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way about its weight?

Well, results so far

show that the party

could not do an

encore like Delhi. In

2013, the party

confounded political

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pundits by turning  
into an iconoclast, ...

Indian National

Congress And

Untouchables

politics, waiting for  
the tide to turn

The tragic and painful  
demise, which some  
called the

‘ institutional  
murder ’ of

Stanislaus

Lourduswamy,

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popularly known as  
Father Stan Swamy, is  
also the death of  
India 's collective  
conscience. It ...

Of India 1921

~~Demise of Father Stan  
Swamy Marks Death  
of India 's  
Conscience~~

BJP SC Morcha

general secretary

Bhola Singh

Wednesday slammed

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the Ashok Gehlot-led Congress government in Rajasthan over alleged atrocities on Dalits in the state. He alleged that Congress and BSP ...

~~BJP SC Morcha leader Bholu Singh attacks Rajasthan govt over alleged atrocities on Dalits~~

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community take us  
beyond the existing  
notions

about India's

excluded

communities and

the Brahminical and

Eurocentric biases

inherent in them.

~~Ashoka to~~

~~Vijayadashami—~~

~~National archives,~~



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~~central libraries failed~~

~~Dalit-Bahujan history~~

He has shown

remarkable courage

in taking a

‘ politically

incorrect ’ position,

given the prevailing

mentality of a

powerful section of so-

called liberals.

~~Against ‘ award~~

~~wapsi ’ : What~~

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Marathi Dalit writer

Sharankumar

Limbale 's

acceptance of a

prestigious literary

prize says

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credible? The survey

shows all groups are

overwhelmingly

opposed to inter-faith

marriages and

religious conversions.

People have few or no

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friends of other  
religions and castes.  
A ...

Congress And

~~View: For all its ills,  
cynical politics aids  
the tolerance of foes  
in India~~

The National  
Commission for  
Scheduled Castes  
(NCSC) on Saturday  
took cognisance of  
the inhuman act done

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on a Dalit man in Sarwan Kheda in Kanpur Dehat district of Uttar Pradesh.

Untouchables

National Commission for Scheduled Castes issues notice to UP Chief Secy, DGP over beating up of Dalit man in Kanpur Dehat U.N. experts have called for the release of a group of

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imprisoned activists  
who work for the  
rights of India 's  
most disadvantaged  
communities.

Of India 1921

~~Evidence found on a  
second Indian  
activist 's computer  
was planted, report  
says~~

"It is a blot on Indian  
society that Dalits are  
subjected to social

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and economic discrimination. This is deeply bothering all of us. The Telangana state government has introduced several schemes ...

~~Telangana to provide  
Rs 10L to every poor  
Dalit family~~

Father Stan Swamy, a  
jailed Jesuit priest  
and longtime Indian

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tribal rights activist, died Monday in the western Indian city of Mumbai. The court was hearing a plea for bail on medical grounds after ...

~~Indian activist Stan Swamy, jailed under terror law, dies~~

It also rejected the Indian national flag and equally opposed

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the... in India that  
caused violence  
against lower caste  
Hindus, Dalits, and  
the other religions  
minorities like  
Muslims, Sikhs ...

~~The rise of Hindutva  
and Communal  
violence in India  
Sikh and Buddhist  
Dalits, ” he said.  
Father Devasagaya~~



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Raj, former national secretary of the Indian National Congress And the Indian bishops' conference, said the facts surrounding the

...

Church leaders in India demand answers after death of Christian in police custody

Page 25/74

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The meeting comes days after the National Commission for Scheduled Castes (NCSC) issued a notice to the state government over the death of a Dalit woman, Mariamma, in the Bhongir district.

~~Telangana CM to hold all-party meeting on~~

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~~Dalit empowerment  
scheme today~~

The situation is  
alarming, ghastly and  
uncertain. Deaths all  
around and  
institutions seem to  
be collapsing fast.

More seriously, there  
is no able political  
head who can lead  
the nation at this  
stage ...

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Covid reality,  
Hindutva and the  
state of academic  
freedom

AMRISTAR: National  
Commission for  
Scheduled Castes  
Chairman Vijay  
Sampla on Sunday  
met Akal Takht  
Jathedar Giani  
Harpreet Singh,  
complaining that the  
Dalits are not being

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allowed in parts of...

Indian National

~~Dalits not allowed to  
take Guru Granth~~

~~Sahib to homes in~~

~~parts of Punjab: NCSC~~

~~Sampla~~

Taking strong notice  
of the death of a Dalit  
woman in police  
custody due to  
alleged police torture,  
National Commission

... 338 of the

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Constitution of India  
and issue summons  
for personal ...

Congress And

National SC

Commission issues  
notice to Telangana  
after Dalit woman

dies in custody

Zackarias, former  
national secretary of  
the commission for  
disadvantaged castes  
of the Bishops'

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Conference of India,  
comments to  
AsiaNews: “ The  
death in detention of  
the Dalit woman is a

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~~Telangana: Dalit  
woman dies in police  
station after beating~~  
New Delhi [India],  
June 19 (ANI): Taking  
strong notice of Dalit  
woman being

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thrashed in a The  
Panchayat over a  
wage dispute in  
Punjab, Chairman of  
National Commission  
for Scheduled Castes  
(NCSC ...  
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The present study  
seeks to analyze the  
role, response and  
contribution of the



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Indian National The  
Congress to the cause  
of Dalits from 1921  
through 1947. During  
the early stages, the  
Congress regarded  
the Dalit problem  
similar to the  
problems of sati,  
widowhood, child  
marriage, female  
infanticide etc.  
Mahatma Gandhi,  
however, took the

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problem seriously and considered untouchability as a monster , a blot or a sin . The new thing which the Mahatma included in the Congress approach had religious Hinduite dimension which resulted in turning of the Congress approach into a patronalistic

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approach. It should, however, be mentioned that after the advent of Mahatma Gandhi the caste-communal dimensions and the political aspects of the problem were never accepted by the Congress, which were adhered to by the radical Dalit leadership. This led to

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a serious antagonism between the two parties in which the Congress defeated the radical Dalit leadership by forcing them to accept the Poona Act (1932). In order to check the Dalit leadership, the Congress launched a massive campaign for Dalit upliftment, namely the Harijan

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Movement on the basis of their patronalistic approach. This book deals with this aspect of the problem and much else besides.

This book illuminates the experiences of a set of students and faculty who are members of the Dalit caste – commonly

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known as the  
'untouchables' –  
and are relatively  
'successful' in that  
they attend or are  
academics at a  
prestigious university.  
The book provides a  
background to the  
study, exploring the  
role of caste and its  
enduring influence on  
social relations in all  
aspects of life. The

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Book also contains a critical account of the current experiences of Dalit students and faculty in one elite university setting – the University of Shah Jahan (pseudonym). Drawing on a set of in-depth semi-structured interviews, the empirical study that is at the centre of this book explores the

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Perceptions of staff and students in relation to the Quota policy and their experiences of living, working and studying in this elite setting.

The data chapters are organised in such a way as to first explore the faculty views. The experiences of students are then examined with a



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focus on the way in which their caste is still an everyday part of how they are sometimes 'othered'. Also, a focus on female Dalit experiences attempts to capture the interconnecting aspects of abject discrimination in their university life.

Faces of

*Page 41/74*

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Discrimination in The  
Higher Education in  
India explores: critical  
exploration of the  
Quota System policy  
and related social  
justice issues; faculty  
voices: Quota, caste  
and discrimination;  
students ' perceptions and  
experiences of the  
Quota policy; being a  
' female Dalit '

*Page 42/74*

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student; positioning  
caste relations and  
the Quota policy: a  
critical analysis. This  
study will be of  
interest to  
educational  
sociologists  
examining policies in  
education and  
analysts of  
multicultural and  
South Asian studies. It  
will also steer

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pertinent discussions  
on equality and  
human rights issues.

A second generation  
of emerging Dalit  
theology texts is re-  
shaping the way we  
think of Indian  
theology and  
liberation theology.

This book is a vital  
part of that  
conversation. Taking

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post-colonial criticism  
to its logical end of  
criticism of statism,  
Keith Hebden looks at  
the way the  
emergence of India as  
a nation state shapes  
political and religious  
ideas. He takes a  
critical look at these  
Gods of the modern  
age and asks how  
Christians from  
marginalised

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communities might resist the temptation to be co-opted into the statist ideologies and competition for power. He does this by drawing on historical trends, Christian anarchist voices, and the religious experiences of indigenous Indians. Hebden's ability to bring together such

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different and  
challenging  
perspectives opens  
up radical new  
thinking in Dalit  
theology, inviting the  
Indian Church to  
resist the Hindu  
fundamentalists  
labelling of the  
Church as foreign by  
embracing and  
celebrating the  
anarchic foreignness

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of a Dalit Christian  
future.

This book draws on  
extensive fieldwork  
among Muslims in  
Nepal to examine the  
local and global  
factors that shape  
contemporary Muslim  
identity and the  
emerging Islamic  
revival movement  
based in the



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Kathmandu valley.

Nepal's Muslims are active participants in the larger global

movement of Sunni

revival as well as in

Nepal's own local

politics of

representation. The

book traces how

these two worlds are

lived and brought

together in the

context of Nepal's

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Transition to  
secularism, and  
explores Muslim  
struggles for self-  
definition and  
belonging against a  
backdrop of historical  
marginalization and  
an unprecedented  
episode of anti-  
Muslim violence in  
2004. Through the  
voices and  
experiences of

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Muslims themselves, the book examines Nepal ' s most influential Islamic organizations for what they reveal about contemporary movements of revival among religious minorities on the margins--both geographic and social--of the so-called Islamic world. It

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reveals that Islamic revival is both a complex response to the challenges faced by modern minority communities in this historically Hindu kingdom and a movement to cultivate new modes of thought and piety among Nepal ' s Muslims.

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Development Failure  
and Identity Politics  
in Uttar Pradesh  
provides a qualitative,  
in-depth  
understanding of  
development failures  
and identity politics  
in Uttar Pradesh (UP).  
It investigates  
neoliberal change and  
political  
transformation in  
India through the lens

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of UP, India 's The  
largest and, by some  
measures, poorest  
state. It examines the  
connection between  
transitions in the  
contemporary  
economy of India and  
transformations in  
politics from the  
standpoint of UP. The  
book demonstrates  
how an  
understanding of

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dynamics in UP might provide new perspective on issues such as the state, the civil society, caste, democracy and social impact of economic reforms—issues that are the subject of vigorous debate in India as a whole.

Gandhi's is an extraordinary and

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Compelling story. Few individuals in history have made so great a mark upon their times. And yet Gandhi never held high political office, commanded no armies and was not even a compelling orator. His 'power' therefore makes a particularly fascinating subject for



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investigation. David  
Arnold explains how  
and why the shy  
student and affluent  
lawyer became one of  
the most powerful  
anti-colonial figures  
Western empires in  
Asia ever faced and  
why he aroused such  
intense affection,  
loyalty (and at times  
much bitter hatred)  
among Indians and

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Westerners alike. Attaching as much influence to the idea and image of Gandhi as to the man himself, Arnold sees Gandhi not just as a Hindu saint but as a colonial subject, whose attitudes and experiences expressed much that was common to countless others in

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India and elsewhere who sought to grapple with the overwhelming power and cultural authority of the West. A vivid and highly readable introduction to Gandhi's life and times, Arnold's book opens up fascinating insights into one of the twentieth century's most

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paradigms of public administration. Each term is defined and explained concisely but clearly. The

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dictionary deals with the theory of public administration in all its sub-fields like administrative theory, personal administration, financial administration, comparative public administration, administrative law and public policy.

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The Commission (OSSC) is an organisation under the Government of India

to recruit staff for various posts in the various Ministries and Departments of the Government of India and in

Subordinate Offices.

Odisha Staff Selection Commission (OSSC) has published the

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employment The

notification for the  
post of Combined  
Auditor Posts on

contractual basis for  
the office of Director  
of Industries and for  
the Finance

Department. There  
are total posts of  
Combined Auditor is  
161 Posts, Officer of  
Director of Industries  
is 14 posts and

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Test, for final  
selection each and  
every phase should  
be cleared.

Untouchables

This book is an  
anthropological study  
located along  
India ' s western  
border with Pakistan.  
The core arguments  
are situated within  
the context of  
contemporary

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religious nationalism, communal strife, and border politics in the Indian state of Gujarat. It seeks to understand how, within these contexts, a region becomes a meaningful place for its inhabitants and how different peoples relate to locality through time.

Theoretically, the

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book builds on The  
available  
anthropological  
literatures on state  
formation and border  
politics to interrogate  
the presumed  
impermeability of  
nationalist discourse  
and territorial  
boundaries.

In June 1975 Prime  
Minister Indira

*Page 68/74*

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Gandhi imposed a  
'State of Emergency',  
resulting in a  
21-month suspension  
of democracy.

Jaffrelot and Anil  
explore this black  
page in India's  
history, a  
constitutional  
dictatorship of  
unequal impact, with  
South India largely  
spared thanks to the

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resilience of Indian  
federalism. India's  
First Dictatorship  
focuses on Mrs  
Gandhi and her son,  
Sanjay, who was  
largely responsible  
for the mass  
sterilisation  
programmes and  
deportation of urban  
slum-dwellers.  
However, it equally  
exposes the

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facilitation of The  
authoritarian rule by  
Congressmen,  
Congress And  
Communists, trade  
unions, businessmen  
and the urban middle  
class, as well as the  
complacency of the  
judiciary and media.  
While opposition  
leaders eventually  
closed ranks in jail,  
many of them  
collaborated with the

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Patronised The  
regime--including the  
Indian National  
RSS. Those who  
Congress And  
resisted the  
Emergency, in the  
media or on the  
streets, were few in  
1921  
1947  
number. This episode  
was an acid test for  
India's political  
culture. While a tiny  
minority of citizens  
fought for democracy  
during the



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Emergency, in large numbers the people bowed to a strong woman, even worshipped her.

Equally importantly, Hindu nationalists were endowed with a new legitimacy. The Emergency was not a parenthesis, but a turning point; its legacy is very much alive today.

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