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Chapter 1 : Project MUSE - Meri Awaaz Suno: Women, Vocality, and Nation in Hindi Cinema

Challenging the master frame through dalit organizing in the United States / Shweta Majumdar Interpretive intervention: religion, practices, and resistances / Anjana Narayan Conclusion: human rights, religion, and gender / Bandana Purkayastha.

The Muslim conquest in the Indian subcontinent brought changes to Indian society. The position of Indian women in society deteriorated during this period. The Rajputs of Rajasthan, started the practice of Jauhar after a century of Islamic invasions in the 10th century. After the attack by Mohammed-Bin-Qasim in 10th century, and the killing of Raja Dahir, his wife and daughters were sent off as sex slaves to Damascus. This type of slavery prevalent in 10th century may have resulted in the evolution of Jauhar in Western India, which were the first parts of India exposed to invasions from the Persian and Turkish empires. Polygamy was practised among Hindu Kshatriya rulers. Nair warrior communities in Kerala practiced polyandry for centuries, during the medieval period up to the British 18th century. The status of women of Islamic faith followed Islamic precepts, and rules of Sharia. Women were restricted to Zenana areas of the house,[citation needed] had to wear the Burqa or niqab, and were not allowed to venture outside alone without a male guardian. Their rights were dictated by the Sharia law, which prevented women from getting a share of the inherited wealth. The Apastamba Sutra shows the elevated position of women that existed during the 4th century B. A man is not allowed to abandon his wife A 1. He permits daughters to inherit A 2. There can be no division of property between a husband and a wife, because they are linked inextricably together and have joint custody of the property A 2. Thus, a wife may make gifts and use the family wealth on her own when her husband is away A 2. This book shows that role of women during marriage had been specified clearly, and the patriarchal view of society had emerged clearly, as they detail the service of women to men in marriage. However, there were cases of women often becoming prominent in the fields of politics, literature, education and religion also during this period. Chand Bibi defended Ahmednagar against the powerful Mughal forces of Akbar in the s. The Mughal princesses Jahanara and Zebunnissa were well-known poets, and also influenced the ruling powers. Tarabai was another female Maratha ruler. In South India, many women administered villages, towns, and divisions, and ushered in new social and religious institutions. Akka Mahadevi was a prominent figure of the Veerashaiva Bhakti movement of the 12th century Karnataka. Her Vachanas in Kannada , a form of didactic poetry, are considered her most notable contribution to Kannada Bhakti literature. To quote Sir Lepel Griffin K. S, from his books on Sikh history, the Sikh women "have on occasions shown themselves the equals of men in wisdom and administrative ability. A passing reference of the role of some of them towards the end of the eighteenth century and in the first half of the nineteenth century may not be out of place here. Rani Sada Kaur, widow of Sardar Gurbakhsh Singh Kanaihya and mother-in-law of Maharaja Ranjit Singh, was well versed in the affairs of the state and commanded her soldiers in the battle-field. She was a very shrewd lady with a thorough grasp of statecraft. Mai Desan, the widow of Charhat Singh Sukarchakia, was a great administrator, an experienced and a wise diplomat who conducted the civil and military affairs dexterously. She was a brave and a wise lady who was able, for some time, to foil the designs of the Lahore ruler on her territory. Ram Kaur, the elder Sardarni, maintained her control over the district of Hoshiarpur which provided her a revenue of two lakh ruprees and Sardarni Rattan Kaur kept Chhalondi in her possession, fetching her an annual revenue of three lakh rupees. She administered her territory efficiently. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. March There have been positive practices of women as subject of respect in India, and there have been regressive practices as well. The chief priest of the temple himself conducts the puja. Thousands of women are worshipped during the ceremony regardless of the caste, religion or creed they belong to. Women are seated on a chair peetom for the ritual and the chief priest washes their feet. The women are later garlanded and offered flowers. However, there have been around forty reported cases of Sati since Indian independence.

Nevertheless, they were free to choose partners, from among married and unmarried men alike. But in no way were these women economically dependent on their partners. They would dance and sing in temples or in front of royalty and earn gold and land as a reward. Some chose to dedicate themselves only to God and stayed without a partner all through their life. The tradition of Devadasi culture can be traced back to as early as the 7th century, particularly in southern parts of India during the reigns of the Cholas, Chelas, and Pandyas. The women were well treated and respected, and held a high social status in the society. As long as the temples and empires flourished, so did they. With the death of the empires, the Devadasi practice degenerated into a practice of sex labour, and child prostitution. A law banning the practice of Devadasi prostitution was enacted. However, according to the National Human Rights Commission, in , there were as many as , Devadasis in India. While this might suggest that there was no positive British contribution during the Raj era, that is not entirely the case. This practice was initially met with local resistance, as it flew in the face of tradition. Many women reformers such as Pandita Ramabai also helped the cause of women. Kittur Chennamma, queen of the princely state Kittur in Karnataka, [27] led an armed rebellion against the British in response to the Doctrine of lapse. Abbakka Rani, queen of coastal Karnataka, led the defence against invading European armies, notably the Portuguese in the 16th century. She is now widely considered as a national hero. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of . She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They were trained in martial arts. Light green indicates greatest safety; yellow, medium safety and light red, least safety. Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. The acquittal of policemen accused of raping a young girl Mathura in a police station led to country-wide protests in . The protests, widely covered by the national media, forced the Government to amend the Evidence Act, the Criminal Procedure Code, and the Indian Penal Code; and created a new offence, custodial rape. Since alcoholism is often associated with violence against women in India, [35] many women groups launched anti-liquor campaigns in Andhra Pradesh, Himachal Pradesh, Haryana, Odisha, Madhya Pradesh and other states. The judgement ensured equal rights for Syrian Christian women with their male siblings in regard to their ancestral property. Many women have emerged as leaders of local movements; for example, Medha Patkar of the Narmada Bachao Andolan. In , the Kerala High Court restricted entry of women above the age of 10 and below the age of 50 from Sabarimala Shrine as they were of the menstruating age. However, on 28 September, the Supreme Court of India lifted the ban on the entry of women. It said that discrimination against women on any grounds, even religious, is unconstitutional. Imrana was raped by her father-in-law. Union minister Rajyavardhan Singh Rathore criticized the Indian National Congress for using this survey to damage the reputation of the Modi government and that the survey that was based on "perception" and "afar from any solid facts or numbers". The steady change in the position of women can be highlighted by looking at what has been achieved by women in the country: Savitribai Phule became the first woman teacher in India. Suzanne RD Tata becomes the first Indian woman to drive a car. Annie Besant became the first female president of the Indian National Congress. Sarla Thakral became the first Indian woman to fly an aircraft. Asima Chatterjee became the first Indian woman to be conferred the Doctorate of Science by an Indian university.

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Chapter 2 : IDIA Law | Increasing Diversity by Increasing Access

Challenging the master frame through dalit organizing in the US / Shweta Majumdar. Interpretive intervention: religion, practices, resistances. Conclusion: human rights, religion, and gender / Bandana Purkayastha.

About us The IDIA project was initiated to reach out to these marginalized and under-represented groups, sensitize them to law as a viable career option and help interested students acquire admission to these law schools. It is hoped that such access to legal education would go some way towards empowering the marginalized and underprivileged students and the communities that they represent. Legal education is just not about memorizing hundreds of legal maxims and cases. The team is working on a range of issues on and off campus, to in pursuit of its aspirations. This year marks the fifth-year anniversary of this unique event. An event that promotes diversity in legal education. Funds raised from the league are used for promoting legal education of students from underprivileged backgrounds. IDAP is a key national vertical of IDIA that attempts to foster a more disability friendly ecosystem within the law schools and the legal profession. It was conceptualized to address the lack of consideration for differently-abled students in law schools and the profession with regard to the opportunities and infrastructure offered to these students. Leading disability rights lawyer Lainey Feingold wanted to solve problems differently. Rather than the skeptical and distrusting demeanour she feels some American law schools still cultivate amongst their students, Lainey advocates for cooperation, patience, kindness, optimism, and equanimity in her legal practice. She believes that in nearly every field, people are yearning to solve problems without conflict. The lecture was delivered by Dr. Here is an account of this though-provoking event!! Judge Gould, an alumnus of the University of Michigan Law School, was diagnosed with a progressive form of multiple sclerosis in While the impact of his disability was initially confined to facing occasional stumbles and numbness in other extremities, his disability has now progressed to a point where he uses a power wheelchair, has no hand mobility and is supported by caregivers around the clock. Tomer Rosner, an Israeli civil servant, developed an optic nerve condition at the age of 13 which eventually led to complete blindness. He directly advises three parliamentary committees including the committee on internal affairs. This has allowed him to make great contributions to the disability rights movement in Israel. He has played a fundamental role in the ratification of the Marrakesh Treaty by the Israeli Parliament and inclusion of the copyright exemption in their domestic law. In this interview, among other things, he discusses his experience of studying in a mainstream school and the role that the State played in providing adequate support to him during his formative years. In addition to assistance with fees and ancillary university expenses, Herbert Smith Freehills will also provide practical assistance through other means to the IDIA scholars which it will support, such as providing graduate recruitment support and internship opportunities, which can help the scholars in shaping their legal careers. In recognition of his lifelong work, David was inducted into the Canadian Disability Hall of Fame, and granted some of the highest citizen honours – the Order of Ontario and Canada. In this interview, David shares that he believes there is a very thin line between people with disabilities, and those without; and that the solutions are often extremely simple. The biggest barriers are often attitudinal – the insidious, subtle lowered expectations of people with disabilities, and the resultant social exclusions. Instead of lamenting over this accident, Judge Szumowski displayed tremendous grit and perseverance to overcome the odds stacked against him. After becoming blind, Judge Szumowski studied law and spent 12 years in the office of the District Attorney in trial advocacy. Thereafter, he was appointed to the Superior Court of San Diego County in California in the year and served on the court for 18 years until his retirement. In this interview, Judge Szumowski shatters the myth that a blind lawyer cannot successfully partake in a jury trial as he cannot see the faces of the jurors. While doing so, he provides detailed insights of how he discharged his functions effectively as an advocate and later on, as a judge on the criminal side. Judge Szumowski also shares with us many life lessons on overcoming adversity, in order to lead a meaningful and productive life. IDIA had the opportunity to welcome Dr. He had rightly

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pointed out that with creativity and willingness, it is possible to eradicate manual scavenging with technological solutions. And now, Genrobotics, a Kerala based firm, has come up with ingenious solutions for this problem. Shamnad Basheer writes about this creative advancement that will change potentially the law and practice relating to manual scavenging. IDIA has always championed creativity in all of its myriad forms. Two of them just helped us raise money in a rather creative way. Justice Prabha Sridevan, a celebrated former judge and a champion of equality and human rights, has been a long-standing IDIA supporter. But her talents are not The Constitution of India speaks about equality. And yet we practice rampant inequality on the ground; excluding those that are less privileged than ourselves. Worse still, we do this within the legal ecosystem: I think the mindset is not really a very helpful mindset or where you feel it is For better viewing experience adjust the zoom in level as per your device resolution. This interview in the IDAP interview series features Yetnebersh Nigussie, an acclaimed disability rights activist and lawyer in Ethiopia. Her optimism and positive frame of mind is best epitomized by the fact that she has described the fact of losing her eyesight at the tender age of a five as an event which freed her from the potential clutches of child marriage. After receiving her postgraduate education at the Addis Ababa University, Yetnebersh devoted herself to using the transformative power of her education to open doorways and create opportunities for millions of fellow Ethiopians with disabilities. Nirmita did her LL. She has worked closely with different departments of the Government of India to bring accessibility into their policies and None of us expected that a court order to prevent the eviction of slum dwellers in the Subhas Sarobar area would be breached with this level of impunity. And that our students would be ravaged and mauled in this beastly a fashion. Their trauma will take a long time to heal. But we will pursue all avenues of justice, with due regard to the safety and security of our students. To add to the excitement, we have We had recently announced wonderful news about IDIA trainees making it to top national law schools. Born into a family with four blind siblings and limited means, Asudani has displayed immense grit and determination throughout his life to beat the odds against him. Asudani speaks to us As the sweltering sun summers on, straining the sturdiest of us, here is a piece of news that is sure to rejuvenate. Out of the 50 students that we trained this year, 8 of them made the cut in the very first CLAT list. These scholars represent a wonderful diversity of talent, hailing from Pattan in Kashmir to Surpura Khurd, A visually impaired aspiring lawyer, her spirit and attitude towards life and the challenges it throws are worth emulating! However, a student as exceptional as her deserves all exceptions to be made for her! Nikita Shukla is a third-year law student at Government Law College, Mumbai and has seen her fair share of hurdles in life. Her parents wanted to marry her off right after she finished school. However, Nikita was adamant on pursuing further studies so as to become financially independent and fight her own battles! Sadly, her parents refused to support her decision and she was asked to leave the house. Its been three years since â€” in this period, she made her way to law school and has been performing exceedingly well! Unfortunately, her family continues to sever ties with her and and she has not had any contact with her parents and her siblings. The team had an exciting Sensitisation workshop, and conducted the aptitude test which garnered the interest of many students in law when none of them had considered law as a career option before. She takes us through her exciting journey through this blog post, focusing on the types of challenges she faced and the arduous Constitutional Law exercises she went through to win this. We are looking for a committed, passionate and dynamic director to be a part of our small, focused team for taking IDIA to new heights. It would be no exaggeration to state that few people fit that description better than our next interviewee, Senior Advocate Santosh Kumar Rungta. Blind since birth, SK Rungta has surmounted challenges most would consider insurmountable and has successfully defied, and continues to defy, what most would consider incredibly difficult odds. Lepofsky, a highly distinguished Canadian lawyer who happens to be blind. Thereafter, up to , David practiced law with the Ontario Ministry of the Attorney General in such diverse areas of law as constitutional, administrative and criminal law. He received his B. In this interview, Richard speaks to us, at length, about his corporate career spanning over 18 years and the challenges that he faced and overcame in college and at his workplace. We are looking for a committed, passionate and dynamic assistant director, and an associate director to be a part of

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our small, focused team for taking IDIA to new heights. For on this day, we sowed the seeds for our newest IDIA chapter: Therein lies a story of sheer persistence; and perhaps even a love for the sun, sea and sand. From scholars making waves to the important year-round IDIA events. From sensitisations in Naxalite prone areas of Chattisgarh to a story of philanthropic ventures by members of the legal community. IDIA has been in the news for all the right reasons. Find out what they are. IDIA Chapter conducted 5 sensitisations for diverse audience ranging from housekeeping staff to school students. They traveled 30 kms for a sensitisation, and their activities caught the attention of Odisha Diary, Telegraph India, and Sambad the largest circulated Odia daily in Odisha. NLUO, Cuttack students have many interesting things planned for this year. We want to thank everyone who made it possible. Facing issues in viewing the file? Download the complete PDF Arodhum awards scholarships to deserving rural students who demonstrate laudable strength or skill in a field, and show great potential to be agents of change. Dhuru, hails from a village in Rajasthan, and wants to fight for justice. Read his story and about Arodhum scholarship that provides opportunity and resources to bridge inequality. IDIA members visited villages in interior of one of the most disturbed regions in India in Chattisgarh for conducting sensitisations. With the support of Indo-Tibetan Border Police that was conducting many civil action activities in the area, IDIA reached out to many children from tribal communities who demonstrated great potential. Abhay, IDIA team member, talks about his experiences during the trip, and the hope that children from tribal communities hold for transforming the area. In spite of equal employment opportunities being promoted internationally, status of employment of persons with disabilities is dismal. Workplaces continue to be non-inclusive. There is a need to recognise and promote efforts fostering equal opportunities and inclusion in employment.

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Chapter 3 : The Status Of Women As Depicted By Manu In The Manusmriti | Nirmukta

Questions of assimilation and belonging remain as important themes in the immigration and ethnicity literature. Most research focuses on ethnic groups and their sense of belonging to the societies they live in, with less attention given to processes that affect belonging among ethnic subgroups.

It was introduced into India by the Mughals and widely used since then. Its meaning varied, referring to a region that encompassed northern India and Pakistan or India in its entirety. Jainism came into prominence during the life of its exemplar, Mahavira. Politically, by the 3rd century BCE, the kingdom of Magadha had annexed or reduced other states to emerge as the Mauryan Empire. The Indian early medieval age, CE to CE, is defined by regional kingdoms and cultural diversity. Although at first disruptive for the Indian elites, the sultanate largely left its vast non-Muslim subject population to its own laws and customs. Areas directly governed by the British are shaded pink; the princely states under British suzerainty are in yellow. The appointment in of Lord Dalhousie as Governor General of the East India Company set the stage for changes essential to a modern state. These included the consolidation and demarcation of sovereignty, the surveillance of the population, and the education of citizens. Technological changes—among them, railways, canals, and the telegraph—were introduced not long after their introduction in Europe. Fed by diverse resentments and perceptions, including invasive British-style social reforms, harsh land taxes, and summary treatment of some rich landowners and princes, the rebellion rocked many regions of northern and central India and shook the foundations of Company rule. Proclaiming a unitary state and a gradual but limited British-style parliamentary system, the new rulers also protected princes and landed gentry as a feudal safeguard against future unrest. Mahatma Gandhi right led the independence movement. The rush of technology and the commercialisation of agriculture in the second half of the 19th century was marked by economic setbacks—many small farmers became dependent on the whims of far-away markets. It was marked by British reforms but also repressive legislations , by more strident Indian calls for self-rule, and by the beginnings of a nonviolent movement of non-co-operation, of which Mohandas Karamchand Gandhi would become the leader and enduring symbol. All were capped by the advent of independence in , but tempered by the partition of India into two states: Indian movies, music, and spiritual teachings play an increasing role in global culture. Geography of India A topographic map of India India comprises the bulk of the Indian subcontinent, lying atop the Indian tectonic plate , and part of the Indo-Australian Plate. It extends as far north as the Satpura and Vindhya ranges in central India. These parallel chains run from the Arabian Sea coast in Gujarat in the west to the coal-rich Chota Nagpur Plateau in Jharkhand in the east.

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Chapter 4 : Women in India - Wikipedia

Shweta Majumdar: Challenging the Master Frame through Dalit Organizing in the United States. Anjana Narayan: Interpretive Intervention: Religion, Practices, Resistances.

The Dalit Panther was, however, only the latest and most dramatic articulation in a longer transnational history of Dalit encounters with African American cultural politics. I am grateful to the participants of the East of California Asian American Studies Junior Faculty Workshop for their incisive feedback at an earlier stage of this project when the argument and translations were taking shape. A special thanks to Shantanu Kher and Sunder Hattangadi for their help with Marathi translations, and to Chinmay Dharurkar for assistance in researching early issues of Asmitadarsh. Ambedkar first used the term around in his newspaper Bahishkrit Bharat Rao I am arguing, rather, that the now widespread use of the appellation reflects a broad transformation in caste identity and politics in India. A Comparative Study. Tyanna manus mhanun koni jaguc dile nahi. Apalya shetavar kam karnare das mhanun suravatila tyanna rabivanyat ale. Pudhe pudhe malak ani das asac nusta sambandh rahila nahi. Gorya lokan- cya gharat daya mhanun nigro baya rahu lagalya, goryanci mule tya dayancya angavar piu lagali. Gorya kutumbat svayampaki mhanun nigro manus calu lagala. Tevha eka bajula santap cid ani dusrya bajula gorya lokambaddal prem ashi dvidha avastha nigronci jhali. Tyamule ekikade kutum- baca avibhajya ghatak tar dusarikade shatrutva ase camatkarik nate tyancyat nirman jhale. Dalitance Vidrohi 1 They were not deemed human. At first, they were employed on their farms as slaves. But later the relationship between them did not remain as just master and slave. Soon the Negro women began to stay inside the homes of white people as maids, taking care of their children, even breastfeeding them. Negro men were allowed to work as cooks in the kitchens of white people. And because of this, a dual relationship arose: I have chosen to spell his name as Wankhade, given that several of his English-language publications as well as his U. Marathitil bahunjan samajace lekhak kase lihitat? Tyancyat anyayasambandhi band, cid, ahe ka? Te jar tyancyat nase tar tyace karan kay ahe? Dalitance Vidrohi 4 Now we have seen the example of rebellious Negro literature. How do Marathi writers of the bahunjan samaj write? Do they have anger or insurgence relating to injustice? Bahunjan samajatil lekhakance adarsh he madhyam vargacya adarshasarkhe astat ani hya adarsh- cya mage laglayamule tyanna tyanci Identity sapadleli nahi. Dalitance Vidrohi 4 Because the ideals of the bahunjan samaj writers are the ideals of the middle class, and as they have been striving for those ideals, they have not discovered their Identity. Because middle-class ideals could mirror neither the experience nor the values of the lower-caste subject, they thereby blocked the process of identity formation. In essence, the task of Dalit literature was to replace the false ideals that had historically distorted, degraded, and subdued the Dalit self. But what should replace them? Drawing on Fanon, Rao writes: But, although comparative scholarship of this sort has raised instructive and insightful arguments about the similarities between Dalit and Black political and cultural movements, it has been less invested in examining the role that comparison itself and transnational allusions to Blackness have historically played in the articulation of subalternity, difference, and identity within the field of Dalit literature. Ya desh pidhyan pidhya amhi je bhogla te thodasa tujhyahi vatyala ale. What we suffered for generations in this country has now come to you, in small share. The poem suggests an equivalence between racialized discrimination and caste-marked subordination, but in the process cleverly de-essentializes both structures of power. The experience of Dalit suffering, in other words, is no longer understood as specific to the practice of untouchability or the larger social structure of caste; to be Dalit, rather, is to be interpellated by a modern gaze of domination and discrimination. For Marathi Dalit writing from the 1980s onwards, these instances of minor transnationalism fostered the ability to imagine the Dalit subject outside of the liberal discourse of the Indian nation-state and the restrictive language of the caste system itself. This essay traces the specific strategies of reading and translation in M. For Wankhade, this hermeneutical exercise and insertion of the Dalit subject also operated at the level of transnational comparison and translation. His essays reconfigured American literary

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texts in a way that allowed him to imagine an idealized Dalit consciousness otherwise unavailable in the literature of the Indian upper castes and middle classes. In his interpretations of writers ranging from Walt Whitman to Ralph Ellison, Wankhade used American literary history as a site to stage debates that both challenged upper-caste cultural hegemony and opened the possibility of a radical Dalit alterity. These examples illustrate the way that Dalit critics and writers sought in American literature a new lexicon for understanding and writing the experience of an emergent Dalit subjectivity and literature. In one example, Gajarawala illustrates how the Dalit critic Dr. Although introduced by B. Over the course of the next decade, Asmitadarsh quickly became a crucible for the emerging tradition of Dalit literature, providing a space for younger Dalit writers to publish poetry and short stories and for the consequent development of a literary criticism that commented on and ideologically directed the movement. In the years that followed, as Dalit literature exploded in the state of Maharashtra and later across the entire country in Hindi, Gujarati, Kannada, Punjabi, and Tamil, so too did its allusions to African American literary history. By the s, allusions to Black literature had become a feature of Dalit literature outside of Maharashtra. Narratives of Black literature and African American history were translated within the context of the Indian nation-state, translated from English into Marathi and transformed to speak to the caste-marked subaltern. Decades later, the Dalit leader B. Ambedkar pursued a Masters in Economics at Columbia University in , only blocks away from Harlem at the cusp of its cultural renaissance. Throughout his oeuvre, Ambedkar draws comparisons and distinctions between the history of African Americans and Dalits, between the relations of race and caste. For further discussions on the triangular relationship between Rai, Ambedkar, and Mayo, see Sinha 2006, Slate 6263, Horne 21, and Visweswaran 2006. What is the use of the fundamental rights to the Negroes in America, to the Jews in Germany and to the Untouchables in India? Exposing a kink in the logic of liberal political thought, Ambedkar thus argues that, even though the state construes its subjects within the framework of the universal citizen-subject, those marked by difference racial, caste, religious are always kept outside of that promised universal. This concern eventually led Ambedkar to contact W. Dalit Panther founder Namdeo Dhasal explains: This sentiment was echoed by other Panther members Arjun Dangle and Bal Khairmoday, for example , who turned to writers of the Black Power movement like Eldridge Cleaver for inspiration during this period Adarkar and Menon , a move that allowed them to understand the Dalit struggle from a global perspective. His critical practice also infused a range of American literary texts with a critique of caste hierarchy, which, in turn, allowed these same texts to be interpreted as allegorical narratives of Dalit cultural identity. I am grateful to Gary Tartakov for sharing his copies of the letters with me. For an extended discussion of the implications of this correspondence for analogies between race and caste in the twentieth century, see Visweswaran, Immerwahr, and Kapoor. What appears to be an absence of criticism on Dalit literature before his return to India may in fact speak to the lack of a strongly defined Dalit literary sphere before ; it also seems to suggest the galvanizing effect that his time in the U. See, for example, T. While considering whether Whitman could be read within a framework provided by Hinduism, Wankhade argues that the inherently undemocratic character of the Vedas makes any sustained comparison between Hinduism and Whitman difficult. The Candala [a Dalit community whose traditionally defined duties included the disposal of corpses] and all others are the children of the Divine Mother. Let no one however say that I have borrowed my philosophy from the French Revolution. The Fire Next Time , on the other hand, presents an ideological shift not separatist exactly, but cognizant of the dualistic crisis between Black and White America. You were born into a society, which spelled out with brutal clarity, and in many ways as possible that you were a worthless being. The details and symbols of your life have been deliberately constructed to make you believe what white people say about you. Wankhade thus slightly shifts the tone of the original: These mirrored statements foreground an experience of alienation shared by both Black and Dalit subjects. The historical moment for this model of Black identity is especially important here. Moreover, while intellectuals of the Black Arts and Black Power movement describe the Black condition as a colonial one, and draw symbolic connections with Third-World nationalist models, Wankhade avoids these frameworks

altogether. The reasons for this elision are not that difficult to understand. The ancestors of untouchables, these broken people were oppressed both materially, in terms of their relegation to the most degrading labor – handling carrion, providing sanitation – and symbolically, in terms of their stigmatized status, which deemed their physical touch polluting. Rao Ya kadambaricya nayakaci kahani tyacya vidyalayin jivanapasun suru hote. To ek hushar vidyarthi asto. Parantu tevhapasunac tyala gorya lokakadun nigrola kase bagavile jate yaci kalpana yete. To shishyavritti milavun mahavidyalalyat jato. Tithe tyala nigro manasala gorya sanskritine kase amanush dehumanized kelele ahe, hyaci baricashi ashi jivant citre disatat. Ya nigro mahavidyalayaca pramukh Da. Bledso jari nigro asala, tari tyala gorya lokancya shaktici khari kalpana aste. Kahi karanastav nayakalate mahavidyalay sodave lagte. Bledsone niraniralya lokanna lihileli va pakitat band keleli patre, olakhapatre gheun nokaricya shodhat nyuyorkala yeto. Cukine eka pakitatil patra tyacya najares padte va to mag sagali patre phodun vacato. Tya sarv patrat Da. He is a smart student. But from that day forward, he gets an idea of how white people behaved towards the Negro. Receiving a scholarship, he goes to the university. There he witnesses, through scenes in his life, the ways that the culture of white people dehumanized the Negro man. Even though the president of this Negro university, Dr. Bledsoe, is a Negro himself, he still has a true idea of the power of white people. For some reason, the protagonist has to leave the university. He keeps in his pocket the sealed reference letters and recommendations written by Dr. Bledsoe and comes to New York, looking for a job. By mistake, his attention falls on one of the letters in the envelope, and he then opens each letter. In all of those letters, Dr. The narrative that Wankhade constructs closely resembles the Dalit genre *atmakatha* autobiography, which, after poetry, has been the most widespread form. See Horne and Slate for expansive studies on the twentieth-century intellectual exchanges between African Americans and Indians, and the way that the political struggle of African Americans was used as an analogy for the experience of both Indians under British rule and lower-castes in Indian society, often in contradictory ways. Bledsoe might also participate.

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Chapter 5 : Scholars | Office Of Dean Research and Development

The population of the South Asian Diaspora in the US is over million people. Yet in a post 9/11 climate of opinion, little is known about this group beyond images of Muslim and Hindu fundamentalists and terrorists. This is particularly true of women where simplistic assumptions about veils and.

According to Hindu mythology, the Manusmriti is the word of Brahma, and it is classified as the most authoritative statement on Dharma. The scripture consists of verses, divided into 12 chapters. Hindu apologists consider the Manusmriti as the divine code of conduct and, accordingly, the status of women as depicted in the text has been interpreted as Hindu divine law. While defending Manusmriti as divine code of conduct for all including women, apologists often quote the verse: It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females. Women, true to their class character, are capable of leading astray men in this world, not only a fool but even a learned and wise man. Both become slaves of desire. Since carnal desire is always strong, it can lead to temptation. Wise men should not marry women who do not have a brother and whose parents are not socially well known. Although Brahman, Kshatriya and Vaish men have been allowed inter-caste marriages, even in distress they should not marry Shudra women. Accordingly, their children adopt all the demerits of the Shudra caste. The offerings made by such a person at the time of established rituals are neither accepted by God nor by the departed soul; guests also refuse to have meals with him and he is bound to go to hell after death. Food offered and served to Brahman after Shradh ritual should not be seen by a chandal, a pig, a cock, a dog, and a menstruating women. A female child, young woman or old woman is not supposed to work independently even at her place of residence. Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently. Men may be lacking virtue, be sexual perverts, immoral and devoid of any good qualities, and yet women must constantly worship and serve their husbands. Women have no divine right to perform any religious ritual, nor make vows or observe a fast. Her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven. At her pleasure [after the death of her husband], let her emaciate her body by living only on pure flowers, roots of vegetables and fruits. She must not even mention the name of any other men after her husband has died. Any women violating duty and code of conduct towards her husband, is disgraced and becomes a patient of leprosy. After death, she enters womb of Jackal. In case women enjoy sex with a man from a higher caste, the act is not punishable. But on the contrary, if women enjoy sex with lower caste men, she is to be punished and kept in isolation. In case a man from a lower caste enjoys sex with a woman from a higher caste, the person in question is to be awarded the death sentence. In case a woman tears the membrane [hymen] of her Vagina, she shall instantly have her head shaved or two fingers cut off and made to ride on Donkey. In case a women, proud of the greatness of her excellence or her relatives, violates her duty towards her husband, the King shall arrange to have her thrown before dogs at a public place. Since women are not capable of living independently, she is to be kept under the custody of her father as child, under her husband as a woman and under her son as widow. Even physically weak husbands must strive to control their wives. The husband, after the conception of his wife, becomes the embryo and is born again of her. This explains why women are called Jaya. Consuming liquor, association with wicked persons, separation from her husband, rambling around, sleeping for unreasonable hours and dwelling -are six demerits of women. Such women are not loyal and have extra marital relations with men without consideration for their age. Because of their passion for men, immutable temper and natural heartlessness, they are not loyal to their husbands. While performing namkarm and jatkarm, Vedic mantras are not to be recited by women, because women are lacking in strength and knowledge of Vedic texts. Women are impure and represent falsehood. In accordance with established law, the sister-in-law [bhabhi] must be clad in white garments; with pure intent her brother-in-law [devar] will cohabit with her until she conceives. Any

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women who disobey orders of her lethargic, alcoholic and diseased husband shall be deserted for three months and be deprived of her ornaments. In case of any problem in performing religious rites, males between the age of 24 and 30 should marry a female between the age of 8 and

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