

## Post Hindu India

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Dalit writer Kancha Ilaiah receives threats from Brahmins over his \"Post-Hindu India\" book

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**SCIENCE OF HINDU WEDDING !!! Dalit writer Kancha Ilaiah receives threats from Brahmins over his \"Post-Hindu India\" book #WBP #D Swati Chaturvedi Exposes Rana Ayyub's False Claims, Leftists State Book On Gujarat Riots Is A Joke** Hindu nationalists in India | VPRO Documentary **Best Books for Post Office Recruitment 2020 Maharashtra | Maharashtra Post Office Bharti 2020 Books Post Hindu India**

Post-Hindu India A Discourse in Dalit-Bahujan, Socio-Spiritual and Scientific Revolution. Post-Hindu India. Kancha Ilaiah, the author of the best selling book Why I am Not a Hindu, pens a thought-provoking critique of Brahmanism and the caste system in India, while anticipating the death of Hinduism as a direct consequence of, what he says is, its anti-scientific and anti-nationalistic stand.

~~Post-Hindu India | SAGE India~~

Post Hindu India: A Discourse On Dalit Bahujan, Socio Spiritual And Scientific Revolution. This book is entirely different from books that have been written on Indian civil societal relations, spiritual character, political economy, philosophical foundations, scientific roots, cultural essence, and historicity.

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~~SAGE Books - Post Hindu India: A Discourse on Dalit ...~~

A philatelic exhibition held by India Post at Tiruchi Head Office

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depicting the hard work and relentless dedication of staff during the pandemic draws to a close on October 31. The exhibition, open for

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Other Indic traditions defined traditionally in opposition to Hinduism – Buddhism, Jainism, Sikhism – are simply seen as Hindu offshoots. The territorial boundaries of the nation are sacralised in...

~~The making of a Hindu India | India | Al Jazeera~~

In one of the most seminal books of this decade titled "Post-Hindu India", Dr. Kancha Ilaiah (author of the best selling "Why I am not a Hindu") describes the condition of "India", its non-democratic nature, its non-scientific body, and its Brahman cruelty—he predicts that Hinduism because of its non-scientific and inhuman practices will seize to exist as a major religion of the world.

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## ~~Track Consignment – India Post~~

India Post, Ministry of Communication & Technology. Competition for all citizens on slogan writing, painting and calligraphy on competition postcards from 17th September to 31st October 2020.

## ~~Government of India, Department of Post~~

Hinduism is the largest religion in India, with 79.8% of the population identifying themselves as Hindus, that accounts for 966 million Hindus as of National Census of India in 2011 making it as the world's largest Hindu populated country with around 94% global hindu population are being concentrated here. While 14.2% of the population follow Islam and the remaining 6% adhere to other ...

## ~~Hinduism in India – Wikipedia~~

The Department of Posts, trading as India Post, is a government-operated postal system in India, which is a subsidiary of the Ministry of Communications. Generally called "the Post Office" in India, it is the most widely distributed postal system in the world. Warren Hastings had taken initiative under East India Company to start the Postal Service in India in 1688. It was initially established under the name "Company Mail". It was later modified into a service under the "crown" in 1854 ...

## ~~India Post – Wikipedia~~

The India Post is a public postal system. Widespread distribution allows mail to provide additional services, such as financial. As of March 31, 2011, the Indian Postal Service has 154,866 post offices, of which 139,040 (89.78%) are in rural areas and 15 826 (10.22%)

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are in urban areas.

## ~~India Post Tracking—Parcels~~

India Post provides an interest rate of 7.6% on deposits under the scheme. The public is allowed to invest a minimum of ₹250 and a maximum of ₹1.5 lakh per year. The Siddaramaiah government...

## ~~Karnataka shifts scheme from LIC to India Post—The Hindu~~

A Christian in India is left with permanent hearing damage after Hindu radicals brutally beat him, demanding he renounce Christianity and return to Hinduism. On Sept. 2, a mob of 60 Hindu radicals stormed the home of Jagra Kashyap, 45, and son Asharam Kashyap in Badrenga village, Bastar District, Morning Star News reports. Demanding the Christians renounce their faith, the radicals struck the elder man's ear until it bled while delivering severe blows to his son's back.

## ~~India: Hindu extremists attack Christian, damage hearing ...~~

Suspected Hindu extremists set fire to a church in India's Andhra Pradesh state, burning it to the ground because local Christians refused to stop worshipping together. On Sept. 8, neighbors of the Christian Miracle Church, located in Ponduru town, reported flames and smoke coming out of the church building, persecution watchdog International Christian Concern reports .

## ~~Hindu extremists burn down church in India—The Christian ...~~

India Attacked by Sri Lankan Navy with bottles and stones, allege Tamil Nadu fishermen. Political parties, including the DMK and MDMK, condemned the 'attack' in Dhanushkodi area in Indian waters that came close on the heels of more than 4,000 fishermen being driven away by the Lankan navy on 17 October

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Kancha Ilaiah, the author of the best selling book *Why I am Not a Hindu*, pens a thought-provoking critique of Brahmanism and the caste system in India, while anticipating the death of Hinduism as a direct consequence of, what he says is, its anti-scientific and anti-nationalistic stand. This work challenges Hinduism's interpretation of history, with a virulent attack on caste politics, and also takes a refreshing look at the necessity of encouraging indigenous scientific thought for the sake of national progress. It establishes Hinduism as a 'backward' religion that suppresses the latent scientific and productive potential of the Dalit-Bahujan communities. The author says this oppressive system of spiritual fascism is detrimental to both the future of religion and the nation-state. He thus criticizes the idea of spiritual justice or varnadharma, used to justify the caste system, as rooted in spiritual inequality. On a micro-analytical level, it is based on a thorough study of the productive knowledge systems of the Dalit-Bahujan communities of Andhra Pradesh, and provides a detailed day-to-day analysis of the scientific technological processes and events at work in the life of a member of these communities. On a macro level, it shows how Hinduism fails to negotiate between faith and reason, unlike other major religions of the world. Kancha Ilaiah critiques the intellectual imagination of the dominant communities and inspires the marginalized. In the process of doing so he crafts a work of immense socio-political interest which appeals to academics, and also to all those who are concerned about contemporary India's polity and social fabric.

An analysis of the use of media by political and religious interest groups in India

'Caste is Race in Ancient Times, Race is Caste in Modern Times, Untouchability is an Aryan Construct. They said God has not created Untouchables.' Kancha Ilaiah Shepherd goes on to say,

‘Many people from the Brahmin–Baniya castes have written about their own greatness in their autobiographies, in English and in the regional languages. But I have not seen even a single autobiography of a person born and brought up in the shepherd community’. He adds that it is in writing about themselves that people gain a sense of self-respect. Shepherd’s evocative memoirs reveal the struggle for education and dignity that a great majority of Indians undergo. As a little boy herding sheep and goats, he and his brother were the first to go to school. The author writes of his long and often interrupted journey to becoming a writer and an intellectual, without support and having to overcome adversities.

‘The most gratifying thing for me [is] that [this book] was listed as a millennium book [by The Pioneer] along with Dr. B. R. Ambedkar’s *Annihilation of Caste*. Moreover, it has been translated into several Indian languages. In a way it has become a weapon in the hands of Dalitbahujan activists’ (from the Afterword to the second edition). Kancha Ilaiah Shepherd writes with passionate anger, laced with sarcasm, on the caste system and Indian society. He looks at the socioeconomic and cultural differences between the Dalitbahujans and Hindus in the contexts of childhood, family life, market relations, power relations, Gods and Goddesses, death and, not the least, Hindutva. Synthesizing many of the ideas of Bahujans, he presents their vision of a more just society. In this second edition, Ilaiah Shepherd presents an Afterword that discusses the history of this book, often seen as the manifesto of the downtrodden Dalitbahujans. He talks of its reviews as well as of the abuse he has received from its detractors. He reminds us of the need for an ongoing dialogue. As he says, he wrote the book ‘for all who have open minds. My request to Brahmin, Baniya and neo-Kshatriyas [upper class Sudras] is this: You learnt only what to teach others—the Dalitbahujans. Now in your own interest and in the interest of this great country, you must learn to listen and to read what we have to say.’

‘O Mother Lachumamma, your blouse is torn, Your hair is soiled, your sari in rags . . . Even in that condition what have you done? You planted saplings, walking backwards like a bull, In order to produce food from the mud.’ Kancha Ilaiah Shepherd translates these words of the Telugu poet, singer, activist Gaddar to emphasize the productivity of the ordinary people, the Dalit-Bahujans of India, who receive so little in return. Arguing forcefully against spiritual fascism, which refuses equality or freedom to the majority, he commends the buffalo as a productive animal that epitomizes the qualities of the Dalit-Bahujans. This book contains a selection from Ilaiah Shepherd’s columns in *The Hindu*, *Deccan Herald*, *Deccan Chronicle*, *Hindustan Times* among others, and journals such as *Mainstream* and *Economic and Political Weekly*. Of particular interest is the new Afterword that discusses his political and social programme for the Sudras of India, presenting his vision of a more just society.

An engrossing and definitive narrative account of history and myth that offers a new way of understanding one of the world's oldest major religions, *The Hindus* elucidates the relationship between recorded history and imaginary worlds. Hinduism does not lend itself easily to a strictly chronological account: many of its central texts cannot be reliably dated even within a century; its central tenets karma, dharma, to name just two arise at particular moments in Indian history and differ in each era, between genders, and caste to caste; and what is shared among Hindus is overwhelmingly outnumbered by the things that are unique to one group or another. Yet the greatness of Hinduism - its vitality, its earthiness, its vividness - lies precisely in many of those idiosyncratic qualities that continue to inspire debate today. Wendy Doniger is one of the foremost scholars of Hinduism in the world. With her inimitable insight and expertise Doniger illuminates those moments within the tradition that resist forces that would standardize or establish a

canon. Without reversing or misrepresenting the historical hierarchies, she reveals how Sanskrit and vernacular sources are rich in knowledge of and compassion toward women and lower castes; how they debate tensions surrounding religion, violence, and tolerance; and how animals are the key to important shifts in attitudes toward different social classes. The Hindus brings a fascinating multiplicity of actors and stories to the stage to show how brilliant and creative thinkers - many of them far removed from Brahmin authors of Sanskrit texts - have kept Hinduism alive in ways that other scholars have not fully explored. In this unique and authoritative account, debates about Hindu traditions become platforms from which to consider the ironies, and overlooked epiphanies, of history.

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Neeti Nair's account of the partition in the Punjab rejects the idea that essential differences between the Hindu and Muslim communities made political settlement impossible. Far from being an inevitable solution, partition—though advocated by some powerful Hindus—was a stunning surprise to the majority of Hindus in the region.

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