

## Dalits And The Democratic Revolution Dr Ambedkar And The Dalit Movement In Colonial India 7th Print

Civil society is often expected to rise above historical and contemporary socio-economic forces such as the neoliberal economic policy and undertake the transformation of a stratified society to an egalitarian society conducive to democracy. Democracy, Civil Society and Governance is an endeavour to critically examine such expectations. The book focuses on the interplay of democracy, civil society and public policy implementation, and addresses the role of civil society in terms of the changing nature of the economy and the condition of the working class. It highlights the reinforcement of hegemonic value systems by the contemporary mainstream civil society as well as the role of the pro-poor civil society in supporting and mobilizing the disadvantaged for their rights and justice. The book also critically evaluates government policies and their implementation in the domains of education, public health, employment, social upliftment and environment.

Jaffrelot argues that the trend towards lower-caste representation in national politics constitutes a genuine "democratization" of India and that the social and economic effects of this "silent revolution" are bound to multiply in the years to come.

This study describes and analyses the new social movements that have arisen in India over the past two decades, in particular the anti-caste movement (of both the untouchables and the lower-middle castes), the women's liberation movement, the farmers' movement (centred on struggles arising out of their integration into a state-controlled capitalist market), and the environmental movements (opposition to destructive development, including resistance to big dam projects and the search for alternatives). Rooted in participant observation, it focuses on the ideologies and self-understanding of the movements themselves. The central themes of this book are the origin of movements in the socio-economic contradictions of post-independence India; their effect on political developments, in particular the disintegration of Congress hegemony; their relation to "traditional Marxist" theory and Communist practice; and their groping toward a synthesis of theory and practice that constitutes a new social vision distinct from traditional Marxism.

The nineteenth century saw the beginning of a violent and controversial movement of protest amongst western India's low and untouchable castes, aimed at the effects of their lowly position within the Hindu caste hierarchy. This study concentrates on the first leader of this movement, Mahatma Jotirao Phule.

Political Economy of Caste in India presents the caste mode of production as an important analytical tool to understand the socio-economic and political dynamics of India. The book looks at caste from the economic base and also links it with the superstructure that includes judiciary, untouchability practices, caste atrocities against Dalits, social exclusion and so on. It presents empirical studies to show that the social habits of discrimination and crimes against the marginalized communities prevail even in the 21st century to physically alienate them from mainstream opportunities and ensure involuntary supply of labour at lower wages. It articulates that the economic intensity of caste can be discerned through the caste mode of production. The study brings out the limitations of some of the Marxists' understanding of caste. It also presents a distinct approach for comprehending caste and suggests that the human rights perspective is one of the ways to combat it.

Jotirao Phule, 1827-1890, activist and social reformer from Maharashtra, India.

Noam Chomsky visited India in 1996 and 2001 and spoke on a wide range of subjects, from democracy and corporate propaganda to the nature of the world order and the role of intellectuals in society. He captivated audiences with his lucid challenge of dominant political analyses, the engaging style of his talks, and his commitment to social equality as well as individual freedom. Chomsky's early insights into the workings of power in the modern world remain timely and compelling. Published for the first time, this series of lectures also provides the reader with an invaluable introduction to the essential ideas of one of the leading thinkers of our time.

The Shudras echoes Dr Ambedkar's question in Who Were the Shudras? that he asked in 1946. More than 70 years later, Kancha Ilaiah and his team of authors revisit this issue to give Shudras a voice again' -CHRISTOPHE JAFFRELOT The Shudras: Vision for a New Path weaves together multiple dimensions of the predicament of India's productive castes-in the spiritual, social, political, economic, philosophical and historical spheres. It reformulates their current position as well as future pathways. It strives to provoke Shudras-including regional political party leaders-all over India to realize their unique historical role in fighting unequal caste structures. And it gives a call to resist Hindutva, in which they have no liberated, equal space with the Dwija castes. At a juncture when the Shudra castes are regionalized and the Dwijas have become 'national', the fifth volume of the Rethinking India series, in collaboration with the Samruddha Bharat Foundation, seeks to bring home the real picture of their marginalized status in all key structures of the nation. It posits that the emancipation and progress of the Shudras are vital to sustain Ambedkar's constitutional democracy and move towards socio-spiritual equality.

Caste is a contested terrain in India's society and polity. This book explores contemporary realities of caste in rural and urban India. Presenting rich empirical findings across north India, it presents an original perspective on the reasons for the persistence of caste in India today.

A Wall Street Journal Top 10 Nonfiction Book of 2017 A Publishers Weekly Best Book of 2017 A Shelf Awareness Best Book of 2017 "Ants Among Elephants is an arresting, affecting and ultimately enlightening memoir. It is quite possibly the most striking work of non-fiction set in India since Behind the Beautiful Forevers by Katherine Boo, and heralds the arrival of a formidable new writer." —The Economist The stunning true story of an untouchable family who become teachers, and one, a poet and revolutionary Like one in six people in India, Sujatha Gidla was born an untouchable. While most untouchables are illiterate, her family was educated by Canadian missionaries in the 1930s, making it possible for Gidla to attend elite schools and move to America at the age of twenty-six. It was only then that she saw how extraordinary—and yet how typical—her family history truly was. Her mother, Manjula, and uncles Satyam and Carey were born in the last days of British colonial rule. They grew up in a world marked by poverty and injustice, but also full of possibility. In the slums where they lived, everyone had a political side, and rallies, agitations, and arrests were commonplace. The Independence movement promised freedom. Yet for untouchables and other poor and working people, little changed. Satyam, the eldest, switched allegiance to the Communist Party. Gidla recounts his incredible transformation from student and labor organizer to famous poet and founder of a left-wing guerrilla movement. And Gidla charts her mother's battles with caste and women's oppression. Page by page, Gidla takes us into a complicated, close-knit family as they desperately strive for a decent life and a more just society. A moving portrait of love, hardship, and struggle, Ants Among Elephants is also that rare thing: a personal history of modern India told from the bottom up.

The gripping story of an explosive turning point in the history of modern India On the night of June 25, 1975, Indira Gandhi declared a state of emergency in India, suspending constitutional rights and rounding up her political opponents in midnight raids across the country. In the twenty-one harrowing months that followed, her regime unleashed a brutal campaign of coercion and intimidation, arresting and torturing people by the tens of thousands, razing slums, and imposing compulsory sterilization on the poor. Emergency Chronicles provides the first comprehensive account of this understudied episode in India's modern history. Gyan Prakash strips away the comfortable myth that the Emergency was an isolated event brought on solely by Gandhi's desire to cling to power, arguing that it was as much the

product of Indian democracy's troubled relationship with popular politics. Drawing on archival records, private papers and letters, published sources, film and literary materials, and interviews with victims and perpetrators, Prakash traces the Emergency's origins to the moment of India's independence in 1947, revealing how the unfulfilled promise of democratic transformation upset the fine balance between state power and civil rights. He vividly depicts the unfolding of a political crisis that culminated in widespread popular unrest, which Gandhi sought to crush by paradoxically using the law to suspend lawful rights. Her failure to preserve the existing political order had lasting and unforeseen repercussions, opening the door for caste politics and Hindu nationalism. Placing the Emergency within the broader global history of democracy, this gripping book offers invaluable lessons for us today as the world once again confronts the dangers of rising authoritarianism and populist nationalism.

An AltaMira Press Book This important volume traces the history of the Dalit movement from its origins to the death of its most famous leader, B.R. Ambedkar, in 1956. Focusing on three states—Andhra, Maharashtra, and Karnataka—the author skillfully analyzes the ideology and organization of the movement and its interaction both with the freedom struggle and the class struggles of the workers and peasants.

"For years Ambedkar battled alone against the Indian political establishment, including Gandhi, who resisted his attempt to formalize and codify a separate identity for the Dalits. Nonetheless, he became law minister in the first government of independent India and, more important, was elected chairman of the committee which drafted the Indian Constitution. Here he modified Gandhian attempts to influence the Indian polity. He then distanced himself from politics and sought solace in Buddhism, to which he converted in 1956, a few months before his death." "Jaffrelet focuses on Ambedkar's three key roles: as social theorist, as statesman and politician, and as an advocate of conversion to Buddhism as an escape route for India's Dalits. In each case he pioneered new strategies that proved effective in his lifetime and still resonate today."--BOOK JACKET.

Both India and China have experienced economic changes and growing social consciousness which have generated new challenges for local institutions. This volume closely studies the resultant grass-roots political experiences in these countries from an interdisciplinary perspective. It examines the process of democratisation and highlights the growing demands for participation and the complex power structures interjecting them. The contributors to this volume discuss issues relating to institutional structures and the dynamics of local governance in a changing socio-economic environment that panchayati raj in India and village committee system in China represent. In addition to the political economy of rural areas, they also focus on the role of gender, caste, class, ethnicity and religion in local political processes.

This important book traces the history of the Dalit movement from its beginning in the 19th century to the death of its most famous leader, B.R. Ambedkar, in 1956. Focusing on three states—Andhra, Maharashtra and Karnataka—Dr Omvedt analyses the ideology and organization of the movement and its interaction both with the freedom struggle (particularly with Gandhi and Gandhism) and the `class` struggles of the workers and peasants (and their dominant ideology—Marxism). She also provides a historical account of the origin and development of the caste system.

This book examines the emergence, ideology and programmes, mobilisational strategies, electoral progress and political significance of the BSP against the backdrop of a strong wave of Dalit assertion in UP. Based upon extensive fieldwork in western UP, government reports and interviews with Dalit leaders, this study, while highlighting the BSP's considerable achievements, explores the reasons for the party's failure to harness the forces of Dalit assertion in UP.

In this provocative and scholarly book, Kancha Ilaiah Shepherd propounds a view of Gautama Buddha as India's first social revolutionary. Buddha did his best to give the principles of tribal democracy and egalitarianism a sanctuary in his own sangha. In so doing, he foreshadowed modern India's experiment with parliamentary democracy. Critical of the caste system, Buddha inducted low caste members into the sangha and made them his trusted advisers. He gave women an honoured place in the sangha. Dissent was indeed permitted, and even Buddha was not above the law. Pre-dating Socrates and Plato by some years, Buddha also foreshadowed key elements of their philosophy.

Kancha Ilaiah, the author of the best selling book *Why I am Not a Hindu*, pens a thought-provoking critique of Brahmanism and the caste system in India, while anticipating the death of Hinduism as a direct consequence of, what he says is, its anti-scientific and anti-nationalistic stand. This work challenges Hinduism's interpretation of history, with a virulent attack on caste politics, and also takes a refreshing look at the necessity of encouraging indigenous scientific thought for the sake of national progress. It establishes Hinduism as a `backward` religion that suppresses the latent scientific and productive potential of the Dalit–Bahujan communities. The author says this oppressive system of spiritual fascism is detrimental to both the future of religion and the nation-state. He thus criticizes the idea of spiritual justice or varnadharma, used to justify the caste system, as rooted in spiritual inequality. On a micro-analytical level, it is based on a thorough study of the productive knowledge systems of the Dalit–Bahujan communities of Andhra Pradesh, and provides a detailed day-to-day analysis of the scientific technological processes and events at work in the life of a member of these communities. On a macro level, it shows how Hinduism fails to negotiate between faith and reason, unlike other major religions of the world. Kancha Ilaiah critiques the intellectual imagination of the dominant communities and inspires the marginalized. In the process of doing so he crafts a work of immense socio-political interest which appeals to academics, and also to all those who are concerned about contemporary India's polity and social fabric.

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*Dalit Visions* explores and critiques the sensibility which equates Indian tradition with Hinduism, and Hinduism with Brahmanism; which considers the Vedas as the foundational texts of Indian culture and discovers within the Aryan heritage the essence of Indian civilisation. It shows that even secular minds remain imprisoned within this Brahmanical vision, and the language of secular discourse is often steeped in a Hindu ethos. The tract looks at alternative traditions, nurtured within dalit movements, which have questioned this way of looking at Indian society and its history. While seeking to understand the varied dalit visions that have sought to alter the terms of the dominant order, this tract persuades us to reconsider our ideas, listen to those voices which we often refuse to hear and understand the visions which seek to change the world in which dalits live.

This book examines the way the Good News was compromised with the system of discrimination down the centuries, and the anomaly it created to the Christian values of brotherhood and sisterhood of all. It includes an evaluation of the moral teachings of the present day Church. This evaluation shows that we have not repented nor been converted to the Gospel values even today. We find in the Bible that untouchability as a practice of discrimination existed in Israel at the time of Jesus and that it had its roots in the Bible itself! The struggle of Jesus was precisely against the practice of untouchability prevalent in his place and time. Jesus was not exactly giving an example for the oppressed to carry their cross meekly unto death. He was rather asking them to fight discrimination even if it would cost them their lives! His struggle should become directly relevant to them. They should discover in Jesus their hero, their leader, their God who died for their liberation. The New Testament also speaks of the struggle of Jesus' apostles to keep themselves faithful to the Way he carved out for them. Paul emerges as the valiant champion of the cause of the untouchables as he affirms the equality of all in Jesus. When Peter discriminated against non-Jewish Christians of Antioch on the question of table fellowship, Paul, condemned him. For Paul, such a practice of discrimination went against the truth of the gospels.

This second, revised and enlarged edition looks back at the aspirations and struggle of the marginalised Dalit masses and looks forward to a new humanity based on equality,

social justice and human dignity. Within the context of Dalit emancipation, it explores the social, economic and cultural content of Dalit transformation in modern India. These articles, by some of the foremost researchers in the field, are presented in four parts: Part I deals with the historical material on the origin and development of untouchability in Indian civilisation. Part II contests mainstream explanations and shows that the Dalit vision of Indian society is different from that of the upper castes. Part III offers a critique of the Sanskritic perspective of traditional Indian society, and fieldwork-based portraits of the Hinduisation of Adivasis in Gujarat, Dalit patriarchy in Maharashtra and Dalit power politics in Uttar Pradesh. Part IV concentrates on the economic condition of the Dalits.

A groundbreaking history of the political ideas that made modern India *Violent Fraternity* is a major history of the political thought that laid the foundations of modern India. Taking readers from the dawn of the twentieth century to the independence of India and formation of Pakistan in 1947, the book is a testament to the power of ideas to drive historical transformation. Shruti Kapila sheds new light on leading figures such as M. K. Gandhi, Muhammad Iqbal, B. R. Ambedkar, and Vinayak Savarkar, the founder of Hindutva, showing how they were innovative political thinkers as well as influential political actors. She also examines lesser-known figures who contributed to the making of a new canon of political thought, such as B. G. Tilak, considered by Lenin to be the "fountainhead of revolution in Asia," and Sardar Patel, India's first deputy prime minister. Kapila argues that it was in India that modern political languages were remade through a revolution that defied fidelity to any exclusive ideology. The book shows how the foundational questions of politics were addressed in the shadow of imperialism to create both a sovereign India and the world's first avowedly Muslim nation, Pakistan. *Fraternity* was lost only to be found again in violence as the Indian age signaled the emergence of intimate enmity. A compelling work of scholarship, *Violent Fraternity* demonstrates why India, with its breathtaking scale and diversity, redefined the nature of political violence for the modern global era.

The historiography of modern India is largely a pageant of presumed virtues: harmonious territorial unity, religious impartiality, the miraculous survival of electoral norms in the world's most populous democracy. Even critics of Indian society still underwrite such claims. But how well does the "Idea of India" correspond to the realities of the Union? In an iconoclastic intervention, Marxist historian Perry Anderson provides an unforgettable reading of the Subcontinent's passage through Independence and the catastrophe of Partition, the idiosyncratic and corrosive vanities of Gandhi and Nehru, and the close interrelationship of Indian democracy and caste inequality. *The Indian Ideology* caused uproar on first publication in 2012, not least for breaking with euphemisms for Delhi's occupation of Kashmir. This new, expanded edition includes the author's reply to his critics, an interview with the Indian weekly *Outlook*, and a postscript on India under the rule of Narendra Modi.

A New York Times Notable Book Nobel laureate V. S. Naipaul's impassioned and prescient travelogue of his journeys through his ancestral homeland, with a new preface by the author. Arising out of Naipaul's lifelong obsession and passion for a country that is at once his and totally alien, *India: A Million Mutinies Now* relates the stories of many of the people he met traveling there more than fifty years ago. He explores how they have been steered by the innumerable frictions present in Indian society—the contradictions and compromises of religious faith, the whim and chaos of random political forces. This book represents Naipaul's last word on his homeland, complementing his two other India travelogues, *An Area of Darkness* and *India: A Wounded Civilization*.

Postcolonial theory has become enormously influential as a framework for understanding the Global South. It is also a school of thought popular because of its rejection of the supposedly universalizing categories of the Enlightenment. In this devastating critique, mounted on behalf of the radical Enlightenment tradition, Vivek Chibber offers the most comprehensive response yet to postcolonial theory. Focusing on the hugely popular Subaltern Studies project, Chibber shows that its foundational arguments are based on a series of analytical and historical misapprehensions. He demonstrates that it is possible to affirm a universalizing theory without succumbing to Eurocentrism or reductionism.

*Postcolonial Theory and the Specter of Capital* promises to be a historical milestone in contemporary social theory.

This book examines Dalit mobilization and the transformation of rural power relations in the context of intense agrarian violence involving Maoist guerrillas and upper caste militias backed by state forces in Bihar in the 1980s. The book investigates why thousands of Dalits took up arms and highlights the specificities of Dalit participation in the Maoist Movement and develops an anthropology of the Maoist Revolution in India.

The contributors to this major intervention into Indian historiography trace the strategies through which Dalits have been marginalized as well as the ways Dalit intellectuals and leaders have shaped emancipatory politics in modern India. Moving beyond the anticolonialism/nationalism binary that dominates the study of India, the contributors assess the benefits of colonial modernity and place humiliation, dignity, and spatial exclusion at the center of Indian historiography. Several essays discuss the ways Dalits used the colonial courts and legislature to gain minority rights in the early twentieth century, while others highlight Dalit activism in social and religious spheres. The contributors also examine the struggle of contemporary middle-class Dalits to reconcile their caste and class, intercaste tensions among Sikhs, and the efforts by Dalit writers to challenge dominant constructions of secular and class-based citizenship while emphasizing the ongoing destructiveness of caste identity. In recovering the long history of Dalit struggles against caste violence, exclusion, and discrimination, *Dalit Studies* outlines a new agenda for the study of India, enabling a significant reconsideration of many of the Indian academy's core assumptions. Contributors: D. Shyam Babu, Laura Brueck, Sambaiah Gundimeda, Gopal Guru, Rajkumar Hans, Chinnaiah Jangam, Surinder Jodhka, P. Sanal Mohan, Ramnarayan Rawat, K. Satyanarayana

Omvedt revisits establishment liberal viewpoints, conventional Marxism, and radical feminist theories of patriarchy and violence to describe and explain the nature of violence



against women in India. The book also discusses recent theoretical approaches to the role of caste, women's labour, and destruction of the environment by modern capitalist systems.

This book focuses on the interFace between democracy and violence, with specific reference to revolutionary strategies and mobilisations. *Revolutionary Violence Versus Democracy: Narratives from India* explores the armed conflict in India's 'Red Corridor', where Maoists have been employing militant-revolutionary strategies to implement an alternative model of development. It studies this model, the purpose of which is to ensure the inclusion of impoverished tribals considered dispensable by mainstream political parties. Maoists feel that capture of State power is essential for revolution. State-sanctioned extra-judicial violence is common in the tribal belt—Maoists use strategies that challenge the State's monopoly over the use of violence. This first-of-a-kind book reflects on revolutionary strategies, such as kidnaping, in terms of their validity in democratic mobilisation. Based on extensive field data, the chapters in this compilation discuss the everyday politics of Maoists and contemporary tribal society. Revolutionary violence is debated in the context of the limits of democracy and ineffective modes of governance.

Deals with the nature, origin and sociology of patriarchy. Reviewing the sources available, it discusses the historical contexts which have nurtured patriarchal societies. Finally it applies these ideas to Indian history and sociology and examines how caste has interacted synergistically with patriarchy in India. A useful text for students as well as for the general reader.

The book explains how questions of caste and law involve persistent challenges concerning inequality and democracy in India's postcolonial state.

Despite the teachings of Babasaheb Ambedkar against Hinduism and its pernicious caste system, which he forsook to become a Buddhist, many Dalits have turned to Hindutva. The RSS under Balasaheb Deoras began to appropriate Ambedkar, engaging with Dalits and Adivasis, Hinduizing their beliefs, providing social welfare and binding them in a political alliance. *Hindutva and Dalits: Perspectives for Understanding Communal Praxis* takes a comprehensive view of the birth and growth of the Hindutva movement and its specific impact on Dalits. Part I, *Theoretical Perspectives*, explores the attitude of Hindutva vis-à-vis Dalits in its various manifestations. Part II, *Hindutva in Operation*, covers empirical evidence of its impact on Dalits. The contributors, distinguished scholar-activists, offer a provocative analysis on why both Dalits and Adivasis are drawn to Hindutva. As analysed by Tanika Sarkar in her incisive Foreword, Hindutva's hegemonic agenda lets 'subalterns develop a stake in their own subordination, ... not in resignation or despair but in eager self-identification with it'. The great strength of this collection is that it asks difficult questions that need to be asked and yet have no easy answers. The book, thus, makes an invaluable contribution to the debate and takes it forward.

'In this English translation, Moon's story is usefully framed by apparatus necessary to bring its message to even those taking their first look at South Asian culture...The result is an easy to digest short-course on what it means to be a Dalit, in the words of one notable Dalit.'-*Journal of Asian Studies*

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