other. The statement that South Asian religious traditions lacks "Truth," may be disputed by both disagreeing how and why South Asia does have Divine Truth, or by presenting how notion of Divine Truth or Nature has been historically fabricated to

discount Muslims and Hindus from it paradoxically. So the Christian thought and experience can be universalized as the global, generic viewpoint by betraying Western ignorance of the South Asian religious traditions.[58] Therefore, postmodernism consumes South Asian history, religion and identity as central feature of itself, colonizing its future and conquering its being. Thus, postmodernism is more oppressive than both colonial and modern oppression.

In his handy effort of public history, Punkaj Mishra traces a history of the rise of the Age of Anger from the Enlightenment past to what he remarks as the dangerous global present. How the modern upheavals are shifting into postmodern clashing realities, he argued that colonialism and modernity are giving way to an ostensible global disorder. Mishra's analyzes how we reached the Age of Anger. Intellectuals in subaltern and imperial histories have argued that the absolute superiority of tales of Western liberal advancement have masked the collapsing foundations of the modern global world. During the twentieth century, through a number of arrangements of the non-Western world (particularly South Asia) inside a Eurocentric global order, he makes obvious the rise of mass anger from the Enlightenment. He also maintained that the logical culmination of this liberal modernization is going to be expressed in the global clash of civilizations. Mishra predicts a breakup between powerful elites and the powerless class. And this class is now heading for "cultural supremacism, populism and rancorous brutality" owning to false promises of modernity. Now the world is on the verge of a "global civil war."[59]

2.4 Methodological Boundaries of Postmodernism:

The body language of Western culture – its mania with representation, tenacity on dualism and control, hard-nosed instrumentalism and unwavering gawk – are in fact an expression

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[58] Both South Asian religious traditions and traditional Christianity were considered adversaries to modern secularism by modernists.

[59] Pankaj Mishra, *Age of Anger: A History of the Present* (New York: Farrar, Straus and Giroux, 2017).

of oppression and domination. Postmodernism demonstrates the same mannerisms; however in as much as it a transcendence of modernity, it provides the Western expression of oppression some new turn. This section highlights general criticism of postmodernism by well-known scholars, then it spell out its methodological boundaries through critical textual analysis of selective postmodern accounts relevant to South Asian social transformation which is historically continued through dark representation and projection from colonialism to modernity, and from modernity to postmodernity. Critiques of postmodernism are intellectually varied, including the argument that postmodernism is meaningless and promotes obscurantism. American author Thomas Pynchon targeted postmodernism as an object of derision in his novels, openly mocking postmodernist discourse.[60]

In terms of its contribution to knowledge or being productive in some sense, Noam Chomsky criticized postmodernism saying that it is a barren field as it enlarges nothing to any analytical or empirical knowledge. He questioned its intellectual response in such words: "what are the principles of their theories, on what evidence are they based, what do they explain that wasn't already obvious, etc.?...If [these requests] can't be met, then I'd suggest recourse to Hume's advice in similar circumstances: 'to the flames'."[61] In part in reference to post-modernism, conservative English philosopher Roger Scruton sarcastically wrote, "A writer who says that there are no truths, or that all truth is 'merely relative,' is asking you not to believe him. So don't.'[62] Whereas incoherence, disjointedness and shapeshifting aspect of postmodernism is concerned, Dick Hebdige disapproved the ambiguity of the term, counting a long list of otherwise isolated concepts that people have designated as postmodernism, from "the décor of a room" or "a 'scratch' video," to fear of nuclear armageddon and the "implosion of meaning," and identified that anything that could signify all of those things was "a buzzword."[63]

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[60] Sascha Pöhlmann, *The New Pynchon studies*, (Cambridge, 2019), 17-32.
[61] "Noam Chomsky on Postmodernism," It can be found online at: *bactra.org.*
[62] Roger Scruton, *Modern philosophy: an introduction and survey* (New York: Penguin Books,1996).
[63] Dick Hebdige, 'Postmodernism and "the other side,"' in *Cultural Theory and Popular Culture: A reader*, edited by John Storey (London: Pearson Education, 2006).

Intellectual irritation of these famous scholars towards postmodern underwriting of social construction of reality of Western as well as non-West is thus obvious. Yet this underwriting is grounded on a set of declarations about collapse of old belief systems and the concomitant rise of global culture are grounded on third force of shift in postmodern arsenal.

As modernists had their own social construction of reality, so postmodernists have their own. The term social construction of reality refers to the scheme that the way we present ourselves to other people is shaped by our interactions with others, as well as by our life experiences. How we were raised and what we were raised to believe affect how we present ourselves, how we perceive others, and how others perceive us. In short, our perceptions of reality are colored by our beliefs and backgrounds. South Asian cultures and religions are always familiar for their diversification of realties. Even though, the social construction of reality in South Asia in not stated in modern sociological terms, yet there are still some systems for the designation of their realties. Yet the postmodern claim that owing to diverse universe of realities, one cannot determine the validity of these realities and that realities can be attained through ready-made transcendence. Such globalizing trends of postmodernism validate that as certain metanarratives are unavoidable, so less is the prospect of substitute social world. However the fact is that these are non-Western historical religions which offer a true sense of spiritual transcendence as well as a genuine resistance to contemporary radical currents of postmodernism.[64]

One notable critic of postmodernity, James Smith sees it in terms of neo-spiritual radical movements popular in Western world which use transcendence as a tool; that there is the super-imposed process of Westernization of the globe behind this postmodern pluralism: the urge for synthesis of different cultures (specially South Asian one). Postmodern claims of the collapse of all metanarratives as well as the birth of global culture are otherwise

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[64] James K.A. Smith, *How (Not) to be Secular: Reading Charles Taylor* (Grand Rapids, Michigan: William B. Eerdmans, 2014); Also see his *Who is Afraid of Postmodernism*? *Desiring the Kingdom*; *imagining the kingdom*; *Discipleship in the Present Tense*; *Who Afraid of Relativism?*

grounded on one new manifestation in epistemology: the social construction of reality. That human construct their own realities and outer world is a creation of our own perception and all objectivity is but a pretense. James Smith believes that process of routing the metalanguage of Western repression hidden in postmodern nihilism will lead to genuine path towards human psycho-spiritual and social development and alternative human social world. American historian Richard Wolin traces the origins of postmodernism to intellectual roots in fascism, saying "postmodernism has been nourished by the doctrines of Friedrich Nietzse, Martin Heidegger, Maurice Blanchot, and Paul de Man—all of whom either prefigured or succumbed to the proverbial intellectual fascination with fascism."[65]Daniel A. Farber and Suzanna Sherry criticized postmodernism for reducing the complexity of the modern world to an expression of power and for undermining truth and reason:

"If the modern era begins with the European Enlightenment, the postmodern era that captivates the radical multiculturalists begins with its rejection. According to the new radicals, the Enlightenment-inspired ideas that have previously structured our world, especially the legal and academic parts of it, are a fraud perpetrated and perpetuated by white males to consolidate their own power. Those who disagree are not only blind but bigoted. The Enlightenment's goal of an objective and reasoned basis for knowledge, merit, truth, justice, and the like is an impossibility: "objectivity," in the sense of standards of judgment that transcend individual perspectives, does not exist. Reason is just another code word for the views of the privileged. The Enlightenment itself merely replaced one socially constructed view of reality with another, mistaking power for knowledge. There is naught but power."[66]

While no knowledge of non-Western realities can be ample without taking account of postmodernists' treatises, such critical analyses (like their modernist equivalents) have their boundaries, defined by the generalizations they made.

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[65] Richard Wolin, *The Seduction of Unreason: the intellectual romance with fascism: from Nietzsche to postmodernism* (Princeton: Princeton University Press, 2019).
[66] Daniel Farber and Suzanne Sherry, Beyond All Reason: The Radical Assault on Truth in American Law, New York Times, It can be found online at: https://www.nytimes.com/books/first/f/farber-reason.html.

First, Postmodernism comes with various brands and forms.[67] Certainly there is no one decisive description of it. Certainly, the term "postmodern world" itself delegates many speculative positions of various marks of historical specificity.[68] Postmodernism, as it is now used in its different fields, describes an extraordinarily varied global and pluralistic initiative. Is that description really its binding feature? Can it truly offer a real synthesis of varied socio-cultural traditions? Can a true synthesis really occur between two unequal partners? What is that social world that is needed to be transformed in its fully human spirit? What is that world of total choices? What is that freedom of selection? Postmodern subject formation is paradigmatically unique in the sense that it claims to be the ultimate accomplishment of the human will. The West has many Others, which differ vastly in terms of their particular structures and accounts - even though all Others share in being defined by their correlation with the West, with diverse Others playing a part in different facets of the West's self-perception.[69] Postmodern analyses of reality incline to be additionally

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[67] Like modern individuals, in postmodernism, there are not only preferences for individual choices and different cultures, consumer goods and technologies but also these postmodern individual are given a long list of making their own realities. See, Walter Truett Anderson, *Reality Isn't What it Used to Be* (San Francisco: Harper, 1990), 7. Also see Smith, *How (Not) to be Secular,* Smith gives clarification for not just different meaning of word 'secular' but also different cult-based secular spiritualties in contemporary West.

[68] See how Walter Anderson defends the case of postmodernism by generalizing that it is something like any higher scheme of individualism, social construction of reality and social construction of self. Like modern individuality, "In the postmodern world we are all required to make choices about our realities. You may select a life of experimentation, eternal shopping in the bazaar of culture and subcultures. Or you may forgo the giddy diversity of contemporary life-style swapping and fall into step with some ancient heritage: be an Orthodox Jew or fundamentalist Muslim or Bible-totting Christian or a traditional native American." Ibid.,

[69] The shining example for postmodernism is heterogeneity in terms of buying a reality; and in the process one's experience may go either good or bad for postmodern self. However, the focus is exactly on socio-cultural and traditional diversity. See, Charles Jencks, *What is postmodernism* (London: Academy Edition, 1986), 7. According to Charles Jencks, the transition to postmodern world is the result of the culmination of past belief systems and the rise of a new age of conflicting perspectives on social construction of reality:

102

advanced in the setting of South Asia, as that much of the typical literature of postmodernism centers on those cultural extents.[70] In this study, South Asian cultures function as one instance of postmodernism, not a classic case. Certainly, there are manifold cultural/Christian postmodernisms as well. While the focus of this study is here on certain historically overriding depictions of South Asian cultures, there are other banal views, of different kinds, that any postcolonial thinker might suitably examine.

Second, the key attention of this study is on Western representations of South Asian realities. These steel frames convey far more Western impression, and belief, of reality than they do of any comparable (or even incomparable) occurrence in South Asian cultures

"It is impossible to return to a previous cultures and industrial forms…The challenge for a postmodern Hamlet…is to choose and combine traditions selectively, to 'select' (as the verb of eclecticism would have it) those aspects from the past and the present which appear most relevant for the job at hand. This resultant creation, if succeeded, will be a striking synthesis of traditions; if unsuccessful, a smorgasbord. Between inventive combination and confused parody the postmodernist sail, often getting lost and coming to grief, but occasionally realising the great promise of a plural culture with its many freedoms. Post-modernism is fundamentally the eclectic mixture of any tradition with that of the immediate past: it is both a continuation of modernism and it transcendence. In best works are characteristically doubly-coded and ironic, making a feature of the wide choice, conflict and discontinuity of tradition, because this heterogeneity most clearly captures our pluralism."

This fundamental aspect of postmodernism is certainly not even limited to notions of the Orient, however it is defined theologically, culturally, or even epistemologically. Consider, for instance, the close affinity between Sardar's postmodernism and Lajpat's account of "imperial hypnotism," or the construction of an illusory "South Asia" in Western scholarship. Asianism is the vehicle by which the Western individual understands himself as fully free and liberated, but not restricted; not hideous, but appealing; not abandoned, but authorized and certified; not ahistorical, but ever-present; not guilty, but blameless; not a product of global upheaval, but the reformist serenity of intention. For instance of what might be named cultural imperialism, or evaluations of the traditions in which Catharine Mayo's India has operated as one of the West's many cultural Others.

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[70] Smith, *How (Not) to be Secular*, 2014.

and religion. Therefore, this study has very little to say of Hindu-Muslim realities in South Asia, in terms of either traditional cultural practices or cultural representations of realties. Yet, the key emphasis on Western representations of South Asian realities does not denote that the field of comparative civilization is in intellectual liquidation and that South Asian realities cannot be recognized by Western world. Relating South Asian cultures with Western one remains a significant and worthwhile - however problematic and ever unfinished - enterprise.[71] Examining Other's cultures from the viewpoint of postmodernism is not the end of the comparative initiative, mere its beginning.[72] Definitely, the scheme is perhaps best intellectualized as a metanarrative comparative methodology, a revision of how West gazes at South Asian cultures and realities and how those cognitive formulations in part validate "West" as "the West."

Third, a true postcolonial critique may ask whether postmodern subjects are really able to choose or even to speak. Then what about their freedom of choice that is the byword of this very postmodern discourse. As postmodernists and their so-called liberated subjects do not include those suffering from poverty and other malnutrition issues in South Asia.[73] Or what about the subjects of one-kidney village in Afghanistan, for example?[74] These post-colonial thinkers need to remind postmodernists that they should confine the criteria of self-serving liberated individualism. As cash cropping and absolute consumerism has

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[71] The postmodern times has given birth to a process in which reality is analytically created as representation. However the process of reality construction does not break there as the representations themselves crop fresh simulations completely separated from the original reality, and the simulations themselves continue to harvest untainted images, the offspring of different many images.See Jean Baudrillard, "Simulacra and Simulations," in *Selected Writings*, ed. (Oxford: Polity Press, 1988), 170.

[72] Ibid.,
[73] Farooq Ahmad, "Socio-cultural Construction of Mother and Child Malnutrition in South Punjab: A Case Study of Distric Rajanpur," (PhD Dissertation: Quaid-i-Azam University, Islamabad, 2021).
[74] According to a report, "Injil, a settlement near the city of Herat, Afganistan, is now known as "one kidney village" because so many of the residents have sold their kidneys struggling to survive dire economic conditions. Afghanistan was flung into financial crises following the Taliban takeover last year, and hundreds of thousands are unemployed, with the few options to feed their families. "One kidney village:" The Afghans Selling Organs to Survive (France 24 English, 2/28/2022), It can be found online at https://youtube.be/v2r_jmSLIOU or at
https://m.facebook.com/story.php?story_fbid=532283758265101&id=100044504436603

not allowed local population to eradicate malnourishment that have never been a serious issue in history of the region except famines and full scale wars.[75] But these people, owing to limited options for agrarian and rural practices, are being systematically excluded and they have no more choice not to exist as malnourished and under absolute poverty.[76] Thus postmodern debate is based on Eurocentric reasoning and it is oxymoron in epistemology: these comparative experts have nothing to offer but sole Western tendencies and showcasing it in global plural mask is otherwise a further step towards Westernization of South Asia.[77]

Fourth, as in terms of "paradoxical dualism" or "double coding" postmodernism is being defined now. And the distinction here between reality as a method of representation and reality as a material practice is only hermeneutic. As Jencks notes, reality is defined by both word and wildness, and the two are closely related.[78] In this study, the references to "South Asian" and "Western reality" are being considered in the first place as an idea and a cultural representation - whereas still recognizing that how one perceives himself through

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[75] During British colonialism Bengal famine is also famous in colonial history of South Asia. Nearly thirty-five million Indians died because of acts of commission and omission by the British in famines, epidemics, communal riots and wholesale slaughter like the reprisal killings after the 1857 War of Independence and the Amritsar massacre of 1919. Besides the deaths of Indians, British rule impoverished India in a manner that beggars belief. See Shashi Tharoor, *An Era of Darkness: The British Empire in India (New Delhi: Alepha Book Company, 2016).*

[76] Looking closely into the issues of South Asian poverty resulting out of the thin neo-liberal choices in economy, we see that more than one billion population of South Asia have been marginalized due to modern economy and now these communities are not able to opt for not being marginalized any more. In order to see how global economic infrastructure is depriving locals from their basic choices of livelihood. See, Claude Alvares, *Science, Development and Violence: The Revolt Against Modernity* (Delhi: Oxford University Press, 1992). These issues are well-established that it is barely essential to labour it here. These ruler populations are now moving towards one of their worse kind of poverty due to modern economic infrastructure. Therefore, postmodernism is extremely oxymoron in its nature and whole of its manifestation as a liberating idea does not signify any relative or absolute break from the modern violence; instead it shows a deep extension of colonialism through taking control of South Asian all encompassing realities.

[77] As Anderson is still hopeful about postmodernism as a first class intellectual movement not being as oxymoronic as usually and generally perceived. He assumed that as sharing values is a neutral process. In his argument in favour of postmodernism, he tries to absolve Westernization of the world. "This looks to some people like nothing more than the Westernization of the world. They're not entirely wrong, and the spread of Western influence is something you can view with dismay or perhaps a bit of hope." See, Walter Truett Anderson, *Reality Isn't What it Used to Be* (San Francisco: Harper, 1990), 23.

[78] Jencks, *What is postmodernism*, 7-9.

reality affects also how one acts,[79] and his actions consequently influence the objective conditions that contribute to cultural representations and cultural ideologies.[80]

Fifth, indeed religious obscurantism in South Asia as well as in Islamic world resulted in part as a critique of enforced modernity.[81] Neither Western nor South Asian reality occurs in seclusion of the other. How the West visualizes South Asia and South Asian religions has shaded its happenstances with South Asian religious ideology and religious performs. Consequently, these happenstances have additionally influenced - through understandings and misunderstandings - the position of South Asia and South Asian realities in Western thoughts. Equally, the South Asian have carried their own understandings of the West to these happenstances, and their interpretation and misinterpretation of Western reality have transformed accordingly. Certainly, since the initial Indo-European interactions, the South Asians too have used the West for their own pragmatic concerns, to approve their own self-perception of what it means to be South Asian. What's more, Orientalist views of South Asian realities are taken as representation of the social reality of religion and then shown as the median of South Asian cultures, so ensuing in South Asian cultural and epistemological comebacks that is well-termed as "self-Orientalism."[82] This is how postmodern authority is advocated by both overhanging a horror of religious fundamentalism and by screening South Asian cultures to involve in unreasonable and die-hard religions. Therefore, these oppositions by radical trends should be taken as critiques against modernist secularism.

Though routing Orientalist grading of reality, this new authority of postmodernism working as a powerful governing machine complicates monopoly for governing South Asia. However, deconstructionism does not allow for an independent inquiry by restricting

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[79] Ibid.,
[80] Ibid.,
[81] See, Shireen M. Mazari, "Terrorism: A Consequence of Globalization?," *Strategic Studies* 22 (2002): 4. It can be found online at: https://www.jstor.org/stable/45242323. Also see Dr. Zakir Naik, *Is Terrorism A Muslim's Monopoly, You may find on website of Peace Foundation. There are also documentaries available on Youtube.*
[82] Said, Orientalism, 325.

free thought from mainstream academic and scholarly platforms through a priori and preordained judgment on the analytical and argumentative exercise as mere illusion. How that machine in fact functions, defines famous postmodernist Baudrillard in these details:

> "In all domains, duopoly is the highest stage of monopoly. It is not political will that breaks the monopoly of the market (state intervention, anti-trust law etc.); it is the fact that every unitary system, if it wants to survive, has to evolve a binary system of regulation. This changes nothing in the essence of monopoly; on the contrary, power is only absolute if it knows how to diffract itself in equivalent variations; this is, if it knows how to redouble itself through doubling. This goes for brands of detergent as much as for 'peaceful coexistence'. You need two superpowers to maintain a universe under control; a single empire collapses under its own weight. The equilibrium of terror is what permit a strategy of regulated oppositions to be established, since the strategy is really structural rather than atomic."[83]

 It is not that the cultural pluralism in which the different cultural orders are considered as distinct entities synchronized in one political space, instead, the impression of varied cultural spaces are overlaid, pierced, and diversified in one's awareness and actions. This is how a structural supervision yields a vast equivalent and opposing variances. And a world of contending legitimacies, validities, ideologies, versions, humanities, and standpoints breed an insight of prosperous heterogeneity and miscellany, yet this seeming multiplicity is paneled and led by the trusteeship of Western ethos. Is it possible that without socio-political and economic parity, the concept of heterogeneity could be actualized? By keeping this seeming diversity without emblematic equality, the new Postmodern power preserves the domination of Orientalism by creating a dualistic scheme of rule (post-cold war, the new super-demon is Islam)[84] and causing a replicated variety which cloak the endurance in subjugation and disparity.

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[83] Jean Baudrillard, "Symbolic Exchange and Death," in Baudrillard, *Selected Writings, 143.*
[84] Ziauddin Sardar, "Editor's Introduction: Islam and the Future," *Futures* 23 no.2 (April 1991). 223-230. Also see, Shireen M. Mazari, "Terrorism: A Consequence of Globalization?," *Strategic Studies* 22 (2002): 4. It can be found online at: https://www.jstor.org/stable/45242323.

In other words, both South Asian and Western reality exist in both South Asian and Western minds and are co-existent. Thus, to the degree that individuals essentially find themselves in the node of diverse cultural orders, even as structures of representation South Asian and Western cultural orders are not distinct. Certainly, owing to inter-civilization of South Asian and Western cultures, the baggage that Western culture have fetched to their identifications of South Asian realities comprises their own prejudices and those of the South Asians too. In postmodernism, South Asia becomes an apparatus for the understanding of the full Western prospective. As postmodernism tactically legitimates Western illustrations of South Asia through its only tool of interpretation, then it's probable that the past of South Asia is expunged by this metaphysical spell. As all transcripts are entrenched with narrative or story-telling interest, it is not promising to separate between the datum and standard text of history from falsehood, original and replicated occasions. Therefore there is no likelihood of detection the actuality about the accounts of South Asia religious texts. Clean instrumentalism under pragmatism turns into the final standard. Inherited from modernity and colonialism, hence, the South Asian people, societies, civilizations, and cultures which are just so may consumables in postmodernism. In effect, postmodernism replicates all the same prejudices of the Indo-phobia, Great Asianism, pan-Islamism and/or Islamophobia.[85] This instrumentality of postmodern discourses unfolds that plural synthesis is a mere a euphemism for absorption of South Asia in to Western civilization.

Finally, I should admit the implied oxymoron in intellectualizing my use of the methodical apparatuses of postmodernism as a mediation in the discipline of "comparative civilization." The field of comparative civilization, as usually worked, believes on an idea of the world as an established secular creation comprising of accepted nation-states, which is exactly the belief that postmodernism epistemologically challenges. However as the above discussion proposes and as distinguished comparative experts understand,

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[85] Badrane Benlahcene, "Orientalism As a Cultural Root of Western Islamophobia," *Journal of Islamic Thought and Civilization* 11, no. 2 (September 16, 2021). It can be found online at: https://journals.umt.edu.pk/index.php/JITC/article/view/1675.

postmodernism can no longer be viewed of in completely Westernization of the globe, and a perfect distinction between Westernization and self-governance can no longer be expected.[86] On the one hand the corroding difference between Westernization and self-governance is throwing into question the Western-non-Western comparison as the foundation of comparative civilization, on the other hand the obscuring of categories between reality-construction also at the Western and global levels brings even colonialism and modernity into a common, global culture of postmodernism.[87] That this dissertation takes comparative civilization under colonialism as its rhetorical point of entry for a postmodern cultural and religious analysis is mainly an objet d'art of disciplinary merits. A similar intervention could proceed through synthesis of cultures in postmodernism, with an analysis of the cultural production of particularistic ethnic identities and their connection to "universal" civilization based upon superior principles of secular meliorism.[88]

Persistent reliance of postmodern intellectualization on modern duality that worked in depicting South Asia societies provides fresh impetus to the modern metalanguage of domination giving the infrastructure of Western culture a relative confidence to declare the process of presentation as something like hyper-reality, imagining, and a virtual reality. The representation goes on, however the process of depiction is viewed as hyper-reality that is assembled to make it look as if all order and mechanism, and therefore subjugation, have vanished. On the one hand, the purpose of this new authority is to captivate South

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[86] Anderson, *Reality Isn't What it Used to Be*, 23.

[87] To be a postmodern pragmatist is to recognize that all constructs as theories—and hence instruments to be used where appropriate and periodically replaced." See, Anderson, *Reality Isn't What it Used to Be*, 258.

[88] Postmodernism is now heading to put away South Asian cultures that, on the one hand is a cumulative cultural wonder, on the other hand, it's a new pursuit of secular subject: "the rush of postmodern reaction from the old certainties has swept some people headlong into a (radical) worldview…Many voices can now be heard declaring that what is out there is not only what we put out there. More precisely, what *I* put there—just little me, euphorically creating my own universe." New subjects are forever acquiring new identities, creating new universe of realities, consuming whatever they think would satisfy their insatiable quest for meaning, identity and belonging: largely at the expense of non-Western cultures, (South Asia for example) See, Anderson, *Reality Isn't What it Used to Be*, 12-14.

Asia on those modern sublime terms, on the other hand, it also uses up and drain the whole region unto total powerlessness.[89]

The authenticity and actuality of the South Asia has scared the West. Hence this hyper demonstration of bother, and this scholarly, measured, infamous literature against a region so historic and so civilized. In its record overbearing and autocratic chapter of history as postmodernism, Western civilization desires to derail postcolonial South Asia in the total nothingness of its being. This seemingly novel intellectual practice endures the rapid growth of classical Orientalism under both colonialism and modernity. This new 'ism' is in fact a discourse constructed around Western neurotic state, which has constantly demarcated authenticity and actuality as its own authenticity and actuality. However, through its social construction of reality due to 'Apocalypse Now' it pursues to preserve the Westernization of the globe and universalization of Western civilization and yet remain unrestrained in its course of swallowing South Asia by declining all standards of authenticity and actuality. It takes the hysterical exhibition of temper under Orientalism to a fresh universal mechanism and domination of the South Asia while exhibiting itself as Pluralistic enterprise for the West's continuous search for context and essence through swallowing out South Asian religious and traditional societies and culture.

Arguing from a perspective of South Asian *Other,* no swearword is grander than that of social transformation through transcendental domination to the *Other*. The discontents of the colonialism and modernity are nothing in their detrimental effects of the non-West as compared with the cultural consumption of Other by postmodernists and its omnipotence through the promises of abundance in choices and liberated individualism. Under colonialism, the uncontrolled crusaders subjugated in the name of God, while the modernists identified themselves with humanism: former identifies with the locals under salvation through Jesus and voluntarism; the latter knocked down the region with

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[89] That the discourse of postcolonial cannot be understood in terms of the postmodern sublime. See, Brett Nicholls, "The Postcolonial Sublime: the Politics of Excess from Kant to Rushdie" (PhD Diss., Murdoch University, 1999).

rationalism, skepticism and relativism, through laying the foundations of secular nation states on the South Asian territory. Both of these forces equally affected them with an excessive absolutism and intensive obscurantism, yet the transformation underwent a form of civilizational fusion in postmodern age with all its digestion of imperial history despite all claims for the rejection of both colonial and modern past. Instead of becoming truly apocalyptic in its pluralistic character, so disappointing is its culmination into the same old modern lust.

This transition is nothing but a rediscovering the *new* human self after over-mingling of the Orient and Occident until ultimately the former and the latter become one and the same. Postmodernists associate their subject (human spirit) with the Other they share their norms and values, and "birth of global culture" as Anderson maintains- and a fresh human spirit with the mutual breakdown of both. In both cases, dominance is neither so upsetting, nor so overwhelming as it is when postmodernists execute their "heterogeneity" and "pluralism" over Other and preserves "synthesis of tradition" by their "verb of eclecticism," perpetuity of "modernity and its transcendence." A charm of the choice, a plea to the liberality, nobility and neutrality in liberated soul or desarcralization of knowledge and di-divinizing human social world. In all its setups, no transformation of Other is so savage and so barbaric as that of a postmodern pluralism. Postmodern secularism may serve in Western cultures, but the ascendency of a secular spirituality (resacralization of knowledge) is also tragic in its properties, and is agonic with prospects of inestimable disruption. An order of disorder!

Intellectual domination through representation is once again the sentence of societal iniquities, economic anomalies, communal injustices and moral ills, but just the once executed, it adds to their dimensions and concentration until postmodern endgame. It commendably watches ill for the underdog in order to constantly monitor remaining immunity in the depressed and persistently govern the gaze of duality and representation. It draws attention to human sufferings and national faultlines and religious differences. It leads to resentment towards human misery in several of its offensive to senses and sights in behavioral and normative crises. This is how the furniture of "once marginality,

111

marginality forever" is created. If ever any local solutions work, it is ignored first; it is then ridiculed and rumpled through the outfits of commandment and arbitration, and of scheming and deception. This is how Others are shaded as evils, and to the represent them in twilight zone beyond civilization, and to rampantly vilify whole of its character and relegating them most brazenly. The dark of the Other is made open and open of the Other is made dark. This appropriation is the trick in order to yield and propagate the perpetuated marginality without which extra-territoriality (interference in postcolonial terms) of the resources and statehood cannot be legally licensed and political interests cannot be morally materialized. This legalization and materialization is the crux of almost every marginal plea. This is the spirit- a kind of charitable love which fuels the postmodernists, a sort of humanism which had seduced the modernists too. This is the extraordinarily humanness with which the generalizations are thumped on the face of Other so that the religious and traditional societies may not revolutionize or revitalize themselves, may not create a world of their own choice. That is how modernization was imposed in Sub-continent, and so are doing the postmodernists through appropriating contemporary South Asia.

2.5 Systematic Boundaries of Postcolonialism

The post-colonial theory does not approach Orient as a whole as it is unable to identify South Asian centrality, its geopolitical essentiality, and its geographical positionality and theological spiritualties. India was not the only colony of Britain; instead, many regions were occupied by British Empire. The point here is that post-colonial analysis often misses the significance of the Sub-continent in its being the most strategic Orient among all remaining and resting Orient. And the Rest of the Orient should be taken with reference to South Asia. As modern international relations experts consider South Asia as a periphery among different geographies of the World.[90]

Though the study is not proposing that the identity of the West is only limited to the Sub-Continent around which it has been historically manifested. There are many Afro-Asian

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[90] Raghavan, *The Most Dangerous Place: A History of United States in South Asia*.

nations with which the West gained its individuality as well as its character. European Orientalists writings created a vast array of cultural, geographic, and geopolitical images of the East. While constructing these images not only the reduction of the very relevant Orient was the tendency, there also have been certain areas of analytic processes around which the West began to identify itself or being defined itself. For example, Asianism (A revolt against European races in Asia) came upfront, and the idea of the West got crystalized as Asianism provided the roots of European solidarity and even consolidated narrow-Europeanism[91]. Through these currents, the Western self came to recognizes itself as not oppressor, but progressive; not exploiter, but developmentally desirable; not usurper, but assistive and facilitator; not external, but participatory with other specific connotations. Edward William Said customs the term "Orientalism" to refer to the dominant study which configures the Euro-Atlantic conception of the East. Said accentuates that behind the oratorical triumph of the distinctiveness of the cognitively advantaged colonial/postcolonial West is the story of Orient reduction up to a mere silent object.[92]

Not only European expansion of the non-Western lands and geographies transformed them but also the historical account of various Asian societies were re-constituted as a requirement for modernists development interventions. As a dialectical anthropologist, by stressing a common past, Eric W. Wolf convinces his readers to "move away from weary white centre and passive non-Western periphery and suggests both a more complex and more informed sense of relationship between European and the rest of the World."[93] Exploring historical trajectory of modern globalization, it's not surprising to find that West came across various Oriental Others varying in its histories. These all Others have no doubt equally contributed in being defined by their relationship to the West and in sharing Western self-recognition.[94]

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[91] Panikkar, *Asia and Western Dominance,* 312-32.
[92] Said, *Orientalism*, 3.
[93] Wolf. *People Without History*, see also, Reviews:
https://www.ucpress.edu/book/9780520268180/europe-and-the-people-without-history
[94] Ella Shohat and Robert Stam, *Unthinking Eurocentrism* (Routledge, London.1994).

Secondly, most of the postcolonial analyses of society/civilization are established in the context of South Asia with a traditional geographic focus.[95] And the employability of postcolonial works rests not exclusively on the particular point to which a certain society/civilization has been occupied by a European colonizer. However, these postcolonial works narrate the historical production of the multiple Orients around which the contemporary West delineates itself- recognizes itself. Therefore, post-colonialism undertakes a plural colonial as well as a postcolonial route for all Eastern societies/civilizations. Relatively, the post-colonial theory is a significant modus operandi for studying the diverse means under which the different Asian people and places were geographically and historically constructed. In this present study, however, South Asian cultures/civilizations function as one example of neo-intellectual Orientalism. Through these perspectives, it is no reduction to say that there can be manifold versions of neo-intellectual Orientalism. While the concentration of this study is on traditionally prevailing articulations of South Asian civilizations, there may be additional dogmatic interpretations of the West that equally demands thorough academic analyses. While no discourse of non-Western civilizations can be thorough without captivating Orientalist notions, so as for as explained by the interrogations post-colonialists emphasize, such critical analyses have their boundaries.

Thirdly, as the core emphasis in this study is on Western illustrations of South Asian civilizations, so these illustrations essentially entail the Western impression and dogma of their conception on Others' civilizations instead of giving an idea of/for/to any other aspects related to South Asia. Therefore, instead of only focusing on illustrations of South Asian civilizations in themselves, or their cultures or society, nonetheless, the ethnocentric Western view of South Asian civilizations is not supposed to indicate that comparative civilization is in disciplinary isolation. Also, it does not suppose that Western intellectuals are unable to comprehensively or rather appropriately understand South Asian

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[95] Partha Chatterjee and Gyanendra Pandey, Subaltern studies: *Writings on South Asian history and society*. ed. (New Delhi: Oxford University Press, 1993).

civilizations. Unfolding South Asian civilizations and paralleling it to Western civilizations is of course an intellectual initiative.

As there are historical changes in the idiom of postcolonial studies that subaltern is not able to speak. Gayatri Spivak's initial answer was in big No, however, in a subsequent reexamination of her viewpoint, she was quoted by Ania Loomba as parting from a/the postcolonial standpoint in these words: Gayatri "claim [she] 'no longer have a post-colonial perspective…post-colonial is the day before yesterday'."[96]South Asian critics, for instance, Dipesh Chakrabarty and Homi Bhabha have also made sufficient area in postcolonial perspectives. Dipesh also felt disconnected from a/the postcolonial mess.[97] Homi Bhabha (an Indian scholar and postcolonial theorist) has devised a post-colonial terminology such as hybridity, mimicry, difference, and ambivalence. Such concepts refer to traditions in which subjects have struggled and repelled the authority of the colonizer.[98] Studying South Asian civilizations from the standpoint of postcolonial theory is the starting point of the field of Comparative Civilization. While postmodern marginality[99] is a "legitimate protest against excess of the suffocating modern rationality, it has itself become a universal ideology that kills everything that gave meaning and depth to the life of non-western individuals and societies."[100] For a contemporary operational analysis into the succeeding stage that what is the best possible way of unfolding South Asian civilizations/cultures, certainly, this development would be imaginably best intellectualized as a meta-narrative methodology (for sustainment of Others' realities)[101], learning of how modern West gaze at Other and how those ways of insight establish West as the West or Rest as the Rest. Honest evolvement stresses that we guide our cerebral and physical vitalities to overcoming the metalanguage of intellectual domination, so intensely embedded in the Euro-Atlantic geographic half, that post-colonialism itself has been using to remaster the

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[96] Ania Loomba, *Colonialism/postcolonialism* (Routledge, 2007).
[97] Ibid*.,* 250.
[98] Ibid., 65.
[99] As marginality is the key term used by post-colonial theorists to reduce new Orient (*Other*) up to the same degree as Postmodernists are blamed for self-serving Western intellectuals.
[100] Sardar, *Postmodernism and the Other,* 13-14.
[101] Ibid., 82.

world. An evocative idea of nations with evocative correlation may simply be grounded on evocative interpretation and evocative representation.

Fourth, the difference here between civilization as a scheme of illustration and civilization as a mere historical evolutionary process is only experiential. The references in this study to "South Asian/Indian civilization" and "Western civilization" should therefore be spoken as that these both are being defined or taken principally as an ideology and a scheme of illustration/representation - however still recognizing the fact that what defines the Western self-perception. As is indicated by Ziauddin Sardar: "The fear of Other civilizations, the expression of the neurotic insecurity and angst that define western self-perception, always required externalization, which was answered by the demonization of the Other. The Other was merely different, but inherently opposed to, indeed inimical to, the west."[102] How the West visualizes itself through the idea of civilization also marks how the West acts and its actions consequently shake the historical conditions that originally escalated to civilizational representations and cultural ideologies. "Huntington's prescription for keeping the history on its true course is simple: the west should do what the west has always done…limit the expansion of the military strength of Confucian and Islamic states' (that is continue with imperialism); 'exploit the differences of and conflicts among Confucian and Islamic states' (that is divide and rule); 'support in other civilizations, groups sympathetic to Western values and interests' (that is promote insurrection); and 'strengthen international institutions that reflect and legitimate Western interests and values' (that is retrench western global domination)."[103]

Fifth, neither Western nor South-Asian civilizations survive in seclusion of the other. How the West influences South Asia and South Asian civilization/s has influenced its encounters with South-Asian civilizational ideology and cultural systems. These encounters consequently have further influenced the status of South-Asia and South Asian civilizations in Western thoughts. "Since there is nothing but representation, all interpretation is

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[102] Ibid., 82.
[103] Ibid., 84.

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misinterpretation, there is no hope of rescuing the truth of non-western cultures from the constructed images of the west. The status quo is preserved: both the historic, current and the future enflaming of Other in images of ignorance continues unabated. Of course the representations of the Other are constructions; but the ignorance and oppression they perpetuate are real!"[104]Equally, the South Asians have brought their own understandings of the West to these encounters, and their interpretations and misinterpretations of Western civilization/society/culture have altered congruently. Undeniably, from the time when the initial Indo-European exchanges, South Asia has also recycled the West to endorse their particular self-recognition of what it actuates to be South Asians. However, apart from Western conceptions of the East, the Eastern conception of the East, influenced by the West, has also become the part and parcel of the non-Western nations. They tend to visualize their own selves from the eye of the West owing to a modern political transition from colonialism to neo-colonialism. South Asians alike fall victim to the Orientalists discourses in their self-understanding. That is how there is a tendency to define South Asian civilizational and cultural responses that allow the Western world to be described as superior as compared to the non-Western world.

First and the foremost problem in knowledge is that who can write about who. Only an Indian can write about the problems of Indians or a non-Indian also can write about them. As Orient is itself a constituted entity, everything that is written about them -their religions or races, geographies, and cultures is highly a dubious idea and this is one the main fundamental methodological failures of Orientalism.[105] Despite methodological failures, orientalist's understandings of Asian civilizations "flourishes today…indeed, there is some reason for alarm in the fact that its influence has spread to the Orient itself."[106] On Orientalist understandings of South Asian civilizations only American and European onlookers do not have control, in the post-modern age of cultural domination, as the sole role of social sciences even Marxists own homogenizing views of the Third world, the

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[104] Ibid., 38.
[105] Said, *Orientalism*, 322.
[106] Ibid., 322.

Western model of modernizing has been one of the main features of the academic intelligentsia in Third World. They played a key role in the penetration of ideas like Western superiority into public cultures. Moving from social sciences to domestic or native Orientalists, these (second-order analyses by South Asian themselves through various Indian dialects) ideas of Western superiority are doubly declared as acquired by "the modern Orient who in short participates in its own Orientalizing."[107]

In other words, South Asia and Western civilizations are inter-culturally connected. However, "the reliance of today's orientalists on "philology" is the last infirmity of a scholarly discipline completely transformed into social-science ideological expertise", this system of ideological fictions has serious implications not only because it is intellectually discreditable."[108] As the America and NATO are heavily invested in the South Asia (Afghanistan) today, more heavily than anywhere on earth, the South Asian specialists who advise policy-makers are instilled with such fictional interpretation of the region. As an example of neo-intellectual Orientalism, South Asia has become an intellectual, socio-cultural, and political satellite of the West. This neo-intellectual Orientalism has spread in the Western world now that Muslim muscle powers and Indian democracy[109] and market resources have added substantial allure to the old-style concern sensed for the tactically essential Orient. To a postcolonial scholar whole region has been effectively accommodated to neo-colonialism, where its ruling patterns do not contest, and even approve, the enduring imperial enterprise to dictate South Asia first and then to intervene into the whole of Asia.[110]

Behind the overlapping of neo-intellectual Orientalism in South Asia, the fact of consumerism in South Asia must not be overlooked. Both the Hindus and Muslims of the region are hooked into neo-liberalism. Being helpful as client states in Cold War, and serving as global labour, raw material, ovulational democracy, markets for Western

[107] Ibid., 325.
[108] Said., 321.
[109] Raghavan, *The Most Dangerous Place: A History of United States in South Asia*.
[110] Z. A Bhutto, *Myth of Independence.*

companies, and other regional resources have been absorbed into the Euro-American economy. Much of South Asian revenues are based in the United States.[111] Economic inequality is artificially produced when the rich South Asian class become huge customer of global powers' exports given the fact that the relationship is not two-sided. With America being a selective buyer of very few products including raw material and cheap labour, the South Asians exceedingly varied buyers of the vast range of Euro-American products. So the cultural images of the South Asian Orient are an integral practice of Orientalists established by Western media, the paradox of South Asians regarding themselves as the "South Asian" of the type put out by Western art and entertainment industry. Besides this, thus what neo-intellectualism has brought in the regions is that the South Asian education system has become a tool in hands of the Western market system. This may be known as the worst example of self-Orientalism—a perpetuated scheme of Orientalists' representations in which security narratives of South Asia[112] are just linked with the Military-Industrial Complex of the West as the special artifacts of South Asian centers and Area Studies in the United States.

Said has been arguing that such a persuaded Oriental reality generated through a particular system of biased ideas can be dismissed by asking a whole set of questions on the problems of human experience:

"How does one represent other cultures? What is another culture? Is the notion of a distinct culture (or race, religion, or civilization) a useful one, or does it always get involved either in self-congratulation (when one discusses one's own) and hostility and aggression (when one discusses the "other")? Do cultural, religious, and racial differences matter more than socio-economic categories, or politicohistorical ones? How do ideas acquire authority, "normality", and even the status of "natural' truth? What is the role of the intellectuals? Is he there to validate the culture and

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[111] See Panama Leaks where local elites are blamed for exemption of taxes for their offshore assets. See Nawaz Sharif judicial trial over his money-laundering case in Supreme Court of Pakistan; see Imran Khan speeches in UNGA in 2019 over money-laundering. See Kisan Movement in India where Ambani Adani are blamed almost in the same context.
[112] See Iqbal Shailo PhD dissertation on Mutual antagonism within and between South Asian so-called decolonized states.

state of which he is a part? What importance must he give to an independent critical consciousness, an oppositional critical consciousness?"[113]

Said main concern is that how a Western scholar should refrain from ideas of Oriental obsession. How experts of the field such as social sciences can produce neutral scholarship on Other's civilizations and cultures only if they are not blind to human reality, or they are not defined "by the rituals, preoccupations, and doctrines of Orientalism."[114] Undeniably, because of the intercultural aspects of South Asia and Western civilization, the luggage that Westerners have carried to their knowledge of South Asian civilizations comprises not only their own prejudices but those of the South Asians too. As K. M. Panikkar points out, Western scholars have depreciated the presence of civilization in South Asia because of their propensity to take official Mughals' proclamations at face value. Certain theoretical formulations justified the idea that Indians have no capacity for home rule or self-government as they lacked individual freedom owing to their traditional makeup. Therefore they had to adopt advanced models of English thought and laws. The qualification which East was thought short of was the character of their civilization that was generally discussed by European scholars as an ailing part of the modern world. In effect, Western neo-intellectual Orientalism thus reproduces some of the bigotries of the Hindu/Muslim ideology. Max Weber disapproved caste system in India as one reason for Oriental decay, but he like Marks stressed that King was the sole authority and there was no room for judge or qazi in the traditional make-up of Eastern cultures, therefore the Eastern societies as a whole could not evolve to their next stage.[115]

Of course, there always has been and there is till now a kind of "comparative crisis" among the intellectuals of the West and the non-West.

Lastly, as the postcolonial theory demands the ethical basis of any human social, cultural or civilizational inquiry as to the first and foremost test of a scholar that a required

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[113] Said, *Orientalism*, 325-26.
[114] Ibid.*,* 326.
[115] Ibid., 326-27.

"methodological self-consciousness" and "a continual self-examination" of circumstantial attachment (with one's own civilization) and detachment (with Others) are the "instructive corrective" to keep social scientists refrain from "old ideological straitjacket."[116] The field of comparative civilization is surely not prone to such racial, ideological, and imperialists biases and the intellectuals of this very field must be aware of the insights, methods, and warnings that help sorting human history from negative depiction of Other's culture and civilization to neutral and non-aligned articulation of contemporary South Asia. Yet what the above analysis contends, my application of the postcolonial theory (in normative and descriptive terms) should be taken as an intervention in the field of "comparative civilization", as both the very discipline of comparative civilization as well as postcolonial perspectives contest the global field of politics and the universal nature of modern liberal international relations. Also yet the discussion in the foregoing proposes and as refined experts on comparative civilization recognize that the interpretation of culture or civilizations cannot always be only geographically or nationally-bound terms, and a binary opposition between "us" and "them" need not always go unchallenged at least intellectually. Either pretending that there is an absence of civilization or the absence of unity among nation-states of South Asia, or there is a lack of will to progress and development, intellectual sensitivity and epistemological ethics must provide the practitioners of comparative civilizations such tools to move beyond ethnic distinctions, racial bifurcations, and national divisions.

Though there are strong influences of neo-colonialism, or South Asia is still politically dominated somehow, yet there are some hopes that we might be producing a fresh knowledge into the domain of comparative perspectives as scholars today are self-conscious of the process of knowledge creation with fresh insights and ideas of the twenty-first century. Also, the fields of History and Politics can no longer avoid such currents and allow the foundation of comparative civilization to move beyond petty domestic-foreign essentialist comparisons. Seductive degradation of knowledge cannot also be

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[116] Ibid., 326-27.

accommodated any further as a community of common enterprise of promoting human community is far trained in judging the merit of any scholarly work that how much more is it responsive to the material instead of prejudices. With the wide application of international humanitarian conventions on international levels, both the comparative civilization and international relations are aptly merged into a collective, common and global field of inter-civilization or intercultural assimilation/diffusion. [117]

That this approach in this study takes comparative civilization as its rhetorical point of entry for a postcolonial civilizational/cultural investigation is mainly an academic product of disciplinary peculiarities. In the same footsteps, the field of international relations also demands such applicability of the analytical tools of postcolonial inquiry. A comparable intervention could ensue with an analysis of the liberal cultural or even civilizational production of particularistic national identities and their connection to universal international values[118](like democracy, human rights, liberalism, etc.).

2.6 Conclusion: The field of Comparative Civilization is in crisis as the analytical confusion that prevailed in the discourse of Orientalism has become the confusion of postmodernism. There is a slogan of plurality or cultural diversity in the postmodern big narrative, however, this simulated diversity based on the principle of participation for all cultures or religions is disregarded on the ground that natives lacked resistance historically and are transformed or Orientalized. This post-colonial narrative about the passive nature of Orient or its historical discontinuity from its past, therefore still demands Western worldview as the post-colonial absolute intellectual urgency to headway contemporary South Asian Other. As for as this post-colonial predicament in South Asia is concerned, historical analytical confusion in the techniques of distinction for the South Asian *Other*

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[117] Brett Bowden, "Politics in a world of civilizations."

[118] See Kenneth L. Campbell, *Western Civilization: A Global and Comparative Approach: Volume II: Since 1600* (Routledge, 2015). Postcolonial perspectives seem to have claimed a relatively larger presence in international relations than comparative civilization; See, Tayyab Mahmud, "Postcolonial imaginaries: alternative development or alternatives to development," *Transnat'l L. & Contemp. Probs.* 9 (1999): 25.See Edward Said, "Nationalism, Human-Rights, and Interpretation," *Raritan-A Quarterly Review* 12, no. 3 (1993): 26-51.

cultures has been inherited recently in postmodern theology that makes Others cultures rightly Others. However, South Asian cultural realities are not there to be mistreated and consumed. By documenting South Asian epistemological crises, Western modern/postmodernism steps ahead in constructing a liberal paradigm as the final yardstick for measuring Non-Western South Asia. However, postmodern secularism prioritizes Christianity over natives' theological patterns despite its fundamental promise of diversity. The so-called individuality of shape-shifter secular identity is otherwise acquired in part through its counterpart-South Asian real Other. What are the intellectual possibilities of moving beyond centuries-old prejudices around which secular postmodernism is persistently performed? To isolate the post-colonial paradigm from the postmodern secular agency is the purpose of this study that aims to help reevaluate the contemporary Western self-construction process. To the final, postmodern secularization is not the right medicine for trouting out the marginal plea in South Asia.

Some scholars have analyzed this epistemological universalism with reference to Western critical re-appropriation of South Asian historic religions as post-colonial counter-discourse. But let us now focus on the kind of the liberal order that reinforced the universalization of postmodern secularism, and rendered its attendant Orientalist/post-colonial counter-discourses equally credible to both West and non-Western religious societies. Next discussion analyzes the historical nature and significance of those cultural tendencies of apocalyptic cults and deepening of self-Orientalism under new patterns of postmodern economy, which, the study argued, necessitated a particular religious form of cult-orienting secular subject.

Postmodernism does not mark a pause, a cutoff from despotic classical Orientalism or from modernity; instead it embodies an original endurance of thought and action about South Asian cultures, which shaped the substratum of colonialism, was the base of modernity and is now contained in postmodernism. Colonialism suggested the gunboat diplomacy. Modernity motioned South Asian psychological occupation. Postmodernism is heading towards taking ownership of South Asian entire reality. Debate so far has been on methodological boundaries of postmodernism in order to understand that how on the pleas

of pluralism, Westernization of the South Asia is based on the assumption that cultural influences between West and South Asia is a two-way traffic. Yet it is just an assumption because global auditorium is certainly not a non-Western auditorium. Thus the pretext of postmodern pluralism is instead a desire towards Westernization and universalization of Western civilization. This pluralism is an understatement for immersion of South Asian cultures into Western civilization. As a so-called rejection of modernity and as a fresh chapter in history, and as a global auditorium in postmodernism, these are the proclamations grounded on social construction of South Asian reality. Having included its own Western diversity into modernity and having incorporated its religious past into modern secularism, now the West considers imminence of a universalized secular civilization.

Chapter 3

Global Cultural and Religious Re-construction of Christianity-Humanism in Postmodernism

This chapter provides a modernist analysis of the conversational similarities between the Enlightenment critique of South Asian religious-traditional societies and the European imperial humanist-rationalist appraisal of traditional Christianity. These modernist discourses organized the similar skepticism and relativism towards both the alleged paucities of South Asian, and those of the traditional European societies as these both were viewed as "subjective," "unauthentic," and "authoritarian" so that they could refute all religious worldviews, and, on those mutual modernist constructions, to advocate corresponding European and global generic "universal" modern plural world. As argued in forgoing discussion, this modernist treatise was constructed in British desires to rationalize the holding of British colonization in the Subcontinent; humanism strengthened British demands to regularize the "unstable" secular nation states in South Asia. In the historically modern setting of the British Empire, this modernist secular treatise was constructed on plural grounds under Enlightenment thinkers, who approved their own recovery, prestige, salvation, to cure the paucities of traditional Christianity.

The analysis of these modern-civilizational conversational similarities – which mutually called, colonial Christianity-humanism – reveals mutual spiritual secularism for assessment. This was the normative modernist secular construction on which traditional Christianity and non-European religions and traditions could be represented as "backward," and, so, be prepared to modernist secularism and its associated modern secular civilization. It will be maintained that the historical situations of prospect for this secular normative foundation – and its constitutive liberal norms and central abstract paradoxes – should be viewed concerning the over-riding humanism that constructed these modernists discourses and perfected them scholarly articulate and normatively persuasive to both

postmodern and post-colonial thinkers. In addition, a sufficient exploration of the normative construction of Christianity-humanism involves a spiritual scheme of Christianity covering the Enlightenment-oriented spiritual secularism behind the discursive manufacture and universalization of this pluralist modern-civilizational occurrence. By secular spirituality is meant colonial Christianity integral to postmodern religious pluralism. Conclusively, the study theoretically maintains that a radical orthodox secular scheme of spirituality is most relevant to clarify this Enlightenment-specific Christendom towards spiritual secularism, and modern civilizational nation states introduced and perfected normatively expressive to modernists.

Though much on modernist secularism has been critiqued, however, limited is the critique of the markedly spiritual sides of this postmodern secularism. Contemporarily, nevertheless, a few intellectuals and scholars have commenced sketching a pedigree of this discursive occurrences by disapprovingly locating its historical and existing instantiations in European, Western, and global Christianity and modern secular civilization. As these histories have clearly illuminated the Enlightenment implications of Christianity, these too structure it as entirely New World that warranted Christianization of non-Western colonies.

This chapter aims to problematize this imperial frame through a comparative theological historical analysis of the points of articulation between the modernist critique of colonial/postcolonial South Asian cultures and postmodern humanist critique of the empty secular West. These modern-civilizational discursive attractions – which have not heretofore been the focus of historical analysis – give an additional clarity of the Enlightenment for the historical development and consolidation of Christianity-humanism.

This chapter describes the Western secular criticism of the supposed insufficiencies (false generalizations) of South Asian social and political culture. Then, it explains postmodernist spiritual criticism of the supposed deficiencies of the Western empty secular culture. It then conceives these conversational magnetisms between secularism and spiritualism – and their normative construction in a liberal perspective of criticism – through a serious appraisal of Ziauddin Sardar's structural excuse of the "postmodern scholar" (e.g. Cupitt,

Connolly, Griffin) and their scope in the epistemological shift to a postmodern spiritual world in his *Postmodernism and the Other*. I find his explanation of that epistemological shift to a postmodern liberal world analytically suitable. First, he outlines the standard individualities of the modernists' functionalist account of the Third World – as "mutually aggressive," "tribal," "traditional," "dictatorial," and "undemocratic" – related with customary traditions. And, he identifies suggestions given by such sanctimonious thinkers for an enlightening and edifying blueprint of the central structures of a universal ideology towards postmodern belief systems. This new system has its sanctifying and standardizing propensities to yield fresh spiritual secular identities and the mutual constitution of liberalism through theological themes. Sardar offers a vital notional stratagem to move beyond olden fixated construction of postmodern confused and chaotic hodgepodge religions. These belief structures are based on liberal reorganizing ventures, executable in both the West and the non-West, offering that new mission a solid identity construction process of secular subject/self.

Before turning to the South Asian Oriental other in the next chapter, this chapter instead investigates the general processes by which South Asian cultures/religions contribute to the construction of the culturally and nationally marked Western subject. The central argument of this study in the fourth chapter is a comparative analysis of two subjects, the Westerns and the South Asians. However, it is almost not obvious that is there anything religion has to do with Western subjectivity. What part is played by the placement of culture in the grounding of the ideologically marked Western subject? In the first part of this chapter, there is a description of the ostensible constitutive clarification of culture. The second part investigates the course in which the Western civilized subject is dynamically formatted through cultural, theological and spiritual discourses.

3.1 Culture as Constitutive

Cultural discourses are the most prominent places where traditional binary opposition between East and West can be academically or scholarly observed. A larger and wider post-colonial world assumes to be resting on the notion of discontinuation from the past of

the vastly colonized Asia. As South Asia is the heart of Asia at least in the geographic sense, so the cultural theorization and practices surrounded new social mapping. At the top of it as we have observed in the first chapter that cultural representation was the most prominent feature in hands of colonialists, then modernists did their job until postmodernists came to use the pretext of plurality and alterity to rediscover the modern Orient from the cage of modernity. In a cultural and theoretical sense, this postmodern perspective is much more chronic. The subjection of Orient by Western culture lies in the five implicit features: representation, duality, control, instrumentalism, and gaze. By providing a continuous link between colonialism, modernity, and postmodernity, these traits of Western culture remain intact, and "when stripped of their camouflage, the three are the one and the same theory of domination."[1]

Colonialism and the "representation"[2] of South Asian subjects went side by side. A particularistic view of Indian Other (Muslims and Hindus) was the cultural innovation of the imperial necessity. [3] The forgetfulness of their own history (when West was not yet an expansive or even imperial power and when instead of concreting the standards of civilization, European Europe was impossible to think of or the idea of West was not even introduced to this world) Western writers during colonial times developed a habit of depicting a black picture of Subcontinental socio-cultural and political situation. Unlike South Asian Other, Chines Other (who was resisting Colonial Europe more effectively as compared to India) in Asia was relatively a more genuine matter of concern in front of the West as for as their level of sustained resistance was concerned. And of course, after 1900 such a revolt against outsiders usually termed Asianism that was resulted in the effect of the birth of European-ness. This Europeanism was based on the fear of resistant collective Orient (Chines, South Asians as well as Middle-Easterners) struggling for freedom from the foreigners. Such an unstable position where between the struggle and counter-force Occident was trying to maintain its own unjust colonial stay in Sub-continent in the name

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[1] Sardar, *Postmodernism and the other*, 28.
[2] This term should be marked as a colonial feature for constructing discreetly an intellectual or scholarly sketch based on concealed domination of foreign races against innocent Orient.
[3] Rai, *Unhappy India, 484-85.*

of social political and cultural salvation. Intellectualization of existing cultures, as advocated in the terminology of one of the most prominent Anthropologists Adam Ferguson, in his *An Essay on the History of Civil Society,* was lied in the conception of non-western savage and barbaric whereby they must show all-absorbing transcendence to the civilized West.[4] Almost similar were the views of E B Tylor when he defined culture moving from simple to complex as from savagery, barbarism to civilization.[5]

Then this colonial anthropological linearity was transformed into modern hierarchical control where before the solid appearance of civilization, the present of the primitive, traditional, and infantile Orient had to progress through the past of universal modern developed and civilized West. The connection of Western culture and Western civilization, Ruth Benedict, exhorts: "The psychological consequences of this spread of white has been out of all proportion to the materialistic. This world-wide diffusion of has protected us as man had never been protected before from having to take seriously the civilizations of other peoples; it has given to our culture a massive universality that we have long ceased to account for historically, and which we read off rather as necessary and inevitable."[6] She was of the view that

"modern existence has thrown many civilizations into close contact, and at the moment the overwhelming response to this situation is nationalism and racial snobbery. There has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behavior of other people with fear and recrimination...Contempt for align is not the only possible solution of our present contact of races and nationalities. It is not even a scientifically founded solution."[7] But we have failed to understand that the relativity of cultural habits and we have remained debarred from much profit and enjoyment in our human relations with people of different standards, and the

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[4] Adam Ferguson, *An Essay on the History of Civil Society* (Edinburg University Press, Edinburg, 1966).
[5] James L. Cox, "The Debate between E. B. Tylor and Andrew Lang over the Theory of Primitive Monotheism: Implications for Contemporary Studies of Indigenous Religions," In *Edward Burnett Tylor, Religion and Culture*, edited by Paul-Francois Tremlett, Graham Harvey, and Liam T. Sutherland, 11–28. (London: Bloomsbury: 2017).
[6] Ruth Benedict, *Patterns of culture* (Routledge and Kegan Paul Ltd., 1935), 4-5.
[7] Ibid., 7-8.

untrustworthy in our dealing with them. The recognition of the cultural basis of race prejudice is a desperate need in present Western civilization."[8]

She examined how many people and many cultures could be and human behavior habituated by each culture in terms of cultural relativism. As this concept privileges, the esteem of the relative differences and standards of each culture added critically to intercultural understanding. This cultural relativism was the intellectual ground of her public struggle against racism and chauvinism, and her internal struggle against American Orientalism and ethnocentrism. Going against traditionally established Darwinian evolutionism and Hegelian progressivism, Benedict already recognized that cultural relativity must not be an absolute philosophy as she vexed to designate Others "as fairly and objectively as possible without any biased notion of national character, bravely transcending the limits of individual cultures, and believing adamantly that cultural relativity is the prerequisite for intercultural understanding."[9] Trying to correct the essence of American democracy and national power, her unique intellectual movement was "to be against American national power...her struggles (public and internal) challenge American Orientalism as a humanist and cultural relativism in mind."[10]

As an extension of colonialism and modernity, and based on the obsessive conditions of the West: is postmodernity. "The cynicism of postmodern politics is contained in its history, and its history is the begging of its future."[11]

How Western civilization has succeeded to resolve its identity crises as a consequence of adjustment with the Asiatic cultures under colonialism and modernity. Historically, it was a process of intellectual convulsion for each and every discovery they made on the behalf of Asia. Such paroxysm appears to arise on the apprehension that the "past of the great

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[8] Ibid., 8.

[9] Koji Nakamura, "Benedict's Transcultural View Beyond Orientalism: An Inter/Cross-Cultural Lesson For The 21st Century." *Language and Culture: The Journal of the Institute for Language and Culture* 1 (1997): 6-20.

[10] Ibid.,

[11] Ibid., 84.

Asian people has gradually come to be considered as part of the general heritage of civilized man." The impression of Europe has to be expressed and preserved under a varied Orient. From the "growth of capitalism" to the "political development of leading Western European nations" and from material culture to non-material culture in Europe, Europe "considered everything out of the experience of the West as of secondary importance." Not anything of East was recognized. This propensity to decline to concede any Asian influence was due to repudiation of the point "that the influence of the contact between Asia and Europe is not wholly one-sided."[12] What functioned as a key form of substitute for Europe was the joint finding of 'Sinophilism' and 'Indophilism' i-e 'Indo-Sinophilism'[13] against whose wide admiration and public mania there developed distress that was treated within European cultural and intellectual understanding as a steady abstract manufacture of Indo-phobia and Sino-phobia. Under colonial conservatism and conservative colonialism, Orientalism turn out to be the rational method of modern Europe. This drive of surrogating the West refutes Asian inspirations as of any excellence and worth.

Liberalization of European thought was combined with conservative utilitarianism that dislocated Asian appearance and shaped Occidentalism (fabricated anti-Westernism) in Europe as a new-fangled expedient Western idea about their own terrestrial, geographical, and cultural and civilizational existence. The basics of this Orientalism were formulated on intellectual settings of crusaded compulsions with imperial needs. The hereditary norms, missionary traditions, and colonial arrangement mutually demonstrated and landed broad political sketches of modern Europe after the eighteenth century. Yet, it is multifaceted to uncover the whole pedigree whose association with Orientalism is grounded on the

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[12] Panikkar, *Asia and Western Dominance,* 312, 332.

[13] A Sinophile is a person who demonstrates a strong interest and love for Chines cultures or its people. It is also commonly used to describe those knowledgeable of Chinese history and culture (such as scholars and students), non-native Chines language speakers, pro-Chinese politicians, and people perceived as having a strong interest in any of the above.
Indomania and Indophilia refer to the special interest India has generated in the Western world, more specifically the culture and civilisation of the Indian Sub-continent. During the initial period of colonialism (during the conquest of Bengal) everything about India had an aspect of novelty, especially in Britain. This enthusiasm created a brand of people who started studying everything possible about India, especially its culture and ancient history. Later the people with interests in Indian aspects came to be known as Indologists and their subject as Indology. Its opposite is Indophobia.

skepticism either on the common origins or on the common growth of early civilizations. In as much as the undertaking for admiration and public mania for Asian flavors is of political implication whose origins in European culture can be marked out as an substitute to modern Orientalism.

Various postcolonial thinkers orate on the point the West has acquired its identity and self and how it has come to the term with Eastern identity and self. Nevertheless, it may be supposed concerning the impression that forms this very modern Europe were the merging of maritime mercantilism, political expansionism, and commercial expansionism. By the eighteenth and nineteenth-century European steadiness against thin and confined Euro-centrism had to have assumed within Imperial Europe from time to time and replicated and thereafter reproduced among the diverse scholarly, social or political ranges of Europe as a Western trademark. This was possibly a new jerk of liberal orthodoxy- an administrative giveaway between the House of Commons and House of Lords. This restructured an intellectual experience against Indo-Sino-Babilonianophilism.

Yet again, it made a civilizational muddle to bank on *Aegeanism* (the fable that all is Greek starting point) as the core foundation of Western tradition and culture as once more that Babylonian viewpoint was originated to have an power on Greek idea, mainly Hellenistic philosophy. From sophist's agonistic attention and dialogs of Plato to Socrates's methods, everything was mainly from Babylonians.[14] Therefore, it can be seen that due to reference to Mesopotamia, Semites were divided into Jew and Arab Semites. Certainly this was once again the contestant of identity settlement-a surrogating matter in the latter half of the twentieth century. The scholarly concern among conformists of the British Empire in the course of identification among other civilizations was a kind of shocking problem that has to be answered on the podium of enlightened Christianity as a origin of European representation amongst the racial diversity of mankind. It was possibly a problem of "Self" in and for contemporary Europe. The aristocracy of Dukes, hereditary ideas, colonial

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[14] Buccellati Giorgio, "Wisdom and Not: The Case of Mesopotamia," *Journal of the American Oriental Society 101*, 1(1981): 35-46.

sacrilege, so-called conservatism, including the power of the Church were defied by the Representation of the People Act 1832.

The eighteenth and nineteenth centuries presented the colonial idea of social construction of societies in which native understanding was coordinated. It was possibly the notion of social proprietorship. Expertise on the characteristics of the Orient had to enlarge but it happened under the effect of internal jealousies of Europe. Voyage what is not yet voyaged. Discover the undiscovered! As said has clarified that scholarly ability of the White race was manifested by voyaging, so was the development of colonial extension.[15]All that made Orientalism was a solid response and opposition to Asia and its outward capability which took place from Indo-sino mania controlling into Indo-Sino phobia to European nationalism. Having been officially fixed (under the concept of instrumental rationality and the relativism in line with reductionist method) their interior socio-cultural, fiscal, and civil structures, modern Europe was perceived as a glorious civilization on planet, yet, parallel, the colonized Orient was set off against West for its resourcefulness.

It required an intellectual effort to be apportioned. Orient has to be studied philologically, anthropologically, and sociologically for its supervision and facsimile. "Created through the whole network of interests", "discovered" and "submitted" and steadily demarcated as "typical Oriental", "there emerged a complex Oriental" world" desperately required improvement and overhaul "through "imaginative examination" and Orientalist examination. [16] The Other was calculated under positivist concerns, egotism, and bigotry. In this yearned exertion "the Orient" was deprived of its proper occurrence, its illumination, and its continuing hardly perceptible dissemination of thoughts under the European conviction that an entire portion of value ascended in the expanses that are nearby to the Aegean Sea. This zone was acknowledged as the foundation of all wisdom to deprecate the historicity of any other civilization. On one hand, historicity of the Asia was challenged, one the other hand the originality and ancientness were defied. It beyond doubt to say that

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[15] Said, *Orientalism,* 219.
[16] Ibid., 3-8.

"Europe challenged the basis of Asian societies; it imposed its will on them and brought about social and political changes in Asia."[17]

During the process of "Orientalizing" the South-Asian "Orient", how did Social sciences have been helping as dogmatic or conceptual scholarships, or how Asian understanding came to the provision of Europe under expansionism? How was the historical arrangement of the homily of Orientalism in South Asia? How did it replicate or spreads itself under changeable periods and variable benefaction? And lastly what were the impacts of retaining upsetting Western creative production of Asia upon formerly occupied regions and what is the level of distinctiveness in these countries. However what this study emphases is the essential discourse of Said that Orientalism is not "mere a historical phenomenon but it has a continuing political actuality"[18] as currently substantial an alteration can be seen in United States public diplomacy, and politics. The saidian context is predominantly valuable for comprehending the interacting of compound bodies that support to oversee, streamline and have "authority over the Orient."[19]

Keeping in view the Said's framework on the construction between the Orientalist views, in its capability of media production, its expertise in terms of trade, brokering, arbitration, and the very Orient, as a content of that fabrication are the images of power, this study tries relate the early and modern Orient. Yet, contemporarily, numerous modern organizations graft as a crew in shaping the Other, but public culture established through fresh tendencies under the Western media can be more daring in this way due to its associations with the military, dogmatic and monetary and scientific institutions. Said contends that Orientals are never retained in actual outlook; they are only fictional, they appear as societies under glitches (deficiency, starvation, illiteracy, etc.) that must to be calculated and then eliminated through majestic perceptions.[20] Through focused creations and this manner of

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[17] Panikkar, *Asia and Western Dominance,* 308-311.

[18] Said, *Orientalism, 3.*

[19] Ibid., 3.

[20] Ibid., 207.

Orientalizing, immense clusters were essentialized into labeling as a quintessence of the playing field of Orientalism. This playing field is not simply a coincidence but it is a remarkably intensified strengthening of Orient. The deliberate creations are propagated through filmic and vocal imageries, regional studies specialists, and the variability of authorities from other arenas.

The classical Orientalist notions provided the baseline for new Orientalists. The enframing of South Asia goes on, yet the process itself of enframing is currently viewed as a mirage; at the same time mirages are produced to make it seem as though all hierarchy and control, and thus domination and oppresion, have vanished. The aim of new Orientalists is therefore a little more than South Asian appropriation.

Postmodernist scholars of comparative civilization have a thin assessment of civilization and therefore no justification of the means in which culture contributes in the formation of the society and the self or the social worlds as well as ourselves.[21] As they exclude history from their project they are unlikely to seek the lessons what in real can be learnt from such a massive source of reality it scholarly provides. Deconstructing the binary opposition that they suggest between individual and society, Ziauddin Sardar argues that individualism is omnipresent in the very essence of Western society, and "Western liberal framework" is at the heart of their Western cognition and liberal narcissism.[22] This view that liberalism is an inseparable element of the social world - generally labelled the constitutive view of liberalism - gives liberalism much authority, but it is not about the holistic influence. Liberalism counts, even appallingly but it does not lodge an advantaged place in the regulation of the whole world. Ziauddin's reading of *Postmodernism and the Other: The New Imperialism of Western Culture* offers due skepticism for liberal centralism or the favoring of the liberal framework as sole institutive bios of socialization.

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[21] K. Patton and B. Ray, *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (University of California Press, 2008).
[22] Sardar, *Postmodernism and Other*, 61.

Yet, the fact that the Westerners acquire liberalism "erroneous" does not necessarily demonstrate liberalism's insignificance, for them such philosophy still characterizes the social background - even if the idea is theoretically misapprehended or mistaken. The Western knowledge of liberalism is also improper, however as an analyst put it,[23] instead of the suggestive nature of individual value judgments, "disinterested contemplation" still has the influence to change the total realities of human life. This understanding turns the postmodern paradigm on its head: instead of being an objective theory assisting controversial matters, the liberal paradigm in fact complicates them by assigning them an oratorical form, such as "plurality." Even though misinterpreted, these liberal categories usually form the homogeneous underdone substance of society.

J. J. Mearsheimer argues that the chaotic configuration of the international system is cardinal to international conflict. His main concern has been that while imposing liberal democracy in the world, America might put away itself. [24]. For him, liberalism was fated to be failed as the experts on international relations and believers in liberal hegemony have ignored the association between liberalism, nationalism, and realism, that realism and nationalism are relatively great signifiers that challenge liberalism. In the lieu of democracy and pluralism, J. J. Mearsheimer differentiated liberalism at home from liberalism abroad saying that liberalism by itself is not a bad idea, yet the West takes metalanguage of liberalism (as a universalist ideology) abroad up to leading the violence by denying Other societies their particular outlook as western sole focus is always on their narcissistic individuality and as Western critical knacks cannot guarantee the universal unanimity on the good life for South Asia or any other region.[25]

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[23] Diana Brydon, "The White Inuit Speaks: Contamination as Literary Strategy," in Ian Adam and Helen Tiffin, eds., *Past the Last Post* (London: Harvester Wheatsheaf, 1991), 192.

[24] J. J. Mearsheimer, *The Tragedy of Great Power Politics* (New York: W.W. Norton & Company, 2001).

[25] J. J. Mearsheimer, *The Great Delusion: Liberal Dreams and International Realities,* Henry L. Stimson Lectures (Yale University Press: 2019).

J. J. Mearsheimer states that liberals do not have room for harmonizing conduct as they believe in the aggressive application of democracy across the world. For him, the dilemma of global liberal order lies in the trinity of liberal democracy: to guard human rights all across the world, to cause international peace, and to shield liberalism at home. He exposes the excuse made by American foreign policy experts that blaringly claim that non-liberal nations are in a state of aggression against their own masses. Therefore their liberal logic of democratization in the post-colonial world indeed goes against core American values by turning the United States into a militarized state as he argued the structure of the international system under great powers is discriminatory enough to become only a hegemon. Hence, he refuted the liberal unrestraint ideological presence in post-colonial world and reminded the United States to learn from American war history, especially interference in South Asian Afghanistan.[26]

One notable professor in the history department of Quaid-i-Azam University, Pakistan came to conclude on the trajectory of United States politics by offering an analysis for the rejection of the epistemological basis of modern liberal democracy by minorities and influential classes of developing nations. He issued a caution to the Biden-Haris administration on the strengthening of "racist-plutocratic" elements in such words: "the trouble is that racism and plutocracy are more integral to the American political tradition and culture of power than the socially progressive liberalism that a majority of Americans actually aspires to."[27]

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[26] Ibid., John J. Mearsheimer, delivered the Henry L. Stimson Lectures on World Affairs at the Whitney and Betty MacMillan Center for International and Area Studies at Yale. In these lectures he takes a sharp break from contemporary liberal international order which run under the emblem of universal human rights and the Responsibility to Protect, see, Henry L. Stimson Lectures:" "The Roots of Liberal Hegemony," "The False Promise of Liberal Hegemony," "The Case for Restraint."

[27] Ilhan Niaz, *Constitutional Plutocracy and Its Discontents: America After Trump*, Islamabad Policy Research Institute, www.ipripak.org. See his *The State during the British Raj: Imperial Governance in South Asia*, 1700-1947 (Oxford University Press, 2019). Also see his upcoming publication, *New World Empires: Cultures of Power and Governance in the Americas*.

The onset of modernism in South Asia brought multiple problems in the region. As punishment for struggling for the right of self-determination, the Muslims of Pakistan were discriminated against at all levels. A mutilated and mouth-eaten Pakistan was allowed to operate in the region under the broader hegemony of India. But India was the overall requirement for the West that could serve the cynic ends of the Cold war against soviet Russia and Red China. In 1959, the West cherished its long-cherished dream of supporting Indians against China after the Sino-Indian border dispute. In the Middle East too, the internal divide intensified the political matter in the regions. Pro-western nations had to serve the cynical ends of modernism all around the world. After eliminating the menace of Muslim powers from Asia in colonial times, the end of history was temporarily viewed, however Chinese civilization after 1900 strongly resisted against European colonization, therefore after the ascendency of the United States in the post-colonial world, it had acquired legacy of colonial political history that was to encircle China.

The Regional Security complex was another product of the modern conception of the modern secular nation-sates. Security rings were introduced and mass destruction arms were deployed for the rigid strategy of the Cold War. After that ideological warfare was started in the region after change of strategy in the Cold War during the Kennedy period. Displacement in the name of progress is another example of imposed modernity in South Asia. "Thus, while international regulatory agencies facilitate the expansion of multinational empires in the background, our attention is constantly directed towards pronouncements by political leaders about inflation, unemployment, economic recoveries, proliferating choices and good times ahead."[28]

Western World not only introduced free-market capitalism in South Asia, but the canons of neo-colonialism worked beyond the liberalization: now also liberate your political theory along with economic policies. Liberal democracy was exported from the West and it was embraced by the South Asian nations. But in limited editions: several Marshal Laws and military dictators hijacked progressive movements as and when desirable by the

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[28] Sardar, *Postmodernism and Other*, 54.

West.[29] What if a national government made by electoral polls do not be pro-western? It must be derailed. As against its norms and values, the West has usually been supporting (militarily, politically, and financially) authoritarian elements in the region just for the sake of the Military-Industrial Complex and for the sake of political alliances. West has also exercised the authority not only to divide and rule but also to unite and rule the nations and people of the world when and so required. Besides imposed unity, it offered imposed economic benefits and consumed them in military alliances as against the will of the local cultural politics.[30] Free liberal democratic order would not have been achieved without the support of small countries like Pakistan, for example, to contain the Soviet socialist order. Retaining independence in this global period is much complex than it was in the past. IMF is the modern machine of global dependency. In the conduct of foreign relations with the global powers, Pakistan's preparedness is far behind the full-scale synergy it can actually exhibit to achieve a respectable position among nations of this world. Not only regional confrontations with its relatively powerful neighbor India are the modern challenges but also the neutrality-based bi-lateral relations with global nations it has to be maintained. Growing dependence on foreign loans weakens the strategic aspects of its foreign policy if dimensions of futuristic approach are not consciously incorporated. What are those features that are involved in guiding the foreign policy of the country? The sooner Pakistan realizes the compromises it has to make under monetary compulsions, the easier it will be to catch up the course of self-interest-based national economic plan, political philosophy, and geographic compatibility.

Instead of becoming a sandwich between two rivalries- between the United States and China and India and China, Pakistan should focus to identify the locus of confrontation covered under the devices of ideological supremacy, political domination, and economic exploitation.

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[29] Tariq Ali, *The Clash of Fundamentalisms -Crusades, Jihads and Modernity* (London and New York: Verso 2002).; see Sri Raghavan, *The Most Dangerous Place: A History of United States in South Asia*.
[30] See SEATO and CENTO as security alliances during Cold War.

The dilemma that modern international relations have been based on crude committal alliances with foreign powers has diminished the chances for evolving progressive relations with other powerful countries. However, the policy of isolation can no longer be advisable and recommended for any smaller nation like Pakistan. This pliability is further extended even to the extent of absolute dependency and compromising gradually the fundamental principles of sovereignty for foreign demands of doing more. History of diplomacy and foreign policy during colonial and post-colonial South Asia has witnessed that foreign interference has acted as a complex and compounded source of international commitments that systematically bounds weaker nations on an economic level and on security aspects whereas serving them nothing in the real sense of scientific and industrial development. This is the ultimate symbiosis between giant monetary powers and loan-dependent smaller nations in this new global age. In order to obtain the allegiances of local ruling elites, modern economies of even democratic states are tailored with fundamentalist ideologies as a necessity by the proponents of Economic Elite Domination. South Asia like other corners of this world has remained the obsession and jealousy among alien powers of the world.

Over the past twenty two years of this century and fifty two years of the last one, post-independence South Asian democratic structure has not made any revolutionary industrial developments in the region whereas communist countries in its Far-East neighborhood has passed successfully the global rise of their scientific and technical advancements. South Asia is still far behind the *Hi-tech* super World. Trade monopolies complicate international relations more when regions are dependent on certain global power for technical assistance and economic aids. Already existing international rivalries during the Cold War and New Cold War induce a variety of complex situations that affects the natural course of bi-lateral relation among and between the regional nations of South Asia. There are certainly big players who enjoy a huge status of special relationship with superpowers, however, a small country like Pakistan is historically neglected and it had to suffer both by its hostile neighbor India and most allied ally- The United States of America. Suffering from its neighbor are based on hostility and suffering from later are significant in terms of its being entangled to regional security crises. Pakistan was unheard of and always ignored. It's a

historical fact that the West has relied on Pakistan more than Pakistan has ever depended on the West. A number of American demands always have been more than Pakistan's original capacity whereas Pakistan's choices were often over-ruled despite being a few.

Apart from this regional inequality, the point to functionalism and pragmatism of South Asian love for democracy is otherwise a deposited check in favour of the West. Excluding the smart span of neutralist Nehru in India from 1947 to 1959, and seven years' Z A Bhutto era in Pakistan, the region as a whole has veered fully into Euro-Atlantic global settings. Ironically, having to perform in tight accordance with global aims of same global partner, the varying degree of regional mutual animosity is interestingly on the systematic rise and complexly developed. This is how a region is accustomed to global political changes and its foreign policy orientation is locked into complex global hegemony. The flux of global power relations impacts so severely that constant mutual antagonism begins to end the bilateral relations among or between South Asian nation-states. A history of constant confrontation in the region is otherwise the long-lasting impression of global strategic contestation in the current global world. A scholarly approach is needed to cover the interplay of global foreign powers (tri-polar USA-Russia-China) and the quick trajectory of their contradictory overlapped strategic interests evolving the region alarmingly in permanent turmoil.

Sino-Soviet Split and Indo-China dispute resulted in favor of Capitalist block, where Western world borrowed South Asian democratic and military support in its favor, however, the region is never paid off as against its false promises of liberal world order. The cost and consequences during alignment to Western camp are worth studying as the region facing a stark challenge of underdevelopment, poverty, and human development.

South Asian regional antagonism is deeply rooted in history, however modern scholarly approaches towards studying such a delicate balance of power in the region don't usually cover underlying global, geopolitical, and economic conditions. What they miss during their intellectual exercise is that how great power politics develops spheres of influence to dominate internal concerns of post-colonial countries as well as how bilateral relations on

the regional level are externally controlled. Regardless of what is the evolution of global political conditions in the region and how global powers balanced out colonial enterprises into neo-colonial transformation, the scholar community engaged in studying South Asian conflicts needs to double-check the alarming level of foreign interference and entanglement affecting the balance scale of peace and harmony in the region.

South Asian regional antagonism grew deep not simply because of its complex history or legacy of inter-state armed conflicts among and between post-colonial countries, a varying level of geo-politics is integrated where the concentration of superpowers interests' is involved. Small nations are caught in such a geo-political web to address their short-term economic and security interests, however, ignoring their long-term policy of bilateralism or "neutralism" has a cost. For these, preventive diplomacy has no scope in fact as the objective conditions are so compelling that they permanently affect the long and durable peace process.

During the Cold War, ideological supremacy and economic domination remained the principal factors involved in the modernization of South Asia where the Western world envisioned developing special relationships accordingly with different units of the post-partitioned Sub-continent. The swing of pendulum between Hindus and Muslims under the formula of divide and rule during colonial rule was transformed into merging the resources of both India and Pakistan to collaborate on broader capitalist order, howsoever was the actual size of internal differences between and among the states of South-Asia. In the modern mission of 'orientalizing' the region, regional peace and co-existence along with industrial and technological advancements were compromised by adopting neo-colonial requirements.

In addition to assuming that South Asian Inter-state animosity is the product of global powers confrontation and contestation, it can be further argued that such global rivalries generate an atmosphere of additional inter-state armed conflicts, internal political turmoil, hybrid warfare, or even much controversial issues like sectarianism, separatism, fundamentalism, and terrorism. Generating hybridity of conflicts at local levels, global

controversies endure South Asian regional antagonism to obscure tangram conundrum of high power politics. I argue that South Asian regional conflict dynamics are directly proportional to global controversies like Cold War, New Cold War, and War on Terror. Global power's strategic framework objectives entangle the region in such a way, that inner concerns of the region are largely compromised and implications for smaller countries are greater than these to be imagined in the real life. South Asian actors and factors need to be counted before studying this whole region in turmoil and constant geopolitical dilemma. The concentration of global interests' clashes makes this region more confrontational. Dramatically, there is a constant perpetuation of global players' political, economic, and ideological interaction in the polyglot region. Making this point, a United States President John F Kennedy commented on the predicament of post-colonial complexity of South Asia:

> "The fact, of course, is we want to sustain India, which may be attacked this fall by China. So we do not want India to be helpless as a half billion people. . . .Of course, if that country becomes fragmented and defeated, of course, that would be a most destructive blow to the balance of power.

> On the other hand, everything we give to India adversely affects the balance of power with Pakistan, which is a much smaller country. So we are dealing with a very, very complicated problem, because the hostility between them is so deep."[31]

United States, China, and Russia is the global triangle under which South Asia is geographically sliced. The US needs South Asia due to its ideological triumph of capitalist, liberal, and democratic order over either Russian communism or Chines traditionalism. Russia is alleged to access warm waters of the Indian Ocean for its influence in South Asia. Similarly, China under no secondary role on global matter adopts the new rules of free trade principles. Global powers problems aside, region's small countries are not only subjected to region's big player aggressive ambitions, but also global player's international commitments. And there is no limit to this committal relationship. Edward Said's

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[31] President John F Kennedy, PRESS CONFERENCE, 12 SEPTEMBER 1963.
https://www.jfklibrary.org/asset-viewer/archives/JFKWHA/1963/JFKWHA-215/JFKWHA-215

Orientalism identified fundamental flaws in these power-based relationships by which Western World is able to manage the Asian former colonial world effectively enough even today. Therefore, the natural milieu on regional unity like SAARC is impossible without external powers neutrality so that local partners can adopt the natural course of resolving their disputes without the interference of 'real others'. When I say 'real others' I can actually refer to old-aged powers disputes among big powers and their style of local intervention during colonial time and post-colonial periods alike. American ascendency has been remarkable in inheriting the same old patterns of British knowledge on South Asian administration. The essence of bi-lateral Indo-Pak relations should be equality instead of multiple monopolies and complex hegemony of relatively big players of the very region. The question is raised on the way how patterns of globalization and consolidation of Western economies aligning within this region address at the same time the future of national and human security concerns. We can also raise the question that how international relations can adopt between anarchy and hierarchy letting the regional issues and problems at hand be resolved within (among and between) the states. While it is established that India is the highest beneficiary of global power alliances and it has caused a genuine blow to the communist cause and helped to impede the creation of the real free world. It hijacked the spirit of the Third World as it decided to dilute its originally proclaimed neutralist stance to double alignment: one with the USA and the other with USSR. On one hand, it contributed to weakening Muslim unity, on the other hand, it denied geographical proximity and thus inviting neo-colonial continuity of the Western World in South Asia. In contrast to its immediate neighbor India, Pakistan has faced massive losses ranging from its constitution development, electoral politics, provincial autonomy, dismemberment, martial laws and sectarianism, and ethnic divisions to underdevelopment, economic dependency, national development etc. This list is as long as that every aspect of society is plagued with colonial, and Orientalist imaginations. Arguably, it can be proposed that a non-aligned India had a high hand in preserving capitalism as compared to Pakistan recognized as a committal and client state.

As an example of forced self-Orientalism, there is a need to historically review and revise Pakistan's role towards global power politics. I believe that policymakers in Pakistan lack

understanding in basic foreign policy goals with regards to dealing with the 'real others', and ultimately compromise the inner concerns of the country. There is a need to understand the foreign policy and diplomacy of Great power politics with reference to post-colonial South Asia. How has this region responded to the complexity and interconnectedness of the evolved global political situation? The multitude of considerations constructed different phases of special relationships with global nations witnessing a series of animosities and antagonisms between and among countries of South Asia. An endless regional conflagration marked underdevelopment and national crises on various scales. Foreign intervention and cannons of neo-colonialism engaged the region into alien political developments and entangled regional nations to the point of interference. The conflicting self-interests of global nations in South Asia segregated smaller nations through alliances and compelled them to be a party in the Cold War and New Cold War and hence turning into real-estate of the international powers. The bilateral relations, mutual cooperation, or collective bargaining capacity of South Asian states has never been translated into contemporary events. Was this all regional turmoil at the cost of liberal democracy?

Yet democracy too meets the end for "Westernization and modernization of Other cultures...so democracy comes with its own ideological baggage which, in case of Other cultures, requires acceptance of Western liberalism, secularism and the notion of nation state."[32] While accommodating the society as constituted in liberal categories confines their options by restraining their ability to conceive some other substitute social systems, it does not dispossess them of all organization. Galbraith's theory of 'culture of contentment,' for instance, highlights the ways in which capable pretenders can influence the electoral democracy in the capitalist world to their own personal advantage.[33] So, the question arises: what is the essence of liberal democracy if we have disbelief that liberal systems settle governmental or power transfer issues? The postmodern answer to this question is that the liberal project does not basically ascend as a response to difficulties originating from society. In its place, electoral democracy often attends purposes that it relates for itself. In

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[32] Sardar, *Postmodernism and the Other*, 59-60.
[33] John Kenneth Galbraith, *The Culture of Discontentment* (London: Sinclair-Stevenson, 1992), 10.

his Discipline and Punish, Michel Foucault, for analyses of the social efficiency of liberal principles, argued that the foremost consequence of modern political structure is the construction, rather than abolition, of delinquencies.[34] He further argued that the mechanism of the bourgeois-led modern state machine has the elementary purpose of hosting and extending inconsistencies among the common people.[35]

For a theoretical analysis of modern barbaric practices as authenticating a claim to liberal subjectivity as against the communist (Other) one, it was argued by notable modern Western scientists to acquire whatsoever means in an effort to eliminate Red menace from the world.[36] Diana Brydon has been the utmost outstanding exemption to the extensive embracing of evil within the field of comparative civilization. Though she is referred to as a keen adversary of modernism, nevertheless, she does not subscribe to the constitutive view of postmodern morality. Instead, she views the postmodern moral confusion as a political necessity and a matter of survival and status quo.[37] This is how every action is validated and everything is justified in postmodern democratisation. This is how corporatocracy and postmodernism are intrinsically merged. Thus postmodernism creates the new correlation between culture and civilization.[38] As a strong critic of the postmodern project, Sardar quotes Ajami that he records "the classical dividing line where civilization ends and the wilderness of the Other begins."[39]

But it is argued by the West that diverse (Islamic as well as Hindu) South Asian and the Chinese world inherited ideological collusion. The former assassinated prime minister of Pakistan contextualizes in 1967 the predicament of grand Asian geopolitical Orient:

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[34] Michel Foucault, *Discipline and Punish: The Birth of the Prison*. (Duke University Press, 2007), 56.
[35] Michel Foucault, *On Popular Justice: A Discussion with the Maoists, in Power/Knowledge: Selected Interviews and Other Writings*, 1972-1977, 1980, 35.
[36] How modern means are justified in modern ends, see, Cold War phrase, "Better Dead than Red quoted by 'Eric Hobsbawm, Barbarism, A user's Guide," New Left reviews, 206, (July/August 1994), 44-54.
[37] Diana Brydon, "The White Inuit Speaks: Contamination as Literary Strategy," in Ian Adam and Helen Tiffin, eds., *Past the Last Post* (London: Harvester Wheatsheaf, 1991), 192.
[38] Fouad Ajami, 'The Summoning', *Foreign Affairs 72* (4) (September/October 1993). 1-15
[39] Sardar, *Postmodernism and the Other*, 83.

"in less than a quarter of a century, Pakistan's relations with the United States and India have completed a cycle in each case. Vigorous efforts have been made to drag Pakistan away from the posture of confrontation to cooperation with India and, in this very process, relations with the United States have changed dramatically from those of the most 'allied ally' to the point at which it is alleged that there is 'collusion' between Pakistan and the United States' principal antagonist—the People's Republic of China. Plow these twin cycles have been completed offers an exciting study of the interplay of a host of related factors: national ethos, geography, a turbulent past, and hoary traditions. The pride and passions of an ancient people stirred by nascent Asian nationalism are involved. The story ranges over a wide horizon: from religion to economics, from geography to politics, from history to myth, from race to genocide. In this web the United States has been entangled at almost every point"[40]

By making a binary opposition and by creating a virtual plurality that curtains the continuity in domination and disparity, the control of the Western culture is in fact perpetuated by the successors of liberal modernity. Western articulation of South Asia is fundamentally signified through representation, therefore there is no chance that the actuality of the region's cultures can be liberated from the fabricated descriptions of the West. Mainstream international relations view larger Asia as a land that is conflicting within. It is viewed that historic cultural animosity between Muslims and Hindus, between Hindus and Chines, is the natural outcome of the modern establishment of the nation-states.[41] Here I contend that the theory of clash of civilization should not be interpreted as it is presented.

However for most postmodernists, blankness and meaninglessness of the universe is inevitable, hence, the identity of a nation-state or identity of a person should not be based on any guiding principles at all.[42] Certainly, outside of comparative civilization critiques of postmodernism have a notable lineage, and as regards liberalism's culturally productive power, some of the criticisms highlight that the "rush of postmodernism reaction from old certainties has swept some people headlong into a (radical) worldview."[43] It was viewed that conscience-based individuality is the ultimate possibility of becoming a decent human

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[40] Bhutto, *The Myth of Independence*, 6.
[41] Samuel P. Huntington, "The Clash of Civilizations?," *Foreign Affairs* 72 (3) (1993): 22-49.
[42] See, Michel Foucault's Heteropia, Baudrillard's Apocalypse, Richard Rorty's Irony & literature, Jacques Derrida's Deconstruction and Anderson's moral development scale
[43] Walter Truett Anderson, *Reality Isn't What It Used to Be*: Theatrical Politics, Ready-To-Wear Religion, Global Myths, Primitive Chic, and Other Wonders of the Postmodern World, (Herper, San Francisco, 1990), 13.

being. For him unlike other postmodern con-tricks like irony and ridicule, for example, is a thorough disappointment if observed functionally: the hedonism is a miserably unproductive instrument of analysis, the definitions of moral responsibility hardly accord with psychology, and the irony or ridicule often fails to help any social responsibility. He instead advocated six steps formula towards standard individual conscience' moral development.[44] In the conception of the liberal realist Lawrence Kohlberg, three levels of moral development come through three stages of cognitive development, however, his conception was based on J. Piaget's moral realism. "He used Piaget's storytelling technique to tell people stories involving moral dilemmas. In each case, he presented a choice to be considered, for example, between the rights of some authority and the needs of some deserving individual who is being unfairly treated. One of the best known of Kohlberg's (1958) stories concerns a man called Heinz who lived somewhere in Europe. By using children's responses to a series of moral dilemmas, Kohlberg established that the reasoning behind the decision was a greater indication of moral development than the actual answer."[45] Without the spectacle of moral dilemmas, it is unfathomable on just what foundation West would hang its inconsistent ideals of individual morality.[46]

In this view, liberalism is primarily a framework in which the postmodern West inscribes its ideals. Its function, if indeed the West is to attribute a powerful meaning to it, is expressing who "West" is, or would like to imagine itself to be. The ambition of the new postmodern discourse "to consume the Other is not just a cultural phenomenon: it is also an individual quest… [it] takes individualism to a new level…individuals- being so many points of greed within the Western civilization- are forever acquiring new identities, creating new universes of realities, consuming whatever they think would like satisfy their

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[44] Ibid., 155.

[45] Saul Mcleod, *Kohlberg's Theory of Moral Development*, 23 March 2013, https://www.simplypsychology.org/kohlberg.html ,Saul Mcleod, Kohlberg's Theory of Moral Development, 2013. https://www.simplypsychology.org/kohlberg.html# retrieved on march 23, 2021, Also see, Lawrence Kohlberg, *The Psychology of Moral Development: The Nature and Validity of Moral Stages* (Essays on Moral Development, Volume 2). Harper & Row, 1984.
See also, Kohlberg, 'The Development of Modes of Thinking and Choices in Years 10 to 16', (Ph. D. Dissertation, University of Chicago, 1958).

[46] J. Piaget, T*he moral judgment of the child* (London: Kegan, Paul, Trench, Trubner & Co, 1932).

insatiable quest for meaning, identity, belonging: largely at the expense of non-western cultures."[47]

Postmodern politics has inherited the concept of evil from modern practices though in modernity, there was no formal idea of evil has been involved. As postmodernism dissolves all forms of moralities, yet it retains modern barbarism rather it has complicated the the issue of barbarism to futher demonisation of Other. Acting as a headless beast, war in South Asian Afghanistan was already justified with the demand to do more from all the its neighbours otherwise they will be left to live in stone age. As continuation of colonialism and modernity, and constructed on the recycled conditions of the West: is postmodernity. The pessimisim and eternal doubt "of postmodern politics is contained in its history, and its history is the begging of its future."[48]

3.2 Theology and Construction of the Intimate Communities: Faith as Constitutive

In the postmodern age, the politicization of Christian stories and other religions by Eurocentric ultra-fictional tendencies ground unconventional life stories of prophets. On the one hand, these tendencies bring uncertainty and suspicion as the long-lasting condition of thought, while on the other hand, these tendencies attempt to re-endorse religions in its own style presenting duality of pain and pleasure thus denying historical facts about the original religious message, so confusing between what is to valid and invalid and what is God and Devil. This Eurocentric vision of God is thus at the behest of the rearticulated and relativistic likelihood of scholarly input.

Postmodernist scholars of comparative civilization have a thin assessment of religion and therefore no justification of the means in which religion contributes in the formation of the

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[47] Sardar, *Postmodernism and Other*, 39-40.
[48] Ibid., 84.

society and the self or the social worlds as well as ourselves. [49] Postmodern observers of comparative civilization usually have a narrow understanding of religion and therefore no explanation of the processes in which religion plays a part in the manufacture of our humanness. Analyzing the duality their narratives theorize between "God" and "Devil," Ziauddin Sardar maintains that duality is certainly ever-present in the core of the problem of religion, and Western history is in the midst of "the humanness of human being…intrinsically Western in their conception."[50] Certainly, the postmodern vision of God has been inherited from nearly two thousand years old reformulation of St Paul,

"But the postmodern thesis about God is not all that new…St Paul reformulated Christianity as a cult of Jesus. His Jesus was not a prophet, like so many before and after him, but something 'much more important and much more powerful': 'The Son of God'. The attribution of divinity to Jesus has had serious consequences for non-western cultures. The logic of this position has become a double-edged sword. If Jesus is God, then God allows himself to be edged out the world and on to the cross. Thus God is weak and totally powerless in the world. He helps us not through his omnipotence but through his weakness and suffering. This has led Christians to impose love on the members of non-western cultures they converted, thus paving the way for their colonization or sustaining the unjust status quo. And if Jesus is God and it is not possible to attain salvation, or indeed become fully human, except through acknowledging his Lordship, then any and all means are justified to attain that salvation for the less fortunate occupants of the globe…Thus the claim about the absolute uniqueness of Jesus, and the absolute necessity of the encounter with the person of Jesus for human salvation, brought God into the service of Europe… Christianity's universal mission amounted little more than the total subjugation of all Others in the name of God and salvation through Jesus."[51]

This interpretation that Jesus is Son of God - dubbed the "constitutive" interpretation of Divine Truth - harmonies Jesus much power. Consider the dissimilarity between Christianity and Islam in light of the Divine truth, for instance. Islam, unlike Christianity, does not deny the recognition for the Divine Truth for any other creed.

Ziauddin's reading offers an amount of due critique toward "Christian monopolism," or the favoring of faith as an arrangement of subjugation under crusades. Yet, the point that Europe acquires the faith "mistakenly" does not essentially demonstrate faith's

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[49] K. Patton and B. Ray, *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (University of California Press, 2008).
[50] Sardar, *Postmodernism and Other*, 234.
[51] Ibid., 235.

insignificance, for postmodernists' concepts of religion still form the social settings - even if the Christianity is theoretically "altered" or "re-altered."

This understanding turns the postmodern archtype on its head: instead of having a neutralist stance, the faith in fact compounds the problems of the definition of truth. God in paradigmatic views of postmodernism is nothing but a self-created entity. Certainly, outside of comparative civilization critiques of postmodernism has a well-known genealogy, and some of the oldest critiques highlight God's culturally useful authority. The truth, for instance, is a thorough disappointment if observed instrumentally: as soon as the truth is a task of im/possibility and relativistic approach. In the words of the Christian postmodernist Don Cupitt, it is theoretically deduced instead of empirically observed that "everything, but everything, burn and burns out and passes away."[52] States Sardar,

It doesn't really matter what we make of God: take him as you want to take him. In other words, God is not only a product of our perceptions and need, he is our servant.[53]

In this view, the Christian faith is predominantly a universal faith resulted out the European thinking and eventually at the behest of Western requirements. And if salvation is done by being converted, then there are chances to be honored, to be humane and Heaven is also yours. Hence, the problem of religion in postmodernism is an intellectual confusion between God and Devil. Both angles are integral to postmodern understanding on the question of religion.

According to Ziauddin, the Christian understanding of the Islam is also improper, Islam presented Europe with dilemmas of a unique civilizational kind:

"First: what was the purpose of a new revelation to an Arabian prophet over six hundred years after the crucifixion and resurrection of God's own son? Second: as a world civilisation, Islam was perceived as a political threat to Europe. And third: the scholarly and scientific

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[52] Don Cupitt, "All You Need is Love", Guardian, 10 December 1994 ('Face to Faith' column, in 'Outlook' Section). Quoted in Sardar, *Postmodernism and Other*, 234.
[53] Ibid., 234.

achievements of the Muslim civilisation made Islam as an intellectual problem. Europe tried to solve these problems by representing Islam as the darker side of Christianity, the evil Other. When Others are classified as pure evil their existence become a problem for the classifier: the only true solution for evil is eliminate it."[54]

To understand the nature of postmodern politico-religious ideas on the nature of South Asian religious and traditional societies, one must keep in view the modern as well as Christian imperialist ideas in mind. The case of Goa in South india has such history indeed. The subjugation of South Asia came from not only Christian imperialism but also liberal humanism through instrumentalism imposed its will on South Asian Others. By according divinity to Jesus and salvation through Jesus, the Portuguese came to bring God into service of Europe leading Christian missions to impose submissive love on South Asians for justifying Christianization. This was the first time the Portuguese denied the notion of Divine Truth for all other faith in the Sub-continent. As Panikkar has explained, it was India by which now 8th crusade had to be accomplished with the mutual support of all enemies of Islam. States of South India were proved conducive to such militant ends. Perhaps, it was the first amalgam of the united front against Islam in the context of South-Asia. Catholic and Hindus of South India both as a joint effort reacted against Muslim forces.[55] Mughal Empire posed a political threat to the Portuguese in particular and Europe in general. Spice trade and rich South Asian states made South Asian representation as the duskier side of Christianity, the devil South Asians, the evil Mughals. Once categorized as pure demonic the existence of South Asians could be viewed either to be converted or get ready to be killed. Therefore the Portuguese crusade, the conquest of Mughal India; and the course of colonization in the wake of Wasco Da Gama. Portuguese depiction of Islamic South Asia was operated in the outlining of all those South Asian societies they came across in the Age of Discovery. South Asians were considered as the enemy of God and their enslavement was essential.

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[54] Ibid., 236.
[55] Panikkar, *Asia and Western Dominance*, 31-32, 313.

Apart from Christin imperialism, British humanists were equally persistent in Orientalizing South Asians through their instrumental rationalism. And South Asian culture played a significant role in the development of modernism and liberal Christianity. Orientalists began to philosophize European political arrogance in the structuring of Enlightenment without acknowledging South Asian civilizational contribution. Indo-phobia was produced due to indo-philia. Not only wealth but also South Asian knowledge was transported back to home. This era should be remembered as an epic era of South Asian transformation. This is the period in which South Asians were virtually denied of all wisdom. South Asian knowledge was started to be translated into Europe by the 18th century. From South Asian sciences, Orientalists got the skepticism and from exploration, Orientalists acquired relativistic philosophy. Ancient Indian philosophers Mahavira (c. 599 – c. 527 BC) and Nagarjuna (c. 150 – c. 250 BC) made contributions to the development of relativist philosophy.[56] William Jones, James Mill, John Stuart Mill, and many others reformed traditional Christian culture with such currents of South Asian knowledge. Hence a plural conception of world was scholarly and intellectualy introduced.

The diverse religious and multicultural background, the clearer it is to observe the boundaries of postmodernism. And as an instance of religious records that barely lend themselves to a postmodernist investigation, take into account the subjection under the crusade of South Asians during late medieval periods. Elucidating in a postmodernist context why the crusaders/Portuguese inflicted wars on South Asians, for instance, would entail substantial inspiration. How can any neutral thinkers even instigate to structure the probe? ("How did the Christians then manage the problem of Islam and Muslim rulers?" Or, "How did medieval Christianity manage to solve inter-religious arguments?") Indeed, an additional civilizational-specific investigation is necessary: What has been the

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[56] David Kalupahana, *Causality: The Central Philosophy of Buddhism.* (The University Press of Hawaii: 1975), 96–7.

rubrics/parameters (Christian ethics of nature) that reinforced these comparisons/judgments? What marks them credible in varying contexts?

An additional theologically specific investigation is certainly necessary: What have been the assumptions that reinforced these judgments? What makes them plausible in certain situations? As one of British pacifist, mystics yet agnostic and universalist Aldous Huxley notes, Other's theological assumptions, in dissimilarity to those of medieval Europe's Catholic Christianity, gives very less idea of trying sparrows: "Fly now, if you can, enemy of mankind! You can cry out and trouble us, but you cannot hurt us!" Ziauddin Sardar quotes Huxley with regard to the dignity of the Christian self has been historically interpreted as a decree for considering "nature as evil." Ziauddin Sardar claims:

> Now the Otherisation of nature as evil is a specifically Christian position. Secularism adopted the same position for it permitted nature…to be dominated…but Huxley generalizes the anecdote and universalizes the Christian position by presenting it as an example of the perversion of 'monotheistic' ethics…there is no comparison between the Christian stand on nature and Islamic ethics of nature. Huxley's generalization is not only absurd but betrays a colossal Western ignorance of the non-Christian monotheistic traditions.[57]

How Christianity attains the secular character, Sardar further clarified:

> just as in medieval Europe there was only one religion, modernist secularism too acknowledges the existence of only one religion: subsuming all Other religions…into the ambit of Christianity…Salvation, in the Christian scheme of things, is the humbling of nature by the miraculous; the intrusion of the supernatural in history. Moreover, the nearest thing in the physical universe that reflects the miraculous is man. Holiness then exists only in the man-made environment: 'In the Christin view, it was not emanation from the earth but ritual that consecrated the site; man not nature bore the image of God and man's work, the hallowed edifice, symbolized the cosmos.' Nature, so devoid of God's presence and grace, may then be tortured'; it may justifiably be subjected to scientific experimentation. In short, Christianity achieves a genuine desacralisation and disenchantment of the world….Earth, creation and nature thus have a sacramental efficacy in Islam which can ill-accommodated with the perverse applications of the 'dominion ethics'. The claim for nature's 'salvational worth', however may never be construed as a token of autonomy.[58]

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[57] Sardar, *Postmodernism and the Other*, 237-38.
[58] Ibid., 238-39.

South Asian religious traditions view nature in contrast to Christianity. For example, in Hinduism and Islam, nature is not existent without the reference to Divine force. Creation in South Asian traditions is meaningful only with the will of God. Therefore, nature is understood in terms of the Divine command. Not only Islam and Hinduism but also Sikhism and other creeds are taken from the angle of a Christian perspective in postmodern religions, thus betraying Western ignorance of the South Asian religious traditions. Thus the effect of such tendencies leads to the generalization that South Asian religions are pagan half of Christian Europe. They are taken as unauthentic and non-historic creed systems. They are denounced on the philosophical and metaphysical levels. Hence postmodern epistemology is taken as a true representative of the South Asian belief system.

Indeed witnessing links between religions and traditions is not all that novel even to the comparative civilization experts. Since Enlightenment up to the appearance of postmodernism and its allegedly plural aptitude of a disinterested methodical approach, these links offered the key normative foundation for the field of comparative civilization. In other words, under such normative assumptions, all nation-states were defined by their distinctive traditional setup of which their religions were just a replication. John Milbank's *Theology and Social Theory: Beyond Secular Reason* is the microcosm for this civilizational model inquiry. The main thesis of his famous work persuasively maintains that secular modernity is built upon assumptions that are just as religious as those of Christianity. Even worse, they rest upon a more unstable foundation of belief.[59] In other words, religious thought and experience of each nation-state ought to be modified to the extent the society for whom these are outlined, that it is an excessive coincidence if those of one nation-state ensemble another nation-state.

In this view, to a critical post-colonial thinker, this is surely civilizational Orientalism in all ways, the basic dilemma of postmodern epistemology. However, as for as postcolonial

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[59] On this point see, John Milbank, *Theology and Social theory: Beyond Secular Reason* (Oxford: Blackwell, 1990).

theory disapproves the postmodern universality and modern secular civilization, Third World needs to be cautioned to embrace the civilizational analyses of secularists. Saying good-bye to religion entirely in courtesy of an introduced and forced secularism in such conditions aggregates to a rejection of South Asian identity and survival. If postmodernism carries the thematic substance of modernity, there is no way to move forward. Certainly, merging a postmodern investigation with the constitutive understanding of religion sharpens the conventional modern secular civilizational analysis. Once the constitutive understanding is stretched beyond the religion's influence in the building of socio-political change to contain its influence in the creation of identities (individual and communal), then religion not only just reflects civilizational distinctiveness but decrees uniqueness. That is, the religious man/self's perception is established by the classifications preserved in religion. Consequently, no individual in South Asian religious societies exist outside the religion, and religion also helps as well as bounds individuals in their moral consciousness.

Under colonialism, it was anticipated that secularization is the ultimate path towards progression. However, South Asian religious cultures proved to be a natural refutation for both modernity and colonialism. The perseverance of religion in colonized South Asia and the opposition to secularization organized against British imperialism steered to further demonization of South Asian religious societies. Classical European Orientalism claimed that advancement and the effect of religion were mutually exclusive and maintained that religious culture had to dissolve with the progression of sciences. Yet in the case of South Asia, religion played a vital role against oppression and forced Christianization. And the fact is that no opposition came from any other source but these were the religious leaders who came to fight against foreign oppression. Whether it was the War of Plassey or War of Independence or Liberation movement, these were the religious sentiments that raised the foundation of independent nation-states in South Asia.

These were the false generalizations of classical European Orientalism that overly stated that "modernization…would do for non-western societies what the Protestant

156

Reformation and the Catholic Counter-Reformation did for Europe."[60] However, the existence of religion in South Asian region is not the same as in Europe. South Asian religious culture cannot be taken for granted for secularization as modernists proposed modernist discourse of secularism in Europe. If European Christianity was the antagonist to secularism, it was thought that South Asian religions were also in opposition to European political modernity. Similarly, it was also falsely generalized that as South Asian culture owing to be religious in their very nature make whole of the traditions of the region as anti-development, therefore they need to be humbled in the same manner traditional Christianity was humbled under relativism. In short, all South Asians need secularism in the region.

It was also falsely generalized that modernization can cure the upheavals of post-colonial nation-states and religion will be diminished with time. In contrast, modernization programs could not offer the region of South Asia any viable solution for inequality, marginalization, or even industrialization. Authoritarian governments under global politics and Cold War policies and economic elite domination under modern liberal democracy were further enhanced. Once again, these were religious sentiments that opposed these regimes largely installed by the Western global powers. Across South Asia, religion was responsible for the downfall of the Red revolution. In the case of Pakistan, all military dictatorships were challenged by religious aspiration against foreign interference leading to resistance against the marshal law of General Muhammad Ayub Khan to restore parliamentarianism and democracy. Throughout post-colonial periods, the significance of religion in Pakistan can never be undermined as religion displayed itself mainly as a revolutionary power playing a vital role against neo-liberal forces. Recent farmer movement as per communal identity of Sikhism in India opposed Modi's oppressive policies. Also remember Indra Gandhi's India, where the Sikh community opposed a secular and democratic government leading mobilization of the minority and

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[60] Sardar, *Postmodernism and the Other*, 241.

a solid sagacity of communal unity. In Pakistan, religious uprising led to the overthrowing of General Parveez Musharaf.

It was equally falsely generalized that religion has nothing to do with nation-building process in South Asia. From political participation to social reforms, the religious power has exhibited huge community development and relief and rehabilitation programmes.[61] Social work that religious ideals provoke is noticeable. People of South Asia view their religious teachings as the foundation of all morality and protection of fundamental human rights. While the postmodern individual is free of all responsibilities and is absolutely liberated one yet in South Asian religious traditions to gain a high place in society one has to be accountable for community uplift. Islam insists on *zakat*, care for children, widows and elders. In Hinduism, *dharma* manifests a conception of full-fledged human moral social responsivity. Likewise, in Sikhism, the sewa is the way to *sakti*. Hence the dilemma in South Asian countries is that there are special relationships of Western nations with local leaders who ditch their nations towards poor economic development and poverty and privatization. Nationalization is scholarly criticized and media engaged masses on non-issues. This is the latest symbiosis in a postmodern world. As was argued by D. L. Sheth the collaboration of local elites and Western multinational companies is the reason for absolute poverty in ruler communities of South Asia. He also argued that in the South Asian context, the idea of individual rights is no longer in effect, and this idea was replaced with the concept of community empowerment.[62] Religion in South Asia has gradually earned respect as a result of the failure of the modern secular framework that has been an utter failure in dealing with regional socio-political issues. As against the false generalization of modernity, the significance of religion is otherwise one-eighty degree increased. Hence it is not wrong to say that no political party can win or lose without the collaboration of religious forces in the relevant country. The role of the public

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[61] History of disasters, water floods, and earthquakes witnessed in South Asian countries, that fellow human beings and religious and political parties helped the poor, miserable and displaced communities through funds raisings and huge donations. October 8, 2005 earthquake in Pakistan is the best example in this regard.

[62] D. L. Sheth, "An Emerging Perspective on Human Rights in India," in Smitu Kothari and Harsh Sethi, ed. *Rethinking Human Rights*, (New York: New Horizon Press, 1989).

has become gradually vital in South Asia as civil society has started to believe that religious and social networks are overlapped and the possibility of change without religion is just unimaginable. There is also the realization that there have been religious norms that have persistently opposed the corrosive effect of class structures under modernity. Therefore any expected revolution in South Asian nations is just impossible without religious power.

One more instance of religious aspiration lies in the charity and philanthropy programs of South Asia. The Victorian imperial mission is yet once again a new denationalized interventionism in another mask. The NGO culture installed by the West in South Asia has been functioning as a substitute Western monopoly. Through proclaiming on rights, the Western press and Western liberal framework have been misrepresenting the interests of South Asian people in front of the international community. South Asian critique of NGO culture and postmodern politics (liberal democracy, civil rights, individual rights, women rights, etc.) reminds us of the same old issues that continued and stimulated the desire for freedom from the modernist political domination of colonialism and neo-colonialism. The site of colonial fatherly power might have transformed, as in the instance of NGO funds, however, the purpose remains the same, so it is scarcely shocking that old concepts have now reverted to the field of fictional intellectual discourse. The anxiety of South Asian civilizations, the appearance of Indo-phobic anxiety that explains Western self-recognition continuously necessitated externalization, which was responded by the demonization and Otherisation of South Asian Other. Ahistorical perspectives regenerate longstanding perspectives with their associated burden of philosophies and reactions.

In sum, South Asian religious cultures were not supposed to endure the impact of colonial Christianity, let alone the instrumental rationality of classical European Orientalism. This Orientalism expounded the false generalization that political modernity and the influence of religion were mutually excluive and suggested that religions in South Asia would be vanished with the sciences and secularism. But the evidence of colonial expereince in South Asia proved otherwise: Islam, Sikhism and Hinduism one the one hand permamanently endured, these proved to be a liberating power agaisnt colonialism. Both

colonial and imperial powers were challenged by notable religious icons named as Maulana Fazul Haq Abadi, Muhammad Ali Johar, Maulana Shoukat Ali Johar, Iqbal, Gandhi, Udhm Singh etc. Hence, endurability and continous opposition by religious discourses led to the further demonisation of South Asian religious societies and cultures. Moreover, after independence of South Asia the role of religion was further enhanced as against the modern anticipation by West: one the one hand, revitalization of South Aisan religious cultures increased political participation and made political culture integral to South Asia. One the other hand, these religious cultures are being analyzed as only true opposition to modernity and West. The recent history in South Aisa is the best example of providing ideological justification for gaining higher religious and communal objectives.

Where there is the postmodern economy, there is postmodern politics and where there is postmodern politics there is postmodern religion. Why it is so that Western liberal order is related to or filtered in cultural and national unity for diverse West: ontologically speaking, does the term originate a sense of national determination? It is quite easier to see the weaknesses of liberal postmodernism if one is keeping in view the plurality. As an instance of religious accounts that barely lend themselves to a postmodernist inquiry, ponder the exercise in medieval Christian cognition of good and evil. Clarifying in a postmodernist context why medieval Europe picked to try good/evil conception, for instance, would involve substantial ingenuity originality. How would one even commence to the structure the probe? ("How did then Europe deal with the problem of evil?" Or, "How did medieval church address cross-religion disagreements?") An additional Theo-cultist specific inquiry is certainly essential: "And who has been making such claims [of civilized Western universality]? And for whom are the questions of identity paradoxical?"[63] As William Connolly observes, Islamic and Hindu religious traditions, in contrast to those of Christianization of Europe, provided little support to the idea of defining themselves by indicating to their own differences with others. Other than cults in Christianity, neither any other faith group tend to define its own religious identity with reference to other religions

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[63] Ibid., 263.

nor they assume to eliminate others faith group for the sake of preserving their own self-identification. However, for him, the assumption that there could be no evil if God really exists has only one solution: a duality of good as well as evil one at the same time.[64] The way Christianity was universalized worldwide one way or other was but a way considering nature as evil including all-inclusive dignity as for as being a true follower or believer is concerned. It was again Christianity that believed in the otherisation of nature even in terms of evil. From there and then, such dogma was inherited by secularists.[65]

Discerning links between theistic solutions to the problem of evil is surely not novel even to the field of comparative civilization. Since Christianity during Enlightenment until the ascendency of postmodernism and its derivative secularism,[66] such explanations delivered the central speculative foundation for comparative civilization. In other words, in this understanding, each religion was distinct by a concept of the salvation of which its agencies of responsibility were purely a reflection. Connolly's A Letter to Augustine is the microcosm for this absolutist Theo-cultist approach of inquiry: there should be accordance (of Christianity) with all other religions and the possibility of Christianity's eternal salvation for believers (of other religions).[67]

Zia Uddin Sardar is of the view that interchangeable postmodernists' position on religion varies from the notion of "love" and/or conception of the disappearance of religion to the rebirth of premodern, traditional faith.[68] To present preachers, so much so this is religious

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[64] *'A Letter to Augustine' in William E. Connolly, Identity/Difference: Democratic Negotiation of Political Paradox*, (Cornell University Press, Ithaca, NY, 1991).

[65] See Aldous Huxley in Postmodern and Other by Zia. On page 238.
[66] John Milbank, *Secularism and Social Theory: Beyond Secular Reason*, (Blackwell, Oxford, 1990, Milbank argued that the discourse of secularism was the product of Enlightenment as a reaction to Christian theological perspective of total salvation or redemption and this discourse replaced Christianity. Secularism not only came in opposition to Christianity at home (in Europe), but also all Other nations based on religious footing. Therefore, secular ideas of civilization were considered necessary to lift them up from traditional cum religious background. Indeed, these were the factors behind establishment of present-day secular version of nation-state system worldwide.
[67] *'A Letter to Augustine' in William E. Connolly, Identity/Difference: Democratic Negotiation of Political Paradox*, (Cornell University Press, Ithaca, NY, 1991), 123-157.
[68] Sardar, *Postmodernism and other*, 245.

essentialism, the fundamental immorality at the part of postmodern intellectual hegemony. However as postcolonial analyses are critical to the universalist posing of postmodernism and re-centering our consideration on national individuality, does West jeopardize just recurring to the prior religious analyses of Connolly? Is the new critical idiom of postmodernism just a new instance of moving ahead one stage while two stages back? Obviously, merging a postmodern inquiry with the constitutive understanding of religion sharpens the conventional Theo-cultist approach. For when the constitutive understanding is stretched beyond the religion's or faith's role in the manufacture of the postmodern world to incorporate its role in the manufacture of selves as subjects, then religion does not just reflect old conventional national identity but ratifies that one. In other words, that is, faith is performative and performativity, propagated by Don Cupitt's analysis of Christianity and secularization of Western civilization, has become possibly the furthermost significant postmodern analytic in viewing how the discourses, of race, religion or self, establish Western subjects. [69] That is, the religious subject's cognizance is instituted mostly by the categories preserved in faith. Therefore, it's almost generalized that a subject stands somewhere inside the creed, and interpreting theological categories is not just somewhat that the West does to religion; in the course, faith also supports and confines the West in its process of self -recognizing.[70]

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[69] Don Cupitt, *The Sea of Faith*, 1984, 30, See generally Sardar note 249. It is clear that Cupitt draws expressly on religious ideas of "performativity," the key illustrations of which are religious statements. Faith is indeed not only incidentally but paradigmatically performative. However, his views contributes not much to legitimate postmodern individual lust. By replacing Christian domination with market imperialism and by his pluralism he is hiding market monopolization, he shows all the loath to *Other* in perverted Christianity, he is trying to maintain the same old ambiguous conception of charitable love of colonial Christianity should be adopted by all *Other* religion and shed their own belief instead. His nihilistic theology is an attempt to let go of the final trace of identities of *Others*. "Here, then we have a logical postmodern conclusion of modernity's goal to transform every white man into a god and to prove his superiority by reason…..his insistence on the total autonomy of (white) man, his reduction of all morality to the contingent ethics of 'modern secular man'." His firm view of secular future as the only future is as misguided as Enlightenment's idea of religious disappearance.
[70] Ibid., 7-30, Also see Panikkar, *Asia & Western Dominance.*

Recently, there are some more analyses of the discursive construction of scientific and empirical identities, for instance.[71] Précised approximately, the comprehension critical to comparative civilization is that Western apparently static, existent, and ontological selves are not as static or established, however, they are instead a composite of socio-historically provisional identities, defined particularly by discourses of scientism and empiricism. These discourses comprise relatively of religion, and, in this, creed subjects Western selves - defines them as subjects. By explaining that such subjects are created by these discourses, these usually do not suggest that these are not genuine. Certainly, so much so the genuine constitution is concerned, these discourses cumulatively have extensive substantial insinuations for such subjectivities.[72]

But notable accounts of subject construction focus on how the human subject is created through the dual spirit/flesh terminology and application of the logic of attributing divinity to Jesus contrary to Gospels. Always there is room to define Jesus in terms of the Son of God.[73] Such designation led Christian to enforce submissive love on the subjects of non-western cultures they proselytized so justifying for their colonization and unfair imperialism and "the absolute necessity of encounter with the person of Jesus for human salvation, brought God into service of Europe."[74] Consequently, that was how the possibility of Devine Truth for all other religion was denied by the universal mission of Christianity projecting "subjection of all Others in the name of God and salvation through Jesus."[75]

To be sure, Christianity was not only one source, in the Ficinoian sense, among sundry. From a wider viewpoint, Ficinoian's *Theologica Platonica* is a Renaissance reading

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[71] David Ray Griffin, *God and Religion in the Postmodern World*, (State University of New York Press, Albany, NY, 1989), 3. Through his naturalistic theism, he offers substitute postmodern theology based on the science and radical empiricism.

[72] Ibid., 7.

[73] See the tradition of St Paul where he reformulated Christianity as a cult of Jesus against the established and customary Christian belief. His conception of Jesus was the idea of Son of God instead of a prophet as a person.

[74] Sardar, *Postmodernism and the Other*, 235.

[75] Ibid., 235.

defending how subjecting other religions is also justified to a humanist and a rationalist. Borrowing powers of God from Christianity, and appropriating such power, humanism imperialism at European Renaissance was convinced about white soul or selves' intellectual supremacy through their instrumentalism of rationalism.[76]

Nation-state framework compatible with nationalism also keeps a constant eye on the way a particular religion enacts in a certain country. As per the needs of global dynamics, it must be processed. A definite mixture of ideologies works in the postmodern political world. A Wahhabi Islam at one time is needed, other times it must be evaded. At one time a Hindu nationalist was required, other times its growth into Hindu fundamentalist is being demanded now. Identities and ideologies being the core subject matter of comparative civilizations towards which Huntington had a global concern might be the next task for every study of this field of comparative civilization. And religion is ever relevant to the themes of contemporary politics whose overall goal is to arrange a solid mechanism for permanent hegemony without any external or internal interruption. Modernism relied on South Asian nationalism (Hindu/Muslim nationalism) up to stalemate Soviet and Chines Communism a kind of ideological bulwark against them. However, after 1990 religions are for another use in recent times. To prepare faiths in a way, these could come to the service of a new structure of global politics.

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[76] Marsilio Ficino, *Theologica Platonica, 1480. See also,* Lauster, Jörg, "Marsilio Ficino as Christian thinker: The theological aspects of his Platonism" in Allen, Rees, and Davies (eds.), *Marsilio Ficino: His Theology, His Philosophy, His Legacy* (Brill Publishers, 2002), 45–70,

Ficino rationalizes immortality of the human soul. He assigns to the human soul a middle position in a five-part division of things: between God and angelic beings on the one side, and qualities and bodies on the other, See, *Luc Deitz, Cambridge Translations of Renaissance Philosophical Texts (1997),* Ficino's argues in support of the immortality of the soul. Citing various Platonic texts, alongside works by Augustine and Origen, he attempts to prove that the soul has a natural desire to attain knowledge of the highest truth and the greatest good — knowledge, in other words, of God — and that the satisfaction of this desire is the source of our greatest happiness. Since, however, neither this knowledge nor this happiness can be acquired in the present life, it must be achieved in the next. If this were not the case, then the aspiration, implanted in our minds by God, to penetrate to the cause of all causes and thereby achieve happiness would be useless and futile. The soul, therefore, must be immortal.

From expecting South Asian religions to shed their own inner instinct towards real change (self-rule or self-determination, enlightened national self-interests, sovereignty, territorial integrity, industrialization, etc.) to performing as per the so-called conventional norms of international relations, the contouring of faith is monitored through the multiple networks' reports and funds. Religious identities matter a lot till now. However, insofar as the concern that religion has to do with hindrance towards social change and progress, Western modernity is still concerned with South Asian states' social organization's tendency to naturally be religious institutions. As was viewed by Emile Durkheim that religion is an integral part of a society[77], so was accommodated by pragmatists such as William James that fixation of belief generate action in an instrumental sense.[78]

Though secular ideologies, as well as modernization, could not bring any real change in South Asia and miscarried to deliver any substitute to subjection by the modern West, however, has nowadays made religion an inevitable part of the South Asian political agenda. At the extent of not only highly demanded sacrifice but also ever-applauded martyrdom, religious devotion in Sikhism, Islam and Hinduism has always been higher religious, national, and communal agenda of believers' moral justification. The central attainment of religious ideology is the idea that "man is by nature a subject," and "rituals of individual recognition, which guarantee for us that we are indeed concrete, individual, distinguishable and irreplaceable subjects." In this conception, the subject is occasioned through rituals or religious traditions. Althusser contends that ideology has a deep connection with subjective experience as "all ideology hails or interpellates concrete

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[77] "According to Durkheim, religion is the product of human activity, not divine intervention. He thus treats religion as a *sui generis* social fact and analyzes it sociologically." See, *The Elementary Forms of the Religious Life*. Translated by Karen Fields, (New York: Free Press, 1995). He is most well known as the author of *On the Division of Social Labor*, *The Rules of Sociological Method*, *Suicide*, and *The Elementary Forms of Religious Life,*
https://iep.utm.edu/durkheim/#:~:text=According%20to%20Durkheim%2C%20religion%20is,his%20most%20important%20work%2C%20Forms.

[78] Michael S. Lawlor, "William James's Psychological Pragmatism: Habit, Belief and Purposive Human Behaviour." *Cambridge Journal of Economics*, 30, no 3 (2006): 321–345.

individuals as concrete subjects."[79] He argued "Ideology exists in institutions and the practices specific to them. We are even tempted to say, more precisely: ideology exists in apparatuses *and* the practices specific to them." What he means by this is that the practices and beliefs inherent to ideology produce a sense of identity. [80] While religion is not the only root to identity, it provides a paradigmatic illustration of a modern apparatus of subjection under specifically conceived ethnic, racial, or ideological configuration.

Indeed, yet subjectivities are formed cultually or theologically or even otherwise - these are never fully attained. Yet against the modernist and secularist perspective, faith is yet a basic aspect of religious devotion and transcendence. However, it's sometimes not categorically clear which emotion particularly one is performing. As a strong critic of postmodernism, Zia Uddin Sardar is well aware of the fact that from nationalism to communism, everyone is subject of many discourses in modernity, but modernism has performed normlessness, it has remained totally instrumental in nature. However, the invention of ridicule or irony as tools of Others' transformation is not that much surprising in postmodernism as such tools are inherited historically from the same Enlightenment's notions of irony and ridicule once used against Christianity itself. Albeit long-lasting pain casted to believers and Other cultures under secular postmodernism is to show their powerlessness. The result is either to accept their Other's nihilism or their religious fundamentalism.[81] "Religious fundamentalism in general, and Islamic fundamentalism in particular, are panic reaction to postmodern nihilism. Thus postmodernism retains Christianity's will to power. The divinity of Jesus, replaced in modernity with the divinity of European man, is preserved. Salvation is now sought not just through secularism…the

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[79] Louis Althusser, "Ideology and Ideological State Apparatuses (Notes Towards an Investigation)," *Lenin and Philosophy and Other Essays*, trans. Ben Brewster (New York: Monthly Review Press, 2001), 85–125

[80] Andrew Ryder, review of Louis Althusser, On the Reproduction of Capitalism: Ideology and Ideological State Apparatuses.

[81] Sardar, *Post-modernism and Other*, 242-244. The author mention Rushdie's The Satanic verses and The Last Temptation as the notorious examples of postmodern ridicule and humiliation as a celebration on the so-called death of religion.

symbolic Judas is replaced with irony and ridicule which work their magic by rendering all religious symbols meaningless and showing the absolute powerlessness of all traditional, religious societies. "[82] Though appearing secular at its face value, secular postmodernism is still obsessed with "theological liturgy and jargon," "mysticism and spirituality" and is centrally concerned with religious sanctimony[83]. "If one cannot will the end of religion, one can at least share in its powers. Hence the manufacture of postmodern religion. Postmodern religion, like postmodernism itself, is a fragmented discourse. There are many postmodern theologies as there are self- proclaiming postmodernist preachers."[84] However, being a religious subject does not suggest being a perfect religious subject or being only religion's subject.

If there is recognition in the West that religion has to do with the manifestation of their subjectivity, or who is to be a Western subject, then such theologies are in part fragments of a cult's/group's identity as a cult/group. It is conventional of postcolonial theory that religions and cults do not happen as passive actualities of nature any longer than Westerns' supposed individuality does; religions of South Asia (Islam or Hinduism) are, in Don Cupitt's suggestive reformulation, illusory groups. Whatsoever, South Asians are flat further of an abstract populace than various other believers in different regions.[85] All through its long history, South Asia has "had never been not welded together into a single State…her territorial unity was in the past emphasized by the unity of Hinduism, by the similarity of Sanskrit culture and by a political impulse which led every leading Empire in India to undertake the task of conquering and bringing under one dominion the territory extending from Himalayas to Cape Comorin. This relentless urge moved every dynasty of importance in the past; but it was never realized."[86] Existed not as a unified Subcontinent, however, even during long ages of disunity, the conception of a single Hindustan has persisted as a historical, cultural, and political epitome urging to be realized. Thus, it may

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[82] Ibid., 244.
[83] Ibid., 244.
[84] Ibid., 244
[85] Don Cupitt, *The Sea of Faith*, BBC London, 1984, P.7-8.
[86] Panikkar, *Asia and Western Dominance*, 327.

therefore be assumed that socio-political as well as theological discourses have played a role in the development of crafting and keeping up the identity of the normative universe known as South Asia.[87]

In sum, postmodernism is concerned with both religious and secular discourses at the same time. And God is once again a product of Western desires as the way once attributing divinity to Jesus worked itself in the form of crusades. Once again, like medieval Europe the necessity of the encounter with the person of Jesus for human salvation has been brought into the service of West. Hence the justification of enslaving, conquering and subjugation of Mughal India is being resumed to salvation through postmodern secularism and liberal democracy. As the way creation of mutually antagonistic secular nation states in South Asia owed much to secular assumptions, postmodernism contibutes a new form South Asian powerlessness, nihilism and religious fundamentalism, thereby retaining all Christinaity's will to power. As the Otherisation of South Asian core religious concepts on nature, creation, and holiness etc. during colonial Christianity as evil or demon was a specifically Christian position, so secularism and postmodern religions adopted the same old position to reconquer South Asia. This is done so by betraying a large Western ignorace of the South Asian religious traditions by postmodernists.

As the way late medieval Europe believed only on Christianity, modernists discourse of secularism is similarly persistant to subsume South Asian belief system into the ambit of Christianity. Like medieval Europe, Chrisitan theologians till today argue that nature is devoid of presence and grace of God and it can be subjected to sceientific experimentation and dominion ethics. Therefore it may be constructed as a token of its autonomy due to its richness for slavation. This was how Western Christianity paradigmatically achieved a true secularized and disenchantment of world. One the one hand, South Asia, its ethics on creation, nature and holoiness are being painted as with the same brush as Christianity. One the other hand, Hinduism, Sikhism, and Budhism etc. are being viewed as the pagan other of Christianity even today. Under postmodern spiritual secularism, in short, Christian

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[87] Ibid., 325.

thought and experience are being universalized as the global generic religious outlook and its consequent embrace of evil.

South Asian belief system are projected illusory group instead of true creeds. They are labbeled as polythestic, magical, and mere ritualistic by Eurocentric Christian and secular dogmas. They are seen as madly sociable, obscuring the persona in the combined transpersonal cognizance. They are blamed on the basis of non-causa pro-causa, and are labelled as superstitious cults, verbal ones and in some cases poorly sublimated and non-symbolic one. And they all are critiqued on the non-scientific and non-skeptical grounds by the core secular modern and postmodern thoughts. However, renaissance of religion in South Asia should not be all that shocking. As against expectations, secular doubt by modernists did not render to a waning in religiousness. Instead the rejection of modern secular discourse in South Asia led to theological revival and its reception simply relocates by postmodernists thought inventing a parallel religion to rediscover the persistence and resistance by transferring all powers of religion– such as ideological justification, higher religious and communal objectives, revolution-oriented and self-rule, exaltation of personal sacrifice and martyrdom by invoking God and higher norms and principles—towards postmodern mores of di-divinizing the world (i-e total secularization). These are the hallmark of post-colonial religious cultures and societies that they are based on highter principles and on higher ideological justification by provoking God.

In modern South Asia, this religiousness was expressed in various ideological dictums: not only Gader Party and other communist parties caused absolute isolation from nature under Marxist Judeo-Christian heresy but also nationalism has been very much expressive in modernity. There is also an associated modification in the way power is justified. In South Asian religions, the consumption of cogent power is justified by appealing to God and greater causes. In contrast in modernity, minus- God perspectives are/were employed as such that no set of norms and moralities is there to contain will to power. No set of reasons is there to confine one's own consumption of power in manipulating and collecting one's objectives. But here are the paradoxes: postmodernism champions itself as against Others' marginalization and is broadly based on the critique of modernity, however, it seems unable

to make available any grander validation for coercive power of modernity or find it guilty and throw it away. Even worse, it adds to the modernist allegations of non-modern non-civilized South Asian religious cultures by declaring them as old-dated and mystic, and ethnic instead of logical one, skeptical one. And by putting forward alternate vision of world for South Asian cultures. Consider the rise of religious fundamentalism through publishing and presenting blasphemous literature. Recently Prime Minister Imran Khan is calling an organized effort to scholarly deal the issue of Islamophobia as a recent reaction to that powerlessness. However, this new postmodern formless power is an extension of the long-standing Orientalist practice; certainly, it is purely a restoration of the patterns of what Lajpat Rai called – imperial hypnotism, or K. M Panikkar called – New-Toryism or narrow-Europeanism. Thus postmodern preserves the same old Christianity's will to power. This is the new manifestation for denying any positivity of the past of South Asia, its culture, religion, politics etc. Hence, only the secularism is the universal worldview as Mishra has called it as an Age of Anger that is bringing us closer to a rare level of anger and frustration among youth in postmodern age leading to a new form insecurity of the global world.

Interestingly enough, postmodern secularism is not that much secular. Paradoxically, if it claims to total secularization of world, total di-divinization of the globe, then why it is engulfed in religious terminologies . Consider Richard Rorty and Zizek who propose that religions in South Asia are supposed to disappear as soon as ethnic past is no more. However, fragmented postmodern religions also reconfirmed faith as an instrumental necessity. However with another paradox: that the respect for South Asian religions and cultures is in their minds is there just because of their social utility and intrinsic value and worth but not due to the fact these cultures are intact for thousand years, and hundred years of both colonial and modern transformation. This utility is the only reason due to which South Asian past has become a new area of intellectual intervention. As Panikkar once indicated us on the rightful and wrongful relevance of the translation of Sino-Indian literature that it:

"meant not for Orientalists and scholars, but for the educated public and the revival of interests in the religious experiences of India, are sufficient to prove that a penetration of European thought by Oriental influences is now taking place which future historians may considers to be of some significance"[88]

He cautioned his audience on the supposed impartiality of Orientalists and their intellectual connections with narrow-Europeanism as they can not be expected to raise the value of the merit of Eastern *classicus* and respect for South Asian religions in future.

Though the manifestation of postmodernism is not based on any consistant principle as not only this proposes and preeches to di-divinize the world, but at the same time this discourse too reconfirms the faith. And both descriptions are equally plausible and equally valid truth-claims, and there is nothing to choose between right and wrong and might and right. Postmodernists like Griffin suggested an answer for the relevance of postmodernism as a secular discourse with the theological pretext in the following way: that the refusal of secularism does not lead to theological entrenchment and its acceptance only shifts "religious devotion from one kind of religious object to another – from one that transcendence the world, at least in part, to one that is fully worldly, that is, secular." [89]Hence no account of the justification of modernity will to coercive power. With a more elaborate account of the postmodernism as a secular discourse concern with quasi-theological enfolding of religious rite and religious mumbo jumbo, Milbank further elaborated that as the end of religion is not possible all social phenomenon are arbitrary and therefore religious, so the only possibility is to embrace it instead of totally rejecting it and therefore once must return to traditional and pre-modern and molded faith.[90] Similarly, Huxley and Lyotard's fascination with the sublime, spiritualism, meditation and mysticism and Sufism are yet another example where South Asian cultures play a new part in the

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[88] Panikkar, *Asia and the Western Dominance*, 332.
[89] Griffin, eds., *Spirituality and Society: Postmodern Visions*, 5.
[90] Milbank, '*Problematising the Secular: the Postmodern Agenda*', 31.

consolidation of new authority of postmodernism that is secular and religious at the same time.[91]

Thus, South Asian critique of the liberal democracy, development aid, human rights and other liberal values contemporarily mobilize the same troops under new paternalism as South Asian culture was considered anti-progress, backward and stagnant during colonialism under the modernist political hegemony. The cultural and religious construction of the Western society regulated the historical constitution of Enlightenment philosophies/Orientalism, including, most significantly, postmodern "universal" spiritualism. It did so by Orientalizing and re-Orientalizing along with appropriating theological legitimacy to the quasi religious's core liberal normative assumptions, rendering their derivative secular-spiritual and post-colonial discourses credible to both western and *Other*'s theological liturgy. It is in this critical frame of the post-colonial predicament in South Asia, the study argues, that we should re-recognize the duality and implication of postmodern secularism, and the paradoxical epistemological trails recycled through its universalism.

However, before trying to understand South Asian postmodern understandings of "South Asia," the primary methodical step needs to consider how postmodern thinkers in West imagine themselves culturally, and how those conceptions draw support from particular notions of South Asian religious societies and South Asian social and political structures.

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[91] Aldous Huxley, *On Art and Artists* (New York: Meridian Books, 1960).

Chapter 4

Secular Subjects of Postmodernism: Formation of South Asia as Uncivilized Subject

The right of our *manifest destiny* to overspread and to possess the whole continent which providence has given us for the development of the great experiment of liberty and federated self government.

John L. O'Sullivan[1]

This chapter sketches how the Western secular subject has viewed its relationship, in various historical backgrounds, to its Oriental compliment, the South Asian non-secular non-subject.The central argument of this chapter is about a comparative analysis of two civilized subjects, the Westerns and the South Asians. Genealogically, the discourse of postmodernism involves the projection onto the non-Western people of many kinds of things that West is not. Provided a clear-cut resolve for human social di-deification in postmodern discourse, a postcolonial thinker may begin with a banal point and naturally assume it to come in entire areligious character. Yet it is not the case in postmodern religions. Like postmodernism, postmodern religions are also eccentric as best postmodern religious texts come classically enfolded in religious, spiritual and mystical terminology and sacrament.

Postmodern religions vary from the end of faith to going back to premodern and moulded religions and from traditional theologies to the prospect of altering holy concepts to purify them of realism and, all existence or experience beyond the normal or physical level, and simply articulating the devout idyllic by love God. Provided secularism's theological

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[1] John L. O'Sullivan, the editor of a pro Democratic Party magazine in United States, first coined "manifest destiny" in 1845. O'Sullivan was complaining constant European interference in American matters.

character and its role in the constitution of subjects (radically new forms of being human) and intimate communities, how do Western thought and mind conceive themselves as origional secular subjects (social and textual confirmed orthodoxy)? The first part of this chapter explains that how the Western secular subject is formatted, while the second part is about its difference from South Asian religious personhood. A wholly contextualized descent of postmodern theologies and theopolitics is barely promising within the limits of a lone chapter. What shadows is a summary of the a selective postmodern theosophical pedigree, concentrating on how Western thought and its historically associated interpretational subjectivity has created fixed criteria for evaluating South Asian theological/civilizational qualification to enter into a standard American Empirical Theology as well as global democratic political system under postmodern delicatessence. What's the reason for quasi-theological devout in postmodernism and its pluralistic justification?

The interpretational gloss put upon both colonial and postcolonial South Asia retains all the authoritarianism in Western thought allowing it to enjoy without feeling unhappy. Paradoxically abound and Interestingly enough, the West is persistently South Asian-centric because South Asian cultures are relatively easiest system to appropriate; most of its belief system (Hinduism in general and Buddhism in particular) affirms the individuality of experiential and transcendental understanding, without any *social and textually confirmed orthodoxy* and similarly these South Asian nations also affirm a relative transformative traditionalism without any *stable political and democratically confirmed secularism* (perfectly perceived Western democracy and modern secular civilization). Hence, less advanced politically and less authentic theologically is the projection of South Asia in all brands of postmodernisms which is certainly the replication of classical European Orientalism.

4.1 Western Liberal/Secular Subject

It should be taken as a myth when Western society is said to be purely a secular society and Western people are basically secular people undeniably. In his *After God: The Future of Religion,* Don Cupitt records how the steady degeneration of religious belief and supernatural understandings of the world has headed to the development of naturalism and how the rejection of religion has also been assisted by technological developments and the budding springs of authority. He argues that religion will be ultimately almost dead as soon as ethnic and racial bonds are no more in effect. In one of his recent lectures, he speaks of all religious traditions are failed to offer unconditional forgiveness therefore, secular choice of adopting voluntarily in a virtue greater than the virtue acquired by imposed institutionalized historic faiths.[2] However, in the words of Cupitt, "I actually think that I love God more now that I know God is voluntary. Perhaps God had to die to purify our love for him."[3] He was of the view that modernity could not become possible if Western civilization had not taken the charge of ruling the whole of mankind. Though he excluded orthodox views of Christianity, however, he still regarded it as a kind of role model and as a higher system. He claimed that "our modern industrial civilization was forged in just one particular place and period, and influenced by just one religious tradition."[4] This is possibly not very astonishing when one views that the West's foundational traditions are also markedly secular. As a political notion, the West symbolizes the desires of the Enlightenment, which contributed delivery to "modern" secularism: the pure sciences, the methods, skepticism, systematic inquiry, Truth formulas, relativity, even social and political sciences, and the nation-state system. Even average Western' conviction in secularism's emancipating authority was taken as a reaction against the Enlightenment philosophes. Perhaps the most outstanding instance of such discourse is Slavoj Žižek: he defends Eurocentrism as well as colonialism. Relying on the emotional plea for South Asians' lower casts, he viewed European modernity as an equalizer and sought to promote

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[2] John Cuputo, *Theology of the Unconditional* (Central Avenue Church- Glendale, California, 2017).
[3] Don Cupitt, *After God: The Future of Religion,* (Basic Books; 1st edition (April 18, 1997).
[4] Don Cupitt, *The Sea of Faith*, BBC. London, 1984.7.

equality and rationality.[5] For him, secularism was a logical necessity, and traditional South Asia like other backward nations had to be dragged toward modernist, secular Europe. For him, secularism is a universal political order.[6]

To a foreigner, it is equally outstanding to perceive how Westerns customarily appeal to their secular rights. However, sometimes, that they do so in deceptively implicit contexts brands it simply more outstanding. Progress is now considered in terms of secularism and its by-product i-e liberal democracy: symbolic hatred against orthodox Christianity is meaningfully rendered as a genuine rejection of all forms of theistic nations and their contribution to knowledge. As an authoritative historical instance of Europeans' attachment to Christianity, consider the opposition of secular traditions in British India. European missionaries were dismayed at the Sub-Continental socio-political institutions which they supposed were insufficient for change and development. In his classic Asia and Western Dominance, K. M. Panikkar writes that in the era of political domination, "in spite of vigorous Christian propaganda and fairly numerous conversion among the 'untouchables', the authority of orthodox Hinduism had never been seriously challenged."[7] The author goes on: "the doctrine of the monopoly of truth and revelation, as claimed by William of Rubruck to Batu Khan when he said 'he that believeth not shall be condemned by God', is alien to the Hindu and Buddhist mind."[8] He concluded the overall factors behind the failure of missionary activates include: attitude of moral superiority, belief in their own exclusiveness, association with aggressive imperialism, cultural aggression through education, variance in Christian cults, and finally the growth of unbelief in Europe and crises in European civilization.[9]

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[5] Karthick Ram Manoharan, Towards A Žižekian Critique of the Indian ideology, *International Journal of Žižek Studies*, 13, No 2 (2019).

[6] Nivideta Menon, *The Two Zizeks. Kafila* - Collective explorations since 2006. 2010. However his universalistic views of Indian ideology have been disapproved by Indian feminist Nivedita Menon.

[7] Panikkar, *Asia and Western Dominance*, 295.

[8] Ibid., 297.

[9] Ibid., 297.

Paradoxically, in their communications among themselves, the Europeans caused Asian-ness. "Even in India, where the nationals of other European countries enjoyed no political rights, the division was between European and Indians and not between Englishmen and Indians. The exclusive clubs were not for Englishmen but for Europeans."[10] The historical growth of political secularity truly belongs to such exclusive clubs. If one wishes to map European impressions on South Asia, one has to consider "unbroken religious urge of European expansion" and its associational non-official voluntarism. "Indeed, it might be appropriately said that, while political aggrandizement was the work of government and group, and commerce the interest of organized capital, mission work was the effort of the people of the West to bring home to the masses of Asia their view of the values of life. Religion, however, was one aspect of European expansion."[11] Though began with an urge of Crusade, expansion towards Subcontinent ended with the spirit of evangelization and then Anglicanism.

Contemporarily, however, what is the point of going through a kind of moral superiority when secularism has already established a minus-God perspective? John Milbank suggests an answer in the Western modernists' plebeian *resentment*: "where modernity lifted the burden of power and obscurity in favour of a light-travelling, reason, postmodern hyper-reason makes arbitrary power into the hydra-headed but repetitious monster whose toils we can never escape, yet whom we should embrace." He concluded that religions will never be ceased to exist "because all social phenomenon are arbitrary and therefore 'religious'."[12]

John Milbank could hardly have enquired for a appropriate instance of postmodernists who derive, in their regular texts and polemics, the theological terminology and liturgy, peculiar to religion. Unexpectedly unable to disappear completely in South Asia, faith is, on the other hand, a ritual, political, social, cultural, and national phenomenon, still a guard against instrumental rationalism and modernism. Both modernization as well as

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[10] Ibid., 323.
[11] Ibid., 315.
[12] John Milbank, '*Problematising the Secular: the Postmodern Agenda*', in Philippa Berry and Andrew Wernick, *Shadows of Spirit: Postmodernism and Religion*, (Routledge, London1992), 31.

secularization, historically unable to truly offer to South Asia, a protective and procuring mechanism, "has now made religion an inescapable part of the Non-western political agenda"[13] As an attached part of their conceptual machine, postmodernists carried religion in their heads owing to its extensive and deep role in social and political change in the region. Religion is not to be a thing of the past but a future of the Third World *Other*.[14]

Unquestionably, postmodernism's relationship to mysticism, Sufism, and mythologies is deeply ambivalent. A strong attachment to religion -John Milbank diagnoses this condition as "plebian *resentment*" - interchanges with a fear of religion (Remember, for example, "Freud's irrational manifestations help us to cope with the subjectively intolerable").[15] Yet whether they take faith as the potential of a progressive society or as upsetting modernity, or both, West's identification with religion remains unusually durable. Abundant literature pronounces contemporary authorship where the actual and established norm is the de-divinizing of formal religion. Yet, as a metaphysical theologian Milbank observes, even in the face of evidence to the contrary, a different variety of Orientalizing postmodernism is ready to believe, almost to the point of insistence, in their own allegedly religious character. Milbank maintains that the social sciences are a creation of the modern ethos of secularism, which stems from an ontology of violence. And theology, consequently, need not pursue to make positive use of secular social theory, because it itself bids a complete idea of all reality.[16] Such were the urges and intellectual responses extremely critical to modernity and secular myths of Liberalism/secularism, a new trajectory in constructive theology has been known as radical orthodoxy. [17]

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[13] Sardar, *Postmodernism and Other*, 242.

[14] Ibid., 242.

[15] John Milbank, *Problematising the Secular*, 31. See Sardar, *Postmodernism and the Other*, 244-245.

[16] John Milbank*, Theology and Social Theory: Beyond Secular Reason*, 1990.

[17] Graham Ward, *Theology and Contemporary Critical Theory* (Macmillan, 1996).
Also see, Catherine Jane Crozier Pickstock, "Postmodern Scholasticism: Critique of Postmodern Univocity," *Telos*, 126 (2003)*.*

4.2 South Asian Non-Secular Non-Civilized

We must not rest satisfied till we have made our influence extended to the remotest corner of the world.

Samuel J. Mills[18]

Keeping in view the postmodern understanding that religion is integral to sustainable human society and if one cannot will the abondonment of faith, it can be an instrumental part of our existence and postmodernists can intellectualize in its power. What if so is the self-identification of the Western secular cum religious subject, then how does postmodernism perceive South Asian religious personhood and then how do Orientalist discourses had identifed the South Asian secular subject historically? And how modernity is still coming in postmodernism from the backdoors? Secular postmodernisms come in multiple forms, such as traditional European Orientalism and Western postmodern neo-Orientalism. Certainly, Orientalist as well as neo-Orientalist views of South Asia can be both constructive and deconstructive. However, what the different secularisms described below share is a propensity to imagine the South Asians as non-secular and deficient in subjectivity – effectively non-secular non-subjects.[19] Moreover, South Aisans are mutually antagonistic and peaceless nations.

4.2.1 Classical European Orientalism

The relationship between Occident and Orient is a relationship of power, of domination, of varying degree of complex hegemony. Edward William Said[20]

The king who is situated anywhere immediately on the circumference of the conqueror's territory is termed the enemy.

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[18] Cited in Kenneth Latourette, *Missions and the American Mind* (Indianapolis: National Foundation Press, 1949), 28.

[19] The phrase "Let us Show You how to be Human" is popular as postmodernists in their theological Orientalism often coin such related terms when they describe the cumulative results of pure secular Orientalists' fashion to "posit the Others as non-skeptical and lacking in subjectivity - effectively non-secular non-subjects."

[20] Said, *Orientalism,* 5.

The king who is likewise situated close to the enemy, but separated from the conqueror only by the enemy, is termed the friend (of the conqueror).

Kautilya, Arthasastra[21]

As an instance of constructivism, see, how Hegel explains his India: "India is a land of Desires formed an essential element in general history. From the most ancient times downwards, all nations have directed their wishes and longings to gaining access to the treasures of this land of marvels, the most costly which the earth presents, treasures of nature- pearls, diamonds, perfumes, rose essences, lions, elephants, etc- as also treasures of wisdoms. The Way by which these treasures have passed to the West has at all times been a matter of world historical importance bound up with the fate of nations."[22] He refers to India as a kind of European hallucination which signifies different connotations to different spectators. It was much shared European intellectual practice to praise India and Indians before the age of political domination. Albeit, It was much later when Asian resistance to the political domination of Europe turned everything of Indian value, praise, and respect down resulting in political arrogance and color superiority of Modern Europe.[23] In the age of Asianism (exclusive counterpart of European solidarity), early in the 20th century, India was viewed as much a dangerous place as Communist China especially Mao's one. Dangerous at the same time desired. As a counter-example, look back to the example to *Mother India* by Catharine Mayo written in 1927 a time for the peak of Asian nationalism. By the third decade of the 20th century, the Hindu majority in Subcontinent was counter-weighted through the formula of divide and rule. Though in the start of British rule, Muslims were suppressed and Hindus were favored, however later, Catharine Mayo came to crush Hindu/Muslim unity by claiming that Muslims of Subcontinent has no objections to the continuation of British colonial rule[24]

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[21] See *"Project South Asia," Columbia.edu. Retrieved 2017-04-20.*
[22] Quoted in K. M. Panikkar, *Asian and Western Dominance*, 21.
[23] Ibid., 322.
[24] Lajpat Rai calls this strategic process as swing of pendulum. One time Hindus to be favored, then suppress them and Muslims to be favored so it goes on.See, Rai, *Unhappy India.*

This part opens with the formal description of South Asian secular subjectivity, or its nonexistence, by delineating Friedrich Max Müller's vision of India in his mind without associating that Max Müller solely devised the discourse of secular Orientalism. In order to get how truly postmodern Orientalists are influenced rather spellbound by the Enlightenment thinkers' ideas of the South Asian religions and ancient languages, the use of textual case study might be the finest specimens for cataloging how Eurocentric Christian and Secular thinking has vilified or consumed South Asian religions.[25] As Edward Said himself believed that such texts, "even when they appear to deny it...are nevertheless part of the social world, human life, and of course the historical moments in which they are located and interpreted." Instead of condemning its historiographer or philologist, this study takes usage of his texts purely as a textual case study, as these classic statements reflect considerable similarity and owe much even today to the perceptual configuration of South Asian religions as well as regions. There is a general belief that Muslims and Hindus stand nearly close to the pagan people. In other words, they are assessed as the pagan other of Christianity. They are estimated as superstitious factions instead of authentic belief structures. The changing tags that are affixed to them- 'polytheists', 'mythological', 'mystical', 'collective'- downgrade them to the dusk district outside civilization.[26] In a sense, an intellectual gap was measured necessary between the Eastern and Western mind for the willed and imagined representation as Louis Dumont viewed that West is predicated of rationality and individualism a leading feature of modern Western society in contrast to collectivist, holistic or communal South Asia. [27]

On August 25, 1866, Max Müller wrote to Chevalier Bunsen:

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[25] Edward W. Said, '*The world, the text, and the critic*' (Harvard University Press, 1983), 4.

[26] Ella Shohat and Robert Stam, '*Unthinking Eurocentrism*, (Routledge, London.1994), 202.

[27]See, Mary Douglas, Preface, in Louis Dumont, Homo Hierarchicus. *The Caste System and Its Implications*, (London: Paladin London, 1972). Also See Max Weber, *The Religion of India* (Glencose (IL): The Free Press, 1958).

India is much riper for Christianity than Rome or Greece were at the time of St. Paul. The rotten tree has for some time had artificial supports, because its fall would have been inconvenient for the government. But if the Englishman comes to see that the tree must fall, sooner or later, then the thing is done...I should like to lay down my life, or at least to lend my hand to bring about this struggle...I do not at all like to go to India as a missionary, that makes one dependent on the parsons... I should like to live for ten years quite quietly and learn the language, try to make friends, and see whether I was fit to take part in a work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching.[28]

Müller's testimonial of India's unusual past is no doubt thrilling, yet it has many historical discrepancies. In his sarcastic allegory, India stagnates in history, seeing in Hinduism a religion that is chained yet loved the Muslims rule and therefore thoroughly hampered India's opening into Western modernity. He also inferred that the advent of Islam in the Sub-Continent had a profound consequence on the consciousness, mentality and temper of Hindus, in his Truthful Character of the Hindus: "I can only say that, after reading the accounts of the terrors and horrors of Mohammedan rule, my wonder is that so much of native virtue and truthfulness should have survived. You might as well expect a mouse to speak the truth before a cat, as a Hindu before a Mohammedan judge."[29]

In Müller's specific theological view, religion's ultimate aim is the achievement of political modernity, which coincidentally terminates in the Protestant Reformation and Counter-Reformation of Europe. On the contrary, India, standing at the verge of time immemorial, is the paradigmatic case of "Islamic Authoritarianism" that is in fact the regular form of Muslim rule for Muslims only but for a Hindu, in Müller's wonder, for the simple intention that he does not exist as individual subject in Muhammadan Court and judge. In Müller's India, Hindu subjectivity is conflated in the Muslim Monarchs where they have remained

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[28] Friedrich Max Müller, "The Life And Letters Of The Right Honourable Friedrich Max Müller," 1. (1902), 191-92. https://archive.org/details/in.ernet.dli.2015.283457/page/n11/mode/2up

[29] Max Müller, INDIA – LECTURE II. Truthful Character of the Hindus, A Course of Lectures Delivered before the University of Cambridge, Project Gutenberg, (1884).

mere subjects. For him, this authoritarian rule is partially the result of conflation between religion and politics. The Muslims were perceived as violently aggressive, masking the character in the *ummah* transpersonal cognizance. By inference, they lack an appropriate distinction between politics and religion and they lack individualism[30]. As is rightly expressed by Ella Shohat and Robert Stam: "the Christian idea of the *visio intellectualis*, (which Christian theology inherited from the neo-Platonists, flees in horrors from the plural trance and visions of the 'trance' religions of Africa and many indigenous people")[31] is expressed in the form of religion, but missing subjectivity, the Muslims explicitly and Hindus implicitly comply with these regulations simply as the fear of outside forces instead of personal morality. Müller defines Mughal India persistently in negative expressions, by what currently West is not. He points India's flop to progress as a reason for not moving towards Protestant Reformation and Christianity. Whereas he has many fascinating local insights into Hinduism, his universal approach vegetates from the principally deconstructive view of Islam to the constructive image of Hinduism or a Hindu India. In 1868, therefore, following in footsteps of Sir William Jones, Max Müller also appealed to colonial authorities for extra funds in education in India would promote a new form of literature combining Western and Indian traditions:

> By encouraging a study of their own ancient literature, as part of their education, a national feeling of pride and self-respect will be reawakened among those who influence the large masses of the people. A new national literature may spring up, impregnated with Western ideas, yet retaining its native spirit and character (...) A new national literature will bring with it a new national life, and new moral vigour. As to religion, that will take care of itself. The missionaries have done far more than they themselves seem to be aware of, nay, much of the work which is theirs they would probably disclaim. The Christianity of our nineteenth century will hardly be

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[30] For Karl Marx, collective consciousness is a way to revolution, however for Müller, this collective notion within Islamic political though is undesirable syndrome that leads to bizarre behaviors in anthropological terms.

[31] Ella Shohat and Robert Stam, *Unthinking Eurocentrism*, (London, Routledge, 1994), 200-202.

the Christianity of India. But the ancient religion of India is doomed—and if Christianity does not step in, whose fault will it be?[32]

By 1883, a rather more constructive or positive view in approval of Hinduism and its ancient scripts was projected. In his "What can India teach us? He viewed what most of the constructive postmodernists even today prefer to take refuge in the confines of Hindu polytheism and mysticism[33]:

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most full developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.[34]

From Hegel to Weber and from Mark to Müller, almost classical European Orientalists' hypnotically emotive language ultimately confirms the superiority of Western civilization and society and self.[35] De-centered/scrutinized as an Orientalist discourse, Müller's account undertakes more than a few comparative theological, philological as well as mythological questions. First, the supposed point that the Indian Sub-Continent is ageless and stagnant suggests that Western Europe- in general, and Victorian Britain in particular,

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[32] Friedrich Max Müller, *The Life And Letters Of The Right Honorable*, 357-58.

[33] See, for example, David Ray Griffin, *Spirituality and society: Postmodern visions*, (Suny Press, 1988).

[34] Max Müller, *INDIA – LECTURE I. WHAT CAN INDIA TEACH US?*, A Course of Lectures Delivered before the University of Cambridge, Project Gutenberg, 1883. See, https://archive.org/details/in.ernet.dli.2015.283457/page/n11/mode/2up

[35] Leela Gandhi, *Postcolonial Theory a Critical Introduction*: *Second Edition*, x.

is not.[36] Second, ascribing to the Hindus as collective victims of the imbalance of Muslim oppressor collective. This model of oriental bifurcation is still enacted in the contemporary signification of Aryan theory and its role against Muslims and Chines Others in Asia. So, for Müller, both Hindus and Muslims were lacking subjectivity and moral character: former due to their denigration; later due to their oppressive discriminatory rule as superior subjects. In his overall intellectual ambit what nearly maintained was that: Europeans do not lack those enlightened and reformist merits of individual freedom, human rights, democracy, law, and legal rights. And in presence of such all these qualities, West has now naturally been able to secure industrialization and development, progress, and power. Third, spotting that the Muslims and Hindus of the Sub-continent are disordered, disorganized, and disagreed about the conception of state under vast territory, inaugurates not only the European political order as suitable but invites a future intervention under communal faultlines.[37] Fourth: South Asian political stability is an epistemological question as per the needs of global politics in the future.[38] The Orientalist side-effects, blowbacks, and glitches are not difficult to comprehend: it had a glorious past however, South Asia as viewed today is a living menace and symbolizes everything that modern Europe wishes to do something positively –finally should be secularized and fully modernized.

4.2.2 America Inherits British Orientalism:

4.2.2 (a) South Asia: Inching towards Internal and External Transformation

"Regional "balance of power" is the new manifestation liberal postmodern politics. The birth of nation-states in the region of South Asia shows the classical example of colonial rivalry proliferation in post-colonial periods. Division of Sub-continent was the result of

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[36] Middleton, Alex. "Victorian Politics and Politics Overseas." The Historical Journal64, no. 5 (2021): 1449-476. Doi: 1017/ s0018246X20000382.

[37] Rajiv Malhotra , *Breaking India: Western Interventions in Dravidian and Dalit Faultlines,* xii-5.

[38] Robert D Kaplan on South Asian Political Stability. Robert D. Kaplan, *Rearranging the Sub-Continent*, https://www.forbes.com/sites/stratfor/2014/12/24/rearranging-the-subcontinent/?sh=29a9dcbc790d

the Hindu-Muslim dyad that resulted in the establishment of the All India Muslim League and Indian National Congress. The religious divide line laid the foundations for a permanent conflict that both India and Pakistan inherited and evolved after 1947.[39] Having endured more than half of the century, conflicts in the South Asian region have never been comprehensively analyzed from start to date. However, few studies are available on understanding the patterns and parallels within each of the conflicts in the region and bringing them together in a coherent whole. Among these few sources is the authorship of Rob Johnson's A Region in Turmoil: South Asian Conflicts Since 1947.[40]

4.2.2 (b)Socio-cultural and Geographical Transformation during Colonial Rule:

Eric Wolf has argued that regional classifications and territorial nomenclature are as dilemmatic and controversial as the combined understanding of the history of the world. The British Empire required to reframe the 'bundle of relationships' human social world was engaged in. The scholastic formation of nations, cultures, and societies was purposefully disingenuous, and overall the imperial strategy was based on odd syllogistic activity, historian and anthropologists established the circumscribed entities in the colonial era.[41] However, the tradition of fixing, essentializing, and stereotyping in South Asian history and geography offered a persistent obsession with the vocabulary of nationalism, as a precursor of independence.

The freedom movement in British India deviated from the original and genuine unity of the disparate communal anti-British movement especially the joint struggle of Hindu-Muslim unity in the 1857 War of Independence. Tony Ballantyne objects to the continuation of the scholarly established tradition of documenting nationalistic histories as the starting point of South Asian historical analysis. He cites Mathew H. Edney that how the configuration of Arya theory endured the "colonial state and its interest in constructing

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[39] Barry Buzan and Ole Wæver, *Regions and powers: The Structure of International Security*, (Cambridge University Press, 2003), 101.
[40] Rob Johnson, *A Region in Turmoil: South Asian Conflicts Since 1947*, (Reaktion Books Ltd London 2005), 7.
[41] Eric Wolf, *People without History*, 3.

a coherent image of the boundaries and past of India as a nation. The Aryan 'invasion' provided the key starting point for this national narrative."[42] The nationalistic and Arya Samajis's extremist interpretation of the Indo-Aryan history sowed the seeds of Arya superiority, reclaimed national self-esteem and posited potential Indian unity.

It's very interesting to note that these notions have been historically surpassed from Indian nationalism to Hindu fundamentalism equating India and Hinduism ascribing a narrower vision of the nation. The role of the Bhartia Junta Party (BJP) has become prominent in the 2014 & 2019 elections in India and "within South Asian context at least, the story of Aryanism continues, as it remains a central discursive formation in post-colonial politics" exposing that "Aryan idea was inserted into various forms of colonial nationalism, indigenous social reform, and anti-colonial prophetic movements." The author concluded that British India was a kind of imperial head quarter for transmitting Aryanism to other corners of the world, for creating connectivity among regions, for transforming worldviews, and finally for "constructing a truly global picture of geography."[43]

4.2.3 The Transition from Colonialism to Neo-Colonialism

Since independence global political situation of South Asia witnesses a unique shift from colonialism to neo-colonialism. This transition needs to involve orientalism as a discourse to understand not only the implications of the failure of bilateralism in the subcontinent but also the ways emerging rivalry has been evolved between capitalism and communism. Whole the world was divided within the ideological camps between the USA and USSR as both pushed forward their influences all the corners of developing nations in order to fill the political vacuum in Europe, the Middle East, Far East, South east, and South Asia, The Second World War resulted into vacating vast colonized lands, however, most of the nation-states were handed over to the United States as there was a close proximity between the British and America.

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[42] Tony Ballantyne, *Orientalism and Race,* 49.
[43] Ibid., 181-95.

British Orientalism went hand in hand in transferring rich colonial experience on Oriental landscape. The USA inherited the colonial legacy of controlling the affairs of the former colonies. The Allied forces were grouped on the question of mutual exploitation. It was unanimously embraced that the United Sates would protect the security and trade of the free world. Under the Western flagship, the former colonial world was marshaled against Soviet ambitions after the collapse of Nazi Germany. Anglo-French possessions were tried to hold back unto American influences. The transformation from direct to indirect control stood in the roots of liberal and modern hegemony as a rival to the communist world. "Modern resources of communication enabled Great Powers to command and control the basic survival of individuals all over the world without having to exercise day-to-day overt control. In this modern lust for ideological and neo-colonial supremacy, the Great Powers have entered into an alarming global rivalry in every corner of the world."[44]

South Asian conflicts cannot be understood in isolation until an overview of global power politics is scholarly incorporated. South Asia as a region has always reacted in accordance with the superpower's interplay of the cold war. Mutual antagonism within and between states is due to the fact that global powers are still competing with each other. The internal structure of relevant states, domestic foreign policy, and nationalistic ideologies revolve around tendencies of alliances and special relationships with the conflicting superpowers.

The angle from which South Asia (and other regions of the world) is viewed is based on imaginations Superpowers effort to actualize for greater goals that web deep into local footings. On varying levels, differences are used for sake of maneuvering native settings. Rajiv Malhotra argued that a whole network of intellectuals, researchers, and academicians are involved in creating conditions for India's territorial disintegration.[45]

British Orientalism worked on certain principles to preserve hegemony and domination in the future of Asia. In order to regulate the emerging nation-states' affairs as per

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[44] Zulfiqar Ali Bhutto, *The Myth of Independence*, 1967, (Reproduced in PDF by Sani Panhwar in 2013, Copyright © www.bhutto.org), 12.
[45] Rajiv Malhotra, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines*, xii-5.

imaginations based on maintaining specific objectives and goals, the knowledge-power nexus engulfed the very ideas of independence movements through which the regional boundaries were formatted. The very idea of fixed geographic India was undergone lively communal and cultural differentiation. The formation of post-colonial South Asia was essentially marked with colonial typologies of power relationships. Narrow Europeanism essentialized Indian Subcontinent with neighboring mountains, forests, and oceans. Lajpat Rai indicated the geopolitical importance of this region in his *Unhappy India*: "Whoever holds India holds the key of world dominance and prosperity, particularly in modern time. Before Great Britain acquired India, she was rather a poor country without any empire. Indian wealth enabled her to bring about the industrial revolution and to amass wealth."[46] He further emphasizes: "Indian gold and Indian troops enabled her to conquer the world. Almost every bit of territory she holds in Asia and Africa was acquired after she had secured the mastery of India. India has been, and is, the base of the empire in the Orient. "[47]

South Asia holds the key to the peace of the world. A place historically acting as the base of empire building and complex components of consolidated foreign policy. Actual political control and effective military occupation have been the minimum standards for imperialistic policies to manage and reproduce South-Asia. Under the connecting links between the Near East and the Far East, and a clearinghouse for the trade of the world, the Subcontinent acts as a source of post-colonial rivalries among leading powers that needs gigantic diplomatic understandings on globalization, economy, trade, financial interests, markets, and supply of armaments. The geopolitics of South Asia enables the trade economies to serve as a wheel of international relations and economic welfare or development paradigm of the world. Otherwise, the Indian Ocean also determines the future of military struggles, cold wars, and conflict zone. These troubled waters invite a holy and unholy combination of world powers, simultaneously igniting regional wars and beginning the complete end of bilateral relations of the bordering countries of South Asia.

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[46] Rai, *Unhappy India*, 470.
[47] Ibid., 471.

Owing to lie on the threshold of South Asia and the Indian Ocean, the US along with its global rivals necessitate preserving political and business interests in the region in the modern world.[48]

Samuel Huntington's thesis about cultural wars and the clash of civilizations outdated Francis Fukuyama's thesis of political hegemony that American gained after the succession of communism. For Fukuyama, now there is no more significant US rival in real politics. But Huntington stresses religion as a factor in identity building and hence political determination. He claimed that the Muslim oil and Confucius industry if could be integrated, must prove a menace for the West advising the American administration a militaristic agenda to deal with the growing possibility of Sino-Muslim socio-political perspectives.[49]

Therefore, in order to promote American political goals, Pentecostalism and conservative Protestantism were merged and brought together as a political necessity during 1970-80.[50] Jeffrey Haynes further maintained that this new manifestation of the so-called faith movement expanded the "cultural leadership of Christianity" in various areas of the developing world due to its "social prestige and ideological persuasiveness" and new convert are in fact "victims of manipulation by this latest manifestation of neo-colonialism."[51] He also observed that the rise of Hindu fundamentalism has completely changed the political landscape of secular India as Islamic extremism was observed in Pakistan after the Afghan War against the Soviet Union. Douglas Little has

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[48] Srinath Raghavan, *The Most Dangerous Place: A History of United States in South Asia*, (Penguin Random House India 2018), 5.
[49] Tariq Ali, *The Clash of Fundamentalisms -Crusades, Jihads and Modernity* (London New York: Verso 2002), 298-299.
[50] Jeffrey Haynes, eds., *Religious Fundamentalism, Routledge handbook of Religion and politics* (London and New York: Routledge), 168-169.
[51] Ibid., 169.

comprehensively narrated US presence in the Middle East stating how the South Asian region was pulled for planning a secret US war in Afghanistan during Cold War.[52]

This research brings in focus the neglected area of conflicts that are caused by great global players, however, these imperatives of global order are of huge scholarly attention.[53] Reviewing antagonism and strategic rivalry in South Asia is both a big academic and a public initiative. A serious and sincere effort is needed to understand the role of international political settings responsible for endless conflicts in South Asia. Evolved political conditions based on administrative and imaginative orientalist ideas pave the way conflicts are generated within the region until today. As is indicated by Tariq Ali "that the most dangerous fundamentalism today- the mother of all fundamentalisms is American imperialism."[54]

It is claimed that there is a lack of peace in South Asia. But how are the way conflicts are actualized and religious fundamentalism supports in the process? And how arbitration is the latest tool in hands of global powers? Just like the lack of sciences, lack of literary traditions, lack of real human South Asian subjects, the idea of the lack of peace demands a level of political interference: this influence works as entry points not only for monetary loans and other structural adjustments and market monopoly and whole regional politics. There are structural flaws in global power politics as inequality is the natural outcome for small countries' national self-interests. Arbitration is the key area where they are betrayed against new rules of diplomacy.[55] Srinath Raghavan in his *The Most Dangerous Place: History of the United States in South Asia* has vividly elaborated how regional politics is directly affected by global forces agendas, globalisation waves, and the overall hierarchical

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[52] Douglas Little, *American Orientalism – The United States and the Middle East since 1945,* (London: I. B. Tauris & Co. Ltd. 2003), 152.
[53] S. D. Muni, "Conflicts in South Asia: Causes, Consequences, Prospects", *ISAS Working Paper,* 2013.
[54] Ali, *The Clash of Fundamentalisms*, xi.
[55] Bhutto, *The myth of Independence.*

nature of liberal political order.[56] Indeed, Western Politics on inter-Asian conflicts is also a liberal peace enterprise.

This part concludes that how the British policy of "make weighting" has been a constant feature of British Orientalism arguing that Euro-Atlantic policy unfolds even today around the notions of "swing of pendulum" i-e giving one cultural group more value over other native cultural groups to manage political unity within and between varied communities of Asia. The wavering in Western appraisals of South Asian nations reflects particularly in shifting of the "special relationships" against the requirements of global political systems. That both India and Pakistan though internally hostile sort of nations that can be jointly pulled for the containment of anti-western superpowers. Western "arbitration", after all, is one of the identifying features of neo-colonialism, and West, in turn, is historically connected with "deep animosity within the region" however the categories it offers for neutral appearance.

4.3 **Constructive and Deconstructive Postmodernism**

However, appropriation of political and geographical conflicts are not the only areas of penetration. Apart from inter-state theological fundamentalism in the region, the mythological and metaphysical appropriation of South Asian religions be another strategy in the hands of secularists. Depressing (at the same time aspiring) as voluminous representations of South Asian civilizations and their religions, society/culture, and South Asian self are, secular postmodernist discourses do not necessarily be persistently respected or constantly scorned.[57] Hypnotically, there are many examples of South Asian romanticism and exorcism. Following in the footsteps of Müller's intoxicative and esteemed view on Hinduism, however, contemporarily David Ray Griffin's refers to Indian theologies as a kind of European phantasm that characterizes altered effects to different

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[56] Srinath Raghavan, Tariq Ali, Bhutto. Also see, Robert Jackson, *South Asian Crises- India – Pakistan – Bangla Desh* (London: Chatto & Windus Ltd, 1975), 25.

[57] John D. Caputo Post Modern, Post Secular, Post Religious, The Wheatley Institution, 2017. https://www.youtube.com/watch?v=1ABEuQXQbs0. He discusses the complexities of post-modern religious sentiments.

participants. However, in a graceful volte-face, Don Cupitt, for instance, is competent enough to dual ingesting of the idea of God. Though typically there is no concept of divinity in deconstructive secularists' terminology and conception. However, the gap of denying God was filled with the weak idea of postmodern god with all its limitations. Instead of a stable God, there is rather an ambivalent picture of god.[58]Instead of being simply an overcast semiconscious ominous idea of "love" God as devout Energy, as Cupitt terms Truth, for the godless West, only "love" God is a basis of his all illumination.[59] A passionate believer of eastern (Buddhist mysticism, and Hindu transcendentalism, and Islamic Sufism), Griffin, for example, wonders at the imaginative fusion of different religious ideas.[60] Similarly, different constructive postmodernists wish not only to preserve the impression of God and sacredness but also to figure what modernity has to offer by merging it with premodern thought.[61] However, even these constructive renderings have ultimately far less to do with the resistance or endurance of non-Western cultures against colonial modernity than with their authors, but who are driven above all by non-Western past, its deep-down substance and significance as a source of western self-knowledge - by pointing out liberal humanism, Judo-Christian hearsay and Marxists' total alienation from nature. As David Griffin concludes: "without religious conviction and practices, and without the support of intimate communities, will not produce a sustainable society."[62] In such cases usually non-West still remains a home examplification that is acclaimed only for the determination of describing a Western deconstructive psychological deficiency and to redefine the crucial modifications.[63]

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[58] Ibid.,

[59] D. A. Walker, "Truth and Objectivity A Response to Don Cupitt," *The Expository Times*, 97(3), 1985, 75–79.

[60] David R. Griffin, "Founders of Constructive Postmodern Philosophy: Peirce, James, Bergson, Whitehead, and Hartshorne," *American Journal of Theology and Philosophy* 15 (3)1994:332-337.

[61] Sardar, *Postmodernism and the Other*, 255.

[62] David Ray Griffin, eds., *Spirituality and Society: Postmodern Visions* (State University of New York, Albany, NY, 1988). 16.

[63] Christopher Partridge, "Alternative Spiritualties, New Religions, and the Reenchantment of the West," in James Lewis (ed.), *The Oxford Handbook of New Religious Movements,* 2004.

The wavering in Western appraisals of South Asian religions mirrors partially in shifting appraisals of the "scientific spirit" of the *Others* belief systems. That both Hinduism and Islam "notably" are a sort of non-scientific non-rational *rather* anti-rational religions. Christian "skepticism", after all, is one of the identifying features of secularism, and Christianity, in turn, is warmly connected with "skepticism" and the categories it offers for secular expression.[64] Again, the trails lead to Cupitt and other deconstructive Orientalists, who operationalize their whole Orientalist collection to refer to the fixed nature of the South Asian theological categories, particularly Islam for instance. That these very categories of Islam are not allowable enough to embody questionability, doubtfulness, or uncertainty that is required to raise the scientific investigation[65] is evidence to Cupitt that these theologies have not mellowed enough and grasped the level of "Western science." Definitely since their inability to "resist to the corrosive effects of skepticism", the South Asian faith systems are essentially insufficient apparatus for demonstrating and divulging scientific modernity or modern morality. The equivalent idea resonates in Müller's perception, who perceives that South Asian faiths could not evolve beyond ritualistic traditions. And, like Müller, Don Cupitt approves the dismal moments of this unsuccessful circumstance: "Christianity has had the great advantage of a long period in which to understand and in some measure to adjust itself to what has happened, whereas in other cultures the process of modernization is all the more abrupt."[66]

On the other hand, consider David Griffin, a thorough constructive postmodernist. For him, the "idea of God and the sacred", and "premodern thought" is a draft for the "panexperientialism" of "creative synthesis it seeks of modern and premodern ideas and values." Griffin's analysis disregards the fact that his "naturalistic theism" "based on a view of science" and 'radical empiricism' does include "either 'supernatural intervention' or a leap of faith." Yet, whether it is considered "supernatural theism" or a 'nontheistic naturalism", its "non-sensory perception" constituted a nearly insuperable "perceptual

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[64] Don Cupitt, *The Sea of Faith*, BBC. London, 1984, 6.
[65] Ibid., 7. Also see, Sardar, *Postmodernism and Other*, 246-47.
[66] Ibid., 8. Also see, Malhotra, *Profound Difference*.

experience that is not a product of culturally conditioned frameworks and is therefore common to us all."[67] From early on, postmodern naturalistic theology emphasized the "robust doctrine of God, providence and even life after death." Provided constructive postmodern Orientalism's simplistic assumptions about the close interrelations between "having a meaningful faith", and "being a fully empirical and reasonable", one is barely stunned to hear from them that, so haphazard are the South Asian (and all Others') theologies as to be opposing to all rationality and meaningfulness. [68]

Other than Islam and Hinduism, Buddhism be another major theology in the South Asian context. On any occasion, even as the Western thinkers move from ethnocentric contempt to a pretentious approbation and back - as David Griffin typifies Western's self-knowledge of the Eastern past - Buddhism comes at the top as a potent scheme to appropriate. Enduring this alignment, in an allegedly histrionic reverse of secularization of nature, Buddhism seems to have endured a morphic transformation: secular dialogues no longer function to dismiss Buddhism from arrogation, and Buddhism has been indorsed as the experiential individuality and mystical learning. Though, Buddhism is appreciated as partaking effectively into Western history, it is still evidently suspected as social and textually established orthodoxy.

Constructive postmodern religions are consuming South Asian spiritual traditions through the means of tricky "appropriation" without considering their "terms and categories." Though social and "textual orthodoxy" is the hallmark of Islam and Hinduism, therefore these two traditions are not as easy for appropriation as Buddh tradition is. To be consumed by Western postmodernists through reformulating for postmodern delicatessence, Buddhism, is at the same time appreciated and restricted – constructed and deconstructed – its appreciation lies in the reasoning that it "affirms the individuality of experiential and

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[67] Quotes from David Ray Griffin, God and Religion in the Postmodern World (State University of New York Press, Albany, NY.1989), 3. For commentary on David Griffin see, Sardar, *Postmodernism and the Other*, 250-51.
[68]Sardar, *Postmodernism and the Other*, 251, also see, Greg Johnson, "Process philosophy as postmodern? A reading of David Griffin" *American Journal of Theology & Philosophy* 19, no. 3 (1998): 255-73. Accessed April 6, 2021. http://www.jstor.org/stable/27944065.

transcendental understating" however it is restricted just because Buddhism is "without any social and textually confirmed orthodoxy." This double standard may best be explained in this way: "the interpretational gloss put upon Buddhism retains all the authoritarianism intrinsic in western thought while liberating it of all its guilt. Hence the popularity of Buddhism, and associated varieties of Karma cola mysticism, like transcendental meditation, from the east. So what is presented as a constructive postmodern religion is little more than standard empirical theology with a perverse Buddha integrated to justify the pluralistic validity of the entire edifice: the God of perverted Christianity reduced to amorphous universal energy with lashing of neo-Platonic gnosis: the 1960 Jesus freaks and flower children meet the Greek perennialists[69]."[70]

4.4 Western Postmodernism: Misrepresentation of Historic Religions

Though postmodern secularism presents the death of God, however, there is a rebirth of a weak god with strong spiritualism in postmodern religions. With all its ambivalence, both strong denial and weak belief in Him is the real confusion of postmodern religions. They believe that they believe.[71] While they have problems with a complete embrace, they are

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[69] Charles Schmitt, "Perennial Philosophy: From Agostino Steuco to Leibniz," *Journal of the History of Ideas*, 27 (1) 1966: 505–532.

The perennial philosophy: *philosophia perennis*), also referred to as perennialism and perennial wisdom, is a perspective in philosophy and spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge and doctrine has grown. Perennialism has its roots in the Renaissance interest in neo-Platonism and its idea of the One, from which all existence emanates. Marsilo Ficino (1433–1499) sought to integrate Hermeticism with Greek and Jewish-Christian thought, discerning a prisca theologia, which could be found in all ages. Giovanni Pico della Mirandola (1463–94) suggested that truth could be found in many, rather than just two, traditions. He proposed a harmony between the thought of Plato and Aristotle, and saw aspects of the *prisca theologia* in Averroes (Ibn Rushd), the Quran, the Kabbalah and other sources. Agostine Steuco (1497–1548) coined the term *philosophia perennis*. A more popular interpretation argues for universalism, the idea that all religions, underneath seeming differences, point to the same Truth. In the early 19th century the Transcendentalists propagated the idea of a metaphysical Truth and universalism, which inspired theUnitarians, who proselytized among Indian elites. Towards the end of the 19th century, the Theosophical Society further popularized universalism, not only in the Western world, but also in Western colonies. In the 20th century universalism was further popularized through the Advaita Vedanta inspired Traditionalist School, which argued for a metaphysical, single origin of the orthodox religions, and by Aldous Huxley and his book *The Perennial Philosophy*, which was inspired by neo-Vedanta and the Traditionalist School.

[70] Sardar, *Postmodernism and the Other,* 255-56
[71] D. Caputo, *Post Modern, Post Secular, Post Religious*, 2017.

much comfortable with the unending search for Truth.[72] Everything as part of their superior inquiry has to be conceptually categorized and so empirically analyzed. Historically and culturally speaking, Christianity and secularism are conflated with each other as is the fact that "religious groups have long been a key part of associational life in the USA, spawning a rich array of organizations that serve a variety of spiritual and secular purposes."[73] As a recent need for spiritual search there in postmodern culture a rich array of cults attracting secular generations more than ever. Like there was a dual task of civilizing and extending commercial empires by medieval Christianity, tele-evangelism and all other fundamentalist Christian cults also have turned (personal level divinity[74]) prevented Christianity into big business. Countless apocalyptic cults have origins in medieval Christianity and include all dread and hatred of the Other that gave this period its particular flavor, though paradoxically and virtually all of them operate out of a Protestant theological perspective."[75] Modern/postmodern secularism's denial of God apart, search for spiritual Truth on the other hand is a continuous process in the west.

How do modern apocalyptic writers perceive the South Asians' traditional theological societies? Given the "pop culture's" latest trends in tilting towards Islamic Sufism, Hindu mysticism, or Buddhist meditation together giving the concept of ahistorical religions– something digital theologies are being introduced. An online blend of "motorway cafeteria religion" is typically based on neo-paganism, lessons of "Bhagavad Gita, poetry of Sufi Mystics and Satanism, fundamentalist Christian with xenophobic nationalism, and Western soothsayer literature with Eastern religious classics."[76] What has been the usual outcome of the import of spiritual stuff from South Asia was a kind of vulgar spirituality where the

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[72] Ibid.,

[73] Payam Mohseni, and Clyde Wilcox, *Religion and Political Parties* (The Routledge Handbook of Religion and Politics, J. Haynes (red.) (2009).

[74] Christian cult leaders most often attribute divinity to themselves, a claim that can be justified not just on the basis of perverted Christianity but also on the basis of modernity. See Sardar's commentary on personified actuality of God, 257.

[75] Sardar, *Postmodernism and the Other*, 257-258.

[76] Ibid., 259. See BBC Religions, postmodernism, http://www.bbc.co.uk/religion/religions/atheism,/types/postmodernism.shtml, Also see, James Lewis, *Magic religion and Modern Witchcraft* (New York: University Press, 1996).

authority of the West was implicitly imbibed. Hare Krishna movement, Tantra (Hindu cult of sex), Bhagwan Rajneesh devotes are the classical examples of such "Eastern mystical philosophies that are put to use for justifying the status quo" under the name of Karma-based secular spirituality "where white man's karma always put him on top.[77] It has been common in postmodern times that the spiritualties of South Asian cultures are acquired, and consumed to serve as an ointment in a meaningless universe of the West. However, ironically there is nothing new in postmodern spiritual bankruptcy as other historic religions' spirituality gives a sense of unity and sacredness but not consumer culture.[78]

Don Cupitt, David Griffin or William Connolly, or Zizek are typically self-declared postmodernists whose texts eventually avow the superiority of Western civilization and Christianity. However, they do not drain the universe of secular spirituality, which fluctuates by historical and traditional settings. The exclusion of Buddhism, Hinduism, or Islam as competent theologies offers an example of a markedly Western form of postmodernism. Contemporary secular gurus view almost every aspect of South Asian theologies as well as political events like foreign occupation or modernization as an illustration of their debauched national ambiance or karma: current socio-political turmoil in the South Asian region is viewed from this Karmic perspective. However currently in West considerable populace are involved in the huge range of imports and new creations but non-Christian creeds, the new spiritual movements of the 1970s, the countless wordy practices of 'New Age' spirituality popular in the 1990s, or 'holistic milieu' activity in 2001 with fluctuating interest in yoga, aromatherapy, meditation, etc.[79]

The expediency of this specific spiritual discourse lay in its role in justifying the theological segregation of the Other's faith. The main purpose served by the spirituality of South Asian

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[77] Sardar, *Postmodernism and the Other*, 260. See, B. Hatcher, *Eclecticism and Modern Hindu Discourse* (Oxford University Press USA, 1999).

[78] John W. Riggs, *Postmodern Christianity: Doing Theology in the Contemporary World* (Trinity Press International, 2003), ix-x.

[79] Roland Benedikter, "Postmodern spirituality. A dialogue in five parts. Part V: Can only a God save us? Postmodern proto-spirituality and the current global turn to religion, It can be found online at: *www. integralworld. net/benedikter5. html* (2005).

cultures and societies is artificial consumption of South Asian spiritual traditions by the West either for finding new meaningfulness for empty Western mindedness or to elevate the callous components in the Western world as well as essentially use against South Asian Other rather out of their proper cultural and historical context. For example, consider the abuse of Tantra and Yoga as these both are usually condensed to practices that New Age followers glamorously acquire. Indeed recently, in order to preserve pure Indian traditions from New Age truth seekers, the misuse of native Indian spirituality through spiritual liquidation was organizationally registered by setting up SPIRIT- Support and Protection of Indian Religious and Indigenous Traditions by Indian Americans.[80]

The spirituality of South Asian cultures, like their authenticities, is not there just to be molested and misappropriated by the West. South Asian cultural traditions promote such inviolability and purity that bring us together and ties us in a determined significance, instead Western truth is merely about consumerism and its post-colonial authoritarianism. This postmodern spirituality in facts makes no sense if it is created without any historical and cultural context of mature historic religions, therefore it can be anticipated that postmodern spiritual insolvency loses its charm.[81]

A postmodern explanation of religion highlights the key point that religious truth is exceedingly individualistic, subjective, and resides within the individual.[82] For Western secular subjects, the primary thing to feel proud on is their free inquiry even at the extent of the end of God. For them, though origin and purpose of human existence that Hindu and Muslim or Buddha religion prescribes may be irrational, however like the way scientific inquiry itself is raised from the unknown and as preliminary hypothesizes leads to the final theory in the West, so South Asian believers similarly assign the basis of their creed on

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[80] American Indian Reviews, No 10 (1995), 27. On this point see, Sardar, *Postmodernism and the Other*, 260. In addition, Rehmatulil Alimeen Authority is being established now to protect the Islamic sacred, and March 15 is being declared a day against Islamo-phobia.
[81] Sardar, *Postmodernism and the Other*, 260-61.
[82] Raymond Eve, "Wiccans vs. Creationists: An Empirical Study of How Two Systems of Belief Differ," *Skeptic (Altadena, CA)* 10, no. 3 (2003): 76-85.

certain prepositions as an unquestionable part of their core beliefs. Not only South Asian theologies are misappropriated but also their cultures and spiritualties are shunned by individualized cults' online lone truth seekers. Though the secularists may not be convinced by South Asian theological Grand narratives[83], however, in setting up secular spirituality, they are equally responsible for simply and nakedly parodying either Islamic Sufism or Hindu mysticism, or Buddhist meditation. Instead of being selective in conception, Truth can be achieved through suggestive definition, not by blending the creeds as is postmodern theology heading on. if God in each one religious tradition alone is hard to find, so a mixture is equally impotent as well for postmodern super individuals, often lone Truth searchers. The theological searcher eventually expresses their will as political seekers in terms of his/her ideological enterprise.

But postmodern religions are not only up to individual aspiration and their exaggerated individuality when these become the mouthpiece of organized oppression as the impacts of such biased notions even surpass state institutions in the West. Such thoughts may have very much an Enlightenment aroma, consider for example the following analysis of the non-Christian religious marginalization, made by a federal judge: "based on an analysis of the actual language used by the Supreme Court to characterize religion, (Rebecca Redwood) argues that the Court takes a common-sensical approach to each religion brought before it."[84] The postmodern theological world - with their static and entrenched egotism in the type of their civilizations, as the embodiment of historic faith - is not willing to accept Other' religions as built-in and suitable to be recognized as rational religions or even as religions. Hence they are denied as historic religions. To the postmodernists, it is thus obvious that the non-Christian religions are so originally "non-skeptical" that these are simply not accomplished enough of the kind of historic creeds that is unavoidably to be eventually Western's Christianity.

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[83] See for Example, Claude Lévi-Strauss, *Structural Anthropology* (New York: Anchor Books Ed., 1967), 324.
[84] Rebecca Redwood French, "From Yoder to Yoda: Models of Traditional, Modern, and Postmodern Religion in US Constitutional Law." *Ariz. L. Rev.* 41 (1999): 49.

4.5 Conclusion:

This chapter has built a dialectical philosophical interplay between postmodern secularists and postmodern theologian connected to the secular-cum-spiritual discourse by the ninth decade of the twentieth century. This chapter attempted to demarcate this historical epistemology of *secular-cum-spiritual* discourse, with Cupitt, in relations with postmodernists (imbedded) embrace of Enlightenment humanist imperialists, and their central principles and philosophies on the modernist discourse of secularism founded on a *religion-tradition ambivalence as well as intra-civilizational antagonism*. Both paradoxical factors conveyed the constitutive-bifurcative understanding of South Asia as a "non-civilized" theological personhood and its restricted post-colonial traditional societies' absorption into modern secular civilization. As discoursed, recent postmodernists saw not only an anti-religious worldview that provided standardizing dominance to secularization to expand the modern secular civilization and properly pull "non-civilized" South Asian religions. But also, spiritual/enigmatic advice that re-appropriated classical British/Western political modernity by consuming those same South Asian traditions from the realm of postmodern delicatessence of American empirical theology. This secular-spiritual ambivalence, the study argued, was viewed conceivable by the paradoxical postmodernist secularism, which hypothesized the lone truth seekers (on Mullers' terms of modern secular man) as its by-product. Analysis with both constructive and deconstructive postmodernists (Cupitt and Griffin), this chapter at that point made an effort to construct this paradoxical secular-spiritual discourse, and the hyped secular man upon which it was produced, in modernists' relativistic approach (towards traditional Christianity and all religions) integral to global pluralism. In addition, Max Muller's old idea of South Asian intra-civilizational antagonism has been inherited by postmodernists such as Kaplan and Huntington in a new idea of the clash of civilizations.

Postmodern politics is directly influenced by postmodern theology: the former undertakes super-patriotism within West and its associated civilizational wars between and within Third-word states whereas the latter is all about religious fundamentalism and constructive nihilism in South Asia. This as a whole construction-deconstruction normative treatise of

neo-intellectual imperialism reminds us of humanist imperialist's old techniques of scientific skepticism and relativism toward *all* belief systems. There is nothing new in postmodern secularism. The only new-ness in a postmodern trinity of religion, politics and philosophy is that the very trinity is the perpetuation of the old Orientalist tradition of Enlightenment techniques, mentality and outlook. Yesterday's mutual antagonism is today's clash of civilizations within and between South Asia states.

Chapter 5

Alternatives to the Dead End of Postmodern Neutralism

Although the study aims to concentrate on delineating certain historically overriding Western representations of South Asian civilizations, however, what still remains questionable is what relates to this historical understanding with the global present? Where does South Asia come in this take on the postmodern theological world? What all of this has to do with understanding South Asia and South Asian religions today? What should be the use of "religion" to understand "South Asia", and what should be the use of "South Asia" to understand "religion"?

Instead of aiming to conclude that scholars on comparative civilization should not continue practicing rampant use of Orientalizing South Asia, the study rather concentrates that Christianity should not be only contributing and a constitutive factor behind their secular self-definition or self-identification. And Enlightenment ideas on politics should not be the gateway to contemporary international relations. Though intellectual morality is the most desirable but at the same time highly debatable till now, therefore a single code for definite anti-Orientalist ethics is merely improbable. Whether we call it the European process of othering, or it be even simply a Christian one, bigotries or othering in the Connollian logic, can only be coped, not reduced. As Connolly discerns, "it is a temptation rather than an implication, and a structural temptation rather than simply a psychological disposition.[1]" In this process, he further goes on, "the definition of difference is a requirement build into the logic of identity,"[2] and "identity, particularly religious identity, can only be shaped by demonizing the Other."[3] Therefore, it's doubtless to say that identity inevitably inclines

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[1] A Letter to Augustine' in William E. Connolly, Identity/Difference: Democratic Negotiation of Political Paradox, (Cornell University Press, Ithaca, NY.1991), 8.
[2] Ibid., 12.
[3] Sardar, *Postmodernism and the Other*, 263.

subjects in the sense of positioning them to understand the world from the eye of their own constructive or even deconstructive predeterminations.

But the problem is how postcolonialism approaches the ethics of neutrality? The answer lies in the fact that how comprehensively the postcolonial theory carried the burden of doing justice towards intellectual necessity. Public cultures of East or West apart, at least intellectual, scholarly communities must be accountable for the false reasoning. Identification for the common errors that challenge the logic of argument varies from illegitimate claims to irrelevant points. Because most Orientalisms lack evidence that supports their claims, so what eventually happens is that a certain level of fallacy is usually being committed by the claimer and generalizations are to be made about the claimed. A facile pen should not be the only barrier for Others documentation. High-headed claims usually have certain types: Ad hominem/populum, Genetic Fallacy, slippery slop, hasty generalization, petitio Principi, moral equivalence, straw man, circular claim, etc. Indeed, there are more than a hundred fallacies known so far.[4] This claimer-claimed relationship is a special domain that needs double attention. Given the uses and functions of language, a variety of dilemmas, emotive words, and colorful connotations used in compound arguments based on either equivocation or amphiboly, are not difficult to grasp if one keeps a view of the types of fallacies and has a strong practice of testing such arguments. This logic box is the mean, not the end, indeed to sidestep these common fallacies not only in one's own argument but in the other' arguments. As the logical validity of an argument is a function of its internal consistency, not the truth-value of its premises, demonstrably wrong arguments sometimes become logically valid. For example, consider this syllogism, which involves a false premise: the argument below of course does not include all the factors why South Asians could not gain sciences.

If the South Asians lack sciences, they have no civilization. (Premise)

They are non-scientific. (Premise)

[4] Copy and Cohen, *The Introduction to Logic.*

Therefore, they have no civilization. (Inference)

But Orientalism as discourse is a lot more than avoiding logical fallacies committed by the scholars of the West. Orientalism that way becomes an issue of temptation where distortion and inaccuracy are deliberate instead of indeliberate. Said urged contemporary scholars to keep themselves pure from the "distortion and inaccuracy" produced by "dogmatic views. " But, how much room do cultural and ideological differences provide for a free inquiry? Theological identity is even more sensitively deep. As the things learned, absorbed, or adopted in childhood have no chance of going away till old age, so there is complexity in these very processes of adaptation in themselves. Once Orientalism was a conscious domain of leaning, but owing its generational strength has become, therefore, an unconscious discourse of West: rampant, rambling, and jumbling usage of one particular authorship, as well as discipleship about the Orient, are doubly involved now. Consequently, a chain of negativities in certain Orient is the usual discovery to be made by an author with preconceived notions. But not every author can be a scholar and not every scholar needs to sacrifice his/her own circumstances. How can he/she go against his/her own norms? Norms that keep one bound to be loyal to the ones who are purely like one ownselves, men/women of one's own language, race, color, and creed. Even city, municipality, locality, school, and neighborhood affect one's mind before making a move.

5.1 Protestant Theological Perspective and Its Apocalyptic Re-identification of South Asian As an Anti-Christ World

Keeping in view the denial of God in postmodern secularism, anticipating Western societies too to be faith-less will be not that much true. Jeffery Haynes is of the view that recently "in the early twenty-first century, there is a resurgence of – often politicised forms of – religion…more than half of all Americans claim regularly to attend religious services, three or four times the European norm. In addition, eight words – 'In God We Trust' and the 'United States of America' – appear on all US currency, both coins and notes." He insisted that the ongoing prevalent importance of USA creed is but a "cultural issue," stemming in part from Enlightenment under "an Anglo-Protestant culture" and staying as

an "important cultural factor until the present time."[5] Just because of having roots in medieval Christianity most apocalyptic cults "incorporate all the fear of Other that gave this period its articular flavor, though paradoxically virtually all of them operate out of Protestant theological perspective. Muslim and Arab racism is a particular hallmark of Christian apocalyptic and millenarian writings."[6]

Is there any role of the application of historically constructed notions like identity and responsibility in ethical discrimination towards a South Asian Other on the part of a Christian, for example? Does it do violence to whom such notions are applied? Zia Uddin objects to the Connollian logic of identity-based violence. Connolly's necessity of ethical discrimination lies in identity assembled through historical construction, therefore, Zia objects, if having identity does violence to others, then for being a non-violence person one must not be any more concerned with self-identity[7]. Thus, in Connolly's conception, there is a thin choice but to Orientalize inescapably. However, for Zia, it is only West that identifies itself with "reference to differences with Other." While either they be Hindus and Muslims or Buddhists or all other define themselves through their internal worldview: not only they usually always are defined within themselves, they don't even constitute themselves with reference to their differences from others. [8] However, postmodernism is still insistent on making "traditional, historic religion a forbidden territory – a grand narrative that, like Enlightenment, is absolutist, oppressive, isolationist and totalizing." Zia Uddin Sardar argued that this interpretation of religion "is based on almost exclusively on Christian dogma and history and does serious violence to non-western religious worldviews. The crux of the case against religion…is the price paid for insistence upon a religion in which faith must be made accord with the possibility of eternal salvation for human beings."

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[5] Jeffery Haynes. *Religious Fundamentalism,* 1.
[6] Sardar, *Postmodernism and the Other,* 258.
[7] Ibid., 263.
[8] Ibid., 263.

Like their medieval counterparts, modern apocalyptic scholars identify Islamic world and their non-pro-western leaders as 'anti-Christ'. In the South Asian context, Hindus too also fall in the same category if they adopt the policy of Indian Neutralism in the larger Asian politics. Remember the period from 1947 to 1959, when J. L. Nehru refuses to be a party in global power politics.[9] How Indian Nationalism was perceived as an anti-thesis to democracy and liberal political order. Also, remember the politics of Z. A. Bhutto in Pakistan during the eighth decade of the last century when his idea of OIC and regional bilateralism stood as an "anti-Christ" for Anti-Communist western powers. Whether be Chines traditionalism or Pan-Islamism, or it be Soviet Communism, or Hindu Nationalism, or even Progressive/secular Nationalism if it is not pro-western it is anti-Western. The secular paradox needs to attain some ethical dimension as there is a historical fracture between theory and practice, especially *after the Second World War*. As is indicated by Tariq Ali that how United States' secular interests clashed with its own principles when US "backed most reactionary elements as a bulwark against communism or progressive/secular nationalism. Often these were hardliner religious fundamentalism: the Muslim Brother Hood against Nasser in Egypt; the Masjumi against Sukarno in Indonesia. The Jamat-e-Islami agiasnt Bhutto in Pakistan and, later, Osama Bin laden and friends against the secular-communist Najibullah."[10]

Tariq Ali noticed that not even a single leader in the West had shown the moral courage to support the unstable secularism in the whole of Asia. Instead, a new wave of radicalization was suggested to cure the menace of Communism. Political Islam was suggested by the West to contain this leftist secularism. Not only secularism is divided within itself, but it also divides within and between nations and nations. How the way secularism could not stand on its feet in recent times and the moral dilemma in which secularism rests is well explained in the prognosis of Laquerur: "The turn to religion as the main ideological support basis for terrorism since the 1980s did not take place in a vacuum. It has been motivated by a number of factors, among them lack of progress with regard to the widening

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[9] See Bhutto, *Myth of Independence*, 124. Also see, Srinath Raghvan, *The Most Dangerous Place*.
[10] Tariq Ali, *The Clash of Fundamentalisms*, 182-183.

gap between the West and the rest of the world and the inability of secular organizations to resolve core communal problems, as well as larger issues such as the Israeli–Palestinian conflict, and the overall breakdown of secular ideologies such as Marxism and purely secular nationalism."[11]Long silence on Kashmir Dispute is yet another secular failure.

One more tendency in recent times that if the West does not wish to project as the "anti-Christ," Zia Uddin Sardar identified that "Oriental spiritual traditions are turned into so many consumer products, there simply to be used abused and thrown away." He noticed how the growth of *"motorway cafeteria region,"* a blend of online-religion "mixing neo-paganism with Bhagavad Gita, poetry of Sufi mystics, and Satanism, fundamentalist Christianity with xenophobic nationalism and Western soothsayer literature with eastern religious classics. Postmodernism has elevated such pathetic, 'spirituality' a kind…to new level of high theology." He further maintained that nudity has been a constant feature of this so-called spiritual and mystical side of postmodern religions covering otherwise the postmodern economy. Besides, postmodernism wants to bring structural changes in to traditional, historic religions.[12] Indian pragmatism of Rajiv Malhotra proposes that Indian philosophical and religious traditions by themselves are superior enough that "reverse Orientalism" is no more required to serve any purpose in East and Euro-American "gaze" owing to its seductive nature is once again a vicious cycle under neo-colonialism, therefore, must be returned as a self-reflection.[13]He viewed Christian beliefs on unique historical revelation and universal salvation purport new imperialism of Western theology. In the words of Cleo Kearns, the author (Malhotra) of Being Different is "informed by postmodernism, but moving beyond it…for a genuine encounter between West and East and raises issues that any serious revision of Christen theology must address."[14] However, in the logic of Nicholas F. Gier, Rajiv's dharma-based "profound differences" produce a kind of Indian essentialism (theological otherness) to the level of exaggerated differences

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[11] Walter Laqueur, *The New Terrorism: Fanaticism and the Arms of Mass Destruction* (London: Oxford University Press, 1999), 128.
[12] Sardar, *Postmodernism and the Other*, 258-261.
[13] Rajiv Malhotra, *Being Different: An Indian Challenge to Western Universalism*, 2011.
[14] Cleo Kearns, University of Massachusetts, Dartmouth, and Infinity Foundation, https://beingdifferentbook.com/ Retrieved April 9, 2021.

for Indian civilizational uniqueness—therefore, that conclusion may lead us towards another negative Orientalism: "an Indian universalism would be just as problematic as the Euro-American variety has been."[15]

5.2 The Construction of South Asian Theological Otherness

But unlike Christianity, there is no notion of "theological otherness" in both Hinduism and Islam as the 'counter-possibilities' in Christianity "have to be eliminated to preserve the self-identity." Islam allows counter-possibilities by recognizing a priori religions *as "viable and legitimate counter-possibilities."* Similarly Hinduism also "does not see deviation as a problem of self-identity." Both in Islam and Hinduism, "self-identity can be secure within itself." "Religious identities" based on the "claims of absolute truth" don't have to summon the differences either. In dissimilar creeds, persons take on absoluteness is inherently unique and particular. Zia Uddin highlights the dilemma of identity manifestation in these words: "Difference enter the equation, and identity becomes a problem, when a scale of measurement is brought into the identity equation: our religion not only defines our identity but it is the only way to salvation for every one; we are civilized, they are the savages; our history is universal; we are developed, they are underdeveloped."[16] But is that possible that this difference of absolute truth should not be invoked? Is essentialization inevitable? Does West really have some possibility but not to Orientalize? Is the Western theological gaze of South Asian *Other* avoidable? Does the South Asian theological gaze of Christian othering is also unavoidable? In other words, the West always sees South Asia and its theological traditions in terms of its own preconceptions and involves in Othering and essentializing South Asia and its theologies as it pursues to recognize them. With the same plebian effect South Asians too essentialize the West. Both we and the West essentialize our own notions of absolute truth: the South Asians "self-Orientalize" and Westerns "self-Westernize."

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[15] Nicholas F Gier, "Overreaching to be different: a critique of Rajiv Malhotra's being different." *International Journal of Hindu Studies* 16, no. 3 (2012): 259-285.
[16] Sardar, *Postmodernism and the Other,* 263.

As an instance of South Asian's self-knowledge, it should be remembered that for centuries it was the certified, Mughal's interpretation that hardcore religious differences played only a marginal part in executing the Mughal empire which was preferably administrated by interfaith norms. While it did not actually mean that the empire was free of any proper political theory as in Hindustan, there produced an ideal political system (of harmony and co-existence) to regulate its state's political affairs.[17] But insofar as Mughals advantaged interfaith norms over differences and the Mughal Empire branded Indian-ness with Mughal's conventions on justice, it was ideologically vital to maintain that Hindustan's adherence to a highly idealized form of governance was but a manifestation of something more than a simply perfunctory form of statecraft.

A liberal, enlightened, tolerant and progressive medieval Sub-continent during Bhagat Kabir Hindu/Muslim reformation is another Western hallucination. Kabir is highly regarded as a Sufi and a senile saint over the region by both Hindus and Muslims. Though his poetry is the only source of his ideas, yet many a cults are indebted to his polymath views on life. Some take him as an icon of Hindu-Muslim unity, whereas others view him as a founder of puritanism in Islam and Hinduism, while many are equally inclined to consider him beyond mere a theological figure.[18] His legacy is endured by the Panth of Kabir or "Path of Kabir"- one of the Sant sects' theosophical community that identifies him as its creator and all along the history, his followers are expected to increase more than nine million, not only all around the Sub-Continent, especially in North and Central India, but also abroad as per the 1901 census.[19]He is reported to contend that his restructuring of

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[17] Mughal rulers were proud of their dynastic conventions of ideal justice system of Zahir Uddin Baber who laid the foundation of Mughal Empire in India. See, H. Blochmann, (tr.) (1927, reprint 1993). *The Ain-I Akbari by Abu'l-Fazl Allami*, Vol. I, Calcutta: The Asiatic Society, preface (first edition). H.S. Jarrett, (tr.) (1949, reprint 1993). *The Ain-I Akbari by Abu'l-Fazl Allami*, Vol. II (Calcutta: The Asiatic Society, editor's introduction). Mughal emperor were the flag-bearer of peace, brother hood and secularism, and they were rooted for cultural unity and religious freedom. Akbar the Great is on the top of moving beyond creed. Likewise Rai introduced types of invaders: as against the Western liberal imperialists and humanists who in the name of democracy shifted Indian wealth back to home whereas Mughals stayed in India and carried forward the mission of serving local people without any religious discrimination, see Lajpat Rai, *Unhappy India*. xiv.
[18] Linda Hess, Singh, Shukdev *The Bijak of Kabir*. (Oxford University Press, 2002).
[19] G. H. Westcott, *Kabir and the Kabir Panth* (Read Books, 2006), 2.

Indian theosophical, social and cultural thoughts was basically a reappearance of an Ideal past and a kind of restatement of a historical tradition instead of an ultimate reformation of a current orthodox worldview that he saw as callous and lacking in plurality.[20] Certainly, ever since Bhagat Kabir, more or less all types of Indian communal alteration and synthesizing have required to linkup their archetypes with sanctimonious past, accordingly valuing a durable traditional prejudgment against ultimate and abrupt transformation.

Paradoxically, since the nationalists' rise in Sub-continent, both Hindu and Muslims have disallowed such self-knowledge of the South Asian past, to say, Mughal-like monarchical presence, clearly as a source of innovation. Even that refusal is based on self-knowledge of the very South Asian past. That is, while the South Asian theological nationalism anticipated transformative traditionalism, even the elements who were not critical to abstract ideas of nationalism were equally motivated by the urge to redefine their history as an antithesis of their stagnant society, anxiously seeking broad revolutionary change. Besides, Müllerization of India, Foreign Office had most to do with such ideas of nationalism, however, what popularity these nationalists steadily gained had no match in the politics of the Subcontinent. This self-knowledge about perished South Asian past became a precursor to Independence ultimately.

After the Second World War, America inherited British Orientalism and South Asia was once again on the cross-road to choose between self-determination and self-dependence to intervened and systematically bound in global controversies. It was not only that the nationalist South Asians were inclined to see their own traditions as stagnant and meaningless, Europe and Americans also leaned towards self-viewing themselves as inherently progressive and overly capable. Dipesh Chakravarty emphasized that "Europe" remains the sovereign, theoretical subject of all histories, including the ones we call

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[20] Peter Friedlander, "Ritual and reform in the Kabir Panth" (2010).
Crises and Opportunities: Past, Present and Future. Proceedings of the 18th Biennial Conference of the ASAA. Asian Studies Association of Australia.
See also, David N Lorenzen and Adrián Muñoz, Yogi Heroes and Poets: Histories and Legends of the Naths, (SUNY Press, 2012).

"Indian," "Chinese," "Kenyan," and so on.[21] Interestingly, the notions of small differences sometimes serve as a major identifier: although American ethos are strictly structured in pragmatism and on development and modernity, however, that also serves to convict otherwise South Asian theological, philosophical and political, and economic aspects of society as stagnant. When in South Asian states, people are on street for demonstrations, it is viewed as a negative example of bringing change and they are considered as trouble makers, while in the context of the West these changes are marked as revolutionary changes, historical points, and momentary events. Celebrating historical events is taken as cynic national aspirations and all zeal and zest are justified on the ground of patriotism, however, ascribing to a remote past in South Asian states are considered as a departure from rationality and pragmatism. These may be interpreted as myths, however, the West is only the one that is taken as logical. South Asia is related as mythos and West as logos. This ethos/mythos differentiation is the recent reflection towards identification. In this lieu, avoiding small differences as points of self-identification may not always be easily possible.

This misrepresented identity may also be achieved from pure theological aspects as well. Though in modernity, theology was not accommodated as a reference to provide any positive meaning to life and society. However, as a claim to reject modernity, postmodernists carried forward such theological aspects to the next level of "ahistorical representation of religion and its consequent embrace of evil." All religions demand their individuals to follow certain patterns for defining good and evil however this good and evil difference in postmodern theology is confused, conflated, and "chaotic hodgepodge." Though the problem of evil and good has historically been part of Western civilization, however, postmodern response to the same old problem is just recent. All religions are about giving some principles that make human-being being responsible for their actions and thoughts. However, the postmodern tradition of inquiry is such inquiry that is unable to decide between good and evil, it is silent on the distinguishability of good and evil. Not

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[21] Chakrabarty, *Provincialing Europe*, 27.

only being unable to distinguish between the two, postmodernism mistakenly relates the notion of evil with God. Postmodernism seeks the answer in the question that why God is unable to end all evils from the earth. This is not genuinely approaching the inquiry: "it is not a question of whether God Himself (Herself? Itself?) is Good or Evil but whether we can distinguish which principles we will commit ourselves to— good or evil."[22]

Any religion does not allow its believers to justify their wrong deed under the cover of faith, however, postmodern Orientalism is silent on the wrong deeds of Conquistadors plundering the resources of Others or making a monopoly on trade and even proselytizing them. It does not speak about how the foundations of Western dominance were laid down in South Asian territory. However, it is only interested in proving them wrong in their notion of life hereafter and securing eternity in the name of religion. A project that was started as the 8th crusade towards the East underwent eventually on inter-Western trade competition which became a leading cause of world wars in Europe.[23] These were the Asian resources not generally but particularly that contributed towards the whole of European nations to come across each other during the occupation operations. Postmodernism questions a lot on almost every aspect of grand narratives including the universal narratives of religion, however their consistent silence on the way Western civilization has gained its strength and extra-territoriality is traditionally recalled as just upheavals of global events in recent history. Forceful conversion into Christianity during colonial times is one thing however divine reward for Knights as a heavenly compensation is other.

Postmodernists never question Knights' identity. It was what type of differentiation on which Knights' subjectivity was molded. Postmodernism also doesn't question how the way division of the world into Western, Asiatic, or Islamic ways of war is a misbelief. For example see, how the way contemporary War on Terror was fought. In his *Military Orientalism: Eastern War through Western Eyes* Patrick Porter has diluted the ideas of

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[22] Sardar, *Postmodernism and the Other*, 265-266

[23] Panikkar, *Asia and Western Dominance*.

cultural wars and informed West that such romantic notions are grounded on a very dubious premise, viz. that culture, ethnicity, and religious tradition are distinct and primordial, and that they regulate how different communities battle. He maintained that it is not true to see culture as a cursive of warfare and that Western fixation with the mysterious can make it more difficult to actually know the adversary as culture is not the only clear code for action. [24]Where in all this, postmodern Orientalism clarifies why the 'Oriental' evil stirs dread, jealousy, and sensation and how this has designed the way Western soldiers began to battle in South Asia' Afghanistan?

The new imperialism of Western culture is constantly silent on the historical manifestation of good and evil. As evil is an idea like other ideas that are humanly defined, culturally interpreted, and of course, institutionally adopted. Individuals' cognition of evil results in an institutional take on evil. What is being defined in a particular way becomes the convention that helps in long-term perception and stable cognition. The political use of "evil" has a history. In the thirteenth century, Portuguese supreme commander Dom Henry the Navigator[25] during his speech to soldiers inspires them through his declaration that it is *Messiah* who is actually ordering for war– It is God who is fitting the sword.[26] Was it a God Himself or the warriors themselves? Indeed, these were the individuals who had dogmatic fancies, the colorful and loud aptitude to self-construct or interpret evil and hypnotize fellow men to collectively face its menace.

In Britan, by his combined method of revelation, reason and customs through a latitudinarian approach, in the 16th century, Richard Hooker in Britain transformed the theological perspective of Catholic belief by his pro-Protestant thoughts. Arguing that cathedral association works as a political organization and is dogmatically connected to God, he maintained that authority controlled by the Bible and conventions of the early

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[24] Patrick Porter*, Military Orientalism: Eastern War through Western Eyes* (Columbia University Press. 2009).

[25] Dom Henry was the one who advocated the early naval mission to subjugate South Asian Orient. Portugesse explorer Vasco da Gama was one of them who got training in his School of Navigation.

[26]Panikkar. *Asia and Western Dominance.*

church show historically an unconscious connection, therefore, reconstruction of belief is only possible by accurate rationale along with Holy Spirit.[27] Postmodernists should attend to the conventions and traditions of secularism based on the fact that every interpretation is individualistically perceived and circumstantially conceived; instead, no personification of Christ is otherwise involved in any such human endeavors. Hence, no absolute interpretation of any theological authority is necessarily justified. And as all understanding is man-made, and all appropriation is misappropriation, so it ever has the chance to err. Keeping in view such possibilities that to err is human, it becomes easy to find the difference between what is good and what is not. Doing good, finding good, thinking good—all these tendencies are also humanly that helps in us moving beyond our self-sabotaging prejudices that hinder the path towards wisdom, meaning, positivity and existence.

"Ipse se nihil scire id unum sciat"– Socrates is supposed to be said: "I only know that I know nothing." [28] Socrates said so or not but there is meaning in the advice that accepting the follies is not unrealistic and that human senses cannot possibly accumulate a complete picture of reality. The incorporation of religion in the non-West and West are quite different. "Failure, limitation, wrongheadedness, human perversity…are the rationale for continuity, for perpetual struggle…and for "perpetual search for the good" in non-West. However, West is differed from Rest in its comprehension for human transcendence and humanity. Non-West understands humanity "in terms of its limitations, its finiteness. To be human is to be interrelated, integrated as part of a created order, which is not in and of itself transcendent." There are "rule and regulations, operative processes and whys and wherefores- and just as prone to human errors…but acceptance of human limitation and finiteness is the cardinal principle that bolsters the religious impulse."[29] Sardar further goes on to explain that incorporation of faith in the West, however, shaped "an institutional form of putative human transcendence—the Church which in its Magisterium partakes of the

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[27] Nigel Atkinson, *Richard Hooker and the Authority of Scripture, Tradition and Reason* (Regent, 2005).
[28] H. Bowden, *Classical Athens and the Delphic Oracle: Divination and Democracy* (Cambridge University Press, 2005), 82.
[29] Sardar, *Postmodernism and the Other*, 267.

powers of God. The corruption of this institutional form, the impediments it created in its idealized conception and earthly operations promoted the movement to transfer more and more spheres of existence from the body of Christ, the perpetual and mystical authority of the Church, to the mores and control of the seculum, the 'present world'."[30] It's beyond doubt to suppose that:

> "corruption and venal operation of the rules and regulations of the Church came to be seen by many as the main limitation which was preventing mankind from being good. Secularisation attained its own hagiography: organized religions bad, secular humanism good; priests and priestcraft the worst, the lone seeker after truth the best. The principles of secularism working through philosophy and the disciplines of thought became a war upon the institutional interpretation of religion and as such a movement which saw itself as the freeing human potential, without the mediation of clergy, to attain this destiny. Such a movement could be engaged in as wholeheartedly by the religious minded as the secular minded."[31]

The problem of postmodern Orientalism is that the very discourse is confined to the problem of institutionalized Christianity. As in institutionalized Christianity, the identity of God is diluted in the authority of the priest, this created a kind of theological totalitarianism- a leading and overriding structural authority of the priestly interpretation. But there was a background for revolt against the centralization of priestly authority as the slogan was that bishops may not be in every case absolute. This instigated primary Protestantism in Britain. King Henry VIII had declined to agree with such churchly authority as he was bound not to remarry after marrying the daughter of a Bishop.[32] So in 1534, during the process of attaining Royal Supremacy, the first Act of Supremacy—an Act of legislation that was approved by King Henry VIII of England declaring him the uppermost leader of the Church of England.[33] Till today, the British monarch in theory is the highest authority of the United Knigdom. Royal Supremacy also doomed in outweighing the civil laws over the Church laws. By this Act, Crown relished reverence,

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[30] Ibid., 267.
[31] Ibid., 267-268.
[32] Peter Marshall, *Heretics and Believers: A History of the English Reformation* (Yale University Press, 2017).
[33] Bray (ed.) *Documents of the English Reformation*, 113.

distinction, omnipotence, indemnity, profits, civil liberties, and merchandise. Through this Act, the process of English Reformation was taking place. The necessity for this Act was formed when Henry III desired to end his wedlock with Catherine of Aragon was unable to give successor. Authorization was not granted by Pope Clement VII for terminating this marital contract owing to the kinship links between Catherine of Aragon and then Holy Roman Emperor. Thus, there was a separation between the Church of England and the Roman Catholic Church and the Church of England was recognized as the official Christian Church in England slowly gaining the dignity of Mother Church among Anglican Communion of World. As a consequence of parting from the Roman Catholic Church in 1534, a chain of events shaped the development of the English Reformation.

As the English Reformation was originally based on challenging the papal authority, thus became the leading feature of the current Western thought around which began the process of secularization. According to Paul Freston, "Protestantism is a 'purer' Christian monotheism (rejecting Catholic dilution of the sacred in the saints)."[34] Logically speaking, Western thought could be said of committing the fallacy of generalization. As the process of secularization is built up on the invalid inference that all rules and systems based on papal interpretational authority are false because of church identifying itself with the identity of God is obviously false. So, the whole set of institutional and interpretational claims of Christianity are also false. Therefore, this invalid syllogism originated the reaction up till the non-existence of God Itself. Only one mistaken belief on the part of institutionalized Christianity may not logically represent or generalize all theological patterns originally defined by sacred text also to be false. The rejection of institutionalized interpretation may not symbolize the rejection of His existence. While identifying the falsehood of Catholic's sweeping dogma, though Ziauddin Sardar calls this ignorance theological illiteracy of institutionalized Christianity on the part of protestant secularists instead of a logical fallacy, however, he has also identified the problem on the part of

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[34] Paul Freston, "Christianity Protestantism," in *Routledge handbook of Religion and politics,* ed. Jeffrey Haynes (London and New York: Routledge, 2009), 27.

postmodernists that they misled by what Protestants themselves were not able to identify the root of secular's denial of God.[35] He is also of the view that as the only religion in the West is/was Christianity, therefore problems of Christianity have historically become "the universal problems of all regions."[36] If such are the views in Western traditional thought then how South Asian theological perspective can be compatible on the common ground.

What is the role of the practitioners of comparative civilizations predominantly when historic inheritance from Western tradition is an unquestionable component of the identity equation? The approval that interpretation is all we have or that interpretation finally and fundamentally create the elementary construction of historic inheritance, one need not find Connollian universal structural temptation to resolve the problem of good and evil: 'without a set of standards of identity and responsibility there is no possibility of ethical discrimination, but the application of any such set of historical constructions also does violence to those whom it is applied': the definition of difference constructed into the logic of identity is not a condition.[37]Instead of a naïve contingent and contextual possibility for sorting out good and evil which would effectively culminate comparative civilization, postmodern Christianity' insignificance of God is allowed to proceed with its enterprise of God' misidentification of the Church. Certainly, naïve contingent and contextual possibility is eventually the universal way for the West to encounter/enter into relationships with other religions.

However naïve interpretation may have no room in comparative civilization, there must be enduring values. By interpretation I mean inevitable, the unavoidable circumstance of making up the rules—theological illiteracy on the end of ambivalent secularism that conceives a given starting point of institutionalized Christianity and all the rule and system of authority, whereas enduring values, I refer to theological rule and regulations that are concerned, not with given starting point of institutionalized Christianity, but rather with

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[35] Sardar, *Postmodernism and the Other*, 268.
[36] Ibid., 268.
[37] Connolly, *Identity/Difference*, 12.

the going back and relearning the meaning and importing of the rules and regulations, accepting the possibility of change of form that is not change of meaning but a nearer approach to meaning. Rather than supposing an interpretational subject' contingent and contextual possibility and then misidentifying the source of the problem and placing responsibility on God for failures of humankind, theological rules and regulations resolve the problem of good and evil. What comparative civilization requires, then, are rules and regulations of postmodernism, instead of an inevitable, unavoidable circumstance of irony and ridicule on the part of secularism.

That is, even as West continue to misidentify the essence and totality of organized religion like South Asian Islam/Hinduism and necessarily secularise as well, West must consider the modern/secular dominance' residual inconsistency, venality, and unsuitability and uselessness on non-Western subjects especially fully influenced South Asian societies. To the extent that the South Asian believers are unable to live in a word of their own making, "yet religion, the plurality of religious traditions, ideas and imperatives have not ceased to have meaning"[38] for South Asians. And to the extent the classifications West employ always enforce restrictions on what West may realize in the secular realm, it is an essential outcome of its acts of contrast that West in part yields the identities that are being contrasted - for instance, the Western "secular subject" and the South Asian "non-secular non-subject." For that reason, West should hence reflect how secular distinctions subject South Asians— not only distinguishing them as liberated subjects but also restricting their free will as subjects.

Secularism has also the tendency to shape-shift, therefore got many forms even at the extent of self-contradiction. From the base, it misidentified the source of the problem—confusing reality with the myth, then it is confused on the problem of evil, so the difference between good and evil is another confusion. Blaming God for unresolved social issues by postmodernists could not remedy truly the real dividing line between good and evil, however, what staunch supporters of secularism suggested was 'contingent and contextual

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[38] Sardar, *Postmodernism and the Other*, 269.

possibility' of interpretation that was even more and ever more insincere. Now the good and evil are two sides of the same coin. There is little to choose between good and evil, for them both these notions are interchangeable. Good can be evil and evil can be good. There is no fix good, no fix evil. The only contextual interpretational possibility would determine the road towards salvation. And this salvation is not quite different than the salvation in the age of Conquest in South Asia. In the start conversion to Christianity was the dream, then trade interests become important, then it was hoped that religion will end with the passage of time and modernism prevailed then in its endeavor to end the religions, however, religion in South Asia stood as a backbone of social phenomenon.[39] Then finally postmodernists carried forward the religion to reconsider its importance in society. But they viewed religious problems of South Asia from the angle of Christianity, thus causing a moral disinterest.

The notion that we are we and they are they must create the dilemma of moral disinterest, and due to fact that shape-shifter secularism produces multiple secular Orientalisms. Let us consider, for instance, the contemporary use of Islam in South Asia. Islam has often been comprised of decoding Orientalist concepts into force.[40] Certainly, in the colonial secularism, the difference between Western illustrations of Islam and Islam as an indigenous version, for all intents and purposes disappeared, as the Empire repeatedly turned to Orientalist interpretations of South Asia to construct a body of religions that the West then applied to the believers as their own, eccentric notion of Islam. Officially, this was consummated with the aid of East India Company theologians and by understanding Western historical texts on traditional Islam. Intellectual pioneers of the Islamic modernism project were validating a distinctive "spiritual bond between Christians and Muslims as monotheists, an analogue to the bond...sought in political life. (This argument is somewhat parallel to the nineteenth-century racial "Aryan" identity posited by high-caste Hindus and the British as a foundation for their imagined bond.)"[41] Also the motive for the necessity

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[39] Panikkar. Asia and the Western Dominance.

[40] E. W. Said, *Covering Islam* (Vantage, 1997).

[41] See Barbara D. Metcalf, "A Historical Overview of Islam in South Asia," in *Islam in South Asia in Practice*, ed. Barbara D. Metcalf (Princeton, Princeton University Press, 2009), 474.

to access separate professionals other than traditional scholars places in one of the foundational secular clichés of Raj: "indigenous religions…are typically this-wordly, orally transmitted, non-proselytizing, folk-oriented, expressed in myths and traditional law, and pluralist."[42] Considering local faith as foreign faith, mystified "indigenous" and "European" as well as "faith" and "fact", however, as soon as the Company theologians transported multiple alterations through Orientalist prognoses, traditional South Asian religions were neither "traditional" nor "religions." Edward Said is of the view that "all knowledge" that is about human society…rests upon judgment and interpretation. This is not to say that facts or data are nonexistent, but that facts get their importance from what is made of them in interpretation."[43] In this vortex of intellectual modern theologizing, a compromised belief system was the natural outcome for the South Asians. Compromised originality of Islam is at the heart of Western Orientalist interpretations as "no writing is (or can be) so new as to be completely original, for in writing about human society one is not doing mathematics, and therefore one cannot aspire to the radical originality possible in that activity."[44] As, after a sufficient transformation took place, what was left was that the Hindus or Muslims were less than Hindus and Muslims.

Consequently, secularism customarily offers Western interpretations of South Asian religions that have been consolidated historically around actual secular practices in Islam or Hinduism, however, South Asian societies are struggling for traditional continuity in spite of all its transformation. So South Asians' view about themselves is not only what they had (in originality) but also what they have (after the alteration) now. But what about secularism in viewing South Asia? Contemporarily, religion has become a foremost Western favorite to bring at home as "more and more people in west are scurrying off to find some new answer to the religious void. A large number of them seek out cults allegedly based on non-western religions, and the headline attraction they offer is authoritarian

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[42] Carole M. Cusack, "Archaeology and the World Religions Paradigm: The European Neolithic, Religion and Cultural Imperialism," in *After World Religions: Reconstructing Religious Studies, ed.* Christopher R. Cotter, David G. Robertson (London and New York: Routledge. 2016), 154.
[43] Said*, Covering Islam,* 162.
[44] Ibid., 163.

control."[45] These cults subliminally project that South Asia's traditional theological properties are insufficient to advance the region– that region is in need of foreign support for tangible theological direction. Like Catholic Church, all traditional religions are viewed as the main hurdles in stopping humans from being good. The fundamental secular view is, again, that South Asia is in essence inert. Currently, several Western think tanks see the South Asian governments as essentially oppressive lacking basic individual rights and human rights, minority rights, the newest dictator being the governments. In its current manifestation, market monopoly requires ethno-political activism based on transnational identity by transnational evangelical as well as secular institutions.[46] These identity faultlines for Western secularist interventions back the politico-economic project of breaking and re-making South Asia exceptionally exposed to the recolonization and neoliberalism under the excuse of minority rights. [47]

Secularism has become a tool of mutual antagonism (within and between South Asian nation-states) and separatism in South Asia. Robert D. Kaplan sees South Asian regional geopolitical stability in flux.[48] South Asian migration in 1947 caused unimaginable consequences from the humanist perspectives and deep societal predicaments[49], so repeating the same patterns to refine and redefine the geography will be considered another inhuman activity on the part of modern secularists. South Asian diaspora is deeply involved in self-Orientalism. There is sardonicism in West that renders them unsure as truly secular subjects. Even as residents, they are viewed to keep fit their presence primarily through learner or labour category instead of genuine secular ways. Western social sciences and South Asian Studies departments promote studying concepts like caste, minorities, women and ethnicities, etc. as the red areas of South Asian civilizational faults declaring nation-

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[45] Sardar, *Postmodernism and the Other*, 269.
[46] Rajiv Malhotra, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines*, 193-94.
[47] Ibid.,
[48] Robert D. Kaplan, *Rearranging the Sub-Continent*,
https://www.forbes.com/sites/stratfor/2014/12/24/rearranging-the-subcontinent/?sh=29a9dcbc790d
[49] Aanchal Malhotra, Remnants *of a* Separation (Harper Collins, 2018).

states of the region as dysfunctional, unprogressive, poverty-stricken and so completely ready for developmental intervention.[50]

Pointing out the postmodern and postcolonial secular paradox that the national identity in the USA, China, or European Union is becoming stronger and stronger, whereas in India and other less-developed nations literature is produced and disseminated towards self-deconstruction. The postcolonial predicament in South Asia in the words of Rajiv Malhotra is that "intellectual fashion being exported to Indian intellectuals and other third-world intellectuals is to 'deconstruct your and its civilization'. While the power of the West enables it to demand the deconstruction of India, the Indian intellectuals lack the power to do the same in reverse to the Western states."[51] He argued that rather than becoming a true salvation theory, "postmodernism" on the contrary provided native intellectuals a "self-flagellation" that aims South Asia "to be replaced by a large number of sub-nations according to this trendy theory."[52] Reacting to celebrating the whitened Indian hybrid identity as the only escape from colonial domination proposed by the most prominent postcolonial Indian writer and Co-director for Harvard's South Asia Program, Homi Bhabha, Rajiv Malhotra criticizes such subaltern narratives are nationally contradictory and serving nothing to subaltern societies themselves.[53]

Given that there are indeed variances within the Secularists, they unanimously and discriminately see all traditional religions from the narrow churchly outlook of "theirs." And if the church was stopping from being good, it also employed that Mosque, temple and/or Munder was also preventing them from being good. Therefore, all equally upkeep an excessive narcissist self-reflection of Western secular subject and an improperly devilish view of the South Asian non-secular non-subject. Based on interpretational power on all Others, "secularisation attain its own hagiography: organized religion bad, secular

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[50] Rajiv Malhotra, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines*, 178
[51] Ibid., 179.
[52] Ibid., 179.
[53] Ibid., 179.

humanism good; priests and preistcraft the worst, the lone seeker after truth the best."[54] And why not– South Asians religions are useless, Western sciences are miraculous; South Asian are just followers, only Westerns skeptics; South Asian are collectivists, Westerners autonomous; South Asian are confused, West liberated. Self-possessed, these dichotomies compose a systematically enduring matrix of interchangeable connotations and cyclical denotations. The issue is not that these secularisms undertake South Asian' inevitable theological subjectivity, however, the problem is that these particularities basically bar the prospect of any real dialogue between the Western secular subject and South Asians as equals. If the dialogue is to make a solemn discourse then not only "within each tradition of the non-west or among traditions of non-west" but also West should be included and engaged in interfaith dialogue. Seemingly viewed the Western secular subjects as the classic and convincing item, however, they subtly empower Western subject to communicate to Hindu/Muslim the ways to rediscover original secular subjects. Once such discovery happens to happen, again South Asian religions offer nothing significant, so any hope for inter-faith dialogue is simply an over-expectation. Certainly, insofar as this formation of the theological subject embraces the prospective for delegitimizing all other religious traditions, secularism is built into the very logic of "Christianity", that not only indicates individual subjectivity but also becomes the definition of the "universal nature of all religious problems."[55]

5.3 South Asian Traditions and Paradoxes of Western Discourse

Although postmodernism pretends to be a theory of everything and conceivably only provides a nebulous interpretation of the South Asian religions, yet it is indeed in South Asia that the disappointment of secular privilege has reestablished the respectability of religions. As theology, plurality of religious traditions, thoughts and imperatives still contain significance in the South Asian context, however, South Asia is heading towards radicalism and fundamentalism. This is also mainly due to global power structures that are

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[54] Sardar, *Postmodernism and the Other*, 267.
[55] Ibid., 270.

involving the region in fundamentalism. In his *Does God matter, and if so Whose God?*
John Anderson maintains that "to the extent that religious tradition has contributed to the
formation of [historical and cultural] inheritance, religion may continue to have an
influence even in societies where religious practice and political influence are significantly
diminished. He argued that "religious tradition still matters, albeit often indirectly."[56]
Similarly, Panikkar is of the view that these are the religious traditions that show continuity
of the past and resistance to foreign dominance in South Asia.[57] History of the Sub-
continent witnesses that religious leaders played a major role in the independence
movement and even to the extent of establishing the first Islamic state. As a vehicle for
socio-political change, "religion shapes both individual and communal identities."[58]
However, it is only due to certain secular biases that enable South Asian believers to
transpire as subjects: leaving behind religion entirely in approval of smuggled and enforced
secularism totals to a rejection of identity and survival. How does secularism subject the
other? – indeed these are its practices and paraphernalia which separates one secularism
from another.

The discrimination is thus not between secularisms with deconstructive rather than
constructive preconceptions, even if in the context of religion postmodern fables incline to
be rather vastly deconstructive. Serving as a mainstay for resistance, religion offers
ideological validations for higher communal and religious objectives.[59] These ideological
justifications, for instance, incline to depend on comparable views of South Asian non
secular non-subject. Usually, these signify naïve Western approval of the religious
ideological narrative that the South Asians as expected are collectivists. These constructive
postmodernisms have a tendency to suggest Christianity as inherently "occidental" and
"modern," creditably discounting the South Asians from both religion and/or political
modernity. Definitely, they condemn the dissipations of institutionalized Christianity, yet

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[56] Does God matter, and if so Whose God? Religion and democratisation1 John Anderson, see Jeffery
Haynes.
[57] Panikkar, *Asia and West Dominance*.
[58] Sardar, *Postmodernism and Other*, 241.
[59] Emile Sahliya, ed., *Religious Resurgence and Politics in the Contemporary World* (Albany, NY : State
University of the New York Press, 1990), 301.

by expending South Asian nonsecularity as their antithesis, they condense us to the Catholic parallels.

Emile Sahliya and others explore the extremely politicized devout factions and cults that have grown by the 1970s in America, and/or in India, by investigating the politicization of religious conservatism and normative implications of modernization. Against all secular anticipations, instead modernization has produced religious revivalism. Therefore, a global, comparative approach is used to articulate general explanations for religious revivalism and its implications for modernization, development, and politics.[60] Harold H. Oliver, Professor of Philosophical Theology, Boston University School of Theology, highlighted that "the topic is currently of global interest. In this view it makes a significant contribution to the understanding of complex issues that affect us all. At the same time it will stimulate useful debate in the fields of religion, politics, and social theory.

Given such secular practices and such secular subject formation processes, the viable room for cross-cultural understanding is of course limited. As the Western conception of dialogue is in fact a monologue because of the fact both constructive and deconstructive postmodernisms impose on South Asian Other the will that is historically inherited. Certainly, while claiming that the Western idea of cross-cultural understanding is inherently narrow and it excludes the real possibility of dialogue with different religious traditions as equal partners in dialogue, South Asia will be taken only as a land of interpretation, illustration and representation in all intellectual manners and styles. Of course, there is civilization in South Asia, there is history in South Asia and solid stable religious traditions in South Asia. These traditions are still a source for knowing the difference between good and evil, so for South Asia to revive and survive, religious rules and regulations are one proper site of its subject formation. Here is the understanding of its limitations and weaknesses as well. Here is the belief that all is not only interpretation but

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[60] Ibid.,

the original sources are also there for consultation before correction. But postmodern theology is only and only about cosumerism.[61]

Yet whether West exclusively justifies its self-distinctiveness in terms of describing otherness or substitute counter- likelihoods as nonconformity, West should not continue to sentence Islam or Hinduism without a reasonable link between a theistic answers to the problem of evil. Customarily, South Asian theological systems are adjudicated by the irrelevant notion of theological otherness as these systems don't perceive counter-prospects that have to be disregarded to collect the self-uniqueness of Islam or Hinduism. Likewise, normally, the Hindu religion is presumed as polytheism in the face of unpopular certainty that does not see nonconformity as an issue to its self-Individuality. But repeatedly the whole procedure appears to epicenter around West, and nullification and hence menace to Western worldview, unoriginally by perplexing those of South Asia. Also, there is the eventually universal problem of all constructive postmodernisms: why is South Asian religious identity always casted through only be shaped by demonizing the Other[62]

Incontestably, structural temptation/ethical discrimination is not the paramount allegory to view South Asian religions. For instance, as Connolly terms his conception of the interpretive course as a process of distinction. In his terms, West commences its preposterous inquiry of religions (for example Islam) by jutting its own presumptions that West itself descend from its own set nursery of institutionalized Christianity. Preferably, such presumptions establish simply a makeshift socket which West plugs in accordingly, responsively, and latently or even dexterously. However, from here and there and from now and then, Western metaphors of the distinctiveness of its civilization also moves its formation of identity construction, so all around is a slippery-slop of ethical discrimination. Therefore, where one can stop are surely post-Truth moments. Those moments open in the truth of historically shaped inquiry – postmodern outrageous inquiry for its own sake.

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[61] Smith, *How (Not) to be Secular*.
[62] See Zia Uddin Sardar' full commentary on the formulation of Western Self-identity, *Postmodernism and the Other*, 261-63

The analysis of South Asian religions and the explanation of what makes up "theology" involves West inescapably in the process of understanding itself as well: "what is postmodern secular man (sic) to do in such a world?"[63] Who is he, as a (secular) subject/person? As long as postmodern religions are all about interpretation, and all postmodern interpretation is about religions, West cannot move beyond secular interpretation that is secular Orientalism– the neo-Western cultural imperialism.

Hence, the field of comparative civilization should not limit itself to the extent that Western own theological understanding should eventually become understanding of South Asia. The formation of a secular subject may not be the same in both West and South Asia as both have different social and political structures and theological perspectives. This understanding will surely help West to cope with their inevitable distinction and unavoidable ethical discrimination. Before enabling different kinds of secular subjects to emerge, what postmodern intellectuals need to do is to redefine plurality first instead of fixing historical subjects on the foundation of the legitimacy of their secular subjectivity. As long as Western intellectuals are not self-sensitive, they would be over-asserting interpretational power on South Asian religions. Western totalized views of Christianity are no different. Provided that there is Western persistence that genuine faith is Western Christianity, this may not be surprising for the West to proclaim all certainty about Christianity.

5.4 Conclusion: As all Western understanding is framed against its historical background of Christianity, therefore secularists can only view all theologies of South Asia with the angle of Christianity, and Christianity is the only recourse and central point from which all religious issues of South Asia are viewed from the issues of Western Christianity. It may not be sensible for Muslims to address their concerns that are just not relevant to their Islamic society. Similarly, a Hindu may not need to conceive his obligatory duties are necessarily be resolved on the platform of Christianity. As there is a massive influence of Western Christianity on the mind and thought of secularists, it may not be as easy for them

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[63] Ibid., 248.

to remain free from the pre-given reality of institutionalized Christianity, therefore there is little chance to expect that a genuine inter-faith consideration and conversation where both Islam and Hinduism are enabled to define their inherent religious differences first. Instead what secularists usually suggest is that Islam and Hinduism should be dictated around and fused into big box of Christianity. Until Christianity essentially predominates Western cultural and national understanding, less is the possibility for the system of South Asian theologies to work together and productively co-existence. Also, there is no chance for both differing systems to reciprocally maintain settled inter-faith morality and ethicality sponsoring a collective view of virtue in a particular social setting. The issue at hand is that, instead of saying there is an absence of civilization in South Asia (or elsewhere), the point to confess is that there is no inter-theological intellectual criteria that would help us reach at a universal understanding of all religious issues as well as common understanding of socially contextualized "goodness." For South Asia secular postmodernism has not helped in having an alternative to Western modern domination, instead, religious fundamentalism is increasing and leading the region to reach the cross-road of multiplicity, multicultural cohabitation.

Although post-colonial paternal authority pretends to believe in equality and justice, peace and progress but its underlying intentions are still located for direct Western intervention in South Asia. Through launching seemingly pluralist ideas by appropriating its history, geography and culture by reinstating colonial domination, postmodernism has its outburst into Euro-Atlantic global settings. It has its future in completing the task of eradicating the innate desire of ancientness, indigenousness, historic meaning and identity among the Orientals. Further, it allows no Other's culture to be true to itself, or to be self-confirming or self-propagating. Besides, it acts as a self-denying agent among Orientals.

Although modern philosophies seemingly ceased to have an influence on contemporary intellect, yet Western secular modernity is however still using those obsoleted distorted lens to fit all those perspectives in postcolonial South Asia. What can be the possible point of departure for all the parties concerned is that all believers of variant credo should go back to the core of their traditions and set the rule and regulations for the common good

first then let these rules to allow to make the real difference instead of temptations to take the lead. Going back to one's religious traditional directives means acknowledging to the theological essence that can ultimately provide the sense of fair differentiation of what is good for each of them first and what is good for all of us in the end.

Conclusion:

Since Portuguese arrival in 1498, the universal mission of Christianity working in the form of 8th crusade in Subcontinent sought to Christianize local population. As one of the topline civilization of world and rich in history, geography, traditions, religions and ethics, Indian Oriental influences produced indo-philia inside Europe which was systematically turned in to Indo-phobia later. These material and nonmaterial influences made Mughal India an identity issue for Europe and Mughal India was taken as a civilizational threat to Europe. These issues were later solved by Portuguese/British *philosophes* through representing India as the negative side of Europe and its Christianity. From there and then, demonization of South Asian cultures and people was formally started which was further consolidated with the persistence of natives' resistance to colonialism and imperialism. However, subjugation of British Sub-continent came not only from Portuguese Orientalism but also British Orientalists equally devised multiple plans such as 'divide et imperia.' Indeed the Lajpat's imperial hypnotism, Panikkar's narrow-Europeanism and Bhutto's neo-colonialism narrated the same story that how the European man maintained its superiority through 'divide et impera' after that belief in liberal democracy, modernism, rationalism and humanism was further enhanced.

This dissertation analyzes that Sub-continent provided a wide constellation of intellectual and spiritual achievements through which Europe's civilized identity was gained by modern West. For Lajpat, Subcontinent played an ethical, religious, spiritual and intellectual part in the formation of modern West. For K. M. Panikkar, South Asian Orient influenced Europe a lot almost on every material and non-material level. Said re-narrated the same story for how the West gaining a civilized identity among the family of nations just after Oriental appropriation. Certainly before the age of conquest, everything of India was praised by some indophiles, yet it was much latter Orientalists started depicting South Asian innocent Orient with concepts of evil Others. Indeed these were the modernists who conceived and perfected the *classical European Orientalism*. They concealed the South

Asian achievements (scientific, spiritual, multicultural and/or ethical) with the age of political domination that produced a kind of political arrogance among Europeans. Not only wealth, gold and all local domestic industries were transferred to Europe on the one hand, but there was a number of restrictions for natives to make a solid room in all scientific achievements on the other hand. And then they systematically started casting the West and its identity totally free from any South Asian contribution. A wholly one-sided effect of their own exploration and rationality. Nothing of South Asia was acknowledged.

This classical European Orientalism was behind the modern plural world, global geography, and global politics. The Orientalist started comparing stronger powerful colonizers with subjugated, restricted and colonized South Asians. Comparisons were made between the two with different scales and levels claiming that South Asian were lacking on number of different aspects (unity, modernity, peace, progress and democracy, justice, law, and science, literary traditions etc.). J S mill, Max Muller, Catharine Mayo, and Thomas Babington Macaulay etc. started to knock down South Asian traditional and religious societies and proposed a reformist agenda. On the other hand, there were the constructivists who praised premodern India and their traditions to reform Europe by transferring South Asian knowledge and wisdom back to home. In the age of political domination, Orientalists made usually the darker comparison and some overdone binary pairs of difference: Europe is civilized and South Asia is uncivilized one, Europe is scientific and South Asians are irrational, South Asians are customarily religious and Europe is skeptically secular. Under these normative discourses of classical European Orientalism, (both constructive and deconstructive), was created liberal Christianity and liberal democracy through which South Asian nation states were imagined to be regulated by the postcolonial periods. This classical European Orientalism generated the rational discourse of liberalism.

Contemporary postmodernism is once again the same old story of knocking down postcolonial South Asia as well as areligious/ (a)spiritual contemporary Western world. In sum, postmodern liberalism is nothing more than just a restoration of old British/European Orientalism based on Christianity and modern liberalism. There is nothing more than the

same universalization of the Christian thought and experience as a global standard religious outlook in dual postmodern secularism that not only secularizes and spiritualizes at the same time just like its Classical European Orientalism (however, modernism took religion informally i-e total neglect yet there is a formal reception of religion in postmodernism). This historical duality was the further discussion of this dissertation. Though both are same yet postmodernists assumes to be intellectually and scholarly different than their earlier counterpart i-e modernity which historically proved to be failed in human social responsibility and moral duty in case of South Asia. A same level of inflated individualism is there in postmodernism too. Both have the same technique but the methods are different. This study relates modern constructivism and de-constructivism with postmodern constructivism and de-constructivism. Rethinking the "colonial-modern" history of postmodern universalism, this dissertation located neo-epistemological imperialism of West in South Asia in the next disscussion that generalizes that the field of comparative civilization has existed in dicipliary isolation in both modernism and postmodernism, however with the changing tags and locations.

Through an analysis of the pre-partition British Orientalism in South Asia, the present study analyzed the overriding of modernist secularism. The investigation of the constitution of cultural/civilizational despotism focused on concomitant orientalist discourses: the Indo-phobic critique of "non-modern" South Asia; and the rational, sceptical and relativistic critique of traditional European societies. The modernist discourse of secularism and political modernity, the study maintained, replaced not only traditional Chrsitian ethics with its own set of revitalization and modernization and its associated a prestige cum arrogance. But also this discourse organized the continuation for the "dogmatic" nature of South Asian *nations* and the South Asian *religions*. Both traditional Europe and religious-traditional South Asia were viewed as "backward," "unscientific," and "authoritarian" and pulled for modern secular civilization; and so-called normative idea of the plurality of worlds prescribed certain liberal modern reformist agenda as a global worldview. However, divide and rule policy was the central feature of this liberal project in case of Sub-continent.

233

This study contended that right after the age of political domination, the ideas of white man burden, political arrogance under narrow-Euroepanism, instrumental rationalism under humanism, scepticism and relativism under modern pluralism and Eurocentrism under modern secular civilization were historically integral to superiority of the liberal secular man. Such liberal framework of modern manhood in general and relatively superior white manhood in particular provided the paradigm shift for the relativistic critique of the cultural and theological "particularities" identified in both traditional European culture and religious-traditional South Asia. Highlighting the continuation of colonialism and modernism, this relativistic universalism of modern secularism has pursued to confound and succeed the leading contemporary epistemological framing of this plural liberal discourse as an entirely Enlightenment discourse that maintained Western supremacy of non-Western South Asia.

Having maintained the constitutive view of theological postmodernism, the present study then examined the theological-historiographical settings in which this pluralistic discourse was instantiated in contemporary "post-colonialism." The key concentration here was on its genealogically and structurally Euro-centric civilizational discourse that, the study reasoned, recreated a comparative paradigm shift for the alterity and difference and Other's discontinuance (from past) reasoning of secular postmodernism. That discourse supplemented the Enlightenment classicus of conceptual colonialism– an essentialized and totalizing modernist construction for the unjust neo-colonial absorption of South Asia into the liberal legal order/ nation-state system. The study case studied this postcolonial absorption, as it unfolded over the "modernization" through an analysis of the postmodern theological literature, both Western and South Asians, as well as the Enlentenment philosophies. Not only, "secular postmodernism" indorsed British thinkers' theo-political validations of the Aryanism and Oriental bifurcation in Sub-continent, the epistemological flagship or a humanizing mission of which was indeed political modernity. Such mutually antagonistic orientalist cynicism was classified in British Orientalism, which formatted South Asia as a "non-civilized" non-secular subject. But also, such "secular" perspective similarly backed a self-Orientalism, modernist appraisal of the ideological validation of native-British complex conceptual colonialism, as expressed by local intellectuals/leaders

at the peak of Asian Nationalism. That modernist and liberal democratization under broader Aryan idea functioned to ideologically makeover South Asia from a relatively "peaceful multicultural" internal regional bilateralism into a "mutually antagonized" and inter-armed nation-state system.

Within these political appropriations, the exploration of the paradoxical epistemological trails swallowed out through liberal legal order in South Asia has illuminated new perspective on the socio-cultural structures which pronounced British Orientalism to South Asian anti-colonial ideologues. At the center of such orientalist illustrations, this study argued, were the individualism and to say liberal norms-holding secular self – the regulatory and self-contradictory cardinal principle of modernism, postmodernism or even post-colonialism sometimes. This was such cardinal principle that solidified these so-called post-colonial narrative abstractly rational and pragmatically applicable to West and equally to non-Western South Asia.

Paradoxical political appropriations within the region besides, the analysis of the paradoxical epistemological trails emerged through the universality of secular postmodernism has offered fresh input on the social theory/sciences as well as theological fictional skepticism that verbalized Western spiritual secularism to South Asian post-colonial discourse. Here this study argued that at the heart of this discourse was the comparatively superior Western secular narcissism or liberal cognition of lone Truth seeker – the supervisory and incongruous spiritual foundation of secular skepticism. As an idea of necessity, it was this spiritual cum secular liturgy that condensed these seemingly post-colonial discourses theoretically lucid and intellectually effective to both West and South Asian Other.

In order to upkeep this thesis, this study has taken the usage of classical ideas of traditional colonial Orientalism of theological kinds influenced by the textual case study of Max Müller. This classical undertaking of Enlightenment literature imports to structuralize liberal humanism in general, and this liberal idea of secular self in particular, in English Reformation. In the process, this understanding serves to think beyond classical

understandings of theology as a framework of mercantilism and/or conceptual colonialism in order to explore the liberal legal order– colonial laws, secular individuality, British orientalism, and liberal humanism – through which "modern" international relations were universalized in British India. Here the all-encompassing aim has been to elaborate the paradoxical norms of modern international relations of nation-state system in structuring the dissident dividends, mutually antagonistic, hybrid warfare, and all fundamentalism in this modern-world global politics. This study has been setting up the scene that this classical Enlightenment case study of liberal secularization, (which constitutes modern international relations as paradoxical in particular historiographical social settings), may clarify the common construction of modern British Orientalism and the secularization of politics. How the idea of South Asian religions came in service of modern Europe and then the United States.

As for as theoretical contribution are concerned, the analysis on the paradoxical nature of secularization of politics has wide intellectual diversity/multiculturalism related comparative civilizational implications. This paradox has been passed over in conventional analyses of global politics and conflict studies. Such studies lean towards tracing colonialism in the territory of international relations, which is, however, in seculum. Here the argument has been that on the one hand this leading interstate conflict perspectives have been partially yet necessarily instructive while explaining the liberal order subtleties, as demonstrated in classical Orientalism in South Asia. On the other hand, such subtleties may also however be analyzed with regard to the constitutive view of Christian theology to postmodern secularism or spiritual secularism and secular subject integral to recent inter-civilizational dialogues. This study argued that colonial Christianity and conceptual colonialism, functioned in and filtered through contemporary postmodernism. Yet the study is that this epistemological paradigm shift was constituted contemporarily by the Enlightenment philosophies, which developed universality and hierarchical credibility in the field of "modern" international relations and liberal political order.

It is in this critical liberal/secular background, the emergence of Western theological postmodern and the universality of secularization of politics must be contextualized either

under constructive or deconstructive analysis. Through maintaining the dialectical interrelationship within the Western epistemological postmodernism and post-colonialism from the perspective of South Asian *Other*, the study contributed a critical background within that to historically deconstruct and debrief the core liberal narcissism and subsequent epistemological trails that have up till now constituted *cul de sac* of secular postmodernism.

In the present study, the critical theoretical framework also makes obvious the definitely eclectic yet exceedingly preposterous character of Western and post-colonial secularization literature looked over in this study. Consider primarily, Ziauddin Sardar, who let out a wail on the "encounter" of the permanent body of the élan vital cultural/religious traditions by unquestionable, nihilistic services of postmodernism. Yet, in that metamorphosis, for Sardar, "historic meaning and identity of non-Western cultures and societies" was replaced by "doubt, cynicism and ambivalence." His revolution of retaining traditions is actually the "summation of the absolute frame of reference provided by the values and axioms of a civilization" and conventional wisdom. His ultimate advice is that "non-Western cultures must distinguish between traditions and traditionalism." Even he may be regarded as a tradition idealist in *Postmodernism and the Other*. "Modern dominance" has "secularized" non-West as "non-Western believers live in a world not of their own making. Yet religion, the plurality of religious traditions, ideas and imperatives have not ceased to have meaning for the non-West" – which he openly glorifies this "qualified benefit" however regretfully indorses secular narrow perception on non-West religions as only "fundamentalist" one.[1]

This study implored Sardar's inquiry into postmodern secularism where his general "Other" has been specified into South Asian context and referenced this postmodern romantic framework within European Enlightenment classicus in this study. The present study argued that while deconstructive dimension targets political appropriation but spiritual dimension appeals to the metaphysical and philosophical appropriation of theology. Yet, postmodernism has been based on colonialism and modernism, can we still

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[1] Sardar, *Postmodernism and the Other*, 269-291

anticipate post-colonial South Asian typical orient to be liberated from such sole secular mantra. As Enlightenment rationality was absolutist, domineering and xenophobe, so contemporarily totalizing non-Western religion's interpretation is postmodernist Connolly's "structural identity", indeed there is no optimistic U-turn as non-Western colonial past is overwhelmed by Christian history itself. And so lacking in enthusiasm is his "structural identity" that we become aware of a romantic flash in his critique. His petition to an underspecified paganism is the one prospect, he bids, to accord a new "post-colonial theology." Though there was simply confusion in Enlightenment reasoning on the issue of belief, however, his embrace of evil, his individual's overstated ego has doubled postmodern anxiety with his alternative theology of Manicheanism as only enduring faith. How that "structural identity" can be approached, it remains untouched without offering any real historical representation of religion as well as convincing on either metaphysical or moral dimensions.

David Griffin's "supernumerary theology" is yet altogether different. His identified aspiration is for contemporary non-Western religious societies from the post-colonial world to dynamically "recover" a universalistic spiritual secular discourse. For him, it was the non-Western creed that transmuted divine reality into postmodern organicism, and that appropriation necessitated the recovery of the Western civilization, yet there are two aspects of constructive theological discourse: metaphysical as well as philosophical. As for as the former is concerned, indeed, either they be Hindu, Muslim, Buddhist or Sikh all view Jesus the Christ as a source of guidance and aspiration. Here salvation is not limited to Christianity necessarily as was the case in the Enlightenment period, however, South Asian faiths are now equally competent enough for salvation project in this New Secular Age. (This movement of saving Western civilization, the study suggested, can also be seen in South Asian postcolonial scholars' discourse of saving South Asian's "liberating Truth.") However, as for as the latter aspect is concerned, this study discovers Griffin's appropriation highly problematic as there was nothing novel in it, and as for as, on the nature of reality all that reflects is essentially Western Christian perspective. And, the study notes, his theistic divine reality is mainly composed of Other's premodern traditions where Christianity pops up accordingly.

238

Here the argument is that how this so-called natural constructive postmodern theology in fact comparatively shares and contributes in a multicultural sense among the different religions of South Asia—for example, Hindu Muslim, Sikh or Christian. The railway station canteen idea of this recent theology so holds very little for South Asian believers. Instead, it was a glamourous and pop culture reflection for appealing to nature for ethical morality as historically popular in Western history. Indeed, behind the appropriation of historical religions was liberal idea of bourgeois secular subjectivity. It was this non-concrete Theo-liberal secular subject, this study maintained, that instituted the adjusting and inconsistent foundation of contemporary spiritual secularism: it reproduced and borrowed normative authority to the Enlightenment secular structures, that Connolly condemns, and the post-colonialism that Griffin hunts for pulling through.

Yet it's out of the range of this conclusion to put forward a truly natural foundation for a new Western Christian perspective, so this dissertation would suggest on the other hand that the constructive postmodern philosophy of religion (transformative traditionalism) elaborated in this dissertation may provide critical reconsideration in epistemological imperialism and solvency to "structural identity," as Connolly pleas, or in a robust form of naturalistic theological universality of "panexperientialism," as Griffin appeals. Rather we might recognize both of these normative assumptions of *alleged requirement and claim* as philosophical criteria/norms to a postmodern theology-specific form of Western Christian civilization – one which acquired an alternative universal epistemological character through the science-cum-radical empiricism of *naturalistic theism*. If such is postmodern theology's perspective on the nature of reality, we must also acknowledge that any traditional religion for a South Asian Other's theological Truth and salvation should reconsider the dual-aspect outlook of constructive postmodern theology, and the paradoxical trails of the universal necessity of Western Christianity.

To the final, it is also not within the range of this conclusion to hypothesize a basis for novel post-secular postmodernism, rather the present study would propose that the Sardarian multicultural ideas of religion with all its valid critique frequently projected in this study may contest in such new imperialism of Western culture. Likewise, it suggest a

239

serious call to "secular individuality," and a sharp notice to an obsessive secular universalism which desires "returning the Western gaze," as Rajiv Malhotra presents the case in contemporary context. Rather we might acknowledge postmodern secularism as structurally circumscribed to a culturally-specific form of post-colonialism that habituated a universal notion of marginality under the neoliberal-neocolonial rise of the postmodern economy.

This dissertation maintains the dialectical interrelationship between postmodernism and postcolonial discourse as a contemporary pathological condition in non-Western South Asia. Through bringing into conversation the prevalent postmodern tendencies in literature, philosophy, science, politics, and religion, this study convinces that the alleged pluralism of postmodernism is a mere extension of British Orientalism/modernism and its concomitant ideas of the absence of civilization during colonialism, and it operates to control, remaster, or even eliminate the South Asian Other. Through exposing both the *Enlightenment technique of dichotomy* as well as the *postmodern' apparatus of difference*, this dissertation provides non-Western cultures and the postcolonial world with a critical framework to protect themselves from "the sickness of postmodernism." How the Western self/subject has been historically raised and how epistemologically reformatted-metaphysically and philosophically incubated in postmodern spiritual-secular discourse.

What are the cultural cost and civilizational consequences for such appropriation of our belief systems and sacred structures as well as secularization of our societies which future historians/politicians/theologians/philosophers must look into? Their focus should move beyond South Asian traditions and traditionalisms but also in other comparative areas such as archaeology, architecture, art, fashion, film, and music, in their mission and movement to save the civilization.

South Asia is at the verge of radical social transformation. From the viewpoint of non-Western South Asia, resisting neo-Orientalism, means embracing social solidarity. Just as Orientalism was opposed during colonialism and modernity, social resistance to neo-Orientalism will be opened with social solidarity too. Arguing from the postcolonial point

of view, South Asian social resistance to postmodern pluralism – which this study argued, does not denote a dislocation with classical European Orientalism, a real breakup from imperial hypnotism, rather a perpetuation of the majestic chronicle of political modernity and its accompanying necessity of neo-colonialism and neo-liberalism – can originate within South Asian multiculturalism and multiculturalism can essentially move forward South Asia into nations of struggle.

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