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Buddhist philosophy of Anicca (impermanence), Dukkha (suffering), and

Bernard Williams (1929-2003) is one of the most influential philosophers of the past 100 years, with work ranging from meta-ethics to philosophy of mind to reflections on pop culture. Williams wrote with a deep sensitivity to the limitations in our knowledge, and an optimistic outlook on the prospects that we have, nonetheless, for social and moral progress. If Williams was right, we still have much to learn from the Classical world, and much of the responsibility that intellectuals have relates to the need to interpret and apply that knowledge. But Williams was not stuck in the past, and he did not advocate a rejection of science or modernity. Instead, Williams argued that there is often more knowledge around us than we realize, and more opportunity than we realize for refinements in our basic ideas about persons, ethics, and politics. This anthology showcases some of the best, and most recent, work from scholars working through some of the problems that Williams identified. As Williams might have expected, there is a great deal of disagreement on selected points, and even on the particular approach used. But in their commitment to a reflective and always somewhat skeptical outlook, the authors here continue a tradition that Williams felt was vital.

“What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India.” –Anand Teltumbde, author of The Persistence of Caste B.R. Ambedkar’s Annihilation of Caste is one of the most important, yet neglected, works of political writing from India. Written in 1936, it is an audacious denunciation of Hinduism and its caste system. Ambedkar – a figure like W.E.B. Du Bois – offers a scholarly critique of Hindu scriptures, scriptures that sanction a rigidly hierarchical and iniquitous social system. The world’s best-known Hindu, Mahatma Gandhi, responded publicly to the provocation. The hatchet was never buried. Arundhati Roy introduces this extensively annotated edition of Annihilation of Caste in “The Doctor and the Saint,” examining the persistence of caste in modern India, and how the conflict between Ambedkar and Gandhi continues to resonate. Roy takes us to the beginning of Gandhi’s political career in South Africa, where his views on race, caste and imperialism were shaped. She tracks Ambedkar’s emergence as a major political figure in the national movement, and shows how his scholarship and intelligence illuminated a political struggle beset by sectarianism and obscurantism. Roy breathes new life into Ambedkar’s anti-caste utopia, and says that without a Dalit revolution, India will continue to be hobbled by systemic inequality.

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The book offers an overview of international examples, studies, and guidelines on how to create successful partnerships in education. PPPs can facilitate service delivery and lead to additional financing for the education sector as well as expanding equitable access and improving learning outcomes.

