
Mn Srinivas Social Change In Modern India Pdf 43

in part one of her two-part argument, doniger analyzes the historiography of caste within orientalism. she says that orientalism is the study of the orient, particularly through the lens of europe. she says that this is a term of convenience, since it is difficult to think of the study of india as a separate study. orientalism is often considered a european phenomenon, but she says that it is actually a european interpretation of the orient. it emerged as a discipline during the second half of the eighteenth century. [25] the experience of european imperialism, colonialism, and capitalism, which influenced modern orientalism, began in the early seventeenth century. doniger explains that orientalism was inaugurated by the first great european orientalist, claude de saint-joseph, who published his cours d'histoire orientale in 1670. while he was writing for a mostly french audience, saint-joseph did not limit his historical knowledge to just france. he learned enough sanskrit to read and write in the language. he traveled extensively throughout the subcontinent, the near east, and the far east, and returned with a large collection of oriental manuscripts. saint-joseph used the manuscripts he obtained as a basis for his historical work. doniger writes that the people who collected and studied oriental manuscripts were sometimes called orientalisks. this term, she says, came into use in the later eighteenth century. she notes that the term orientalist is a compound of oriens, the latin word for orient, and scientia, the latin word for knowledge.



Mn Srinivas Social Change In Modern India Pdf 43

ambedkar s caste project embodies the utopian goal of the nation s unification based on the principles of virtue and sangha. the vision of ambedkars caste project is a moral community in which there are no structural hierarchies of caste and gender and the hierarchies of wealth, physical strength, and power are replaced with a sense of equality. ambedkar also asserts that caste is not biological but a social construct and it is the duty of the state to eliminate caste. the argument of the essay is that his conception of nation was both a response to a political problem and an ideological framework for nation building. ambedkars conception of citizenship is marked by his assumption that the duties of the nation are to protect and maintain the dharma. ambedkars conception of citizenship is closely tied to that of a nation because for him the nation is a moral community and it is in that context that ambedkar talks about citizenship. the duties of the nation to promote, protect, and maintain the dharma are the duties of the citizen to obey and respect the law. it is this moral framework of the citizen that he believed would differentiate the nation from the rest of the world. it is also the basis of his early ideas of social reform movements in which a sense of equality based on dharma would establish a moral community of equality. for ambedkar, the nation cannot be an abstract entity without the participation of the individual, and without the sense of belonging to a moral community based on the principles of dharma, the nation cannot exist. in an untouchable in the modern world, ambedkar was careful to point out that his philosophy was not an attempt to establish equality of all castes, but of untouchables. he wanted to change the actual social order of untouchables, not the abstract conception of equality. 5ec8ef588b

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