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Masawat ki jung = Struggle for equality

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This book explores discrimination against Northeast Indians, who have been frequently stereotyped as backwards, anti-national, anti-assimilationist, immoral, and relegated to low paying positions across retail, hospitality, telecommunications and wellness industries. The contributions draw on interviews with individuals who have migrated to other Indian cities and towns to find jobs and escape from native poverty, and provide a critical examination of the intersections between power, privilege and racial hierarchy in India today. The chapters cover a variety of perspectives including social movements and activism, history, policy, youth studies and gender studies. With a

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focus on marginalised communities, and the effects and persistence of racial inequality in a South Asian context, this collection will be an important contribution to critical race studies, public policy, human rights discourse, and social work.

This book studies the engagement of various Muslim communities with Bihar politics from colonial times to present-day India. It debunks several myths in highlighting Muslim resistance to the Two-Nation theory, and counters the ‘ Isolation Syndrome ’ faced by Muslim communities after Independence. Using rare archival sources and hitherto unexamined Urdu texts, this book offers a nuanced exploration of complex themes such as the struggle against Bengali hegemony, communalism, regionalism and alienation before Independence, recent language politics, the political assertion of low-

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caste Muslims in current Bihar, as well as their quest for social and gender justice. An important contribution to the study of South Asian Islam, this book will interest students and scholars of modern Indian history, politics, sociology, religion, gender, and minority studies.

While there exists scholarly works on madrasas in India during medieval times and the colonial period, there is hardly anything on the conditions of madrasas today, and those are by and large based on secondary literature and not grounded in detailed empirical investigation. This work, through ethnographic study undertaken at two madrasas in Mubarakpur in Uttar Pradesh, shows how Indian madrasas represent a diverse array of ideological orientations which is mostly opposed to each other ' s interpretation of Islam. If madrasas are about the dissemination of Islamic knowledge, then they also

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problematize and compete over how best to approach that knowledge; in the process they create and sustain a wide variety of possible interpretations of Islam. This volume will be of interest to scholars and researchers interested in the study of Islam and Indian Muslims. Since it is multidisciplinary in approach, it will find space within the disciplines of sociology, social anthropology, history and contemporary studies.

With reference to India; translated from Hindi.

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This Book Was Conceived During The 9/11 Period And Therefore It, Takes Into Account A Wide Range Of Themes Cutting Across Time Periods.

O que é a consciência fonológica? Quais habilidades fazem parte dessa capacidade humana de refletir sobre as palavras e suas partes? No caso do português, quais são as habilidades de consciência fonêmica que realmente importam para uma criança se apropriar da escrita alfabética? Este livro busca esclarecer essas questões fundamentais e apresenta ao leitor uma proposta didática de orientação construtivista, com situações de ensino lúdicas, já testadas em diferentes salas de aula. Nelas, os aprendizes são motivados a "olhar para o interior das palavras" e, assim, descobrir o mistério que está por trás de escrever com o alfabeto. Utilizando

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jogos, poemas e cantigas, o ensino de alfabetização o aqui exposto visa incentivar as crianças a assumir uma atitude curiosa e prazerosa ao brincarem com as palavras orais e escritas de nossa língua.

El presente libro reúne un conjunto de textos y autores que, de diferentes formas, inciden sobre las posibilidades de los derechos humanos como gramáticas emancipadoras de dignidad humana. La reflexión propuesta parte de la idea de que las concepciones convencionales de derechos humanos necesitan ser reinventadas de manera que se sitúen al servicio de agendas de transformación y reconocimiento. Se trata de una validación de lenguajes y formas del ser humano no contempladas por el “ universalismo estrecho ” de los derechos humanos hegemónicos o convencionales, que, desde nuestro punto de vista, lo son porque derivan de un origen

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monocultural occidental, por haber estado al servicio de los dobles criterios y de las justificaciones imperialistas en el ámbito geopolítico, y por constituirse hoy como denominadores mínimos de derecho, aunque congruentes con el orden global individualista, neoliberal y norte-céntrico. Confrontando este pesado legado, que ha limitado en mucho las posibilidades de emancipación de dichos derechos humanos, procuramos mostrar cómo, a partir de las Epistemologías del Sur, las luchas por el derecho a ser humano (el derecho a la vida digna y a la memoria de las indignidades históricas ampliamente silenciadas) tienen que ser fundadoras de una concepción renovada contrahegemónica de los mismos. En un tiempo que carece desesperadamente de narrativas de transformación social, más que ver los derechos humanos como la gramática salvadora que sobrevivió en medio de las ruinas de utopías

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pret é ritas (Samuel Moyn), es importante que entendamos que el trabajo de traducción es hoy la única alternativa.

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