

## Post Hindu India

An analysis of the use of media by political and religious interest groups in India

The essays in this volume seek to introduce a level of theoretical analysis by means of close readings of situations in which women are given or denied authority in ritual and interpretive contexts. This approach encompasses not only how women are represented, but also particular strategies of debate about women, how women are depicted as negotiating certain kinds of authority; and how women might resist traditional authority in specific colonial and post colonial situations.

'The most gratifying thing for me [is] that [this book] was listed as a millennium book [by The Pioneer] along with Dr. B. R. Ambedkar's Annihilation of Caste. Moreover, it has been translated into several Indian languages. In a way it has become a weapon in the hands of Dalitbahujan activists' (from the Afterword to the second edition). Kancha Ilaiah Shepherd writes with passionate anger, lucid wit and sarcasm. In this second edition, Ilaiah Shepherd presents an Afterword that discusses the history of this book, often seen as the manifesto of the downtrodden Dalitbahujans. He talks of his reviews as well as of the abuse he has received from its detractors. He reminds us of the need for an ongoing dialogue. As he says, he wrote the book 'for all who have open minds. My request to Brahmin, Baniya and neo-Kshatriyas [upper caste Sudras] is this: You learnt only what to teach others—the Dalitbahujans. Now in your own interest and in the interest of this great country, you must learn to listen and to read what we have to say.'

Post-Hindu IndiaA Discourse in Dalit-Bahujan, Socio-Spiritual and Scientific RevolutionSAGE Publishing India

Post-Colonial Theory, India and "The Mystic East"

Hindu Nationalism and the Reshaping of the Public in India

Caste Identities and The Ideology of Exclusion

India

Post-Hindu India

Jewels of Authority

The Colonial Construction of Hinduism

*Critically assesses recent debates about the colonial construction of Hinduism. Written by experts in their field, the chapters present historical and empirical arguments as well as theoretical reflections on the topic, offering new insights into the nature of the construction of religion in India.*

*A riveting account of how a popularly elected leader has steered the world's largest democracy toward authoritarianism and intolerance Over the past two decades, thanks to Narendra Modi, Hindu nationalism has been coupled with a form of national-populism that has ensured its success at the polls, first in Gujarat and then in India at large. Modi managed to seduce a substantial number of citizens by promising them development and polarizing the electorate along ethno-religious lines. Both facets of this national-populism found expression in a highly personalized political style as Modi related directly to the voters through all kinds of channels of communication in order to saturate the public space. Drawing on original interviews conducted across India, Christophe Jaffrelot shows how Modi's government has moved India toward a new form of democracy, an ethnic democracy that equates the majorityitarian community with the nation and relegates Muslims and Christians to second-class citizens who are harassed by vigilante groups. He discusses how the promotion of Hindu nationalism has resulted in attacks against secularists, intellectuals, universities, and NGOs. Jaffrelot explains how the political system of India has acquired authoritarian features for other reasons, too. Eager to govern not only in New Delhi, but also in the states, the government has centralized power at the expense of federalism and undermined institutions that were part of the checks and balances, including India's Supreme Court. Modi's India is a sobering account of how a once-vibrant democracy can go wrong when a government backed by popular consent suppresses dissent while growing increasingly intolerant of ethnic and religious minorities.*

*'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 formulates 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 across 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.*

*The essays in this volume map the concerns of gender onto the terrain of nation, finding significant connections, disjunctions, and tensions between them. The authors argue that for any cultural analysis to be performed in the context of the decolonized nation-space, gender must take centre stage.*

*Why I Am Not a Hindu*

*Chaplaincy in Theory and Practice*

*Hindu Gods and Heroes*

*Courting the People*

*Ancient Hindu Science*

*The Past, Present*

*Shivaji*

*Praise for previous editions: "To all of us who delightedly and sometimes repetitively call ourselves Old India hands, Stanley Wolpert is the acknowledged authority. This book tells why, Indian history, art, culture, and contemporary politics are here in accurate, wide-ranging, and lucid prose."—John Kenneth Galbraith "Wolpert understands India. . . . Fluent, wide-ranging and often wise, this volume is a useful addition to a shelf of books on India."—Washington Post Book World "A superb distillation of a lifetime's learning by UCLA's great historian of India. Refreshingly concrete and detailed, [and] vibrantly written, Wolpert's overview repeatedly succeeds at explaining a culture that gave us little things like the decimal system, chess, cotton cloth, meditation, and two religions called Buddhism and Hinduism."—Philadelphia Inquirer "If one were to read a single book about India in a lifetime, this should be it."—Library Journal*

*A provocative history of men who were worshipped as gods that illuminates the connection between power and religion and the role of divinity in a secular age Ever since 1492, when Christopher Columbus made landfall in the New World and was hailed as a heavenly being, the accidental god has haunted the modern age. From Haile Selassie, acclaimed as the Living God in Jamaica, to Britain's Prince Philip, who became the unlikely center of a new religion on a South Pacific island, men made divine—always men—have appeared on every continent. And because these deifications always emerge at moments of turbulence—civil wars, imperial conquest, revolutions—they have much to teach us. In a revelatory history spanning five centuries, a cast of surprising deities helps to shed light on the predicament of India's productive castes in the spiritual, social, political, economic, philosophical and historical spheres. It formulates 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 across 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.*

*This valuable reference work, the first volume in the SAGE series History of Science, Philosophy and Culture in Indian Civilization, offers insights into the lives of Indian women by taking into account the complex interlinking of class, caste, ethnicity, religion, nation, state policy and gender. The themes taken up in the various essays in this volume are crucial to the understanding and experience of gender in India. They revolve around a number of important central issues: - That the 'woman question' was the chosen site for cultural confrontation between the colonial British and the colonized Indians; - That the freedom movement gave women the opportunity to break the monopoly of men over the political arena; - That despite legal and constitutional guarantees concerning the equality of the sexes, women in post-colonial India are struggling to be treated as equals. The essays are divided into six interrelated sections: Family/Law; Body/Sexuality; Knowledge System; Work; Creativity/Voices; and Politics. Within these broad frameworks, the 30 contributors to this volume explore the operation of power and women's resistance to it, and how they continue to play a role in modern-day India.*

*Drawing on a wide range of academic disciplines and across India to raise our awareness of overt and covert discriminations against women, the book reminds us of the multiple ways in which women manage to survive and thrive despite familial, community and state neglect. Hinduism is one of the world's oldest and greatest religious traditions. In captivating prose, Shashi Tharoor untangles its origins, its key philosophical concepts and texts. He explores everyday Hindu beliefs and practices, from worship to pilgrimage to caste, and touchingly reflects on his personal beliefs and relationship with the religion. Not one to shy from controversy, Tharoor is unsparring in his criticism of 'Hindutva', an extremist, nationalist Hinduism endorsed by India's current government. He argues urgently and persuasively that it is precisely because of Hinduism's rich diversity that India has survived and thrived as a plural, secular nation. If narrow fundamentalism wins out, Indian democracy itself is in peril.*

*Post-Millennial Indian Fiction in English*

*Colonial and Post-colonial Periods*

*Women of India*

*Dalit Studies*

*Public Interest Litigation in Post-Emergency India*

*Hindu Nationalism and the Rise of Ethnic Democracy*

'O Mother Lachumamma, your blouse is torn, Your hair is soiled, your sari in rags . . . Even in that condition what have you done? You planted saplings, walking backwards like a bull, In order to produce food from the mud.' Kancha Ilaiah Shepherd translates these words of the Telugu poet, singer, activist Gaddar to emphasize the productivity of the ordinary people, the Dalit-Bahujans of India, who receive so little in return. Arguing forcefully against spiritual fascism, which refuses equality or freedom to the majority, he commends the buffalo as a productive animal that epitomizes the qualities of the Dalit-Bahujans. This book contains a selection from Ilaiah Shepherd's columns in The Hindu, Deccan Herald, Deccan Chronicle, Hindustan Times among others, and journals such as Mainstream and Economic and Political Weekly. Of particular interest is the new Afterword that discusses his political and social programme for the Sudras of India, presenting his vision of a more just society.

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 Hindism, and also to all those who are concerned about contemporary India's polity and social fabric.

'Caste is Race in Ancient Times, Race is Caste in Modern Times, Untouchability is an Aryan Construct. They said God has not created Untouchables.' Kancha Ilaiah Shepherd goes on to say, 'Many people from the Brahmin-Baniya castes have written about their own greatness in their autobiographies, in English and in the regional languages. But I have not seen even a single autobiography of a person born and brought up in the shepherd community'. He adds that it is in writing about themselves that people gain a sense of self-respect. Shepherd's evocative memoirs reveal the struggle for education and dignity that a great majority of Indians undergo. As a little boy herding sheep and goats, he and his brother were the first to go to school. The author writes of his long and often interrupted journey to becoming a writer and an intellectual, without support and having to overcome adversities.

The writing of history in India has been fraught with controversies. From the storm over textbooks in the 1970s, and the furore over the Babri Masjid in the 1990s, to the flaring up of religious sentiments over 'beef-eating' and the Ram Sethu, this book provides a synoptic view of teaching and writing of history in post-colonial India. It also explores the historical research and teaching as important components central to the development of a national identity and sense of citizenship in post-colonial India. He shows how the urge to decolonize and recover the self has given rise to different approaches that attempt to 'reclaim' Indian history from its colonial past. The book discusses diverse areas like methodological research and public use of history; cultural identity and diversity; nationalism and communalism; and social movements and deconstructs their far-reaching implications in contemporary India. It also examines the role of women, Dalits, and Adivasis to understand their position in the multicultural reality of India.

*The Production of Hindu-Muslim Violence in Contemporary India*

*India and Asian Geopolitics*

*Reading New India*

*My Memoirs*

*Women and Textual Tradition in Hindu India*

*Politics After Television*

*Rethinking Religion in India*

An interdisciplinary and engaging book which looks at the nature of Indian society since Independence and unpacks what post-colonialism means to Indian citizens. Using the case study of the Doon School, a famous boarding school for boys, and one of the leading educational institutions in India, the author argues that to be post-colonial in India is to be modern, rational, secular and urban. In placing post-colonialism in this concrete social context, and analysing how it is constructed, the author renders a complex and often rather abstract subject accessible. This collection of original essays by scholars of geography from India, Western Europe, and the USA provides important insights into the way contemporary geographers are engaging with India. The earlier narrow colonial focus that saw India as a country of resources and "peoples" (tribes and castes) has now been discarded for a broader view located in mainstream intellectual frameworks and informed by a public policy perspective. This volume highlights how contemporary geographers see and write on topics such as the state, nation, community, environment, and division of labor, while keeping in mind issues of spatiality and territoriality.

How do you build a scientifically and technologically strong modern nation with limited means and resources? Indian scientists faced this challenge seven decades ago when the country became independent and confronted a world rapidly advancing in science and technology. In the years that followed, they battled poor funding and archaic regulations to build India's science infrastructure from scratch. This fascinating narrative captures the story of the struggles and triumphs of these leaders of science and the world-class institutions they founded. From the cosmic-ray experiments at the Kolar Gold Fields to ISRO's stunning space observatory built under severe constraints, from the construction of one of the world's largest radio telescopes in Ooty to the development of structural biology at IISc and, most recently, the significant contributions of the country's scientific institutions towards tackling a global pandemic - Space. Life. Matter. brings to readers the path-breaking advances made by India's scientists to original research and what they mean to the nation's progress. Deeply informed, enlightening and inspiring, this singular, comprehensive account of the pride of place that Indian science occupies in the world is essential reading for all.

Shivaji is a well-known hero in western India. He defied Mughal power in the seventeenth century, established an independent kingdom, and had himself crowned in an orthodox Hindu ceremony. The legends of his life have become an epic story that everyone in western India knows, and an important part of the Hindu nationalist ideology. To read Shivaji's legend today is to find expression of deeply held convictions about what Hinduism means and how it is opposed to Islam. James Laine traces the origin and development of the Shivaji legend from the earliest sources to the contemporary accounts of the tale. His primary concern is to discover the meaning of Shivaji's life for those who have composed-and those who have read-the legendary accounts of his military victories, his daring escapes, his relationships with saints. In the process, he paints a new and more complex picture of Hindu-Muslim relations from the seventeenth century to the present. He argues that this relationship involved a variety of compromises and strategies, from conflict to accommodation to nuanced collaboration. Neither Muslims nor Hindus formed clearly defined communities, says Laine, and they did not relate to each other as opposed monolithic groups. Different sub-groups, representing a range of religious persuasions, found it in their advantage to accentuate or diminish the importance of Hindu and Muslim identity and the ideologies that supported the construction of such identities. By studying the evolution of the Shivaji legend, Laine demonstrates, we can trace the development of such constructions in both pre-British and post-colonial periods.

Modi's India

Why I Am a Hindu

Signposts

The Shudras

Accidental Gods

A Sudra Critique of Hindutva Philosophy, Culture and Political Economy

SPACE. LIFE. MATTER.

A clear-eyed look at modern India's role in Asia's and the broader world One of India's most distinguished foreign policy thinkers addresses the many questions facing India as it seeks to find its way in the increasingly complex world of Asian geopolitics. A former Indian foreign secretary and national security adviser, Shivshankar Menon traces India's approach to the shifting regional landscape since its independence in 1947. From its leading role in the 'nonaligned' movement during the cold war to its current status as a perceived counterweight to China, India often has been an after-thought for global leaders—until they realize how much they needed it. Examining India's own policy choices throughout its history, Menon focuses in particular on India's responses to the rise of China, as well as other regional powers. Menon also looks to the future and analyzes how India's policies are likely to evolve in response to current and new challenges. As India grows economically and gains new stature across the globe, both its domestic preoccupations and international choices become more significant. India itself will become more affected by what happens in the world around it. Menon makes a powerful geopolitical case for an India increasingly and positively engaged in Asia and the broader world in pursuit of a pluralistic, open, and inclusive world order.

Showing how spiritual care is practiced in a variety of different contexts such as healthcare, detention and higher education, as well as settings that may not have formal chaplaincy arrangements, this book offers an original and unique resource for Hindu chaplains to understand and practice spiritual care in a way that is authentic to their own tradition and that meets the needs of Hindu. It offers a Hindu perspective for all chaplains to inform their caregiving to Hindus. The book explores the theological and metaphysical roots of Hindu chaplaincy and puts forward the case for Hindu chaplaincy as a valuable spiritual practice. It covers the issues that arise in specific locations, such as college, healthcare, prison, military and the corporate sector. Chapters also examine Hindu pastoral care offered in other, 'non-chaplaincy' settings, such as LGBT centres, social justice work and environmental activism. Made up of some 30 essays by chaplains, scholars and other important voices in the field, Hindu Approaches to Spiritual Care provides spiritual caregivers with a comprehensive theoretical and practical approach to the relationship of Hinduism and chaplaincy.

To understand modern science as a coherent story, we must recognize the achievements of the ancient Hindus and this book tells their stories through painstaking research of historical and scientific sources. The ancient Hindus invented our base-ten number system and zero that are now used globally, carefully mapped the sky and assigned motion to the Earth in their astronomy, developed a sophisticated system of medicine with its mind-body approach known as Ayurveda, mastered metallurgical methods of extraction and purification of metals, including the so-called Damascus blade and the Iron Pillar of New Delhi, and developed the science of self-improvement that is popularly known as yoga. Their scientific contributions impacted noted scholars globally: Aristotle, Megasthenes, and Apollonius of Tyana among the Greeks; Al-Biruni, Al-Khwarizmi, Ibn Labban, and Al-Uqildisi, Al-Jahiz among the Islamic scholars; Fa-Hien, Huen Tsang, and I-tsing among the Chinese; and Leonardo Fibonacci, Pope Sylvester II, Roger Bacon, Voltaire and Copernicus from Europe. In the modern era, achievements in science as diverse as Ralph Waldo Emerson, Johann Wolfgang von Goethe, Johann Gottfried Herder, Carl Jung, Max Mueller, Robert Oppenheimer, Erwin Schroedinger, Arthur Schopenhauer, and Henry David Thoreau have acknowledged their debt to ancient Hindu civilization and its science, technology, and philosophy. The American Association for the Advancement of Science (AAAS), one of the largest scientific organizations in the world, in 2000 published a timeline of 100 most important scientific findings in history to celebrate the new millennium. There were only two mentions from the non-Western world: (1) invention of zero and (2) the Hindu and Mayan skywatchers astronomical observations for agricultural and religious purposes. Both findings involved the works of the ancient Hindus. Ancient Hindu Science is well documented with remarkable objectivity, proper citations, and a substantial bibliography. The style of writing is lucid and elegant, making the book easy to read. This book is the perfect text for all students and others interested in the developments of science throughout history and among the ancient Hindus, in particular.

""Studies the politics of Public Interest Litigation (PIL) in contemporary India"--Provided by publisher."

A Critique of Spiritual Fascism

Confronting the Body

Post-Hindu India: Dalit-Bahujan, Samajik-Aadhyatmik Aani Vaigyanik Krantivareel Chintan

Changing Homelands

The Shudra

Hindu King in Islamic India

Its Transmission and Impact on World Cultures

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.

Today, when India is certainly once more emerging as one of the most important social experiments in the world, it is more than ever incumbent to explore and re-discover the underlying reasons and philosophy that marginalized the Indian consciousness in terms of caste, ethnicity, religion and the like. This book is intentionally taking a re-look at caste as ontology in a deeper level by taking recourse to the major mode of dehumanization that has been systematically happened in this country by upholding tradition as sacred and thus cannot be challenged. Unlike the European enlightenment which was powerful enough to overthrow a cognitive method that was centered on religious considerations, Indian cultural and civic movements could not dispose doctrinal claims based on caste and caste identities. Therefore, the most significant question is: Can a new form of civic culture devoid of Varnashrama morals and their preceptors will be a possible reality in this tradition and culture? This is the most formidable, intellectual, cultural, political and social anxiety that post-independence India faces with regard to the humanization debates of Indian societies.

India is undergoing a great transition, as the post-reform generation strikes out into the world. The thinking, attitudes, culture, political preferences, consumption patterns and ambitions of the post-reform generations differ greatly from that of the earlier generations. As a consequence, the country is also witnessing rapid changes not only on the socio-political and economic fronts but also on the number of widely held views about the supposed causes of communal violence, not just in India but throughout the rest of the world. An important addition to the literature on Indian and South Asian politics, this book is also an invaluable contribution to our understanding of the interplay of nationalism, ethnicity, religion, and collective violence.

Neeti Nair's account of the partition in the Punjab rejects the idea that essential differences between the Hindu and Muslim communities made political settlement impossible. Far from being an inevitable solution, partition—though advocated by some powerful Hindus—was a stunning surprise to the majority of Hindus in the region.

Gender Issues in Post-independence India

A Discourse in Dalit-Bahujan, Socio-Spiritual and Scientific Revolution

On Men Unwittingly Turned Divine

Self-government in India, Vedic and Post-Vedic

Hindu Approaches to Spiritual Care

Great Transition In India: Critical Explorations

Studies in the History of the Religion of India

*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.*

*Explores the diversity of post-millennial Indian fiction in English and the ways it has reflected the culture of an increasingly confident 'new India'.*

*Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.*

*The editors bring together some of the best new scholarship on physicality in modern India in a single volume and provide a balance of materials from colonial and post-colonial India. Included are new writings by established and upcoming writers in the social sciences and humanities, all based on original research.*

*The Coming of Age of Indian Science*

*From a Shepherd Boy to an Intellectual*

*The Politics of Physicality in Colonial and Post-colonial India*

*Colonial and Post-Colonial Geographies of India*

*Vision for a New Path*

*A Post-Script on the Humanization of Indian Social Life*

*A Sudra Critique of Hindutva, Philosophy, Culture, and Political Economy*

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 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, and 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 and Indian academic histories.

Laura Bueck, Sambaiah Gundimedda, Gopal Guru, Rajkumar Hans, Chinnaiah Jangam, Surinder Jodhka, P. Sanal Mohan, Ramnarayan Rawat, K. Satyanarayana

The Author Writes With Passionate Anger And Sarcasm On The Situation In India To-Day. Synthesizing Many Of The Ideas Of Bahujans, The Author Presents Their Vision Of A More Just Society.

Chronic Hindu-Muslim rioting in India has created a situation in which communal violence is both so normal and so varied in its manifestations that it would seem to defy effective analysis. Paul R. Brass, one of the worlds preminent experts on South Asia, has tracked more than half a century riots in the north Indian city of Aligarh. This book is the culmination of institutionalized intergroup violence in northern India, covering the last three decades of British rule as well as the entire post-Independence history of Aligarh. Brass exposes the mechanisms by which endemic, communal violence is deliberately provoked and sustained. He convincingly implicates the police, criminal elements, members of Aligarhs business community, contuous efforts to produce communal violence. Much like a theatrical production, specific roles are played, with phases for rehearsal, staging, and interpretation. In this way, riots become key historical markers in the struggle for political, economic, and social dominance of one community over another. In the course of demonstrating how riots have been produced and sustained, Brass also offers a number of widely held views about the supposed causes of communal violence, not just in India but throughout the rest of the world. An important addition to the literature on Indian and South Asian politics, this book is also an invaluable contribution to our understanding of the interplay of nationalism, ethnicity, religion, and collective violence. From one of the world's foremost scholars on Hinduism, a vivid reinterpretation of its history. An engrossing and definitive narrative account of history and myth that offers a new way of understanding one of the world's oldest major religions. The Hindus elucidates the relationship between recorded history and imaginary worlds. Hinduism does not lend itself easily to a reliable dated even within a century; its central tenets?karma, dharma, to name just two?arise at particular moments in Indian history and differ in each era, between genders, and caste to caste; and what is shared among Hindus is overwhelmingly outnumbered by the things that are unique to one group or another. Yet the greatness of Hinduism?its vital idiosyncratic qualities that continue to inspire debate today. Wendy Doniger is one of the foremost scholars of Hinduism in the world. With her inimitable insight and expertise Doniger illuminates those moments within the tradition that resist forces that would standardize or establish a canon. Without reversing or misrepresenting the historical hierarchies, she reveals knowledge of and compassion toward women and lower castes; how they debate tensions surrounding religion, violence, and tolerance; and how animals are the key to important shifts in attitudes toward different social classes. The Hindus brings a fascinating multiplicity of actors and stories to the stage to show how brilliant and creative thinkers?many of them Hinduism alive in ways that other scholars have not fully explored. In this unique and authoritative account, debates about Hindu traditions become platforms from which to consider the ironies, and overlooked epiphanies, of history.

History and Politics In Post-Colonial India

National Character and the Doon School

Buffalo Nationalism

India After Post-Colonial India

India After Gandhi: The History of the World's Largest Democracy

Caste Matters

The Hindus

In this explosive book, Suraj Yengde, a first-generation Dalit scholar educated across continents, challenges deep-seated beliefs about caste and unpacks its many layers. He describes his gut-wrenching experiences of growing up in a Dalit basti, the multiple humiliations suffered by Dalits on a daily basis, and their incredible resilience enabled by love and humour. As he brings to light the immovable glass ceiling that exists for Dalits even in politics, bureaucracy and judiciary, Yengde provides an unflinchingly honest account of divisions within the Dalit community itself-from their internal caste divisions to the conduct of elite Dalits and their tokenized forms of modern-day untouchability-all operating under the inescapable influences of Brahminical doctrines. This path-breaking book reveals how caste crushes human creativity and is disturbingly similar to other forms of oppression, such as race, class and gender. At once a reflection on inequality and a call to arms, Caste Matters argues that until Dalits lay claim to power and Brahmins join hands against Brahminism to effect real transformation, caste will continue to matter.

Ramachandra Guha' s India after Gandhi is a magisterial account of the pains, struggles, humiliations and glories of the world' s largest and least likely democracy. A riveting chronicle of the often brutal conflicts that have rocked a giant nation, and of the extraordinary individuals and institutions who held it together, it established itself as a classic when it was first published in 2007. In the last decade, India has witnessed, among other things, two general elections; the fall of the Congress and the rise of Narendra Modi; a major anti-corruption movement; more violence against women, Dalits, and religious minorities; a wave of prosperity for some but the persistence of poverty for others; comparative peace in Nagaland but greater discontent in Kashmir than ever before. This tenth anniversary edition, updated and expanded, brings the narrative up to the present. Published to coincide with seventy years of the country' s independence, this definitive history of modern India is the work of one of the world' s finest scholars at the height of his powers.

An Alternative History

Fourth Edition

Orientalism and Religion