

How do we understand the multitude of faith movements in our post-secular world? *Faith and Social Movements* explores this question by analyzing the theology and practice as well as transformation of two discrepant religious movements in contemporary India. Drawing on the sociological tradition that perceives dissent, protest and charismatic critique to be integral to the institution of religion, the book begins by questioning the relevance of the reigning paradigms of Sanskritization and Islamization in the study of religious movements. This book is divided into two parts. The first part dwells on *Svadyaya* – a Hindu reform movement, and the second part on the *Tablighi Jamaat* – an Islamic reform movement. The multi-sited ethnography in western India deftly traces the emergence, soteriology, new rituals, network and leadership in the movements. As the sociological gaze remains firmly focused on the village and the volunteers, the book argues for a contextual discourse of faith movements. In doing so, it challenges the perspective where diverse faith movements remain either under-theorized or lumped together as ‘communal forces’ or ‘Wah’habi Islam’. It shows how projects of faith and self-reform have multiple trajectories and outcomes – intended as well as unintended. The insights open up a conversation between sociology of religion and social movements. Focusing on the internal dynamics of the movements and the ‘unintended consequences’ of piety, the author argues that it is only by raising new questions vis-à-vis religion, secularity and civil society that their entanglement could be uncovered.



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