Caste And Social Reality History Revisited


Locality, History, Memory: The Making of the Citizen in South Asia was born out of the need to interrogate the tropes through which place, history and memory underpin notions of citizenship in present Southasia. Time as both time present and time past is framed here in two settings: as privileging both place (material or ideological site) and space. The latter refers to religion, oppression, marginalization and/or dalitisation. Time transcends both site/location and actual physical boundaries. Locality or location is therefore envisioned in terms of both actual place as well as a gateway to a larger space, in terms of a situation where historical memory negotiating the increasingly complex present. Agency and contingency therefore assume a critical importance here. Citizenship, far from being a discrete entity, is found to be multidimensional: it refers to formal status and the legal status of nationality and citizenship authenticated in the passport, but it also refers to rights and privileges; identity and solidarity, religious beliefs and a sense of belonging. Moving away from the role of the state, which has been at the centre of all inquiries on citizenship, we ask here the following questions in Locality, History, Memory: How does our history enforce or dilute the notion of the citizen? How far does memory strengthen or weaken it? What role does features not normally associated with citizenship such as access to natural resources, or ritual, faith and religion play in reinforcing such a status? History in the end is written by the historian and it was easy to map the changing methodologies used by the historians to essay the past but this is becoming increasingly difficult now. Another twist is the shift to hypertext at a popular level echoing what the late E H Carr had once called 'bringing more and more people into history'. These so called alternative histories or people's histories are becoming more and more popular because of the point at which we are located in time. Moreover, devices afforded by the new media enable these alternative histories to have an immediacy that the conventional historical format lacked. The collapse of state control over the new media has led to the resurgence of many archaic voices unimaginable just a decade ago Exploring history in global framework, Lockard's SOCIETIES, NETWORKS, AND TRANSITIONS: A GLOBAL HISTORY, Fourth Edition, combines the
accessibility and cultural richness of a regional approach with the rigor of comparative scholarship. Emphasizing culture, social change, gender issues, economic patterns, science and religion, it helps you unravel the connections, encounters, cooperation and conflicts of world and regional history. The author includes profiles of individuals from various walks of life as well as highlights social life and cultural artifacts such as music, literature and art. Extensively revised, the text incorporates recent scholarship throughout, examines various debates among historians and explains how historians use original documents. Insightful questions help you reflect on the historical significance of text material -- and how it relates to you. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version. This encyclopedia captures the experiences of women throughout world history and illuminates how they have influenced and been influenced by these historical, social, and demographic changes. It contains over 1,300 signed articles covering six main areas: biographies; geography and history; comparative culture and society; organizations and movements; womens and gender studies; and topics in world history. This set includes all six volumes of Interreligious Reflections. ABOUT VOLUME ONE: Friendship is an outcome of, as well as a condition for, advancing interfaith relations. However, for friendship to advance, there must be legitimation from within and a theory of how interreligious relations can be justified from the resources of different faith traditions. Friendship Across Religions explores these very issues, seeking to develop a robust theory of interreligious friendship from the resources of each of the participating traditions. It also features individual cases as models and precedents for such relations—in particular, the friendship of Gandhi and Charlie Andrews, his closest personal friend. Contributors: Balwant Singh Dhillon, Timothy J. Gianotti, Alon Goshen-Gottstein, Maria Reis Habito, Ruben L. F. Habito, Ryan McAnnally-Linz, Stephen Butler Murray, Eleanor Nesbitt, Anantanand Rambachan, Meir Sendor, Johann M. Vento, and Miroslav Volf ABOUT VOLUME TWO: This book tackles the core problem of how painful historical memories between diverse religious communities continue to impact—even poison—present-day relations. Its operative notion is the healing of memory, developed by John Paul II. Chapters explore how painful memories of yesteryear can be healed and so address some of the root causes. Strategies from six different faith traditions are brought together in what is, in some ways, a cross-religious brainstorming session that identifies tools to improve present-day relations. At the other pole of the conceptual axis of this book is the notion of hope. If memory informs our past, hope sets the horizon for our future. How does the healing of memory open new horizons for the future? And what is the notion of hope in each of our traditions that could lead to a common vision of good? Between memory and hope, this book seeks to offer a vision of healing that can serve as a resource in contemporary interfaith relations. Contributors: Rahuldeep Singh Gill, Alon Goshen-Gottstein, Maria Reis Habito, Flora A. Keshggeian, Anantanand Rambachan, Meir Sendor, Muhammad Suheyl Umar, and Michael von Brück ABOUT VOLUME THREE: The essays collected here, prepared by a think tank of the Elijah Interfaith Academy, explore the challenges associated with sharing wisdom—learning, teachings, messages for good living. How should religions go about sharing their wisdom? These chapters, representing six faith tradition (Jewish, Christian, Muslim, Hindu, Sikh, and Buddhist), explore what wisdom means in each of these traditions; why and how it should be shared, internally and externally; and the role of love and forgiveness in sharing. This book offers a theory that can enrich ongoing encounters between members of faith traditions by suggesting a tradition-based
practice of sharing wisdom, while preserving the integrity of the teaching and respecting the identity of anyone with whom wisdom is shared. Contributors: Pal Ahluwalia, Timothy Gianotti, Alon Goshen-Gottstein, Sallie B. King, Anantanand Rambachan, Meir Sendor, Miroslav Volf

ABOUT VOLUME FOUR: All the world’s religions are experiencing rapid change due to a confluence of social and economic global forces. Factors such as the pervasive intrusion of globalizing political and economic developments, polarized and morally equivalent presentations seen in the media, and the sense of surety demanded in and promised by a culture dominated by science are some of the factors that have placed extreme pressure on all religious traditions. This has stimulated unprecedented responses by religious groups, ranging from fundamentalism to the syncretistic search for meaning. As religion takes on new forms, the balance between individual and community is disrupted and reconfigured. Religions often lose the capacity to recall their ultimate purpose or lead their adherents toward it. This is the situation we call “the crisis of the holy.” It is a confluence of threats, challenges, and opportunities for all religions. This volume explores the contours of pressures, changes, and transformations and reflects on how all our religions are changing. By identifying commonalities across religions as they respond to these pressures, The Crisis of the Holy recommends ways religious traditions might cope with these changes and how they might join forces in doing so. Contributors: Vincent J. Cornell, Alon Goshen-Gottstein, Sidney H. Griffith, Maria Reis Habito, B. Barry Levy, Deepak Sarma, Michael von Brück

ABOUT VOLUME FIVE: The chapters collected in this book, prepared by a think tank of the Elijah Interfaith Academy, address the subject of religious leadership. The subject is of broad relevance in the training of religious leaders and in the practice of religious leadership. As such, it is also germane to religious thought, where reflections on religious leadership occupy an important place. What does it mean to be a religious leader in today’s world? To what degree are the challenges that confront religious leadership today the same perennial challenges that have arrested the attention of the faithful and their leaders for generations, and to what degree do we encounter challenges today that are unique to our day and age? One dimension is surely unique, and that is the very ability to explore these issues from an interreligious perspective and to consider challenges, opportunities, and strategies across religious traditions. Studying the theme across six faith traditions—Christianity, Islam, Judaism, Sikhism, Hinduism, and Buddhism—The Future of Religious Leadership: World Religions in Conversation recognizes the common challenges to present-day religious leadership. Contributors: Awet Andemicael, Timothy J. Gianotti, Alon Goshen-Gottstein, Anantanand Rambachan, Maria Reis Habito, Meir Sendor, Balwant Singh Dhillon, Miroslav Volf

VOLUME SIX: One of the biggest challenges for relations between religions is the view of the religious Other. The question touches the roots of our theological views. The Religious Other: Hostility, Hospitality, and the Hope of Human Flourishing explores the views of multiple religious traditions on how to regard otherness. How does one move from hostility to hospitality? How can hospitality be understood not simply as social hospitality but as theological hospitality, making room for the religious Other on theological grounds? What is our vision for the flourishing of the Other, while respecting his otherness? This volume is an exercise in constructive interreligious theology. By including Abrahamic and non-Abrahamic traditions, it approaches these challenges from multiple perspectives, highlighting commonalities in approach and ways in which one tradition might inspire another. Contributors: Vincent J. Cornell, Alon Goshen-Gottstein, Richard P. Hayes, Lord Rabbi Jonathan Sacks, Deepak Sarma, Stephen W.
Challenging the assumption that the capitalist transformation includes a radical break with the past, this edited volume traces how historically older forms of social inequality are transformed but persist in the present to shape the social structure of contemporary societies in the global South. Each social collective comprises an interpretation of itself – including the meaning of life, the concept of a human person, and the notion of a collective. This volume studies the interpretation that various social collectives have of themselves. This interpretation is referred to as social ontology. All chapters of the edited volume focus on the relation between social ontology and structures of inequality. They argue that each society comprises several historical layers of social ontology that correspond to layers of inequality, which are referred to as sociocultures. Thereby, the volume explains why and how structures of inequality differ between contemporary collectives in the global South, even though all of them seem to have similar structures, institutions, and economies. The volume is aimed at academics, students and the interested public looking for a novel theorization of social inequality pertaining to social collectives in the global South.

I have written over 160 books; I think this is the best book that I have ever compiled. This book is titled "'India’s Struggle''' dividing people alone Racial and Tribal lines. Let’s, begin with the truth. All humans are created equal. Unfortunate, some Tribes were born in an environment that put them at a disadvantage situation, because of isolation from other Tribes That was understandable at that Period in History. They were looked upon as the Untouchable, Outcast, Cursed and etc. I believe this is how the Caste System was created. Thank God for Gandhi and Mother Teresa dedicating their lives helping these people. I truly understand what the Black Race had to overcome from discrimination and oppression for hundred of years just because of their skin color. Blacks had the same dilemma as the Untouchable and poor people in India. This book examines the interface between Buddhism and the caste system in India. It discusses how Buddhism in different stages, from its early period to contemporary forms—Theravāda, Mahāyāna, Tantrayāna and Navayāna—dealt with the question of caste. It also traces the intersections between the problem of caste with those of class and gender. The volume reflects on the interaction between Hinduism and Buddhism: it looks at critiques of caste in the classical Buddhist tradition while simultaneously drawing attention to the radical challenge posed by Dr B. R. Ambedkar’s Navayāna Buddhism or neo-Buddhism. The essays in the book further compare approaches to varṇa and caste developed by modern thinkers such as M. K. Gandhi and S. Radhakrishnan with Ambedkar’s criticisms and his departures from mainstream appraisals. With its interdisciplinary methodology, combining insights from literature, philosophy, political science and sociology, the volume explores contemporary critiques of caste from the perspective of Buddhism and its historical context. By analyzing religion through the lens of caste and gender, it also forays into the complex relationship between religion and politics, while offering a rigorous study of the textual tradition of Buddhism in India. This book will be useful to scholars and researchers of Indian philosophy, Buddhist studies, Indology, literature (especially Sanskrit and Pāli), exclusion and discrimination studies, history, political studies, women studies, sociology, and South Asian studies. This Book Brings Together Papers By Leading Sociologists On The Problem Of Nation And National Identity In South Asia. The Book Makes Important Conceptual Distinctions Between Nation, State, Territory And Region. It Also Attempts To Understand The Rise Of The State And Civil Society Over Time. It Includes Papers On Gender And Caste In The Nation-State And Also Includes Papers On National Identity In Sri
Lanka And Pakistan. Racism after Apartheid, volume four of the Democratic Marxism series, brings together leading scholars and activists from around the world studying and challenging racism. In eleven thematically rich and conceptually informed chapters, the contributors interrogate the complex nexus of questions surrounding race and relations of oppression as they are played out in the global South and global North. Their work challenges Marxism and anti-racism to take these lived realities seriously and consistently struggle to build human solidarities. This volume offers a new understanding of caste in contemporary India. It argues that the traditional view of caste - as a single hierarchy, with Brahmans at the top and the untouchable castes at the bottom - is no longer valid. Based on fieldwork, the articles in this volume prove that ritual dominance does not determine the nature of caste interactions in any way. From politics to gender to economic interaction, the single, pure hierarchy is constantly being questioned and weakened. Castes that once had the status of shudras are now claiming, on occasions, a position superior to Brahmans and Kshatriyas; agrarian castes - such as Jats, Ahirs and Gujars - are at the political forefront, taking caste identities outside the village; the once passive untouchable castes are now aggressive and militant, and aware of their rights in a democratic society. This exciting collection of original articles demonstrates how caste identity today challenges the outdated notion of a single, all-encompassing hierarchy, within which each caste co-exists peacefully. Stressing the variations in meaning of modernity and tradition, this work shows how in India traditional structures and norms have been adapted or transformed to serve the needs of a modernizing society. The persistence of traditional features within modernity, it suggests, answers a need of the human condition. Three areas of Indian life are analyzed: social stratification, charismatic leadership, and law. The authors question whether objective historical conditions, such as advanced industrialization, urbanization, or literacy, are requisites for political modernization. 'Navigating Social Exclusion and Inclusion in Contemporary India and Beyond' contains a collection of lucid, empirically grounded articles that explore and analyse the structures, agents and practices of social inclusion and exclusion in contemporary India and beyond. The volume combines a broad range of approaches to challenge narrow conceptualisations of social inclusion and exclusion in terms of singular factors such as caste, policy or the economy. This collaborative endeavour and cross-disciplinary approach, which brings together younger and more established scholars, facilitates a deeper understanding of complex social and political processes in contemporary India. In this classic study of Pandita Ramabai's life, Uma Chakravarti brings to light one of the foremost thinkers of nineteenth-century India and one of its earliest feminists. A scholar and an eloquent speaker, Ramabai was no stranger to controversy. Her critique of Brahminical patriarchy was in sharp contrast to Annie Besant, who championed the cause of Hindu society. And in an act seen by contemporary Hindu society as a betrayal not only of her religion but of her nation, Ramabai – herself a high-caste Hindu widow – chose to convert to Christianity. Chakravarti's book stands out as one of the most important critiques of gender and power relations in colonial India, with particular emphasis on issues of class and caste. Published by Zubaan. Beyond Caste traces the many changes South Asian society through the centuries and shows how 'caste' should be understood as a politically inflected and complex form of ethnic stratification that persisted across religious affiliations. 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. This is one of enumerable self-help or how to books with an emphasis on Engineering Physics Practical. The basic premise of the book is that there are certain simple experiments, involving no more than rudimentary Physics laws and the very basic laws of Engineering Physics for undergraduate college engineering students. But these practical are often not done or taken lightly, for several reasons. First, people don’t realize how easy they are to do. Second, and more fundamental, they are not done because it does not occur to people to do them. Finally, and tragically, no one in their elementary, middle, or high school educational experience has stressed the importance of doing them, and of course neither did they teach to do them. This book is to reveal to you what the experiments are, make them readily understandable, and by means of a very easy-to-use illustrations. The main thing you should expect from this book is the theories and practical related small information more precisely about experiments. You will get a rudimentary understanding of the basic concepts behind the Engineering Physics experiment that governs the fundamental daily life questions that challenge us in life. The book is divided into seven major categories and Fifteen chapters. In this book the students will find solutions to experimental obstacles normally faced by undergraduate college engineering students. In summary, you don’t need any special background or ability to profit from this book.* Gives an account of the history, the theological basis, the practice and the current state of the study of religion and religions throughout the world * Combines a clear and non-technical style of presentation with a structure and range of contributions which reflect the richness and complexity of religion itself, of the religions of the world and the study of religions * Comprehensive index, bibliographies and suggestions for further reading 'Intriguing philosophical questions are raised about the nature of religion and the qualities needed for studying it.' - Times Higher Education Supplement 'Excellent book remarkably successful, impressive as much for the sheer scale of the undertaking as for its consistent standard of analysis. It is a fine achievement which will serve both as a very suitable textbook for students and a reliable guide to the state of scholarship in the History and Study of Religions.' - Heythrop JournalThis book is a comprehensive study of historical sociology and its development, especially in the Indian context. It looks at the works of Indian sociologists and analyses their approaches in terms of book-view (normative) and field-view (descriptive) history. The volume: critically appraises reports of empirical surveys conducted during early colonial rule including those by H. T. Colebrooke, Francis Buchanan, William Adam; engages with the works of sociologists such as M. N. Srinivas, Ramkrishna Mukherjee, Louis Dumont, Nicholas Dirks, Bernard Cohn, Yogendra Singh, D. N. Dhanagare, A. M Shah, T. K. Oommen, among others; and shows how historical perspective has been adopted in understanding aspects of Indian society villages, castes, traditions, socio-cultural change, education, peasants and their movements, etc. Presenting an alternative idea of social reality, this book will deeply interest students and scholars of sociology, social theory, and social history. Friendship is an outcome of, as well as a
condition for, advancing interfaith relations. However, for friendship to advance, there must be legitimation from within and a theory of how interreligious relations can be justified from the resources of different faith traditions. Friendship Across Religions explores these very issues, seeking to develop a robust theory of interreligious friendship from the resources of each of the participating traditions. It also features individual cases as models and precedents for such relations—in particular, the friendship of Gandhi and Charlie Andrews, his closest personal friend. Contributors: Balwant Singh Dhillon, Timothy J. Gianotti, Alon Goshen-Gottstein, Maria Reis Habito, Ruben L. F. Habito, Ryan McAnnally-Linz, Stephen Butler Murray, Eleanor Nesbitt, Anantanand Rambachan, Meir Sendor, Johann M. Vento, and Miroslav Volf.

Laws that were imposed by colonizers were as much an attempt to confirm their own identity as to control the more dangerous elements of a potentially unruly populace. This title uses material from both British Parliamentary Papers and colonial archive material to provide evidence of legal change and response. Coming on the eve of the Indian elections of 2009, The Measure of Time in the Appraisal of Social Reality is a timely and an explosive expose of what went wrong in Indian developmental planning. Focussing on the land, caste and gender issues, and advocating a place-time-people based research agenda, the Measure of Time is a scathing critique of how the elite nexus between politics and academic neo-colonialism has subverted the course of genuine development in India. This is a must read for those who wish to understand contemporary India.

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 humanities front. This book seeks to explore great transition in India through interdisciplinary and multidisciplinary perspectives in the fields of Humanities and Social Sciences. In doing so, it lays foundation not only for understanding India but also in initiating a new chapter for Indian and South Asian studies. With contributions by leading scholars, the book will be of great interest to students, researchers, and for anyone wishing to explore India in the fields of Humanities and Social Sciences.

A 1995 collection of articles representing some of the best historical research by some of the world’s most distinguished historians. Festschrift for Aniruddha Ray, former professor, Dept. of Islamic History and Culture, University of Calcutta; contributed articles. Contributed seminar papers. Leading scholars re-examine political judgement, attempting to understand the relationship between political theory and political practice. 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 depose 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. This new book represents a complete rewriting by the author of her A History of India, vol. 1. Includes bibliographical references (p. 542-544) and index. First published in 1990. Routledge is an imprint of Taylor & Francis, an informa company. Maharashtra in the nineteenth century exhibits all the characteristics of a society standing at the crossroads of civilization. Western education, press, industrialisation and material changes in production and consumption patterns resulted in fundamental changes in the thinking of the people. The first half of the nineteenth century witnessed the beginning of the Postal Service in 1837, rise and spread of the native press and rudimentary education. The second half witnessed more dramatic events such as the coming of the Railways and the establishment of the of Indian National Congress that changed the destiny of the subcontinent forever. The book takes a fresh look at the various aspects of nineteenth century Maharashtra. It includes the critiques and reviews of literature, language, history writing and women’s reforms in this period. It argues that the elite attempts at social reform had their own inherent limitations. They could not reach the level of radicality reached by the subalterns whose lived experience of discrimination was the biggest stimulus for reform. Mahatma Phule stands out from among a range of thinkers in this period for his innovative understanding of the Indian reality. Phule was one of the rare thinkers who reconciled the Indian reality with its Universal counterpart. Francesca Merlan examines the dynamics of difference that have existed between the settler majority and indigenous minority of Australia, from the events of early exploration to the present, shedding light on their unequal and changing relations over time. A Saga Of South Kamrup Centres Around A Sattra In A Remote Corner Of North East India In The District Of Kamrup In Assam. This Novel Portrays Vividly The Wretched Conditions Of The Lower Inmates Of The Sattras Such As The Disciples, The Tenant Farmers, The Mahout And Other Villagers Who Were Mostly Opium Addicts. The Harrowing Condition Of The Brahmin Widow S Has Also Been Portrayed With Vivid Details. The Novel Unravels The Story Of A Young Missionary Who Goes To The Sattra To Collect Old Assamese Manuscripts, And Falls In Love With The Widowed Daughter Of The Gossain. The Consequence Of This Relationship Is Disastrous, Ending In The Death Of The Girl Widow. The knowledge of truths, unlike the knowledge of things, has an opposite, namely error. So far as things are concerned, we may know them or not know them, but there is no positive state of mind which can be described as erroneous knowledge of things, so long, at any rate, as we confine ourselves to knowledge by acquaintance. "A powerful book on caste, a subject that has dramatic importance not only for the history of democracy in modern India, but for the general discussion on the interferences of social inequalities and cultural exclusions. The Caste Question goes beyond the usual antitheses of localism and globalism, and illustrates a decisive notion of intensive universality." — Etienne Balibar "A sustained and probing analysis of the modern history of caste in Western India, connecting issues of gender, personhood, property, and politics to facts of oppression and inequality. This is the most politically and theoretically engaged book on caste to have come out in a long time. "—Dipesh Chakrabarty, author of Habitations of Modernity "A profound reflection, at once historically rich and theoretically nuanced, on the nature of political modernity itself." —John Comaroff, co-author (with Jean Comaroff) of Of Revelation and Revolution "Rao is entirely convincing in this brilliant and audacious re-evaluation of political modernity in India through the perspective of anti-caste struggles." —Mrinalini Sinha, author of Specters of Mother India: The Global Re-Structuring of an Empire A Largely
Rewritten Version Of A Classic History Of Early India Concerned Not Only With The Past But Also With The Interaction Of The Past And The Present. Romila Thapar’s Penguin History Of Early India Brings To Life Many Centuries Of The Indian Past. Dynastic History Provides A Chronological Frame But The Essential Thrust Of The Book Is The Explanation Of The Changes In Society And Economy. The Mutation Of Religious Beliefs And Practices, The Exploration Of Areas Of Knowledge In Which India Excelled, Its Creative Literature, Are All Woven Into A Historical Context. In This Version, The Opening Chapters Explain How The Interpretations Of Early Indian History Have Changed. Further, Although The Diversity Of Sources And Their Readings Are Well Known, Nevertheless, This Narrative Provides Fresh Readings And Raises New Questions. Romila Thapar Gives A Vivid And Nuanced Picture Of The Rich Mosaic Of Varied Landscapes, Languages, Kingdoms And Beliefs, And The Interaction Between These That Went Into The Making Of A Remarkable Civilization.

Recasting Caste confronts the mainstream sociology of caste at its root: Louis Dumont’s Homo Hierarchicus and its main source, Max Weber’s distinction between class and status. Conventional wisdom on caste is idealist, and most students of the subject therefore exaggerate ritual homogeneity and deflect attention from intracaste differentiation and inequality. In contrast, by focusing on intracaste differences, Professor Singh demonstrates that caste hierarchy is grounded in a monopoly of land rights and political power supported by religious and secular ideology. Drawing on the sociological, anthropological and historical literature, as well as primary sources, Recasting Caste refutes the widespread claim that, in India, caste consciousness always trumps class consciousness. It questions the twin myths that caste is a product of Hinduism and that caste is essential to the survival of Hinduism. It thereby reorients the entire field of study.

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