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Kancha Elia's Why Am I Not a Hindu?—"[C]astism is a great evil that afflicts all religious communities in India.] This evil must be fought constantly until it disappears from Indian society. Caste-based discrimination against Harijan (planned caste) and vanabasis (tribes) has eased significantly in recent decades through law, society, reformation, education, affirm action, industrialization and urbanization. But more needs to be done. A disturbing trend in the fight against this social evil is the emergence of hateful Islamists, Christian missionaries, misguided and marginalized Dalit leaders, Marxists, Anglophile Indian elites (all burdened by whites), and the recent nexus of western hind scholars/experts in South Asian studies. These different groups seem to have only one thing in common: Hindus and a deep hatred of Hinduism. Kancha Elia's book Why I Am Not Hindu is a show of this disturbing trend. Since the book was published, Elia has been a celebrity of various Christian missionaries, Muslims, Indian Marxists and other Hindu groups. The title is ostensibly trying to put the book in a league of texts such as Ibn Warak's Why I'm Not a Muslim (New York, Prometheus Books, 1995) and Bertrand Russell's Why I'm Not a Christian. But Elia's book differs from the un disguised hatred of the targeted community (Hindus), its crudeness, its general lack of scholarship and academic strictness, its abundance of cheap rhetoric, its distortion of facts and, finally, the author's complete lack of understanding of religion. Surprisingly(?) , the book seems to be very popular in American and European universities. In various internet discussion lists, scholars such as Lyse McKean, Linda Hess and Eliza Kent routinely recommend it as a reading of hindu referral level! It is understandable to include this hateful negative text in an introductory course on Hinduism and India by professors at schools such as Columbia University (often the extraction of Indian Marxism), which is simply baffling and disturbing. We will never include Warak texts in Russell's classics of elementary school courses on Islam or introductory courses on Christianity. Even with advanced courses on Hinduism, these learned professors should be able to find something more academic rather than relying on hateful paths. The exceptions made in the case of Hinduism by scholars are reminiscent of german tendencies in the early 1900s, when Jewish bashing was very fashionable in universities. What's is well known for this academic hatred (combined with other factors) in Hitler's Germany. Asymmetric and prejudiced treatment reserved for Hinduism should be seen in the context of discussions on Hinduism on academic internet forums and academic South Asian Studies/Indology conferences. The scholar's spin doctor has a terrible pleasure in branding various aspects of Hindu dhama as Hindutva, from which anything goes. Often, fig leaves of the academic distinction between Hindutva and Hinduism are also discarded, and Hindu dhama is bashed with pity. Even this book is titled Why I Am Not Hindu, but the subtitle reads Sudora critique of Hindutva. The cause of this academic hatred of Hindus by scholars has merit in another study and cannot be addressed in detail here. Elia's claim to fame (or reputation hindus might see it), namely the book Why I'm Not a Hindu, was initially written in four parts by Sri M.V.R. Sastri, editor of Andra Boomi, a leading Telugu newsmagazine. The Telugu text was then translated into English by Sri K. Satya Deva Prasad and published in two parts: Elia's Howler - Me and II in Ezin 'Bhalatiya Pragna' (September 2000, Volume 2, 9, Volume 2, 10 and 10, 2010). These articles have long disappeared from the Internet. We got the same copies and are now reproducing them for wider spread. We have slightly changed the style of the aforementioned English version to make it easier to understand. Formatting changes are built in simply to make the article look fun to the eye. There has been no significant change in the content of the criticism. — Bhaskaravani Teem, July 8, 2003]

Why is that? Because a huge amount of literature has been composed in Telugu, for example, over the past thousand years in various forms such as short stories, novels, poetry, and social criticism. India has more than a tally of languages in such a major region. Taken together, the number of all books produced in English, Hindi and regional languages is in the thousands. Picking up just five of that pile of books is a highly learned and well-informed job of vertigo. But such a difficult task was done in a bit by the Delhi-based English-language daily Pioneer. The list of five great books runs in this way: " The Disappearance of caste by Dr. B. Ambedkar" "Nandini's Gopini" Murkaj Anand's Untouchables" " Joshua's Galbraith (Bais)" " Carcha Elia's Why I'm Not Hindu, so the first four books were written and published a few years ago, but Elia's book is a very new entrant to the market. It has created its own kind of sensation since its first publication. The English original has been translated into Telugu, Kannada and Tamil. People are naturally interested in what this great book of the millennium has to offer its readers. Aside from being trumpeted as a millennium book, the author seems pretty sure about the greatness of his book even before entering the market! My date of birth may matter little to the country, but the publication date of this book is very important. I have confidence that it will affect the march of history. The pro declaration reflects the spiritual immaturity of the author. The learned author lets us know that his magnum ops are prescribed as texts at many universities in various countries. That historians, social scientists, political theorists, economists, philosophers and all experts are eagerly reading it! How exciting! But is India's description virtually presented by Elia? This is a mute question. So far, hundreds of books have come out dealing with Dalits, Buntians, vulnerable parts of society, their plight in society, and more. Of these, many are punished by people who actually belong to the suffering of society, the disabled. But it is, in his own estimation, apparently his so-called personal experience in that class that put Elia. According to his detailed self-description, Elia is not only born in the back-facing curvy caste of the re-facing village of Telangana, but also has the distinction of actually raising sheep at a young age. He notes at length how meticulously he learned the complexity of caste/craft and its language. Of esoteric techniques to distinguish various sheep like Boli Gony, Pula Gony and Nara Gony, of diseases attacking sheep, of rustic herbal combinations used to cure diseases; of hot iron applications in the case of party drugs failing; of the task of halfway through the birth of sheep. Trends to young and adult sheep. Best of all, expertise in shearing wool without hurting sheep. This is a source of caste-based knowledge and experience gained by a thousand-year author. In addition to sheep breeding, he earned a PhD. in academic research and became an associate professor of political science at the University of Osmania with knowledge and academic knowledge! He analyzed his childhood experiences and used them in formulating the theories and perceptions of his Dalit Buntian. The education that Elia had gained would have used it to analyze, clarify, and correct the ideas he had gained as a child through mere hears. Also, the Dalit Bahjan cause would have loved him very much in his heart. But that wasn't the case. What really happened in Elia's case is completely different. He never confirmed what he saw and heard as a child in later years with his immature inchoate abilities. He never seemed to consult a valuable source before making toxic remarks about Brahminism and brahmin lifestyle. The slightest hint that he did fair and systematic research on Brahmin is not a few, but a sketch. It is the so-called talk with one or two of his colleagues that knows Brahmins and his knowledge of Brahminism. And these colleagues, according to his own admission, are feminists well known for their pathological hatred of everything related to hindu traditions, despite their own Brahminical birth. In his childhood, certain things were clear, and some were not (as Elia herself admits). But he didn't mind understanding them, even in his enlightened years. Now hear a certain truth on the right from the horse's mouth: (Note: The following quote is from the Telugu version quoted in the article M.V.R. Sastri, not just in English. Many passages in the Telugu version do not happen in English - translation) The social structure that I was first conscious of the world around me was the social structure of the round. All my playmates, friends and, of course, relatives belonged to the Curing Caste. Occasionally, the circle of friendship spread to the Boys of Goudia and Karp. We met all the caste lads except Bapana (Brahmin) and Komati (Banyal/Vaisha) castes in meadows, hedges and fields. However, there was no opportunity to peek into the life and work of the young people of Bapana and Komati (p.4) No effort was made on Elia's part afterwards. The elders of Maadiga hear children not learn to make footwear and hide beating drums that are not worthy of caste. But in any way and in what words Bapana and Komatis show anger and love for their children, but they are not known to us. (p.6) What the Rapana and Komati girls learn at home is beyond our guesses. (p.8) Despite this self-confession about his ignorance of Brahmin and Vaisha's lifestyle, Elia lets his imagination go to Berserk. How do the young people of Bapana and Komati learn about human and sexual relationships? Perhaps they get the chance to interact with their boys and girls while going to the temple and running pigs. In fact, in our youth, we didn't know about the social aspects of those families. (p.9) We know nothing about the kind of words used by the children of Bapana, Komati and Khatraya while learning to form mutual social relationships within the Hindu fold. I only came to know later in life that brahmin children are never sent to the fields, tend to be cows, don't ask to take care of the harvest, they are sent to school while they are quite young. I didn't know that I didn't like mud, soil, cows, cows, sheep, cows, etc. (p.13-14) He doesn't know reality, but still attributes (or therefore) sinister motives. What Elia declares as a hate target for the caste above is actually an icon of worship for the latter. Anam and food and crops are worshipped as Isarabrah man (the highest form of God). Food-giving mud is one of the five primitive elements (Pitru) worshipped. It is considered sacred not to talk about the mother cow itself, even the urine and the dirt of cows. Bulls are worshipped as the mountain of the god Shiva. But Elia's wisdom sees hatred all the way! He has no known what is happening with those families, their customs, their practices. But he asserts authority over how disgusting the caste lifestyle above is! It was not known to me until my Bawapana companions told me that the fathers of the traditional Bapana household had never physically touched their children. (p.14) This is also unheard of for Brahmins. If Elia is right, every Brahmin child in every Brahmin household in India needs to go to the police station and book the case under the Untouchability crime! and we all want to know which planet Elia's Bapana companions belong to! Now, much of Elia's wisdom: Parenting is a burden on my wife. So think of the men in the Bapana household. Does the father of the so-called Upper Caste help in the kitchen while the mother takes care of the child? The kitchen is also a dirty place where he should not enter. But the food cooked in that kitchen is godly! (p.14) The only master Elia has been able to solve the mystery of this dialectic in the past thousand years! I was disgusted when I heard that the widows of the Bawapana household should not lie on the bed, always shaving their heads, wearing white robes and generally not interacting with people. (p.15) When I learned that a Hindu wife burns in her husband's fire, I also felt disgust. (p.25) When did he keep these habits? Widow he comes across on his college campus or on the road. He didn't bother to see if these habits were still in general practice. As for the details of Elia's Pearl of Wisdom. The children of Bapana very easily pick up the inanity of the Hindu religion. They are taught that the people who love and work in the soil are sub-human beings. Meat-eating people are mean. In giving these toxic ideas, Brahmin's mother also plays a big role alongside her father teacher, who teaches vedas. The more their children are prevented from loving the soil and the people. During the day, and day by day, Brahmin women spare no effort in molding their children into beasts in their later years (p.17) In Hindu families, open discussions about sexual experiences are completely out of place. Mothers can never discuss their sex lives with their daughters (p.17) Brahmin women couldn't write books. Why does a goddess who learns herself remain unopened? (p.94) Vishnu reclining on a snake is an example of his inhumanity. Goddess Lakshmi has a full hand in the plot hatched by Vishnu against Dalit Bahujan. If Dalit Bahujan individuals gain wealth or defy the caste system, the goddess Lakshmi spies them and informs Vishnu. After that, Vishnu kills them with his Vishnu chakra (disc). (p.96) Shiva and Parvati are probably Giljan. However, Parvati also worked against Dalit Bahjan in parallel with Lakshmi and Saraswati (p. 98) Numerous Brahmins, along with Sita, Lama, and Lakshmana, oversteered and deprived the Republic of Advaisi and the Independent Kingdom of Bahjan. They killed Tataka and took her kingdom. They also murdered Sambuka and occupied his kingdom. (p.107) What a profound puranic wisdom. The goddess Saraswati is unable to read or write. Sri Krishna stole Geeta; Sita went to the woods with adolescent lamas even before marriage, occupied the kingdom of Tataka, and after marriage, Shambuka was killed and occupied his kingdom (of poor huts) well, beyond the capacity of the gods what to say about our dead to counter these charges of murder and trespassing surrounded by Elia! It explains this kind of fantasies that the author of Venugopala Satakham (verse 100 of Venugopala) said, Ramada Catarella Merlunganiya. Katama Rajak Kamruode. Claiming to show off ramayana

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