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Lettering on the front cover by Roshni Vyam; digna by Durgabai Vyam and Subhash Vyam from Bhimayana. Back cover art by Aparajita Ninan from Phule’s Gulamgiri/Slavery.
People Without History
India’s Muslim Ghettos
Jeremy Seabrook, Imran Ahmed Siddiqui
Rs 295 | 272 pages | 5.2” x 8” | Paperback | April 2010

This book is about life in the inner-city areas of Kolkata’s poor, mainly Muslim settlements. It asks a simple question—how do the vast majority of Muslims, especially the poor, live, work, love and die? In the context of the communalisation of urban poverty, People Without History pays attention to the fabric of daily life in poor Muslim communities—the pursuit of gainful occupation, affective and social affinities, networks of kinship and neighbourhood.

Authors Jeremy Seabrook and Imran Ahmed Siddiqui examine another crucial question. Kolkata’s Muslims live in a city that for 33 years was governed by the Communist Party of India (Marxist). It has been the proudest boast of the Communists that they have been guided by a secular ideology, and that, as a result, Muslims in West Bengal have been spared the excesses of communalists in Gujarat, Maharashtra, Orissa and elsewhere. How far this claim is justified may be judged from the testimonies of the people in this book.


Imran Ahmed Siddiqui is a writer and journalist. He works at the Telegraph newspaper in Kolkata.
Embodying Difference
The Making of Burakumin in Modern Japan
Timothy D. Amos

Rs 490 | 300 pages | Demy 1/8 | Hardback | 9788189059293 | May 2010

RIGHTS: Sold to University of Hawai‘i Press. This edition only for sale in South Asia

The burakumin, Japan's largest minority group, have been the focus of an extensive yet strikingly homogenous body of Japanese language research. The master narrative in much of this work typically links burakumin to premodern occupational groups which engaged in a number of socially polluting tasks like tanning and leatherwork. This master narrative, however, when subjected to close scrutiny, tends to raise more questions than it answers, particularly for the historian. Is there really firm historical continuity between premodern outcaste and modern burakumin communities? Is the discrimination experienced by historic and contemporary outcaste communities actually the same? Does the way burakumin frame their own experience significantly affect mainstream understandings of their plight?

This book is the result of a decade-and-a-half-long search for answers to these questions. Based on an extensive array of original archival material, ethnographical research, and critical historiographical work, it argues that there needs to be a fundamental reconceptualisation of the buraku problem for two main reasons. First, the master narrative is built on empirically and conceptually questionable foundations; and second, mainstream accounts tend to overlook the very important role burakumin and other interested parties play in the construction and maintenance of the narrative.

Timothy Amos' attempt to rethink the boundaries of buraku history and the category of the outcaste in Japan results in a compelling study of buraku issues for any audience.

"Timothy Amos has written a clear, readable account of the contingencies of buraku identity in Japan."
— Elyssa Faison, Associate Professor of Japanese History, University of Oklahoma
In *Un/common Cultures*, Kamala Visweswaran develops an incisive critique of the idea of culture at the heart of anthropology, describing how it lends itself to culturalist assumptions. She holds that the new culturalism—the idea that cultural differences are definitive, and thus divisive—produces a view of “uncommon cultures” defined by relations of conflict rather than forms of collaboration. The essays in *Un/common Cultures* straddle the line between an analysis of how racism works to form the idea of “uncommon cultures” and a reaffirmation of the possibilities of “common cultures,” those that enact new forms of solidarity in seeking common cause. Such “cultures in common” or “cultures of the common” also produce new intellectual formations that demand different analytic frames for understanding their emergence. By tracking the emergence and circulation of the culture concept in American anthropology and Indian and French sociology, Visweswaran offers an alternative to strictly disciplinary histories. She uses critical race theory to locate the intersection between ethnic/diaspora studies and area studies as a generative site for addressing the formation of culturalist discourses. In so doing, she interprets the work of social scientists and intellectuals such as Elsie Clews Parsons, Alice Fletcher, Franz Boas, Louis Dumont, Claude Lévi-Strauss, Clifford Geertz, W. E. B. Du Bois, and B. R. Ambedkar.

“Un/common Cultures is a profound and important book, a major intervention in cultural studies, anthropology, and feminist and South Asian studies. It has all the hallmarks of Kamala Visweswaran’s work—impeccable scholarship and a keen sense of purpose that is both activist and intellectual.”

—R. Radhakrishnan, author of *History, the Human, and the World Between*
What does it mean to be an untouchable in India? Why do some Indians despise the touch of others? Bhimrao Ramji Ambedkar (1891–1956), one of India’s foremost revolutionaries, recounts his experiences of growing up untouchable and being routinely discriminated against: in school at the age of 10, in Baroda after his return from Columbia University, and while traveling. Battling odds, Ambedkar drafted the Constitution of India and eventually embraced Buddhism. Experiences similar to Ambedkar’s continue to haunt a majority of India’s 170 million dalits. They are still denied water, shelter and the basic dignities of life.

In this ground-breaking work, Pardhan-Gond artists Durgabai Vyam and Subhash Vyam interweave historical events like the Mahad satyagraha with contemporary incidents. Defying conventional grammar, they infuse fresh energy into the graphic idiom through their magical art mounted on an epic scale.

“An extraordinary book... No more rectangular framing or unilinear time. No more profiled individuals. Instead, a conference of corporeal experience across generations, full of pain and empathy.”
—JOHN BERGER, in his Foreword

“The story of the life of Bhimrao Ambedkar, one of India’s most important thinkers, has been deliberately sidelined for decades. Bhimayana re-tells it in the most unusually beautiful way. It is unforgettable.”
—ARUNDHATI ROY

“The artists have dropped most of the West’s and manga’s typical comics conventions and boldly use of their own artistic heritage.”
—JOE SACCO
Ms Militancy
Meena Kandasamy
Rs 150 | 6.5 in x 8.5 in | Paperback | 9788189059347
RIGHTS: All rights available

Call me names if it comforts you. I no longer care.
The scarlet letter is my monogram. I sew it on everything I wear, I tattoo it into permanence. I strive to be a slut in a world where all sex is sinful. I strive to be a shrew in a society that believes in suffering in silence. I strive to be a sphinx: part-woman, part-lioness, armed with all the lethal riddles.
Come, unriddle me. But be warned: I never falter in a fight. And, far worse, I seduce shamelessly.

“Meena Kandasamy’s full-blooded and highly experimental poems challenge the dominant mode in contemporary Indian poetry in English: status-quoist, de-politicised, neatly sterilized. These caustic poems with their black humour, sharp sarcasm, tart repartees, semantic puns and semiotic plays irritate, shock and sting the readers until they are provoked into rethinking the ‘time-honoured’ traditions and entrenched hierarchies at work in contemporary society. The poet stands myths and legends on their head to expose their regressive core. She uses words, images and metaphors as tools of subversion, asserting, in the process, her caste, gender and regional identities while also transcending them through the shared spaces of her socio-aesthetic practice. She de-romanticises the world and de-mythifies religious and literary traditions by re-appropriating the hegemonic language in a heretical gesture of Promethean love for the dispossessed. The poet interrogates the tenets of a solipsistic modernism to create a counter-poetic community speech brimming with emancipatory energy.”—K. SATCHIDANANDAN
Where the word becomes flesh, where reason is dazzled and magic reigns supreme: in that world delves Rajkumar. Sensuous and ferocious, the poetry of Rajkumar cracks open a world that offers the modern reader stunning glimpses into a magic-drenched, living dalit history. Born into a traditional shaman community in a border town between Kerala and Tamil Nadu, Rajkumar revels in his ability to claim disparate discourses as his poetic subjects. His angry goddesses of unreason and excessive emotion embody unfettered power, independence and freedom—elements excised from the daily life of the dalit.

Anushiya Ramaswamy, through her inspired translations, and in an essay that locates Rajkumar’s insurrections in a global literary context, shows how the poet is not writing for inclusion into a center: he has re-drawn the lines in such a way that the center itself is meaningless. The center has the right of it to fear the Other, the Mohini, the darkness, the Isakki, the mother with her breasts full of the poisonous essence, for

We who cannot experience
The Brahmam
Link hands and walk
With our Jungle Gods.
Waking is Another Dream
Poems on the Genocide in Eelam

Cheran, Jayapalan, Yesuras, Latha, Ravikumar
Ed. Ravikumar
Trans. Meena Kandasamy and Ravi Shanker

Rs 180 | 6.5 in x 8.5 in | Paperback | 9788189059378
RIGHTS: All rights available (except Tamil)

What happened between 8 and 18 May 2009 in Eelam? Did no one write diaries? Did no one have cameras? Were there no poets there? Not a single artist? Whatever happened on that last day? What is the poetry that can emerge from a ‘wounded landmass’ where ‘no bird is able to fly’, where people ‘ate death’?

Nobody answered our questions.
To ask one of the dead, at least,
I went to the mortuary.
My corpse lay there,
the ribcage ripped apart
and in place of the heart
there was a grinding stone.

Five frontline Tamil poets—Cheran, Jayapalan, Yesuras, Latha, Ravikumar—lament the loss of their land, their language and thousands of people. They chronicle

the people who have learnt
to pose for hours
clutching with ease
the barbed wire
without getting pricked.

Translated into English for the first time, these poems introspect on why waking is another dream in Sri Lanka.
A Current of Blood
Namdeo Dhasal
Poems selected and translated from the Marathi by Dilip Chitre
Rs 180 | 6.5 in x 8.5 in | Paperback | 9788189059385
RIGHTS: All rights available (except Marathi)

“This elegant book is a journey through the bowels of those quarters over which we have constructed robust mental flyovers.”
_The Sunday Times of India_

“Vigorous, high-voltage, bruising poetry on the festering innards of Mumbai. There is a tough and unsentimental quality to Dhasal’s vision [that] crackles with both rage and compassion.”
_The Hindu_

“Chitre succeeds in reproducing the images and metaphors of Dhasal’s work, and his unmistakable, hard-hitting voice.”
_Outlook_

“Dhasal employs an aesthetic of fracture… towards writing into existence the continuing alienation of Dalits seduced by the shiny assurances of a still-new nation.”
_Biblio_
In the Tiger’s Shadow
The Autobiography of an Ambedkarite
Namdeo Nimgade

Rs 350 | 310 pages | Paperback | Demy 1/8 | ISBN 9788189059309

RIGHTS: All rights available (except Marathi)

Born into a family of landless bonded laborers in the dustbowl of Sathgaon in western India, Namdeo Nimgade is 14 when he finally manages to attend his village school where, being an ‘untouchable’, he has to stand on the ‘hot verandah and listen to lessons through a window’. Inspired by Dr B.R. Ambedkar, he steadfastly pursues his education. Graduating from Nagpur, Nimgade goes on to complete his Ph.D. in soil science from the University of Wisconsin in 1962—perhaps the first dalit after Ambedkar to earn a doctorate in an American university. In the 1950s, as an associate at the Indian Agriculture Research Institute in Delhi, Nimgade gets to spend time with Dr Ambedkar. Throughout his life, Nimgade remains singularly committed to the Ambedkarite movement.

Nimgade narrates incidents in his life with candor and delightful humor—whether recounting his great-grandfather Ganba’s combat with a tiger in a forest or his ‘forbidden’ love for a nondalit woman. Moving away from the framework of victimhood narratives, Nimgade’s life is an inspiring story of triumph against odds.

Now close to 90, Nimgade lives with his love, his wife Hira, in Nagpur.

“This book must be read not only by all those who want to understand the Dalit universe but also by those who enjoy a good Indian book in English.”
—DNA, Mumbai

Excerpt:
‘Our family name Nimgade probably derives from the neem tree, which is known for its healing properties and health benefits. Many people from our untouchable community bear names referring to trees or plants, such as my brother-in-law, Khobragade—which refers to a coconut. There’s similarly Ambagade, referring to mango, Jamgade to guava and Borkar to berry. Quite likely, these arboreal names derive from the peaceful Buddhist period in Indian history, and are cited as further evidence that many of India’s untouchables were previously Buddhist.’
The Persistence of Caste
The Khairlanji Murders & India’s Hidden Apartheid
Anand Teltumbde

Rs 200 | 192 pages | Paperback | Demy 1/8 | 9788189059286


While the caste system has been formally abolished under the Indian Constitution, according to official statistics, every eighteen minutes a crime is committed on a dalit. The gouging out of eyes, the hacking off of limbs and being burned alive or stoned to death are routine in the atrocities perpetrated against India’s 170 million dalits. What drives people to commit such inhuman crimes?

*The Persistence of Caste* uses the shocking case of Khairlanji, the brutal murder of four members of a dalit family in 2006, to explode the myth that caste no longer matters. Analyzing context and crime, it seeks to locate this event in the political economy of the development process India has followed after Independence. Teltumbde demonstrates how caste has shown amazing resilience – surviving feudalism, capitalist industrialization and a republican Constitution – to still be alive and well today, despite all denial, under neoliberal globalization.

Anand Teltumbde’s analysis of the public, ritualistic massacre of a dalit family in 21st century India exposes the gangrenous heart of our society... This is not a book about the last days of relict feudalism, but a book about what modernity means in India.

—ARUNDHATI ROY

I would hope to see it read by every Indian activist and also foreigners who do not see how odious the caste system is.

—SAMIR AMIN

Teltumbde bears witness to the degradation of Indian democracy.

—VIJAY PRASHAD
Forthcoming
**Women, Race & Class**

Angela Y. Davis

271 pages | Rs 295 | Demy Octavo | Paperback | April 2011

RIGHTS: For sale only in South Asia

A powerful study of the women’s movement in the U.S. from abolitionist days to the present that demonstrates how it has always been hampered by the racist and classist biases of its leaders.

One of the most brilliant and courageous women of our generation, Angela Yvonne Davis here shows that both sexism and racism are deeply rooted in class oppression, and that neither can be eradicated without destroying the dominant patriarchal economic system. By analysing both the differences and the similarities between the experiences of black and white women in our culture, she casts new light on the past and present struggle for human rights.

This classic is being re-issued by Navayana as Angela Davis delivers the Second Annual Navayana Lecture in April. (See page 33 of this catalog for details.)

**Lose Your Mother**

A Journey Along the Atlantic Slave Route

Saidiya Hartman

288 pages | Rs 350 | Demy Octavo | Paperback | 9788189059392 | April 2011

RIGHTS: For sale only in South Asia

In *Lose Your Mother*, Saidiya Hartman journeys along a slave route in Ghana, following the trail of captives from the hinterland to the Atlantic coast. She retraces the history of the Atlantic slave trade from the fifteenth to the twentieth century and reckons with the blank slate of her own genealogy.

There were no survivors of Hartman’s lineage, nor far-flung relatives in Ghana of whom she had come in search. She traveled to Ghana in search of strangers. She traveled to Ghana in search of strangers. The most universal definition of the slave is a stranger—torn from kin and country. To lose your mother is to suffer the loss of kin, to forget your past, and to inhabit the world as a stranger. As both the offspring of slaves and an American in Africa, Hartman, too, was a stranger. Eloquent, thoughtful, and deeply affecting, *Lose Your Mother* is a powerful meditation on history, memory, and the Atlantic slave trade.
The Buddha's Way to Human Liberation
A Socio-Historical Approach
Nalin Swaris
Rs 590 | Demy Octavo | Hardback | 9788189059-316
RIGHTS: All rights available except Sri Lanka

Dispersed Radiance
Caste, Gender and Modern Physics in India
Abha Sur
Rs 490 | Demy Octavo | Hardback | 9788189059323
RIGHTS: All rights available

An Ear to the Ground
Selected Writings on Caste and Class
K. Balagopal
Rs 590 | 600 pages (approx.) | 6 x 9.5 in | Paperback | 9788189059408
RIGHTS: All rights available (except Telugu)

Original Inhabitants
Adivasi Resistance in India, 1800–2000
Shashank Kela
Rs 550 | 370 pages (approx.) | Demy Octavo | Hardback | 9788189059361
RIGHTS: All rights available

The Communist Hypothesis
Alain Badiou
RIGHTS: For sale only in South Asia

The Vanished Path: Visits to Buddhist Sites in India
A Comic Book Travelogue by Bharath M.
RIGHTS: All rights available

Phule's Gulamgiri Slavery
Story: Srividya Natarajan. Art: Aparajita Ninan
RIGHTS: All rights available

The Ballad of Bant Singh
Nirupama Dutt
RIGHTS: All rights available
What happens when untouchables decide they are not Hindus and refuse to subscribe to the concepts undergirding caste? They form their own religion. The Ad Dharm movement of Punjab, founded in the 1920s by Mangoo Ram, stakes claim as a religion separate from and superior to both Hinduism and Sikhism. In this pioneering work, Mark Juergensmeyer chronicles the history of the Ad Dharm movement based on extensive field research, sociological surveys and interviews that weave the life stories of dalit leaders into the history of the movement. He also explore Ad Dharm’s links with organisations supported by the dalits: Arya Samaj, Valmiki Sabha, Ambedkar and Dalit Panther movements, Christianity, Marxism, the Congress party, Radha Soami Satsang, and the lifestyle of modern secularism.

The Ad Dharm movement continues to influence the cultural and political life of dalit activists almost a hundred years later. In 2003, protestors against the treatment of dalits of village Talhan were identified as ‘Ad Dharmis’. In 2009, a leader of the Ravidas ashram in village Ballan was killed by an irate ‘upper caste’ Punjabi when he was visiting a Ravidas Temple in Vienna. Tensions surfaced between dalit and non-dalit Punjabis in the region and around the world. Juergensmeyer’s historical study has relevance to the continuing political struggle of dalits both regionally and globally.

Mark Juergensmeyer is director of the Orfalea Center for Global and International Studies and professor of sociology at the University of California, Santa Barbara.
Thus Spoke Ambedkar, Vol. 1
A Stake in the Nation
Edited and Selected by Bhagwan Das. With annotations.
Anand Teltumbde
Rs 395 | 228 pages | 7” x 7” | Hardback | 9788189059262
Rs 295 | 228 pages | 7” x 7” | Paperback | April 2011
RIGHTS: All rights available

The first ever annotated edition of Dr B.R. Ambedkar’s speeches.

The twenty speeches in the first of volume of Thus Spoke Ambedkar showcase the wide range of issues that Bhimrao Ramji Ambedkar engaged with as one of the founders of modern India. Delivered between 1930 and 1956, they unravel a story otherwise jettisoned by mainstream ‘nationalist’ narratives that valorise a rather Hinduised ‘idea of India’. The uncanny prescience of the ideas contained here will help us seek answers to many of our persistent problems.

Speaking at times like a swordsman who strikes to defend but not to wound, and at others like a surgeon focused on eliminating the one rotten organ - caste - that endangers the entire body, Ambedkar grapples with questions of inequality, democracy, labour, minority rights, communalism, brahminism, constitution-making and foreign policy in speeches that address various publics: dalit workers in Nashik, British lawmakers in London, parliamentarians in Delhi and college students in Jalandhar. The prose spans different registers of reason and affect—lyrical and polemic, combative and poignant.

This volume, the first in the Navayana Ambedkar Library series, is essential reading for all those keen on understanding India.
In Pursuit of Ambedkar
A memoir. With DVD of One-Hour Documentary Feature
Bhagwan Das

Rs 175 l 86 pages l 7” x 7” l Paperback l 9788189059255

RIGHTS: All rights available

1943, Shimla. Bhagwan Das, all of 16 and a keen member of the Scheduled Caste Federation, waited seven hours to meet the man his father called ‘Ummeedkar’, the Harbinger of Hope—Dr Bhimrao Ramji Ambedkar. That meeting defined the trajectory Das’ life would later take in his single-minded pursuit of Babasaheb’s ideals. After serving in the Royal Indian Air Force as a radar operator during World War II, Das worked with Ambedkar as a research assistant in the last years before Ambedkar passed away in 1956. Six years later, Das began to compile and edit Ambedkar’s speeches in the four-volume Thus Spoke Ambedkar. After four decades of dedicated activism, Bhagwan Das, supported by a coalition of dalit organisations, testified on untouchability in August 1983 before the UN Subcommission on Human Rights in Geneva, much against the wishes of India’s official delegation at the conference.

This memoir, and the DVD of a documentary feature that accompanies it, offer a dalit perspective on key events in modern Indian history: August 1947, the ‘moment of Independence’ that Das recalls as ‘Hindu Raj’ and as a time when ‘untouchables were afraid’; his unambiguous critique of Gandhi; and his unmasking of the ‘valmikisation’ of the sweeper community as nothing but fiction.

Bhagwan Das passed away on 18 November 2010.
Non-Hindu communities such as Buddhists, Jains and Ajivakas played such an important role in South Indian literary and religious culture, and in the administration of the state between the fourth and seventh centuries that the later Saiva traditions labeled this period the Kalabhra interregnum—the interruption of the wicked ones. Despite their presence in Tamil inscriptive, archaeological and literary record, their significance has been undermined in historical narratives that have valorised the triumph of Tamil Saivism, casting Buddhists and Jains as ‘foreigners’ to be spurned, ridiculed and dismissed as anti-Tamil. In this pioneering study, focusing on two extant Buddhist Tamil texts – Manimekalai (a sixth-century poetic narrative) and Viracoliyam (an eleventh-century treatise on grammar and poetics) – Anne Monius, Professor of South Asian Religions at Harvard Divinity School, sheds light on the role of literature and literary culture in the formation, articulation and evolution of Tamil Buddhist religious identity and community.
The Myth of the Holy Cow
(With additional material: B.R. Ambedkar on beef-eating and untouchability)
D.N. Jha

Rs 200 | 208 pages | Demy 1/8 | Paperback | 9788189059163

RIGHTS: For sale in South Asia only. Kannada rights sold to Lankesh Prakashana

In this book, historian Dwijendra Narayan Jha argues that the ‘holiness’ of the cow is a myth and its flesh played an important part in the cuisine of ancient India. Citing Hindu, Buddhist and Jaina religious scriptures, he underlines the fact that beef-eating was not Islam’s ‘baneful bequeathal’ to India. Nor can abstention from it be a mark of ‘Hindu’ identity, notwithstanding the averments of Hindutva forces who have tried to foster the false consciousness of the ‘otherness’ on the followers of Islam.

This new Navayana edition features an excerpt from Dr B.R. Ambedkar’s 1948 work on the connections between untouchability and beef-eating. Ambedkar marshals evidence to argue that in the Vedic period, ‘for the Brahmin every day was a beef-steak day.’

“While cow veneration and vegetarianism may be the hallmarks of Hinduism today, Jha compiles copious evidence that this has hardly always been the case.”—New York Times

“Jha draws on an amazingly wide range of material ... an enlightening endeavour, demonstrating a critical understanding of a popular misconception.”—Journal of Asian Studies

“Jha traces the history of the doctrine forbidding the eating of cows... soundly and thoroughly covering both the classic texts and cutting-edge scholarship, Indian and European.”—Times Literary Supplement

“This little gem of a book provides a wealth of evidence exposing myth creation and the way symbols are used politically to divide people.”—Socialist Review
Seeking Begumpura
The Social Vision of Anticaste Intellectuals
Gail Omvedt

Rs 400 l 304 pages l Demy 1/8 l Hardback | 9788189059118
Rs 300 l 304 pages l Demy 1/8 l Paperback | April 2011

RIGHTS: All rights available

The bhakti radical Ravidas (c 1450–1520), calling himself a ‘tanner now set free’, was the first to envision an Indian utopia in his song “Begumpura”—a modern casteless, classless, tax-free city without sorrow. This was in contrast to the dystopia of the brahmanical kaliyuga. Anticaste intellectuals in India posited utopias much before Thomas More, in 1516, articulated a Renaissance humanist version. Gail Omvedt, in this study, focuses on the worldviews of subaltern visionaries spanning five centuries—Chokhamela, Janabai, Kabir, Ravidas, Tukaram, the Kartabhajas, Phule, Iyothee Thass, Pandita Ramabai, Periyar and Ambedkar. She charts the development of their utopian visions and the socioeconomic characteristics of the societies conceived through this long period.

Reason and ecstasy – dnyan and bhakti/bhav – are the underlying themes in this book. They constitute the two main strands of the utopian vision: the joy taken in the consciousness of a promised land and the analytical power that defines the contours of that land. Together, they make the road that leads to the promised land.

Rejecting Orientalist, nationalist and hindutva impulses to ‘reinvent’ India, Omvedt says all we need to do is take up the India envisioned by its dalit-bahujan intellectuals and leaders—the Begumpura of Ravidas, the Bali Rajya of Phule, the Dravidastan of Periyar, the Buddhist commonwealth of the Sakya Buddhists and Ambedkar’s Prabuddha Bharat. These are contrasted with Gandhi’s village utopia of Ram Rajya, Nehru’s hindutva-laced socialism and Savarkar’s territorialist Hindu Rashtra. Finally, Omvedt emphasizes the continued relevance of the vision of the anticaste intellectuals in the era of globalization.

“Marks a watershed in the battle to uncover the hearts and minds of the oppressed and powerless.” —Himal Southasian
Turning the Pot, Tilling the Land
Dignity of Labour in Our Times
Kancha Ilaiah

Rs 200 | 108 pages | 9” x 9” | Paperback | 9788189059095

RIGHTS: Tamil, Tulika; Telugu, HBT; Malayalam, DC Books; Hindi, Eklavya. All other rights available

Who discovered the first detergent soap in India?
Who created scripts as they crafted pots?
Who selected and standardised most of the food items we eat today?
How did cotton come to be spun into cloth?
Who originated the science of making leather out of animal skin?

In this book, Kancha Ilaiah throws light on the science, art and skill of adivasis, cattle-rearers, leatherworkers, potters, farmers, weavers, dhobis and barbers. The book documents the contributions to the betterment of human life by castes and communities despised as ‘lowly’ and ‘backward’.

Recently, students opposed to reservation in educational institutions expressed protest by polishing shoes, sweeping the roads and selling vegetables. Why such resentment against labour? Could these students make shoes or till the land? Could they make a pot? This book – with stunning illustrations by Durgabai Vyam – is the first ever attempt to inculcate a sense of dignity of labour among India’s children.

“A must read…a valuable addition to those who teach social sciences in schools.” —The Hindu

“It’s a hugely important book. Every Indian child should read it.” —Samphe D. Lhalungpa, chief of education for UNICEF in India, in the Washington Post
Dalits in Dravidian Land
S. Viswanathan

Rs 300 I 318 pages I Demy 1/8 I Paperback I 9788189059095
RIGHTS: All rights available

Since the 1990s, India has witnessed a spurt in violence against dalits. This physical violence is perpetrated largely by the ‘backward’ castes, who claim victimhood under brahmans but also turn oppressors of dalits. Tamil Nadu, home to the nonbraman movement, has been projected by the political class, social scientists and policy-makers as fertile soil for social justice. However, the Dravidian movement’s empowerment agenda left the dalits-19 percent of the population-almost untouched. In fact, the dalits have been subjected to the worst forms of violence, from being forced to consume human excreta to being murdered for contesting local body elections. S. VISWANATHAN has chronicled this violence over a decade in the pages of Frontline, the fortnightly newsmagazine.

In his introduction, RAVIKUMAR, activist-theoretician of the dalit movement in Tamil Nadu, offers a framework to understand this violence and suggests that more than being a consequence of the accumulation of power in the hands of the intermediary castes, such violence would be better understood as an attempt by ‘backward’ caste Hindus to test their newfound authority on those below them. This book will be invaluable to anyone interested in understanding the dynamics of caste in India, especially Tamil Nadu.

"An invaluable addition on an important subject. Perhaps no other journalist has tracked the dalit upsurge in Tamil Nadu from the mid-1990s as closely as S. Viswanathan of Frontline. Whether it is untouchability, structured discrimination, police atrocities or the growing alienation of the dalits from the Dravidian parties, the reporter has missed no great process, issue or event of the time. These are stories of courage, cruelty, resilience and rebellion—and capture one of the most turbulent of eras. There is discipline, detail and a depth to the writing that is exemplary. This is the very opposite of parachute reporting."
—P. Sainath, Rural Affairs Editor, The Hindu
Abnormal
Lectures at the Collège de France, 1974–75
Michel Foucault
Rs 490 | 400 pages | Demy 1/8 | 9788189059224

RIGHTS: For sale in South Asia only

Foucault: “The figure of the masturbator appears at the end of the eighteenth century with a number of specific characteristics distinct from those of both the monster and the individual to be corrected. The first is that the masturbator is not at all an exceptional figure in eighteenth-century thought, knowledge, and pedagogical techniques; he is, rather, a frequently encountered individual. He seems to be an almost universal individual. Now this absolutely universal individual, or rather, the practice of masturbation that is recognized as being universal is, at the same time, said to be an unknown or ignored practice that no one has spoken about, that no one knows and whose secret is never revealed. Masturbation is the universal secret shared by everyone but disclosed to no one.”

“These lectures offer important insights into the evolution of the primary focus of Foucault’s later work--the relationship between power and knowledge.”
—Library Journal

“The importance of these lectures is that they are directly connected with two of Foucault’s greatest books, Discipline and Punish and The History of Sexuality: An Introduction. Because they are clear and to the point, the lectures throw considerable light on the more difficult ideas and passages of their related published works.”
—The Stranger
Žižek: “The title of this book is intended as an elementary IQ test for the reader: if the first association it generates is the vulgar anti-communist cliché — “You are right—today, after the tragedy of twentieth-century totalitarianism, all the talk about a return to communism can only be farcical!”—then I sincerely advise you to stop here. Indeed, the book should be forcibly confiscated from you, since it deals with an entirely different tragedy and farce, namely, the two events which mark the beginning and the end of the first decade of the twenty-first century: the attacks of September 11, 2001 and the financial meltdown of 2008.”

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“Slavoj Žižek shows why he is a philosopher, and Chomsky a close-minded, ranting absolutist, by his ability to re-invent (or be “inconsistent” as his detractors would say) and yet defend his argument... The pleasure of reading Žižek is not because one would be favourably predisposed towards his worldview, but because he engages and entertains.”
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Rancière: “To resemble was long taken to be the peculiarity of art, while an infinite number of spectacles and forms of imitation were proscribed from it. In our day, not to resemble is taken for the imperative of art, while photographs, videos and displays of objects similar to everyday ones have taken the place of abstract canvases in galleries and museums. But this formal imperative of non-resemblance is itself caught up in a singular dialectic. For there is growing disquiet: does not resembling involve renouncing the visible? Or does it involve subjecting its concrete richness to the operations and artifices whose matrix resides in language?”

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Bourdieu: “We must bear in mind that there is not just one racism, but several: there are as many racisms as there are groups that need to justify existing as they do—which is the invariant function of all racisms. It strikes me as very important to bring analysis to bear on those forms of racism that are undoubtedly the most subtle, the most open to misrecognition, and thus the most rarely denounced, perhaps because those who usually denounce racism themselves have some of the properties that incline people towards these forms of racism. I have in mind racism of the intelligence... This racism is specific to a dominant class whose reproduction depends, in part, on the transmission of cultural capital, an inherited capital that has the property of being an embodied capital and thus apparently natural and innate.”

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“Bourdieu’s involvement during the 1990s in campaigns for railway workers, undocumented immigrants and the unemployed, and most recently against neoliberalism and globalization, was the natural outgrowth of a lifetime of research into economic, social and cultural class domination among peoples as disparate as Algerian peasants and French professors, and as expressed in everything from amateur photography to posture.”
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This book shows that the real threats to reason aren’t wacky or foreign or stupid; they reside in our state and corporate bureaucracies—and, one way or another, they probably pay your salary.

“Fine, lucid and sharp ... well written and worth reading before the next wave of western tanks crosses a border, somewhere in the Middle East.”
— Roy Liddle

“In this thoughtful polemic Dan Hind argues that we are being misled by a debased ‘Folk Enlightenment’ which has little in common with the Enlightenment initiated by Bacon and championed by Voltaire, Hume and Kant.”
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*The System of Objects* is a tour de force of the materialist semiotics of the early Baudrillard, who emerges in retrospect as something of a lightning rod for all the live ideas of the day: Bataille’s political economy of “expenditure” and Mauss’s theory of the gift; Reisman’s lonely crowd and the “technological society” of Jacques Ellul; the structuralism of Roland Barthes in *The System of Fashion*; Henri Lefebvre’s work on the social construction of space; and last, but not least, Guy Debord’s situationist critique of the spectacle.

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Is communalism a deflection of the violence and inegalitarianism within Hindu society? How has the deployment of violence against an internal Other, the dalit, come to be transformed into aggression against an external Other, the Muslim? Does the dalit have the right to life in modern India? Exploring the intimate relation between the discourses of caste, secularism and communalism, Dilip Menon argues that communalism in India may well be the return of the repressed histories of caste. In four essays that position caste as the central faultline of modern India, Menon finds out why the use of marxism and its concepts was idiosyncratic at best and instrumental at worst for a brahmin like E.M.S. Namboodiripad; how the subordinated castes in the late nineteenth century wrote themselves into modernity using the Malayalam novel and Christianity; and why the use of violence in the maintenance of caste hierarchy remains the central occluded fact of Indian society: so present, yet so invisible.

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—V. Geetha, in The New Indian Express
The Second Navayana Annual Lecture
Angela Yvonne Davis
New Delhi: 3 and 4 April 2011
Pune: 5 April 2011

Navayana is delighted to present feminist historian Angela Yvonne Davis, who over the years has been active as a student, teacher, writer, scholar, and activist/organizer. Currently Professor Emerita at the History of Consciousness Department at the University of California, Santa Cruz, she is known internationally for her ongoing work to combat all forms of oppression in the US and abroad. Professor Davis was active during the Civil Rights movement and associated with the Black Panther Party. Despite persecution during the McCarthy era, she was twice a candidate for Vice President on the Communist Party USA ticket during the Reagan era.

Professor Davis’s political activism began in her teens, but it was not until 1969 that she came to national attention after being removed from her teaching position in the Philosophy Department at UCLA as a result of her social activism and her membership in the Communist Party. In 1970 she was placed on the FBI’s Ten Most Wanted List on false charges; an intense police search drove her underground and culminated in one of the most famous trials in recent US history. During her sixteen-month incarceration, a massive international “Free Angela Davis” campaign was organized—that had supporters even in Pune—leading to her acquittal in 1972. She has since been an advocate of prison abolition and has developed a powerful critique of racism in the criminal justice system.

Angela Davis left the Communist Party because of its support of the Soviet coup attempt of 1991 and the Communist parties of the Warsaw Pact. She helped found the Committees of Correspondence for Democracy and Socialism. Together with Kimberlé Crenshaw and others, she formed the African American Agenda 2000, an alliance of Black feminists formed in response to the Million Man March of 1996.

Professor Davis is the author of seven books, including *Angela Davis: An Autobiography*; *Blues Legacies and Black Feminism*; *Women, Race & Class* and *Are Prisons Obsolete?* (the last two being re-issued by Navayana).

In her three lectures, Professor Davis shall speak about issues related to feminism, prison abolition and contemporary quests for social justice.

The First Annual Navayana Lecture was delivered by Slavoj Žižek (see 26–27) in January 2010 in New Delhi, Hyderabad and Kochi.
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