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In Dr. Ambedkar's vision, this enlightened India is a society free from sorrow, suffering, and discrimination, pervaded by compassion and an understanding of the interconnectedness of all that exists. In this society, there is respect for fundamental human rights and for the dignity of all, regardless of social status.

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This book aims to understand the vision of Dr. Bhimrao Ramji (Babasaheb) Ambedkar for India and whether that vision has been achieved in relation to Jammu and Kashmir. Dr. Ambedkar was a principal architect of the Constitution of India and his vision for India was reflected in his contributions in the constitution-making process. There is no provision in the Constitution which was drafted and discussed in the Constituent Assembly without his active participation, thus having his imprint; Except Article 370 where, Dr. Ambedkar is conspicuously absent, rather deliberately kept out. Dr. Ambedkar viewed a unified country with a strong centre to remove regional spirits of alienation, equality of men and women, no concept of special rights for residents of states and above all the need for special treatment of persons from Scheduled Castes and Scheduled Tribes. All these core values that form the basis of Dr. Ambedkar's vision of India are disregarded and disrespected in Jammu and Kashmir. The manner of handling of Jammu and Kashmir was one of the principal reasons for his resignation from the Union Government in 1951. This book is about trampling of fundamental values of the vision of India that were enshrined in the Constitution by Dr. Ambedkar in Jammu and Kashmir.

Bridging two generations of scholarship on social inequality and modern political forms, this book examines the political philosophies of inclusion of subalterns/Dalits in Gramsci and Ambedkar's political philosophies. It highlights the full range of Gramsci's 'philosophy of praxis' and presents a more critical appreciation of his thought in the study of South Asian societies. Equally, Ambedkar's thought and philosophy is put to the forefront and acquires a prominence in the international context. Overcoming geographical, cultural and disciplinary boundaries, the book gives relevance to the subalterns. Following the lead of Gramsci and Ambedkar, the contributors are committed, apart from underscoring the historical roots of subalternity, to uncovering the subalterns' presence in social, economic, cultural, educational, literary, legal and religious grounds. The book offers a renewed critical approach to Gramsci and Ambedkar and expands on their findings in order to offer a present-day political focus into one of the most crucial themes of contemporary society. This book is of interest to an interdisciplinary audience, including political theory, post-colonial studies, subaltern studies, comparative political philosophy, Dalit studies, cultural studies, South Asian studies and the study of religions.

This book illuminates the experiences of a set of students and faculty who are members of the Dalit caste – commonly known as the 'untouchables' – and are relatively 'successful' in that they attend or are academics at a prestigious university. The book provides a background to the study, exploring the role of caste and its enduring influence on social relations in all aspects of life. The book also contains a critical account of the current experiences of Dalit students and faculty in one elite university setting – the University of Shah Jahan (pseudonym). Drawing on a set of in-depth semi-structured interviews, the empirical study that is at the centre of this book explores the perceptions of staff and students in relation to the Quota policy and their experiences of living, working and studying in this elite setting. The data chapters are organised in such a way as to first explore the faculty views. The experiences of students are then examined with a focus on the way in which their caste is still an everyday part of how they are sometimes 'othered'. Also, a focus on female Dalit experiences attempts to capture the interconnecting aspects of abject discrimination in their university life. Faces of Discrimination in Higher Education in India explores: critical exploration of the Quota System policy and related social justice issues; faculty voices; Quota, caste and discrimination; students' perceptions and experiences of the Quota policy; being a 'female Dalit' student; positioning caste relations and the Quota policy: a critical analysis. This study will be of interest to educational sociologists examining policies in education and analysts of multicultural and South Asian studies. It will also steer pertinent discussions on equality and human rights issues.

This book discusses Ambedkar's engagements with the issues of social justice, economic development and caste enclosures. It highlights his significant contributions in the field of trade, public finance and monetary economics, Indian agriculture, education, among others, and examines their relevance in contemporary India. The volume analyses the basic theoretical conceptions in Ambedkar's writings which attributed a key role to industrialisation, favoured economic planning and progressive labour laws. It reaffirms these theories and illustrates that focus on social and economic democracy promotes productivity, equitable distribution of wealth and an inclusive society. Through an analysis of Ambedkar's interdisciplinary works, the book discusses issues of rural poverty, lagging infrastructure growth, the persistence of an exploitative ruling class and the economic and social marginalisation of the downtrodden which are still relevant today. Further, it offers solutions for a restructuring of the society under democratic principles which would recognise the basic right of all to social dignity, and devise means to insure against social and economic insecurity. Insightful and authoritative, this volume will be of great interest to students and researchers of economics, sociology, development studies and social exclusion.

The concept of religiosity is a highly individual aspect of religion. The understanding of it was shaped in Protestant circles in the Western context and it has inspired a huge body of research and further developments in theology, as well as in religious education. However, both charismatic movements within Christianity and orthopractic religious traditions such as Islam raise the question of whether an individualized account of religiosity is able to grasp the spectrum of lived religion comprehensively. Furthermore, with increasing globalization, even Asian worldviews like Hinduism or Buddhism are part of daily experience and have expanded the notion of what can be perceived of as religion. These changes were discussed at the international conference 'Religiosity in East and West: Conceptual and Methodological Challenges' at the University of Münster, Germany, from 25 to 27 June 2019. With this volume of conference proceedings we pay special attention to the most significant conference contributions relevant to religious education and practical theology.

"What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India." –Anand Teltumbde, author of The Persistence of Caste B.R. Ambedkar's Annihilation of Caste is one of the most important, yet neglected, works of political writing from India. Written in 1936, it is an audacious denunciation of Hinduism and its caste system. Ambedkar – a figure like W.E.B. Du Bois – offers a scholarly critique of Hindu scriptures, scriptures that sanction a rigidly hierarchical and iniquitous social system. The world's best-known Hindu, Mahatma Gandhi, responded publicly to the provocation. The hatchet was never buried. Arundhati Roy introduces this extensively annotated edition of Annihilation of Caste in "The Doctor and the Saint," examining the persistence of caste in modern India, and how the conflict between Ambedkar and Gandhi continues to resonate. Roy takes us to the beginning of Gandhi's political career in South Africa, where his views on race, caste and imperialism were shaped. She tracks Ambedkar's emergence as a major political figure in the national movement, and shows how his scholarship and intelligence illuminated a political struggle beset by sectarianism and obscurantism. Roy breathes new life into Ambedkar's anti-caste utopia, and says that without a Dalit revolution, India will continue to be hobbled by systemic inequality.

Ratified by the Parliament of the World's Religions in 1993 and expanded in 2018, "Towards a Global Ethic (An Initial Declaration)," or the Global Ethic, expresses the minimal set of principles shared by people-religious or not. Though it is a secular document, the Global Ethic emerged after months of collaborative, interreligious dialogue dedicated to identifying a common ethical framework. This volume tests and contests the claim that the Global Ethic's ethical directives can be found in the world's religious, spiritual, and cultural traditions. The book features essays by scholars of religion who grapple with the practical implications of the Global

Ethic's directives when applied to issues like women's rights, displaced peoples, income and wealth inequality, India's caste system, and more. The scholars explore their respective religious traditions' ethical response to one or more of these issues and compares them to the ethical response elaborated by the Global Ethic. The traditions included are Hinduism, Engaged Buddhism, Shi'i Islam, Sunni Islam, Confucianism, Protestantism, Catholicism, Judaism, Indigenous African Religions, and Human Rights. To highlight the complexities within traditions, most essays are followed by a brief response by an expert in the same tradition. Multi-Religious Perspectives on a Global Ethic is of special interest to advanced students and scholars whose work focuses on the religious traditions listed above, on comparative religion, religious ethics, comparative ethics, and common morality.

About the book Bhimrao Rao Ambedkar Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian nationalist, jurist, Dalit, political leader, activist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary and the revivalist of Buddhism in India. He was also the chief architect of the Indian Constitution. Born into a poor Untouchable family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna—the Hindu categorization of human society into four varnas—and the Indian caste system. Dr. Ambedkar's understanding, the prime factor responsible for the evolution of the system of untouchability was the religious persecution of Buddhists, while other social-psychological factors are secondary. This book is a comprehensive design to offer an in-depth analysis of the major, and rather disturbing, global problems in the human-centered, Ambedkar's view of Indian caste i.e. Dalit, Harijan and untouchability and peace-oriented framework. Contents Preface ..... 5 1. Introduction ..... 7 2. Ambedkar: The Source of His Life and Vision ..... 81 3. 'Ambedkar' for the Movement of Dalits ..... 156 4. 'Ambedkar' as a Radical Thinker ..... 178 5. Caste and Untouchability ..... 215 6. Constitution and Ambedkar ..... 268 7. Ambedkar and the Degradation of the Sudras ..... 283 Bibliography ..... 301 Index ..... 303

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