



डॉ. बी. आर. अम्बेडकर विश्वविद्यालय दिल्ली Dr. B. R. Ambedkar **University Delhi Established by The Government of NCT of Delhi** 

Cultivation of

Mind

should be the ultimate

Aim

of

Human existence

### **Conceptualised and Designed**

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# MESSAGE FROM THE VICE CHANCELLOR

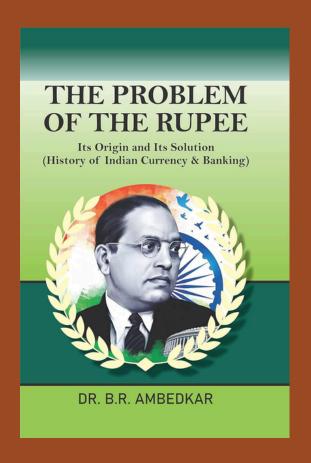


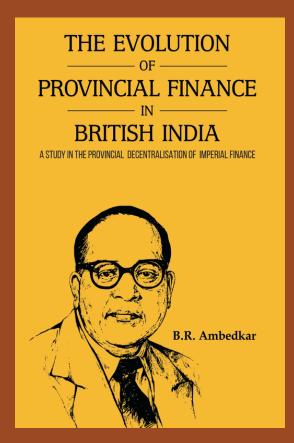
Dr. B. R. Ambedkar University Delhi with its core values of excellence with equity, social justice, social responsibility, engaged scholarship and commitment to human values is one of the pioneering universities in Delhi and India promoting and propagating Dr. Ambedkar's philosophy, principles and praxis. This compendium 'Teaching and Researching Dr. Ambedkar and Social Inclusion' brings together our University's commitment towards Ambedkar's thoughts. We present some of the courses on Dr. Ambedkar that is taught at our university, mentioning the objectives of the course, specific modules and an illustrative reading sample with book covers. We present some our faculty's published research papers on Dr. Ambedkar, social inclusion and social justice. MPhil and PhD thesis titles which explored heterogenous social lives of different castes and tribes, aspirations, affirmative action, ways of overcoming marginality, awarded between 2022-24 are listed here for further academic reference.

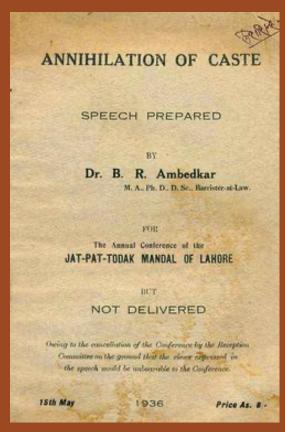
As a social science University named after Babasaheb Ambedkar, we continuously strive through our academic initiatives to engage with his ideas and upholding the values of the Constitution. On the occasion of the 14<sup>th</sup> Ambedkar Memorial Lecture, ending the weeklong Ambedkar Jayanti celebrations at our University, this booklet is an initiative to showcase our faculty and research scholars academic pursuits in line with Dr. Ambedkar's principles. I hope that more scholars take part in this teaching-learning journey so that it moves beyond higher education institutions and reach the common people of the country. That will be our greatest gift to the architect of the Indian Constitution.

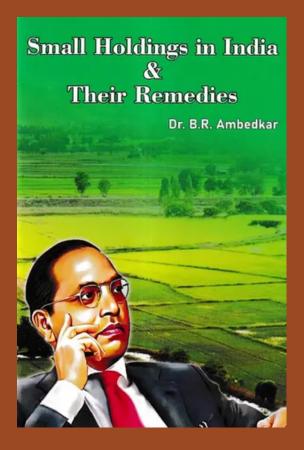
Prof. Anu Singh Lather
Vice Chancellor
Dr. B.R. Ambedkar University Delhi

### DR. B. R. AMBEDKAR'S RESEARCH WORKS





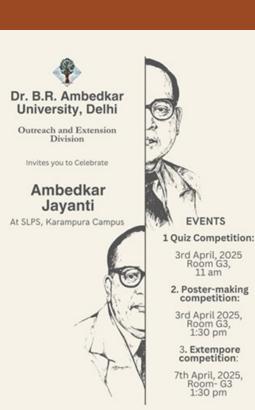




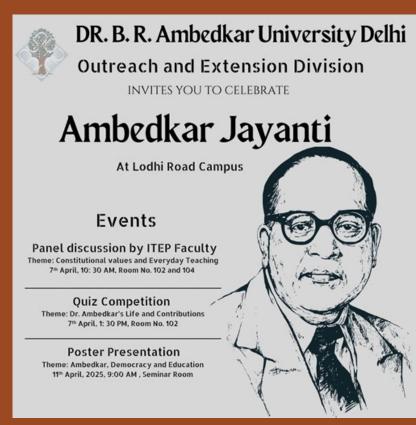
# Ambedkar Jayanti Celebrations

### AMBEDKAR JAYANTI CELEBRATIONS 2025



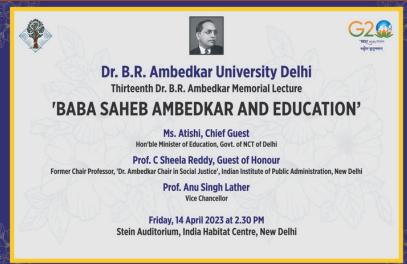


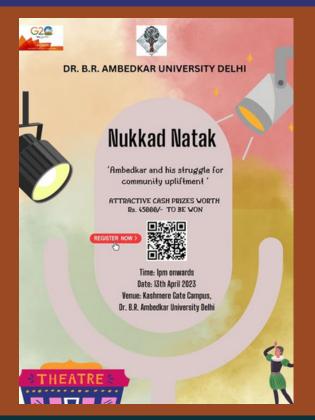


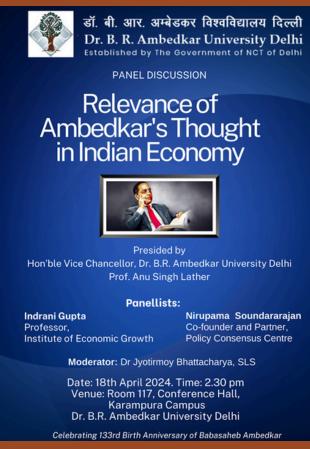


### AMBEDKAR JAYANTI CELEBRATIONS 2022-24











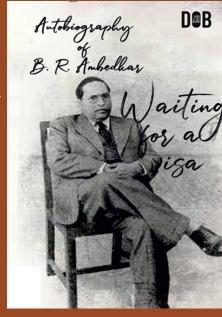
# Teaching Dr. B. R. Ambedkar and Social Inclusion

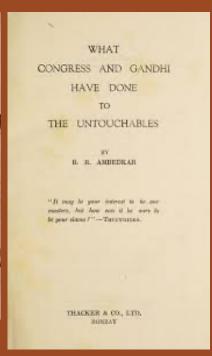
# **Reading Ambedkar**

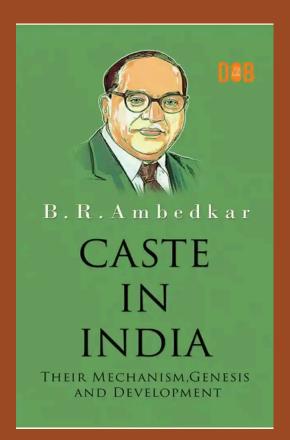
This course will involve reading some key texts by Ambedkar. We will be reading solely primary texts in this course, all written by Ambedkar. Ambedkar's ideas have left a huge footprint on our social, political and legal institutions, and the focus of the course will be on these three arenas. Ambedkar's critique of caste system, which he wrote about

extensively throughout his life will be covered first. As a political actor representing an marginalized minority constituency, Ambedkar provides an important vantage point for

viewing the de-colonization movements in India. Ambedkar's role as the Chair of the Drafting Committee of India's Constitution and India's first law minister makes his vision of social justice particularly important to understand.







Module 1: Ambedkar, the life

Module 2: Ambedkar's critique of

caste

Module 3: Ambedkar's Politics

Module 4: Ambedkar's

Constitutional and Legal vision

Module 5: Ambedkar on

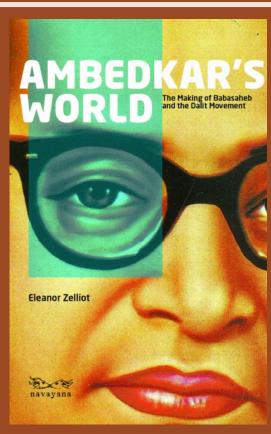
Conversion

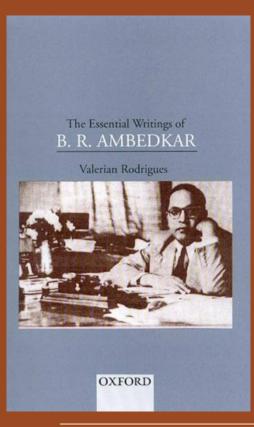
# **Understanding Ambedkar**

The course is broadly conceived to introduce Ambedkar's ideas and their relevance in contemporary India, by reading and understanding some of his key texts. The central thrust of the course is to understand Ambedkar beyond caste and the impact of his ideas on the larger questions of constitutional democracy in general and nationalism in particular. In this proposed course Ambedkar's concept of nation, state, democracy, law and constitutionalism are to be pedagogically

read and interpreted. This will enable students to critically engage with the existing social concerns and its political implication. This will also facilitate them to strengthen their creative thinking with a collective approach to understand ongoing sociocultural and political functioning of the society.

functioning of the society.

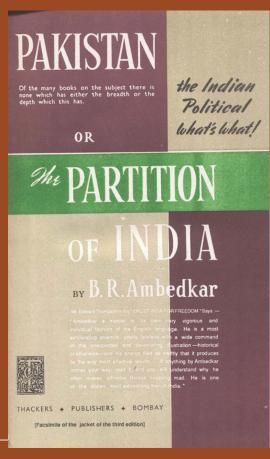




Module1: Introducing Ambedkar: Approach to Study Polity, History, Economy, Religion and Society

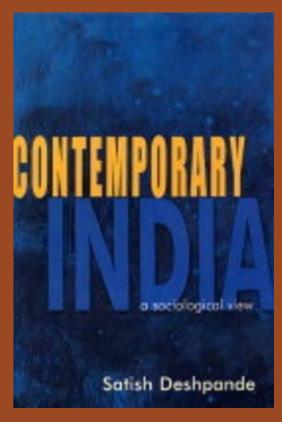
**Module 2**: Nationalism, Democracy and Citizenship

Module 3: Constitutionalism: Constitution as an Instrument of Social Transformation



# **Caste in Contemporary India**

This course grapples with the complexities of caste as a social category, and its contemporary forms. The course will begin with documenting contemporary forms of manifestation of caste, and link them to the sociological and historical perspectives that provide explanations to the 'modernity of caste'. The course will move beyond the disciplinary boundaries and introduce the students to the various forms of social movements to the caste-based inequalities and the way these movements have perceived the origin, emergence and dynamics of the caste system.



Module1: Caste and Commonsense

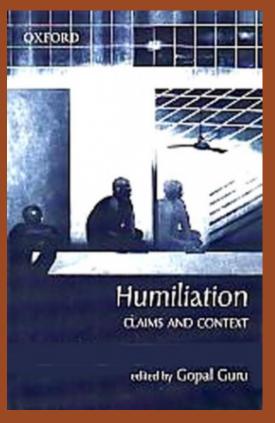
Module 2: Caste as Varna and as Jati: The Book View and the Field View?

Module 3: Caste, Rural and Religious: Debates on Consensus Vs. Confrontation

Module 4: Cast and Power: The Postcolonial Politics

Module 5: Caste as Brahmanical Patriarchy, Violence, Humiliation

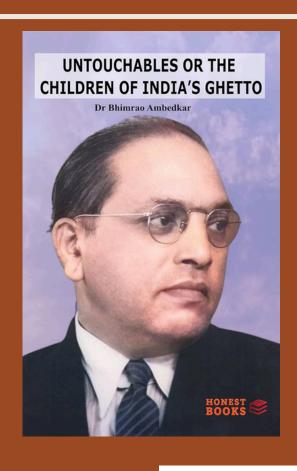
Module 6: Caste, Social Classes and Exclusion

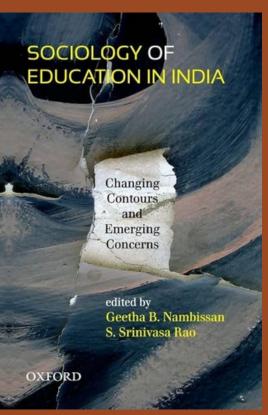




# **Education and Equity**

Education and equity is a prominent theme of discussion, debate, and policy research at national and international level. The course attempts to locate the question of education and equity in the socio-political context. There is traditional 'weak' liberal definition of justice as equality of opportunity and the more radical 'strong' liberal versions of justice as equality of outcome." It can be said that the question of equity and social justice are intertwined. The Article 46 of Indian constitution mentions, "The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation".





**Module1**: Education and Equity

Module 2: Education and Equal Opportunity

Module 3: Affirmative Action Policies and Contemporary Issues

Article

Education for Liberation: Ambedkar's Thought and Dalit Women's Perspectives Contemporary Education Dialogue 9(2) 245–271
© 2012 Education Dialogue Trust SAGE Publications Los Angeles, London, New Delhi, Singapore, Washington DC DOI: 10.1177/097318491200900206 [http://ced.sagepub.com

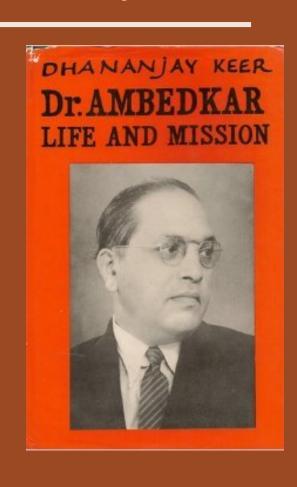
#### Padma Velaskar

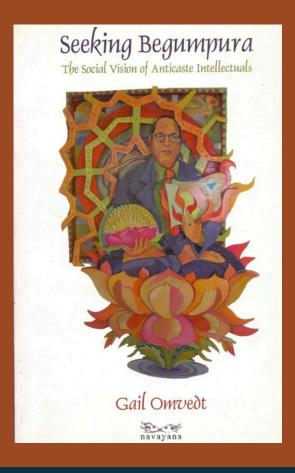
#### Abstract

Despite the phenomenal impact that it has had in transforming the lives of dalits and its continuing contemporary relevance, Ambedkar's social and educational thought remains surprisingly neglected in Indian educational discourse. Education was assigned a revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. It was identified as a key instrument of liberation from oppressive structures of Hindu caste-patriarchy as well as of reconstruction of a new social order. Women were integral to this visionary egalitarianism and were consciously mobilised as political actors in the dalit liberation movement led by Ambedkar in the early decades of the twentieth century. This article explores the interface between Ambedkar's ideologies of liberation and education, on the one hand, and dalit women's thoughts and perspectives, on the other hand, It seeks to incorporate gender in the understanding of the historical processes of social change. It argues that an emancipatory discourse on gender was an important component of Ambedkar's philosophy of social democratic liberalism and permitted women an authentic identification with its underlying

# **Caste and Indian Modernity**

This course examines caste, modernity, and gender in India, focusing on social, cultural, and political developments from the 19th century to independence. It explores how different social groups engaged modernity, using it to challenge oppression claim rights. While modernity promised progress and rationality, complex caste was contradictory. Some privileged groups change, resisted while anti-caste intellectuals. including Ambedkar. embraced modernity to build a more just society. The course highlights Ambedkar's role in challenging caste oppression and shaping modern India.



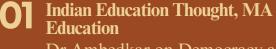


**Module 1**: Understanding Caste

Module 2: Exploring Modernity, its interface with Caste and Gender

**Module 3**: Alternative Socio-Political Mobilizations

### Names of (Select) Courses and Modules across Programmes teaching Dr. Ambedkar's thoughts



Dr Ambedkar on Democracy and Education

History of Education in Modern India, MA Education

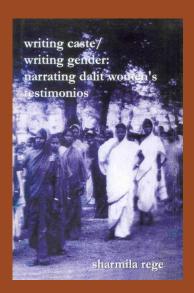
Dominance, Marginalization, Identities and Education

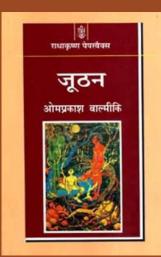
Sociology of Indian Society, BA
Sociology
The Recalcitrance of Caste in

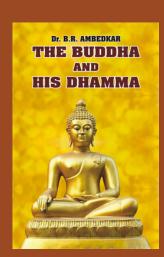
Modern India

**O4** Indian Constitution and Democracy, BA Political Science

Constituent Assembly and Constitution











O5 Identity, Discrimination and Development, MA Development Studies

Caste

**Gender and Society, BA Sociology**Race, Caste and Tribe

**)7** अस्मिता विमर्श, MA Hindi दलित साहित्य

**08** नाटक व अन्य गद्य विधाएँ, MA Hindi आत्मकथा

O9 Inclusive Social Policies: Issues and Challenges, MA Public Policy

Advancing Inclusion: Policies and Advocacy for Marginalised Communities

Faculty Publications related to Dr. B. R. Ambedkar's thoughts and ideas

# SHAILAJA MENON

### Crafting Words and Creating Dalit Histories

Contemporary Voice of Dalit I-II
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DOI: 10.1177/2455328X211025787
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#### **\$**SAGE

#### Shailaja Menon<sup>1</sup>

To my knowledge, there is no scripted history in existence of either my village or my community. This being so, how can I expect my family to have a sense of its past? What happened to that chapter of our history? (Bechain, 2018, p. 15)

Dalit writers should write autobiographies so that not only our history will stay alive but also our true portrayals of wrong doers. Dalit autobiography will provide inspiration to our future generations (Valmiki, 2003, p. 28)

#### Abstract

Many communities are not privileged enough to possess histories which also reflects their precarious position in the sociocultural hierarchy. As Trouillot observed, 'History is the fruit of power, but power itself is never so transparent that its analysis become superfluous. The ultimate mark of power may be its invisibility, the ultimate challenge, the exposition of its roots'. (Trouillot, 1995, p. 19) Thus, the possession of history scripted or otherwise is a privilege seldom granted equally. For millennia, many groups and communities like African Americans, women, tribals, and the former untouchables in India did not exist in history. The semantics of cultural and ideological domination ensured that such people were invisibilized and silenced. Is it possible to recover or reconstruct the histories of the silenced people? This article argues that the genre of autobiography is a vital source to represent the peoples without histories.

#### Gendered Reflections on the Hindu Code Bill

Contemporary Voice of Dalit

I-13

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DOI: 10.1177/2455328X231199362

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Shailaja Menon<sup>1</sup>

#### Abstract

Women were always portrayed as self-sacrificing and demure, prisoner of various orthodox traditions and devoted to their family. Her behaviour should be modelled on various religious texts, and she would be severely punished if any moral code were violated. However, at the socio-economic and political levels, she was rendered invisible. It was during the colonial phase of India's historical trajectory that the gender question attained centre stage and serious efforts were undertaken to alleviate the situation of Indian women. This greater generalization of patriarchal controls and the *pativrata* ideals (Doniger & Smith, 1991, *The laws of Manu*, p. 198) throughout the caste hierarchy was a major factor in the increasing number of widows seen in the colonial period, and a gradually declining sex ratio, leaving India as one of the most patriarchal societies in the world when counting the number of 'missing women'—an estimated 35-40 million women would have been alive were it not for the systematic discrimination (Dreze & Sen, 1995, *India: Economic development and social opportunity*, OUP Delhi). Nonetheless, the various debates on gender reforms either painted women as victims or heroines thereby denying them any agency.

# KRISHNA RAM

The Impact of COVID-19 on Poverty Estimates in India: A Study Across Caste, Class and Religion

Contemporary Voice of Dalit 16(1) 86–100, 2024 ©The Author(s) 2021

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**S** Sage

Krishna Ram Dand Shiyani Yaday

#### Abstract

The impact of COVID-19 on poverty estimates is humongous. The economic tumult caused by the pandemic over the past two years has the potential to double the nation's poverty, erasing the decade-long gains from the fight against poverty and inequality. Our calculations show that around 150–199 million additional people will fall under poverty in 2021–2022; a majority of which are from rural areas, owing to the immiserate nature of the rural economy. Further disaggregation reveals that the SC/ST, casual labour and the self-employed are the most impacted groups. Bihar, Chhattisgarh, Madhya Pradesh, Uttar Pradesh and Odisha are the most affected states facing poverty ranging from 50% to 80% in the rural area and 40% to 70% in the urban area. Our analysis also identifies the rippling effect of poverty on the inter-group disparities in India.

# **MOGGALAN BHARTI**

What Makes a Nation Hang Together

Author(s): Moggallan Bharti

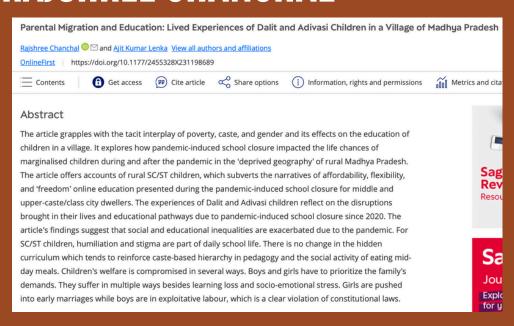
Source: Social Scientist, July-August 2022, Vol. 50, No. 7/8 (590-591) (July-August 2022),

pp. 67-76

Published by: Social Scientist

Stable URL: https://www.jstor.org/stable/10.2307/27186959

# RAJSHREE CHANCHAL



### DHIRAJ NITE & BIDHAN CHANDRA DASH

Colorations

Vol. 6 (2), October 2022

E-journal of the Indian Sociological Society

#### Caste, Power, and Representational Claims in Modern India

--- Dhiraj Kumar Nite & Bidhan Chandra Dash

#### Abstract

This article outlines the shifting meanings and modalities, relational and governmental aspects, of caste, power, and representation claims in modern and contemporary India. Beyond the questions of exclusion, humiliation, protest, and caste reforms, it extends the engagement with this subject to India's development path, experiences of capitalist modernisation, the functioning of colonial institutions, and parliamentary democracy and labour relations. The recent publications examined here suggest that the shift from the mobilisation of ranked identities to unranked identities advanced in the Republic of India, accompanying the change from patrimonial to the participatory polity. These twin shifts ensured that caste as a source of identity remained conspicuously persistent while attenuating as an axis of inequality. Although the constitution outlawed untouchability, to some publicists of social justice, the reservation law, alongside the personal laws, unnecessarily consecrated caste and religion; others maintain that parliamentary democracy brought about an irreversible rupture in the tradition of castes.

> Caste, Class and **Development** Experiences: Discourses Reprints and permissions: in.sagepub.com/journals-permissions-india on Social Inequality/ Equality, Merit and Welfare in Modern India

The International Journal of Community and Social Development 4(4) 411-425, 2022 © The Author(s) 2022 DOI: 10.1177/25166026221123482 journals.sagepub.com/home/cod

(\$)SAGE

Dhiraj Kumar Nite<sup>1,2</sup> and Bidhan Chandra Dash<sup>1</sup>

#### Abstract

This article discusses the shifting links between the articulation of caste, class and representation claims on one side and development experiences in modern and contemporary India on the other. Going beyond the questions of exclusion, humiliation, protest and caste reforms, it extends the engagement with this subject to India's path of development, experiences of capitalist modernisation, the functioning of colonial institutions and parliamentary democracy, labour relations and the sexual economy. The works under review suggest that caste and merit became proximate instead of antithetical from the nineteenth century. In contemporary India, the discourse of meritocracy has responded to subalterns' assertions of their rights against inherited injustice. As a determinant of life chances and axis of inequality, class has largely superseded caste among contemporary Indians. However, the varied employment relations operate in the organised and unorganised sectors. And, they have been wedded to the structuration of class among the better-earning 'labour elites' in the organised sector, and the interlaced existence of caste and class among the labouring poor in the unorganised sector.

# SUDHI MANDLOI



### Understanding the Interface between Caste and Gender in Colonial Western India

This paper explores the interplay of caste and gender in the context of colonial western India through reflections of the Phule-Ambedkarite ideology on feminist discourse. The socio-religious reform movement of the nineteenth century in Maharashtra represented the burning desire of social reformers to bring about a sea change in the condition of women. I argued here the socio-religious reformers bound by the Hindu religious texts did not permit them to go beyond Hindu society's conventional norms, and, thus, failed to address lower-caste women. Jyotirao Phule and Dr. Ambedkar, two of the greatest reformers, played a crucial role in ameliorating the condition of women in general and lower-caste women in particular, from their subservient position. They attacked the Brahmanical patriarchy and graded inequality based on caste to enable a radical restructuring of the society, which was vehemently opposed by the upper-caste reformers. Both understood that exploitation of lower castes and women were the direct results of religious, political and sociocultural dominance of Brahmins and the persistence of caste discrimination. Both Phule and Ambedkar asserted that the main reason that contributed to the backwardness of the lower castes and of women was the denial of education by the Brahmins, so they worked vigorously to spread education to liberate them.



Dr. B.R. Ambedkar's Search for Equality: Reflections on His Neo-Buddhist Movement

Sudhi Mandloi'

# SHIVANI NAG

Language as a Tool for Inclusive and Equitable School Education: A Critical Review of NEP 2020

Contemporary Education Dialogue 21(2) 208–222, 2024 © 2024 Education Dialogue Trust Article reuse guidelines: in.sagepub.com/journals-permissions-india DOI: 10.1177/09731849241253398 journals.sagepub.com/home/ced



Shivani Nagio

#### Abstract

The National Education Policy (NEP) 2020 begins at the very outset by acknowledging education as the fundamental tool for achieving human potential and for achieving economic and social mobility, justice, equality and inclusion. It further recognises the need for education itself to be 'inclusive and equitable' for it to be able to become such a tool. The article drawing from socio-cultural learning perspectives examines the language perspective of NEP 2020. The present article aims to examine the commitment of NEP 2020 towards linguistic inclusion and multilingualism in school education by focusing on how the policy appears to understand the significance of languages and the pathway it suggests for the same.

# **JAVED IQBAL WANI**

Dearer Caste and Cheaper Lives: The SC and ST (Prevention of Atrocities) Act and the Double Violence of Law in India History and Sociology of South Asia

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**S** Sage

Javed Iqbal Wani<sup>1</sup> and L. David Lal<sup>2</sup>

#### **Abstract**

The Constitution of India prescribes provisions to safeguard the lives of the Scheduled Castes. Special Acts are designed to address the existing challenges related to discriminatory practices and brutal violence against them by the dominant communities. However, the protective legislations have seldom acted to restrain the increasing display of cruelty against the historically marginalised. Mundane normalised violence compels us to question the authority of caste and the functioning of the legal system in India. The persistence of caste-based violence highlights the inability of state and bureaucracy to create order in society. It is, therefore, necessary to understand the nature of the social dynamic, causes of violence against Dalits, and the working of administrative and judicial machinery. This article presents a detailed analysis of a caste violence that occurred in 2006 in the Bura Bartara village in Uttar Pradesh. It examines the usage of violence by the dominant Lodhi caste to maintain and reproduce the caste-based social order. Simultaneously, it attempts to theorise caste atrocity as a form of violence.

# **RUKMINI SEN**

#### Inter-caste/Community Marriages: Contestations and Negotiations in the Family

Contemporary Voice of Dalit I-18
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DOI: 10.1177/2455328X241253356
journals.sagepub.com/home/vod



Shahana Rafiq<sup>®</sup> and Rukmini Sen<sup>®</sup>

#### **Abstract**

In India, caste and religious customs have long guided marriage decisions. Even today, inter-caste and inter-religious marriages are viewed as a deviation. Though the Constitution of India had legalized inter-religious marriage through the Special Marriage Act, 1954 in most of the instances, it is socially unacceptable. There has also been an increase in love marriages; however, such relationships are not always acknowledged. In this context, this article discusses inter-caste and inter-religious marriage occurrences in this environment, emphasizing the significance of the mother in these unions. A mother plays a 'key' role in the upbringing of a child and is held responsible for his or her overall development. Therefore, this article focuses on how the blame for not following the customs and norms by an individual (son or daughter) rests with the mother. Drawing on the in-depth personal interviews and a few observations from the fieldwork, this article talks about how a mother negotiates between the strict patriarchal and caste conventions of her community and the love she has for her child.

PhD and MPhil
Research related to
Dr. B.R. Ambedkar's
Thoughts

# PhD Research related to Dr. B.R. Ambedkar's Thoughts

| 01 | Caste Identification in the Everyday Social: An Ethnography of Paliyas-Rajbanshis in West Bengal - PhD in Sociology, SLS                |
|----|---|
| 02 | Hindi Dalit Aatmkathaon Mein Svanubhuti Ke Pratimaan Yatharthvaad<br>Tatha Jaatigat Sanrachnayein: Ek Vishleshan<br>- PhD in Hindi, SoL |
| 03 | Land, Caste and Emerging Ruralities: A Study of Dominant Caste in Western Uttar Pradesh - PhD in Sociology, SLS                         |
| 04 | Everyday Life as a "Scheduled Tribe" In India: A Study of the Swanglas of Himachal Pradesh – PhD in Sociology, SLS                      |
| 05 | Being Remo: Analysing Bonda (PVTGs) identity in Ethnography and Fiction - PhD in Women's and Gender Studies, SHS                        |
| 06 | Experiences of Being Scheduled Caste - PhD in Psychology, SHS   |
| 07 | Higher Education in India: An Analysis of Caste- Class Matrix - PhD in Sociology, SLS   |

### PhD Research related to Dr.B.R. Ambedkar's Thoughts

- Role of Caste Bias and Prejudice in Inter- Group Health Inequities: A Study Based on Primary Survey in Etawah District of Uttar Pradesh, India PhD in Economics, SLS
- Devtas of Garhwal Himalaya: Memory, Performance and Tales for Justice PhD in English, SoL
- Sankrityayan Ke Sahitya Mein Baudhha Dharma Tatha Sri Lanka PhD in Hindi, SoL
- Writing Dalit Subjectivity: Literature as Repository of History of Consciousness PhD in Literary Art, SCCE
- Industrial Clusters and Migrant Women Workers: A Case Study Of Bodo Women Weavers of Sualkuchi, Assam: 1980-2017 PhD in Development Studies, SDS

### MPhil Research related to Dr. B.R. Ambedkar's Thoughts

- Understanding Class, Caste and Social Identity in Manipur: Retelling the Loi History (1700- 1956) MPhil in History, SLS
- Transforming Life-Worlds of Gond 'Male Youth': Working Through Lived Experiences, Subject Positions, and Relationships MPhil in Development Practice, SHS
- Dalit Queer in India: Experiences and Politics MPhil in Women's and Gender Studies, SHS
- The Making of the Bir Gorkha: Reproduction of Masculinity in the Gorkhaland Movement MPhil in Women's and Gender Studies, SHS
- Rethinking Dalitness: Transforming Relationship Between Dalit Paswan and Rajput (An Action Research Experience from Awadih Kotha, Bihar) MPhil in Development Practice, SHS
- The "Forever" Nature of Caste: Reproduction of Caste in Everyday Practices MPhil in Psychoanalytic Psychotherapy, SHS

