

Against Caste In British Law: A Critical Perspective On The Caste Discrimination Provision In The Equality Act 2010

The book that inspired the major new motion picture *Mandela: Long Walk to Freedom*. Nelson Mandela is one of the great moral and political leaders of our time: an international hero whose lifelong dedication to the fight against racial oppression in South Africa won him the Nobel Peace Prize and the presidency of his country. Since his triumphant release in 1990 from more than a quarter-century of imprisonment, Mandela has been at the center of the most compelling and inspiring political drama in the world. As president of the African National Congress and head of South Africa's anti-apartheid movement, he was instrumental in moving the nation toward multiracial government and majority rule. He is revered everywhere as a vital force in the fight for human rights and racial equality. *LONG WALK TO FREEDOM* is his moving and exhilarating autobiography, destined to take its place among the finest memoirs of history's greatest figures. Here for the first time, Nelson Rolihlahla Mandela tells the extraordinary story of his life--an epic of struggle, setback, renewed hope, and ultimate triumph.

'India...has an information space packed with numerous sources and agents - from politicians and activists to profiteers and extortionists - all competing for attention and legitimacy in a growing information market... Whom does one believe?' The political manipulation and simplification of information about a dizzyingly complex society have fashioned certain 'truths' about India. These truths have resulted in the creation of major religious and caste identities, which have been the defining features of the country's politics and history for over 200 years. An unsparing study of how this situation has come about, *The Truth about Us* explores answers to crucial questions: Is India a homogenous Hindu nation sprinkled with minorities, or a pluralistic, heterogeneous one? Is our knowledge of the inequalities in our society founded on facts or perceptions? What are the real origin stories of India's social categories, and how are they being constructed and challenged today? At a time when India is in the throes of an existential debate, convulsed by contesting claims over identity and history, Hindutva and Dalit consciousness, nationalism and freedom of speech, and the rights and realities of minorities, this deeply provocative book is urgent reading for every thinking Indian.

By accessibly recounting and analyzing the unique experience of institutions in colonial India which were influenced heavily by both British Common Law and indigenous Indian practices and traditions *Law and the Economy in Colonial India* sheds new light on what exactly fosters the types of institutions that have been key to economic development throughout world history more generally. The culmination and years of research, the book goes through a range of examples, including textiles, opium, tea, indigo, tenancy, credit, and land mortgage, to show how economic laws in colonial India were shaped neither by imported European ideas about how colonies should be ruled nor indigenous institutions, but by the practice of producing and trading. The book is an essential addition to Indian history and to some of the most fundamental questions in economic history."

After the Cold War, how did China become a global symbol of disregard for human rights, while the U.S positioned itself as the chief exporter of the rule of law? Teemu Ruskola investigates globally circulating narratives about what law is and who has it, and shows how "legal Orientalism" developed into a distinctly American ideology of empire.

The Sunday Times Top 10 bestseller on India's experience of British colonialism, by the internationally-acclaimed author and diplomat Shashi Tharoor 'Tharoor's impassioned polemic slices straight to the heart of the darkness that drives all empires ... laying bare the grim, and high, cost of the British Empire for its former subjects. An essential read' Financial Times In the eighteenth century, India's share of the world economy was as large as Europe's. By 1947, after two centuries of British rule, it had decreased six-fold. The Empire blew rebels from cannon, massacred unarmed protesters, entrenched institutionalised racism, and caused millions to die from starvation. British imperialism justified itself as enlightened despotism for the benefit of the governed, but Shashi Tharoor takes demolishes this position, demonstrating how every supposed imperial 'gift' - from the railways to the rule of law - was designed in Britain's interests alone. He goes on to show how Britain's Industrial Revolution was founded on India's deindustrialisation, and the destruction of its textile industry. In this bold and incisive reassessment of colonialism, Tharoor exposes to devastating effect the inglorious reality of Britain's stained Indian legacy.

It is widely believed that, because of its exceptional social development, the caste system in colonial Bengal differed considerably from the rest of India. Through a study of the complex interplay between caste, culture and power, this book convincingly demonstrates that Bengali Hindu society preserved the essentials of caste discrimination in colonial times, even while giving the outward appearance of having changed. Using empirical data combined with an impressive array of secondary sources, Dr Bandyopadhyay delineates the manner in which Hindu caste society maintained its cultural hegemony and structural cohesion. Starting with an examination of the relationship between caste and power, the book examines early cultural encounters between 'high' Brahmanical tradition and the more egalitarian 'popular' religious cults of the lower castes. It moves on to take a close look at the relationship between caste

and gender showing the reasons why the reform movement for widow remarriage failed. It ends with an examination of the Hindu `partition` campaign, which appropriated dalit autonomous politics and made Hinduism the foundation of an emergent Indian national identity. Sekhar Bandyopadhyay breaks with many of the assumptions of two important schools of thought—the Dumontian and the subaltern—and takes instead a more nuanced approach to show how high caste hegemony has been able to perpetuate itself. He thus takes up issues which go to the heart of contemporary problems in India's social and political fabric.

A Book that Transformed America "Friendship is first, Friendship last. But it is equally impossible to forget our Friends, and to make them answer to our ideal."— Civil Disobedience, Henry David Thoreau Civil Disobedience was Thoreau's first published book and continues to transform American discourse. It is unusual for its symbolism and structure, its criticism of Christian institutions, and its many-layered storytelling. This Xist Classics edition has been professionally formatted for e-readers with a linked table of contents. This eBook also contains a bonus book club leadership guide and discussion questions. We hope you'll share this book with your friends, neighbors and colleagues and can't wait to hear what you have to say about it. Xist Publishing is a digital-first publisher. Xist Publishing creates books for the touchscreen generation and is dedicated to helping everyone develop a lifetime love of reading, no matter what form it takes.

[Indian Sex Life](#)

[The Autobiography of Nelson Mandela](#)

[Caste Matters](#)

[Ants Among Elephants](#)

[Caste-based Discrimination in International Human Rights Law](#)

[The Laws of Manu](#)

[An Independent, Colonial Judiciary](#)

[Legal Orientalism](#)

[Political Violence and the Colonial State in India, 1919-1947](#)

[The Truth About Us](#)

[Inglorious Empire](#)

[Law and the Economy in Colonial India](#)

[The Development of Its Laws and Constitution](#)

Dated July 2008

This book is focused and systematic documentation of the incidence and extent of the practice of untouchability in contemporary India. Based on the results of a large survey covering 565 villages in 11 states, it reveals that untouchability continues to be widely prevalent and is practiced in one form or another in almost 80 per cent of the villages. Field data is supplemented by information about the forms of discrimination which Dalits face in everyday life, such as: - The 'unclean' occupations open to them - The double burden of Dalit women, who suffer both gender and caste discrimination - The upper-caste violence with which any Dalit self-assertion is met The authors also describe Dalit efforts to overcome deeply entrenched caste hierarchies and assert their right to live with dignity. While the evidence presented here suggests that the more blatant and extreme forms of untouchability appear to have declined, discrimination continues and is most prevalent in the religious and personal spheres. The authors show that the notion of untouchability continues to pervade the public sphere, including a host of state institutions and the interactions that occur within them.

In 2012, the Bombay High Court celebrated the 150th year of its existence. As one of three high courts first set up in colonial India in 1862, it functioned as a court of original and appellate jurisdiction during the British Raj for over 80 years, occupying the topmost rung of the judicial hierarchy in the all-important Bombay Presidency. Yet, remarkably little is known of how the court functioned during the colonial era. The historiography of the court is quite literally anecdotal. The most well known books written on the history of the court focus on humorous (at times, possibly apocryphal) stories about 'eminent' judges and 'great' lawyers, bordering on hagiography.

Examining the backgrounds and lives of the 83 judges-Britons and Indians—who served on the Bombay High Court during the colonial era, and by exploring the court's colonial past, this book attempts to understand why British colonial institutions like the Bombay High Court flourished even after India became independent. In the process, this book will attempt to unravel complex changes which took place in Indian society, the legal profession, the law, and the legal culture during the colonial era.

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.

Annihilation of Caste is an undelivered speech written in 1936 by B. R. Ambedkar, an Indian writer, activist, politician who fought against the country's concept of untouchability. The speech was prepared as the presidential address for the annual conference of a Hindu reformist group Jat-Pat Todak Mandal, on the ill effects of caste in Hindu society. After his invitation to speak at the conference was withdrawn due to the address's "unbearable" content, Ambedkar self-published 1,500 copies of the speech in May 1936. Please give us

your feedback : www.facebook.com/syag21 Your opinion is very important to us. We appreciate your feedback and will use it to evaluate changes and make improvements in our book.

With particular focus on the Hindu caste system, this book represents a comprehensive analysis of the elimination of all forms of racial discrimination in international law. It evaluates the strategies that have informed the work of the United Nations in this area, mapping a new path that moves from standard-setting to implementation. Combining legal analysis with the meaning and origin of caste, it explores the remedies human rights law can propose towards the prohibition of caste-based discrimination, and the abolition of the caste system itself. The book provides a benchmark on the achievements of the international community in combating all forms of racial discrimination, and the policies that must inform future measures. With its clear and accessible style this volume will be of interest to scholars of law and human rights, as well as policy-makers and practitioners working in this area.

[Through a Feminist Lens](#)

[Gendering Caste](#)

[India's Silent Revolution](#)

[Colonialism and the Making of Modern India](#)

[The Colonel Who Would Not Repent](#)

[Empire, Race and the Politics of Anti-Caste](#)

[Caste Violence Against India's "untouchables".](#)

[The Rise of the Lower Castes in North India](#)

[What the British Did to India](#)

[Sexuality and the Colonial Origins of Modern Social Thought](#)

[Long Walk to Freedom](#)

[Legal Pluralism in Conflict](#)

[Crime and Justice in Early Colonial India](#)

When thinking of India, it is hard not to think of caste. In academic and common parlance alike, caste has become a central symbol for India, marking it as fundamentally different from other places while expressing its essence. Nicholas Dirks argues that caste is, in fact, neither an unchanged survival of ancient India nor a single system that reflects a core cultural value. Rather than a basic expression of Indian tradition, caste is a modern phenomenon--the product of a concrete historical encounter between India and British colonial rule. Dirks does not contend that caste was invented by the British. But under British domination caste did become a single term capable of naming and above all subsuming India's diverse forms of social identity and organization. Dirks traces the career of caste from the medieval kingdoms of southern India to the textual traces of early colonial archives; from the commentaries of an eighteenth-century Jesuit to the enumerative obsessions of the late-nineteenth-century census; from the ethnographic writings of colonial administrators to those of twentieth-century Indian scholars seeking to rescue ethnography from its colonial legacy. The book also surveys the rise of caste politics in the twentieth century, focusing in particular on the emergence of caste-based movements that have threatened nationalist consensus. *Castes of Mind* is an ambitious book, written by an accomplished scholar with a rare mastery of centuries of Indian history and anthropology. It uses the idea of caste as the basis for a magisterial history of modern India. And in making a powerful case that the colonial past continues to haunt the Indian present, it makes an important contribution to current postcolonial theory and scholarship on contemporary Indian politics.

In *Gentlemanly Terrorists*, Durba Ghosh uncovers the critical place of revolutionary terrorism in the colonial and postcolonial history of modern India. She reveals how so-called 'Bhadralok dacoits' used assassinations, bomb attacks, and armed robberies to accelerate the departure of the British from India and how, in response, the colonial government effectively declared a state of emergency, suspending the rule of law and detaining hundreds of suspected terrorists. She charts how each measure of constitutional reform to expand Indian representation in 1919 and 1935 was accompanied by emergency legislation to suppress political activism by those considered a threat to the security of the state. Repressive legislation became increasingly seen as a necessary condition to British attempts to promote civic society and liberal governance in India. By placing political violence at the center of India's campaigns to win independence, this book reveals how terrorism shaped the modern nation-state in India.

Legal Pluralism in Conflict offers a new theoretical perspective for conceptualising and analysing the relationship between ethnic minority laws and the official legal order. Examining the limits of liberal legal thought in light of a contemporary plurality of ethnic identifications and religious beliefs, Prakash Shah takes up the case for a 'legal pluralism' that views ethnic minority laws in interaction with the official British legal order. This form of legal pluralism is not, however, without conflict. This book pursues a series of case studies that critically consider why and how state laws marginalise ethnic minority legal orders. *Legal Pluralism in Conflict* contains discussions of the recognition of polygamous marriages, homicide, the expertise provided in immigration cases and the legal discourse of nationality. It is in this engagement with some of the most challenging issues posed by the diverse character of modern society that its author sets out an alternative course for ethnic minority legal studies. *Legal Pluralism in Conflict* will be invaluable to students and researchers concerned with law's relationship to and treatment of ethnic and religious diversity, as well as to those with wider interests in the limits and possibilities of political pluralism.

Winner of the Women's History Network Prize 2014 Winner of the Robert and Vineta Colby Scholarly Book Prize 2015 *Empire, Race and the Politics of Anti-Caste* provides the first comprehensive biography of Catherine Impey and her radical political magazine, *Anti-Caste*. Published monthly from 1888, *Anti-Caste* published articles that exposed and condemned racial prejudice across the British Empire and the United States. Editing the magazine from her home in Street, Somerset, Impey welcomed African and Asian activists and made Street an important stop on the political tour for numerous foreign guests, reorienting geographies of political activism that usually locate anti-racist politics within urban areas. The production of *Anti-Caste* marks an important moment in early progressive politics in Britain and, using a wealth of archival sources, this book offers a thorough exploration both of the publication and its founder for those interested in imperial history and the history of women.

NEW YORK TIMES BESTSELLER - OPRAH'S BOOK CLUB PICK - The Pulitzer Prize-winning, bestselling author of *The Warmth of Other Suns* examines the unspoken caste system that has shaped America and shows how our lives today are still defined by a hierarchy of human divisions. "An instant American classic."--Dwight Garner, *The New York Times* "As we go about our daily lives, caste is the wordless usher in a darkened theater, flashlight cast down in the aisles, guiding us to our assigned seats for a performance. The hierarchy of caste is not about feelings or morality. It is about power--which groups have it and which do not." In this brilliant book, Isabel Wilkerson gives us a masterful portrait of an

unseen phenomenon in America as she explores, through an immersive, deeply researched narrative and stories about real people, how America today and throughout its history has been shaped by a hidden caste system, a rigid hierarchy of human rankings. Beyond race, class, or other factors, there is a powerful caste system that influences people's lives and behavior and the nation's fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more. Using riveting stories about people—including Martin Luther King, Jr., baseball's Satchel Paige, a single father and his toddler son, Wilkerson herself, and many others—she shows the ways that the insidious undertow of caste is experienced every day. She documents how the Nazis studied the racial systems in America to plan their out-cast of the Jews; she discusses why the cruel logic of caste requires that there be a bottom rung for those in the middle to measure themselves against; she writes about the surprising health costs of caste, in depression and life expectancy, and the effects of this hierarchy on our culture and politics. Finally, she points forward to ways America can move beyond the artificial and destructive separations of human divisions, toward hope in our common humanity. Beautifully written, original, and revealing, *Caste: The Origins of Our Discontents* is an eye-opening story of people and history, and a reexamination of what lies under the surface of ordinary lives and of American life today.

Bangladesh was once East Pakistan, the Muslim nation carved out of the Indian Subcontinent when it gained independence from Britain in 1947. As religion alone could not keep East Pakistan and West Pakistan together, Bengali-speaking East Pakistan fought for and achieved liberation in 1971. Coups and assassinations followed, and two decades later it completed its long, tumultuous transition to parliamentary government. Its history is complex and tragic—one of war, natural disaster, starvation, corruption, and political instability. First published in India by the Aleph Book Company, Salil Tripathi's lyrical, beautifully wrought tale of the difficult birth and conflict-ridden politics of this haunted land has received international critical acclaim, and his reporting has been honored with a Mumbai Press Club Red Ink Award for Excellence in Journalism. *The Colonel Who Would Not Repent* is an insightful study of a nation struggling to survive and define itself.

Dalits, formerly called 'untouchables', remain the most oppressed community in India, and indeed in South Asia and have, until recently, been denied human and civic rights. On emigration to the UK and other Western countries they faced a double disadvantage: caste discrimination and racial discrimination from 'white' society. However, in the late 1990s, second-generation Dalit professionals challenged their caste status and Brahmanism in the West and in South Asia. This work provides a major study on the issues facing the education of Dalit children and young people growing up in Britain. The book is based on extensive fieldwork and uses a qualitative research methodology, including in-depth interviews with parents, teachers and children, and detailed observations in homes, schools and places of worship e.g. gurdwaras. It offers a detailed view of areas such as socialisation of children, schooling and education, examination success, parental perceptions of education, bilingualism, acculturation patterns, cultural conflicts and caste and social identities. Central to this work, too, is a thorough introduction to the religious concepts that underpin the notion of 'untouchability' in Hinduism. This is a significant contribution to this under-researched community by a scholar who is one of the leading authorities on the education of South Asian children in Britain.

[A Despotism of Law](#)

[The Pariah Problem](#)

[The Origins of Our Discontents](#)

[Castes of Mind](#)

[Government Response to the Consultation](#)

[Against Caste in British Law](#)

[A Critical Perspective on the Caste Discrimination Provision in the Equality Act 2010](#)

[The Republic of India](#)

[A Study of Dalit Identity and Education](#)

[Civil Disobedience](#)

[Against Caste in British law](#)

[The Bangladesh War and Its Unquiet Legacy](#)

[Who Were the Shudras?](#)

Paper presented at an Anthropology Seminar taught by Dr. A. A. Goldenweizer Columbia University 9th May 1916

Please give us your feedback: www.facebook.com/syag21 your opinion is very important to us. We appreciate your feedback and will use it to evaluate changes and make improvements in our book.

"During the colonial period, Indian intellectuals--philologists, lawyers, scientists and literary figures--all sought to hold a mirror to their country. Whether they wrote novels, polemics, or scientific treatises, all sought a better understanding of society in general and their society in particular. Curiously, female sexuality and sexual behavior play an outside role in their writing. The figure of the prostitute is ubiquitous in everything from medical texts and treatises on racial evolution to anti-Muslim polemic and studies of ancient India. In this book, Durba Mitra argues that between the 1840s and the 1940s, the new science of sexuality became foundational to the scientific study of Indian social progress. The colonial state and an emerging set of Bengali male intellectuals extended the regulation of sexuality to far-reaching projects that sought to define what society should look like and how modern citizens should behave. An exploration of this history of social scientific thought offers new perspectives to understand the power of paternalistic and deeply violent claims about sexual norms in the postcolonial world today. These histories reveal the enduring authority of scientific claims to a tradition that equates social good with the control of women's free will and desire. Thus, they managed to dramatically reorganize their society around upper-caste Hindu ideals of strict monogamy"--

Over The Years This Book Has Remained A Basic Work For Students Of India Sociology And Anthropology And Has Been Acknowledged As A Bona-Fide Classic.

This volume deals with law-making as a cultural enterprise in which the colonial state had to draw upon existing normative codes of rank, status and gender, and re-order them to a new and more exclusive definition of the state's sovereign right.

Who Were the Shudras? is a book written by Dr B.R. Ambedkar. Babasaheb dedicated the book to Mahatma Jyotiba Phule. In this book Babasaheb argues that the Shudras were originally Aryans belonging to the Kshatriya class. Please

give us your feedback : www.facebook.com/syag21 Your opinion is very important to us. We appreciate your feedback and will use it to evaluate changes and make improvements in our book.

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 book discusses the salience of the caste question in UK law. It provides the background to how the caste provision came into the Equality Act 2010 and how it was reinforced in 2013, and analyses the various interests that played a role in getting caste into law.

[An Untouchable Family and the Making of Modern India](#)

[A History of the Bombay High Court during the British Raj, 1862–1947](#)

[Caste, Religion, and the Social in Modern India](#)

[Caste in Contemporary India](#)

[Their Mechanism, Genesis and Development](#)

[Caste](#)

[Eight Decisive Books of Antiquity](#)

[Untouchability in Rural India](#)

[Caste, Culture and Hegemony](#)

[Their Comparative Frequency and what Can be Done with Them](#)

[Dalit Studies](#)

[Gentlemanly Terrorists](#)

This book argues that the dominant descriptions of the 'caste system' are rooted in the Western Christian experience of India. Thus, caste studies tell us more about the West than about India. It further demonstrates the imperative to move beyond this scholarship in order to generate descriptions of Indian social reality. The dominant descriptions of the 'caste system' that we have today are results of originally Christian themes and questions. The authors of this collection show how this hypothesis can be applied beyond South Asia to the diasporic cultures that have made a home in Western countries, and how the inheritance of caste studies as structured by European scholarship impacts on our understanding of contemporary India and the Indians of the diaspora. This collection will be of interest to scholars and students of caste studies, India studies, religion in South Asia, postcolonial studies, history, anthropology and sociology.

Once known as "Pariahs," Dalits are primarily descendants of unfree agrarian laborers. They belong to India's most subordinated castes, face overwhelming poverty and discrimination, and provoke public anxiety. Drawing on a wealth of previously untapped sources, this book follows the conception and evolution of the "Pariah Problem" in public consciousness in the 1890s. It shows how high-caste landlords, state officials, and well-intentioned missionaries conceived of Dalit oppression, and effectively foreclosed the emergence of substantive solutions to the "Problem"—with consequences that continue to be felt today. Rupa Viswanath begins with a description of the everyday lives of Dalit laborers in the 1890s and highlights the systematic efforts made by the state and Indian elites to protect Indian slavery from public scrutiny. Protestant missionaries were the first non-Dalits to draw attention to their plight. The missionaries' vision of the Pariahs' suffering as being a result of Hindu religious prejudice, however, obscured the fact that the entire agrarian political-economic system depended on unfree Pariah labor. Both the Indian public and colonial officials came to share a view compatible with missionary explanations, which meant all subsequent welfare efforts directed at Dalits focused on religious and social transformation rather than on structural reform. Methodologically, theoretically, and empirically, this book breaks new ground to demonstrate how events in the early decades of state-sponsored welfare directed at Dalits laid the groundwork for the present day, where the postcolonial state and well-meaning social and religious reformers continue to downplay Dalits' landlessness, violent suppression, and political subordination.

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

[Women and the Law.](#)

The continuous demand for *Gendering Caste: Through a Feminist Lens* (2003) led to this revised edition which analyses the recent socio-economic and political changes that have taken place. Caste-based marriage and control over women's sexuality have been crucial for the continuation of the caste system in India. Thus, caste and gender are linked. Brutal reprisals have followed when dalits and women have tried to challenge caste-based marriage and inequality which allots strict rules of conduct for women and all dalits. Maithreyi Krishnaraj, the Series Editor, highlights the author's discussion on the new ways in which caste violence targets women and on the changes within the family—immediate and extended—that still keep women subservient to caste norms. She points to the new discussion on an economy in transition to capitalism, and persistent conflicts over religion, language, ethnicity and other differences that relate to gender. The book also includes a new 'Afterword: Caste and Gender in the New Millennium', which provides an updated discussion on the Scheduled Castes and

Scheduled Tribes (Prevention of Atrocities) Act 1989 (known in short as Prevention of Atrocities Act: POA). Erudite, yet accessible, this book enables the reader to understand the ramifications of caste today.

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.

[CASTES IN INDIA](#)

[Six Thousand Common English Words](#)

[Western Foundations of the Caste System](#)

[Social Dominance in Colonial Bengal](#)

[British Untouchables](#)

[The Equality Bill](#)

[Caste and Race in India](#)

[Broken People](#)

[Coping with Cultural Diversity in Law](#)

[Annihilation of Caste](#)