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untouchables ().He was independent India's first Minister of Law and Justice, and the chief architect of ...

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mattered the most to Gandhi and Jinnah. [11] Ambedkar started writing the book in 1951. He began working simultaneously on 'Revolution and Counter Revolution in India' and 'Buddha and Karl Marx'.

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Ambedkar | Forward Press

Dr. Babasaheb Ambedkar :

Writings and Speeches Vol. 2 First

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Govt. of Maharashtra : 14 April,

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Foundation : January, 2014 ISBN

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Book Description A guide for teachers to teaching the media. Hart focuses on television, the press, radio and pop music. Addressing familiar problems which teachers encounter, the book provides examples of

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practical classroom activities.

B.R. Ambedkar, the architect of India's constitution, and M.K. Gandhi, the Indian nationalist, two figures whose thought and

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legacies have most strongly shaped the contours of Indian democracy, are typically considered antagonists who held irreconcilable views on empire, politics, and society. As such, they are rarely studied together. This book reassesses their

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complex relationship, focusing on their shared commitment to equality and justice, which for them was inseparable from anticolonial struggles for sovereignty. Both men inherited the concept of equality from Western humanism, but their

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ideas mark a radical turn in humanist conceptions of politics. This study recovers the philosophical foundations of their thought in Indian and Western traditions, religious and secular alike. Attending to moments of difficulty in their conceptions of

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justice and their languages of nonviolence, it probes the nature of risk that radical democracy's desire for inclusion opens within modern political thought. In excavating Ambedkar and Gandhi's intellectual kinship, *Radical Equality* allows them to

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shed light on each other, even as it places them within a global constellation of moral and political visions. The story of their struggle against inequality, violence, and empire thus transcends national boundaries and unfolds within a universal

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history of citizenship and dissent.

Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of

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Economics, and gained a reputation as a scholar for his research in law, economics and political science.[11] In his early career he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in

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campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating

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mass conversions of Dalits.

This is one of the epics from Dr. Ambedkar. Written in 1945 the book really explains the dynamics of Hindu Mahasabha and Muslim League and how Congress and British Government played a role

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Although this book takes you to the unheard side of partition, it is interesting on how linguistic approach was chosen for a division of something that is unsure if it existed. Dr. Ambedkar takes a fine approach of giving a clarity of situation instead of been

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judgmental on the partition. No wonder the man was chosen to write our constitution. Of course if the war of majority and minority is kept away, the partition and its tragedy can be ready more fluently.

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“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

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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

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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

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"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,

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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.

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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.

Dr Bhimrao Ramji Ambedkar

Page 55/70

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(1891-1956) is both the towering symbol of protest against age-old and contemporary forms of exploitation in India and a scholar-sage proposing fair terms of social association. An untouchable himself, he led a resolute and adroit struggle

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against untouchability and attempted to reformulate the terms of nationalist discourse in India. This selection draws from his major works, speeches, letters and memoranda.

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A comparison between Karl Marx and Buddha may be regarded as a joke. There need be no surprise in this. Marx and Buddha are divided by 2381 years. Buddha was born in 563 BC and Karl Marx in 1818 AD Karl Marx is supposed

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to be the architect of a new ideology-polity a new Economic system. The Buddha on the other hand is believed to be no more than the founder of a religion, which has no relation to politics or economics. Please give us your feedback :

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This important book traces the

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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

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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

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the origin and development of the caste system.

The little-known story of Gandhi's reluctance to challenge the caste system, and the man who fought fiercely for India's downtrodden. Democracy hasn't eradicated

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caste, argues bestselling author and Booker Prize-winner Arundhati Roy—it has entrenched and modernized it. To understand caste today in India, Roy insists we must examine the influence of Gandhi in shaping what India ultimately became: independent

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of British rule, globally powerful, and marked to this day by the caste system. Roy states that for more than a half century, Gandhi's pronouncements on the inherent qualities of black Africans, Dalit "untouchables," and the laboring classes

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remained consistently insulting, and he also refused to allow lower castes to create their own political organizations and elect their own representatives. But there was someone else who had a larger vision of justice—a founding father of the republic

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and the chief architect of its constitution. In *The Doctor and the Saint*, Roy introduces us to this contemporary of Gandhi, B.R. Ambedkar, who challenged the thinking of the time and fought to promote not merely formal democracy, but liberation from

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the oppression, shame, and poverty imposed on millions of Indians by an archaic caste system. This is a fascinating and surprising look at two men—one of whom has become a worldwide symbol and the other of whom remains unfamiliar to most

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