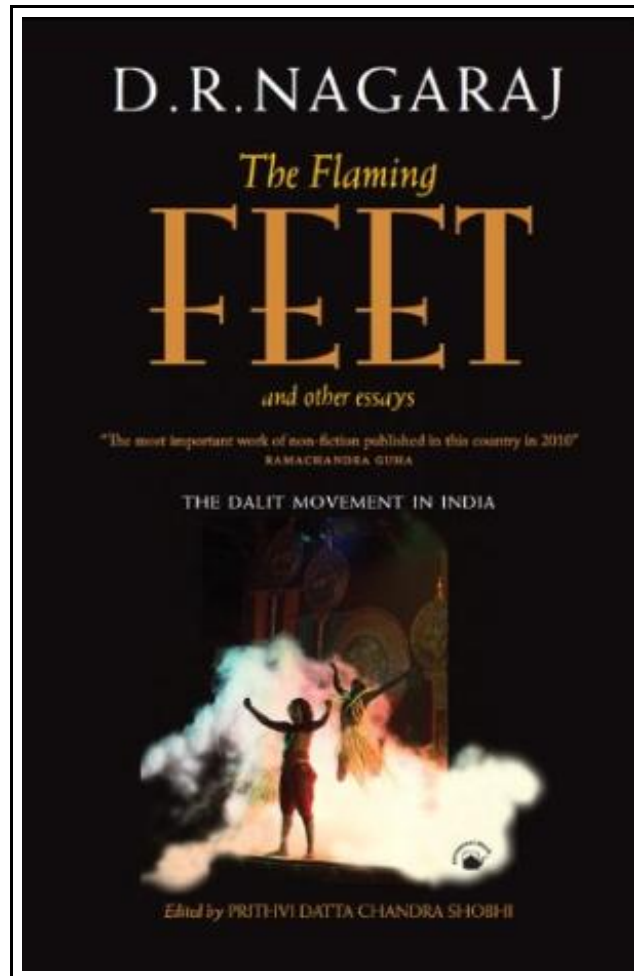


## The Flaming Feet and Other Essays: The Dalit Movement in India



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## THE FLAMING FEET AND OTHER ESSAYS: THE DALIT MOVEMENT IN INDIA



Orient BlackSwan, New Delhi, India, 2012. Softcover. Book Condition: New. Described by Ashis Nandy as the foremost non-Brahmin intellectual to emerge from Indias vast non-English speaking world, D.R. Nagaraj (1954-1998) was a profound political commentator and cultural critic. Nagaraj's importance lies in consolidating and advancing some of the ideas of India's leading Dalit thinker and icon, B.R. Ambedkar. Following Ambedkar, Nagaraj argues that the Dalit movement rejected the traditional Hindu world and thus dismissed untouchable pasts entirely; but, he says, rebels too require cultural memory. Their emotions of bewilderment, rage, and resentment can only be transcended via a politics of affirmation. Nagaraj's importance lies in consolidating and advancing some of the ideas of India's leading Dalit thinker and icon, B.R. Ambedkar. Following Ambedkar, Nagaraj argues that the Dalit movement rejected the traditional Hindu world and thus dismissed untouchable pasts entirely; but, he says, rebels too require cultural memory. Their emotions of bewilderment, rage, and resentment can only be transcended via a politics of affirmation. Nagaraj's importance lies in consolidating and advancing some of the ideas of India's leading Dalit thinker and icon, B.R. Ambedkar. Following Ambedkar, Nagaraj argues that the Dalit movement rejected the traditional Hindu world and thus dismissed untouchable pasts entirely; but, he says, rebels too require cultural memory. Their emotions of bewilderment, rage, and resentment can only be transcended via a politics of affirmation. This book gives us Nagaraj's vision of caste in relation to Dalit politics. It theorizes the caste system as a mosaic of contestations centred around dignity, religiosity, and entitlement. Examining moments of untouchable defiance, Nagaraj argues out a politics of cultural affirmation within his redefinition of Dalit identity. More significantly, he argues against self-pity and rage in artistic imagination, and for re-creating the banished worlds of gods and goddesses. Printed Pages: 276.



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