
Article: Consuming Leisure not so Leisurely: Political Economy of Leisure and Desire

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Consuming Leisure not so Leisurely: Political Economy of Leisure and Desire*

--- Neshat Quaiser

Abstract

The paper examines the contemporary contours of leisure through an inclusive parameter by exploring the ‘frontiers’ of leisure that signifies the fluidity of leisure practices. Mapping the chaotic Indian landscape through the theoretical framework of political economy of leisure and desire, and leisure as an object of desire, the paper raises the question of consumption and the ownership of what one consumes within the social class locations. These concerns are explicated through an examination of political economy of leisure and desire; consumption of leisure; colonialism, elite, subaltern and leisure; post-colonial entangled contexts; two case studies on subaltern and leisure; and consuming desirable ‘leisure for religion’ unleisurely by exploring the social landscape under perceived/real religio-communal siege-like situation with reference to the controversial Indian Islamic preacher Zakir Naik; and the question of Halal meat.

Key words: Consumption, Desire, Leisure, Media, Subaltern, Religion

We begin with exploring the key concepts and the ways in which they acquire certain specific connotations in different sites of leisure in everyday life.

Political Economyⁱ of Leisure

Leisure is considered to be personal time, free from the demands of work or duty, time off the work situation, to be spent with family members and to follow one’s interests with grace and leisurely. But importantly leisure is an immanent human quality which has increasingly been transformed into an object of desire.

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Political economy refers to the ways in which politics and history structure the economic base of the society at a given juncture (existing mode of production) of history, where economy is treated as a dynamic system full of contradictions and which can be replaced by higher form social formation (see endnote 1). Political economy of leisure must then be situated within the particular notion of on-the-work and off-the-work time (leisure time) produced by the European enlightenment, industrial revolution and ultimately capitalist mode and relations of production. British colonial power was guided by this capitalist notion of time in the colonies, including India that had different notions of time.

The body of leisure since long is marked by struggle and is a marker of class location. With the clock emerging as the most potent symbol of a particular notion of time and work in the wake of capitalism, leisure time increasingly shrankⁱⁱ. Thus, eight-hour work day meant more leisure time and space for engagement in creative work and time to think beyond the given defined borders of social world marked by differential social class locations and relations of domination. Questions of availability of leisure time and struggle to get it, and how to make use of this time became critical. For example, the use of leisure time is with or without mediation by coercive surveillance or free will of an individual/class could be exercised.

As a result, question of the ownership of what one consumes in the capitalist social relations became critical. In other words, 'transaction' i.e. unequal material exchange is not immanent constitutive of leisure. And if a transaction is to take place it is to be the exchange of happiness. For example, presenting flower and in exchange you get smile, warmth. So, it is not transaction but sharing intellectual, spiritual, social and cultural affinity, which is the immanent human constitutive of leisure. Leisure, thus, is immanent human quality, which has become an object of desire with capitalist relations of production and market-driven commercial transactions as the core constitutive of it with a host of marketised attendant factors where social class-caste locations and the resultant relations of domination are the structuring principle.

Reflecting on deeply entrenched caste based discrimination in Indian society, Dalit thinker B. R. Ambedkar had argued:

In order that one may live worthily... a life of culture... is not possible unless there is sufficient leisure... The problem of all

problems which human society has to face is how to provide leisure to every individual... Leisure means the lessening of the toil and effort necessary for satisfying the physical wants of life (Moon, 2013, p. 284).

Political Economy of Desire: Leisure as Desire

The expression 'political economy of desire' has often been employed, but there seems to be no precise conceptual definition of this.

Desire generally refers to a strong feeling of wanting to have something or wishing for something to happen or strongly wishing for something. It is generally in a positive sense in terms of a normal social or economic situation. For example, desire for a non-exploitative, non-oppressive social and political system, or desire to work for a non-capitalist economic system, or desire to demand recognition in social life that one exists and makes sense in the world around, so must be recognised, or Dalits (untouchable castes in Indian subcontinent) and Blacks desiring to be recognised with dignity and as social equals. In most of the scholarly writings desire with reference to political economy has been employed in this senseⁱⁱⁱ. However, desire in political economy of desire and in leisure as an object of desire has specific connotations.

Political economy of desire would refer to the ways in which economy, in a given social formation, influences the structure of desire in a given social location. In the context of this paper it is market-driven economy that converts leisure into an object of desire available at a market-fixed price and market launches a resolute campaign to drive targeted people to consume it knowing well that it is not required to cover their real needs. Price to be paid for the object-desire is not just money but also in the form of petrification of leisure's real meaning. Market targets not only the rich but more importantly also the vast masses of all sections that can squeeze money out of their budget to acquire this object-leisure, which is not an immanent need but induced. It is designed to make them believe that it is not just their need, but really intrinsic part of their self, and absence of which would render their being incomplete. Thus, desire in this sense is different from that of Veblen's (1899) conspicuous consumption to display wealth to enhance social prestige to impress others. Instead, leisure as desire here becomes an ontological question for validation of existence not by others but essentially by one's own self. Thus, market strives to make this desire a natural part of one's

existence. Market constructs desire and distorts it by petrifying its immanent human meaning and a discursive terrain is made out to be ontologically concrete. Therefore, desire here is not symptomatic of possibilities for new frontiers but of closure.

Consumption of Leisure and Attracticide

From above what comes out are two opposite situations: first, leisure as immanent human quality without being an object of desire; and secondly, leisure as a marker of class, market, transaction, ownership and relations of domination, rendering it an object of desire. It is the second situation that has triumphed in most parts of the contemporary world. Consumption of leisure, thus, is inherently linked with the idea of ownership of what one consumes.

It is in this context that the consumption question becomes critical. Leisure, which should ideally be an immanent quality of social life, is to be consumed according to one's capacity to buy and own it. Leisure, thus, is not consumed only as material object but also as an ideological artefact, like caste, class, minority, ethnicity, nation, nationalism, state, syllabus, law, television programmes, advertisement, news, a dress, fashion, etc. This has rendered leisure an object of desire to be acquired in the marketised social world that often turns out to be attracticide.

However, it is not the market in the literal sense of the term that pushes thing-leisure but it is the marketised economy, state, media and political dispensations, together with religion, ethnicity, education, family, neighbourhood, peer group, all actively participate to render leisure as attracticidal. Therefore, leisure is no longer an aspect of immanent human quality but has become like assembly line production and reproduction of thing-leisure as desirable.

Consequently, leisure as desire produces a culture of conspicuous consumption (Veblen, 1899) of leisure sites that are not really necessary, but a means to become like those who have otherwise easy access to their desirable sites of leisure, in order to enhance social prestige in a market manufactured world of consumer goods projected as necessary and desirable.

However, consumption could be an act of appropriation from one's vantage location where object-leisure takes on new meaning. It could be transference of

intended meaning from one's vantage location. And despite overwhelming presence of the given primary attributes of the object-leisure as desirable, it acquires a certain specific connotation indicative of a contesting subject formation. But the act of appropriation can adversely be affected by pervasive, overwhelming and overarching presence of market in almost every sphere of social life.

It all appears quite totalising – individual as a plaything in the hands of market economy. However, the idea that there is something wrong and a-historical is never completely absent all the time in all the consumers of object-leisure. Thus, the possibility of a counter-intuitive subject formation with critical self-reflection can never be ignored as object-leisure produced by market-driven relations of domination is not desirable to many.

Colonial Context: Elite, Subaltern and Leisure

It is obvious that during colonial period Indians' ideas, forms, cultural and geographical sites of leisure were quite different from those of Englishmen. Geographical sites were predominantly villages and *qasbas*. Only towards the end of the nineteenth century, Indians began to have western forms of leisure in early amateur theatre largely influenced by the English stage theatre.

However, purely indigenous forms of leisure were many, but they were of two distinct caste-class based sites of leisure – high caste elite location and the subaltern location. But what is important is that elites, particularly the urban elites, were deeply disturbed by the growing colonial interventions in almost every sphere of social life. Colonially-driven new standards of morality, education, literature, clothes, etc. were in vogue. But more importantly the elites were fast losing their traditional sources of patronage which adversely affected their leisure time. For example, Ghalib^{iv} represented the Muslim high born elite location when he said:

jī DhūñDtā hai phir vahī fursat ki raat din + baiThe raheñ tasavvur-
e-jānāñ kiye hue

(My heart yearns again for the same leisure time that night and day
doing nothing I would remain engrossed in the imagination of my
beloved).

After the fall of the Mughal Empire, process of which began particularly with the Battle of Plassey in mid eighteenth century, the onset of colonialism and colonial rule produced new conditions, notions and sites of leisure. In the wake of colonial rule high born Muslim elites and nobles increasingly lost economic and political power with the enactment of Permanent Settlement Act in 1793.

Ghalib belonged to the high-caste Muslim elite of foreign origin and despised Shudra Muslims. He represented that section of Muslim elite who sided with the British. Thus, following the revolt of 1857 he denounced those who raised the banner of revolt against British rule in the strongest possible words with the intent that he would please colonial rulers for financial benefits for himself.

Though, Ghalib had written this couplet sometime in the first half of the nineteenth century, but reflected the unease and distress that the high born Muslim elite were faced with due to increasingly shrinking patronages from royalty and other nobility that was further eroded after 1857. The kind of leisure time that the elite enjoyed was considered natural with deep sense of entitlement to the extent of being pre-ordained, therefore, it was not the consumption of leisure in the sense we discussed above. Ghalib's couplet actually reflected the chaotic times when the prospects and spaces of leisure time of a privileged class, which could afford to indulge in feudal lethargy which enabled them to own time, love and leisure so leisurely, were fast shrinking. They were gentlemen (or ladies) of leisure who had plenty of material and cultural resources at hand. Here *baiThe raheñ tasavvur-e-jānāñ kiye hue* was a matter of right and inherited privilege. Ownership of the sites of desire, both animate and inanimate, with a belief of entitlement was due to their social location considered pre-ordained. It was this privileged position that was slipping out of hand. This was the leisure in high caste elite location distinct from that of the subaltern/Shudra Muslim locations.

Subalterns primarily were provider of leisure not user. They had truncated access to leisure time but made and provided means of leisure to the privileged classes for whom the very idea of ownership of leisure was very crucial for their social self. Subaltern modes of leisure were decidedly considered of low culture and were detested for being inexpensive.

Traditionally, festivals and *Mela* (a fair; public events organised to celebrate special occasions) were the main sources of leisure for the subalterns. For, example, events with the arrival of spring, kite flying festivities or events at

monasteries like Urs of Madho Lal in Lahore and several other events were the regular feature in almost all parts of the Indian subcontinent where people from all sections flocked in large numbers. In all such occasions the subaltern always found a place for themselves. But leisure then was not an object of desire.

These leisure occasions inform us that people always look forward to such occasions as sources not just to escape from the drudgeries of everyday life but essentially for spiritual happiness. These are immanently integral to human nature. But these events in traditional feudal societies were never free from caste-class based hierarchies with conflicting notions of leisure-time.

Post-colonial Contexts and Entanglement: Two Sites of Exploration

Since the time of colonial rule the very idea and modes of leisure across caste-class spectrum have travelled a long way, influenced by colonial economy to post-colonial mixed economy to liberal/neo-liberal economic-socio-cultural situations in India, introducing major shifts in the very structure and meaning of leisure and leisure time.

The post-colonial neo-liberal economy vigorously engenders fetishised desire, manifested through an ever increasing desire for more and more consumer goods to compete with each other. It is because within the framework of neo-liberal economy 'development' is to be propelled by desire.

In a ruthlessly market-driven contemporary India, leisure and its consumption are marked by the political economy of desire.

The political economy of leisure and desire in post-colonial India is driven not only by the rules of the neo-liberal economy and the expected consumption behaviour but also by non-economic factors influencing the lives of people significantly. It is a curious entanglement of what is called modern way of life and consumption, colonially propelled ideological, cultural, religious and economic trappings with the heavy baggage of patriarchy, patrilineal authority, urban-village-qasba, family, marriage, education and colonially mediated local knowledge. Given the chaotic situation, 'modern' should perhaps never have come of age. There are myriad and bizarre markers of modern.

The new market manufactured spectacle of the leisure arena is characteristically marked by this entanglement, where the social locations of leisure-desire are mixed-up, fluid, not so fixed, and aspirations emerge as an organising principle. To aspire and desire things that do not belong to the location to which the desiring individuals and groups belong to seem to be the rule. Thus, there is a market-driven irresistible desire to own the social location and the arena of leisure that one does not belong to. But market and media provide opportunities that you can have them by making them accessible within the ambit of your sight. You can see them though you do not own them – so, aspire for them through a tactile visual experience even if it is false. This whole process causes social dislocations critically at different levels, particularly to socially and economically marginalised large sections of people, as at the end, they acquire nothing but despair and commodification of their subjectivity.

The outcome of this whole situation is that consumption of such leisure is not so leisurely, but deeply disturbing as it dislocates and dislodges the social being and the core of innocence is damaged.

Two Sites of Exploration

Situating within this vast arena of leisure, desire and despair we briefly discuss two cases/situations, one of Hema and of Kanchan – the maidservants - where we explore how poor figure, fare and desire to consume leisure in this vast market-driven entangled arena; and secondly, the social landscape under perceived/real religio-communal siege-like situation; and the question of Halal meat. We explore the ways in which religion as a site of leisure is consumed by different sections and classes at a time when religion has become a critical battleground not only for religious/social/communitarian identity formation and assertion but also for economic rights and justice, citizenship and pluralist social landscape. The two cases are structurally inter-connected. One commonality between the two is the question of material and epistemological marginality.

Subaltern and Leisure: Hema and Kanchan – the Maidservants

The questions of availability of leisure time to subalterns, their struggle for and resistance to leisure time and the ways in which whatever available leisure time is to be used are critical elements. Importantly, time itself becomes a leisure commodity prompting you to desire what is made available to you by the market in a given span of time.

The personal time for leisure is very limited for the poor in the face of survival questions. Thus, leisure pursuits too are very limited, within home, television, immediate neighbourhood gossiping for a while, chatting with fellow maid servants, rarely going out of the area where you live, mostly visiting relatives on festival, marriage occasions.

It is television which is the biggest window to the world outside, through which inaccessible are made accessible within sight, instilling the desire to aspire for what is as yet not owned. And if one is not able actually to own yet can be 'owned' by tactile visual experience, for act of seeing is still within one's own control, to the extent possible.

Hema:

Hema, from a village in the province of Uttar Pradesh in North India, lives in an urban village in Delhi. She has almost no time for her leisure pursuits. Thus, Hema, instead of consuming anything concretely as per her needs, she herself is consumed by the conditions that produced absence of leisure for her.

Yet, she somehow sometime manages to consume something, for example, from Saturday market that displays objects of desire within her reach. Thus she is cornered to consume 'knowingly' or at times seemingly 'unknowingly' through protracted strategies of market.

And then she consumes things that are not owned by her – an idea, an advertisement, a dress – not in actuality but in the realm of imagination for *Dekh to liya* (at least I have seen them).

Ritualised propitiating of Gods/holy men with the hope of acquiring a leisure-thing is a common practice with her. She tries and desires to visit religious places and personalities or watches religious discourses on television whenever possible, or talks about it with fellow maids, with the view that Gods may be pleased and she gets what she thinks is due to her and her children – *woh toh sab kuch dekh sakta hai* (everything is under the watch of God).

This produces unintended consequences in the form of conflict within her inner self constantly nagging her – Ah! I did not have this, or good that I did not have

this as it will produce false hope in me and in my children in the times to come as these things any way cannot be got within the conditions one is placed in to do one's life.

But Hema's consciousness is not yet completely hegemonised as we see in the above raised question a counter-intuitive subject formation with critical self-reflection and resistance. Thus, she acts to undo her received location. A dialogue, an argument within herself enabled her to move forward to form a counter-intuitive subject in her own way, may not be fully equipped with critical self-reflection, but she becomes part of a collective resistance by voting for Jhadu (broom, the election symbol of Aam Aadmi Party) as she thinks this is the party for poor people. And she did it against the wish of the powerful right wing local leaders, even displeasing her husband.

Kanchan:

Kanchan is from a Haryana village, also a maid servant in the same upper middle class gated residential colony where Hema works, and stays in the same urban village in Delhi.

But her trajectory is different. She too has no leisure time. But unlike Hema, she refuses to be fully consumed by the conditions that produced absence of leisure for her. She not only aspires but also strives and struggles to consume things that *Kothi* (Bungalow) people have. She works very hard, goes to a *Dera of a Baba* (seat of a God man) in Haryana. She has acquired an air conditioner, a refrigerator, a television set, a small piece of land and is constructing a small dwelling gradually.

Kanchan is consumed not only by the logic of market but also by certain class ethos of power and prestige. She makes all attempts to be at par with those who are, in her eyes, in a desirable situation. But she does not think that she has damaged her consciousness as she is out there to acquire her objects of desire for her children, and for this, to put it mildly, she is ready to do anything. She is not contented with voyeuristic consumption.

For Hema religion is not a site of leisure to alter her situation but to seek solace, but for Kanchan leisure for religion is to seek things that she desires for creating condition for real leisure.

Consuming Religion as Leisure: *Leisure for Religion* and Religio-Communal Siege-Like Social Landscape

The claims that religion has greater integrative force were thought to have been increasingly eroded both locally and globally. However, in recent times a very strong tendency of closing-in the ranks is quite prominently visible both globally and nationally/locally. The problem is further compounded when secular ideologies too acquire the characteristics of religious zeal. Thus, both philosophical and constitutional secularisms and other secular ideologies are faced with deep crisis. There appears to be a near collapse of the boundaries of classical distinction between secular and religious.

The global Islamophobia, rise of radical Islamic movements, global Muslim/Islam bashing and their myriad national/local manifestations are some of the contexts for exploring the ways in which religion is being consumed.

The connection between religion and leisure is quite a complex one. Studies on the ways in which religion influences leisure behaviour among radically different religious groups 'are scarce'^v. Religious spheres/practices/activities have become desired sites of leisure. It means that through a process of religious rationalisation, desires are fostered for seeking *leisure for religion*. In the process a particular religion or a particular version of religion is privileged by deforming other versions in order to make it a desirable object. It becomes object for it is mediated, marketised and fostered to make it part of the self of those for whom it is intended, which otherwise is not part of their self. Through this mechanism consumers are made to believe that this object of desire i.e. the 'leisure for religion' would enhance importantly their social, economic status and prestige and instil in them a sense of belonging and togetherness. Leisure for religion fosters a notion of leisure where comfort is sought in religious activities by taking time out from one's main work and duties to indulge in leisure for religion. Religious spheres become sites of leisure. Pilgrimage, for example, becomes not only leisure time activity but also an act of leisure.

It is against this backdrop that we explore the following two cases: social landscape under perceived/real religio-communal siege-like situation; and the question of Halal meat.

Perceived/Real Religio-Communal Siege-Like Social Landscape

Consumption of religion as leisure (by Muslims) in India takes place according to the way in which it is played out in the public arena.

Modes and contents of display are: intra-religious debate and sectarian hostilities; and inter-religious responses that often turn out to be quite violent both physically and ideologically. The language of debate is quite violent. These practices, significantly, have also acquired the status of leisure-time activities even when one is engaged full-time in such activities.

However, consumption of religion and of religious activities in India is differently patterned with reference to majority and minority hostilities with constant overlapping of past and present.

Display of majoritarian religious hostilities towards religious minorities, particularly Muslims, is largely situated within the idea of reclaiming the glorious Hindu past that was lost and damaged as a result of Muslim invasion and rule for about thousand years in the Indian subcontinent and Muslims are decidedly considered to be responsible, to quote, for 'partitioning and bleeding the body of Mother India'. In order to validate its position, it employs the mechanism of *inverse victimhood* (Quaiser, 2012).

To these majoritarian hostilities, Muslim responses in India are projected and portrayed as homogenous, all encompassing, with the intent of projecting a united whole – the Muslim Ummah – by the dominant Muslim Ulama and other influential sections. They often resort to invoking glorious Muslim rule in Indian subcontinent and intend to reclaim the lost grounds, which may be characterised as the high-caste elite Muslim *restorational politics* and employ it as a strategy to mobilise Muslims across the caste-class spectrum (Quaiser, 2011). In the face of intense and concerted Hindutva onslaught and the perceived/real global Muslim bashing, religion has emerged as an *equalizer* as elsewhere I have argued.

Consuming religious discourses has now increased to a great extent and the ascendancy and proliferation of electronic media in the public arena has given rise to new modes of preaching along with the traditional modes of religio-political mobilisation.

For example, Islamic preacher Zakir Naik represents an interesting case of the ways in which religion is consumed in a mediatised^{vi} world by Muslims who seem to be under perceived/real siege, at a time when religion across the spectrum has emerged as a battleground for assertion for collective self and also for economic rights and justice.

Zakir Naik, termed as Televangelist, combines the role of a sectarian, Islamic preacher, and one who is out there for inter-faith dialogue. He is immensely popular both among his followers and detractors belonging to different sects. As a controversial figure, due to his strong *salafi* (purist) views, he has invited public protests particularly from the right wing Hindutva forces. Recently, following a to claim that a terrorist involved in the recent terror attack in Dhaka was inspired by his speeches, Naik has been under the scanner of Indian law authorities and intelligence agencies as Bangladesh asked for an investigation into his speeches and his writings.

His status is immensely enhanced as he recently was a recipient of prestigious Shah Faisal Award by the Saudi Government. His marketing strategies are regarded at par with modern marketing strategies of commerce and religions of the western world and are highly appreciated. He is consumed by his followers for he is strongly viewed as the one who is competent enough to face and respond to those considered to be inimical to Islam and Muslims both locally and globally. Naik's followers generate leisure time to participate in his programmes as a marker of their anger against the enemies of Islam; for Naik it is a site of leisure for religion as he does it ideologically with a vengeance. But this is not considered as a situation of so comforting leisure.

Halal Meat and Leisure for Religion

An online advertisement originating from USA Indians run restaurant announces the services that it provides such as dine-in, take-out, catering. But the most important part of the advertisement is its prominently highlighted announcement of 100% ZABIHA HALAL (Meat of the animal slaughtered as per the Islamic prescriptions that makes it permissible for the consumption by Muslims) as a special attraction for Muslims living in America^{vii}.

This advertisement has certain specific dimensions, foremost being its American context. Halal meat as a special attraction for Muslims living in America acquires

certain specific connotations, as it is not their familiar native place so one needs to be on guard, especially when they are faced with considerable amount of visible/invisible hostilities.

In the above we have raised the question of market-driven mechanism of making an object of desire an intrinsic part of a self, which otherwise is not part of the existing self. Halal meat in this case becomes as an object of desire to be consumed leisurely making use of leisure time desirably – that is indulging in leisure for religion, but knowing well that it cannot be done so leisurely in the given context. While Halal meat is part of Muslim self, yet it becomes an object of desire for it is marketised and fostered in a particular situation where hosts of religious, political and cultural trappings are present which are viewed as inimical, even threatening to Islam and Muslims; thus consuming it in an American restaurant, ironically renders leisure a cause of unease in the given context.

Conclusion

Leisure, which otherwise is an immanent human quality has increasingly been transformed into an object of desire by market-driven economy. The whole field appears to be constituted along the assembly line production of leisure, consumption, and desire. Individuals simply keep reproducing desire with the hope of acquiring what they desire for. However, class, caste, religion, region etc. impelled diverse social locations render fluidity to leisure-desire practices, with the possibility of a counter-intuitive subject formation.

Notes:

ⁱ Classical economist John Stuart Mill, had stated that ‘Political economy has remained destitute of a definition framed on strictly logical principle...’ (Mill, John Stuart, 1845. *Essays on some unsettled questions of political economy*, p.123). Even now there is no consensus among scholar about the precise definition of political economy. However, within Marxist discipline a more coherent understanding of the term is found. Here political economy refers to the ways in which politics and history structure the economic base of the society at a given juncture of history, where economy is treated as a dynamic system full of contradictions and which can be replaced by higher form rationality such as from feudalism to capitalism to socialism (K. Marx, 1977. *A contribution to the critique of political economy*, Progress Publishers, Moscow, with some notes by R. Rojas; Wolfram, Michael L., 1976. *Political economy: Marxist study courses*. Banner Press). In recent time New Political Economy approach has been floated suggesting that political economy ‘interrogates economic doctrines to disclose their sociological and political premises [...] in sum, [it] regards economic ideas and behaviour not as frameworks for analysis, but as beliefs and actions that must themselves be explained’ (Charles S. Maier, 1987. *In search of stability: Explorations in historical political economy*, Cambridge University Press, Cambridge, pp.3-6).

ⁱⁱ Engels, Frederick. *The condition of the working-class in England*; William Henry Davies (1871-1940), a Welsh poet, in his poem *Leisure*, mourns the pathetic predicament of modern competitive fixed goal-oriented capitalist society where people have been rendered as machine programmed to achieve the defined work/task within the assigned time. As a result, smaller things of social life and surroundings go completely unnoticed rendering them incapacitated to derive happiness out them. Thus, people are robbed of ingredients of their social self vanquishing the sources of imagination.

Leisure

William Henry Davies

What is this life if, full of care,
 We have no time to stand and stare.
 No time to stand beneath the boughs
 And stare as long as sheep or cows.
 No time to see, when woods we pass,
 Where squirrels hide their nuts in grass.
 No time to see, in broad daylight,
 Streams full of stars, like skies at night.
 No time to turn at Beauty's glance,
 And watch her feet, how they can dance.
 No time to wait till her mouth can
 Enrich that smile her eyes began.
 A poor life this if, full of care,
 We have no time to stand and stare

Songs of Joy and Others (1911)

ⁱⁱⁱ However, desire to kill somebody, or desire to wage war to occupy a territory or for political intervention, or desire to acquire nuclear weapons, etc. are different things that fall outside the purview of this essay.

^{iv} Ghalib, Mirza Asadullah Baig Khan (1797-1869), one of the most influential Urdu poets.

^v Monika Stodolska not very long ago pointed out that 'studies exploring the effects of religious beliefs on the leisure behavior of specific religious groups are scarce, focus almost solely on Christianity, and result primarily from the work of a single researcher...' Stodolska, Monika. 2006. 'The influence of religion on the leisure behavior of immigrant Muslims in the United States', *Journal of Leisure Research*, Vol. 38, No. 3, p. 293.

^{vi} For media and public discourse, and media and religion, see: Lilleker, D., 2008, *Key concepts in political communications*. SAGE London; for media and religion, see: Hjarvard, S. 2008. 'The mediatization of religion: A theory of the media as agents of religious change', in *Northern Lights yearbook of Film & Media Studies*. Bristol: Intellect Press.

^{vii} Such advertisements can be seen in some parts of India as well, but the contexts are different.

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