

## Contemporary Indian Society Essays In Honour Of Professor

Edited by Professor Neera Chandhoke, 'Mapping Histories' is a fitting tribute to renowned historian Ravinder Kumar, well known for his pioneering work on the social consequences of colonial rule in India, and for founding the Centre for Contemporary Studies at the Nehru Memorial Museum and Library. Here, Fellows of the centre present a collection of historical and contemporary studies on India, which deal with diverse themes from religion to the environment, cultural studies to feminism. Together, these lively and challenging essays offer readings on how we understand India's history and, conversely, how we can use this comprehension of the past to interpret India's complex present. Contributed articles.

Modern Indian studies have recently become a site for new, creative, and thought-provoking debates extending over a broad canvas of crucial issues. As a result of socio-political transformations, certain concepts—such as ahimsa, caste, darshan, and race—have taken on different meanings. Bringing together ideas, issues, and debates salient to modern Indian studies, this volume charts the social, cultural, political, and economic processes at work in the Indian subcontinent. Authored by internationally recognized experts, this volume comprises over one hundred individual entries on concepts central to their respective fields of specialization, highlighting crucial issues and debates in a lucid and concise manner. Each concept is accompanied by a critical analysis of its trajectory and a succinct discussion of its significance in the academic arena as well as in the public sphere. Enhancing the shared framework of understanding about the Indian subcontinent, Key Concepts in Modern Indian Studies will provide the reader with insights into vital debates about the region, underscoring the compelling issues emanating from colonialism and postcolonialism.

Society and politics are subjects of continuous and animated discussion in contemporary India. The essays brought together in this collection were written or published between 1964 and 1990. In this case it was also a period of many changes in the disciplines of social anthropology and sociology, as well as in the social and political environment.

Contemporary Indian English: Variation and Change offers the first comprehensive description of Indian English and its emerging regional standard in a corpus-linguistic framework. Drawing on a wealth of authentic spoken and written data from India (including the Kolhapur Corpus and the International Corpus of English), this book explores the dynamics of variation and change in the vocabulary and grammar of contemporary Indian English. The aims are to document the extent of lexical and grammatical nativization at the beginning of the twenty-first century and compare contemporary Indian English to other varieties around the world (for example British and American English). The results are relevant to sociolinguists, variationists and lexicologists seeking to investigate ongoing language change in emerging standard varieties of English. With its strong empirical foundation and its comparative outlook, the book is also of interest to anyone looking for an introduction to the corpus-based description of varieties of English.

In this 2002 book, the author describes how the Indian economy works and whether liberalisation has actually helped ordinary Indians.

India is the second largest country in the world with regard to population, the world's largest democracy and by far the largest country in South Asia, and one of the most diverse and pluralistic nations in the world in terms of official languages, cultures, religions and social identities. Indians have for centuries exchanged ideas with other cultures globally and some traditions have been transformed in those transnational and transcultural encounters and become successful innovations with an extraordinary global popularity. India is an emerging global power in terms of economy, but in spite of India's impressive economic growth over the last decades, some of the most serious problems of Indian society such as poverty, repression of women, inequality both in terms of living conditions and of opportunities such as access to education, employment, and the economic resources of the state persist and do not seem to go away. This Handbook contains chapters by the field's foremost scholars dealing with fundamental issues in India's current cultural and social transformation and concentrates on India as it emerged after the economic reforms and the new economic policy of the 1980s and 1990s and as it develops in the twenty-first century. Following an introduction by the editor, the book is divided into five parts: Part I: Foundation Part II: India and the world Part III: Society, class, caste and gender Part IV: Religion and diversity Part V: Cultural change and innovations Exploring the cultural changes and innovations relating a number of contexts in contemporary India, this Handbook is essential reading for students and scholars interested in Indian and South Asian culture, politics and society.

"These essays explore the blending of structural and historical approaches to American Indian anthropology that characterizes the perspective developed by the late Fred Eggan and his students at the University of Chicago. They include studies of kinship and social organization, politics, religion, law, ethnicity, and art. Many reflect Eggan's method of controlled comparison, a tool for reconstructing social and cultural change over time." "Together these essays make substantial descriptive contributions to American Indian anthropology, presenting contemporary interpretations of diverse groups from the Hudson Bay Inuit in the north to the Highland Maya of Chiapas in the south. The collection will serve as an introduction to Native American social and cultural anthropology for readers interested in the dynamics of Indian social life."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The period of reference is restricted to the post independence era.

This festschrift to Alice Horner is primarily concerned with the thematic concerns that motivated Horner and her late husband in their scholarly work: work and labor, industrialization and capitalism, family and household, demography and culture, and politics. Thirty- one essays, presented by Patel (sociology, U. of Pune, India), Bagchi (women's studies, Jadavpur U., India) and Raj (editor, The Economic and Political Weekly), are divided into four sections that explore themes and methodologies used by Horner in analyzing agrarian Indian and gender, elaborate aspects of economic change since Indian independence, explore cultural assessment of contemporary India, and relate the colonial heritage to the contemporary political process. Also includes an appreciation of Horner and a bibliography of her writings. Annotation copyrighted by Book News, Inc., Portland, OR

One of the most powerful statements ever written on the subject of caste in India.

Every year, there are several hundred attacks on India's Christians. These attacks are carried out by violent anti-minority activists, many of them provoked by what they perceive to be a Christian propensity for aggressive proselytization, or by rumored or real conversions to the faith. Pentecostals are disproportionately targeted. Drawing on extensive interviews, ethnographic work, and a vast scholarly literature on interreligious violence, Hindu nationalism, and Christianity in India, Chad Bauman examines this phenomenon. While some of the factors in the targeting of Pentecostals are obvious and expected—their relatively greater evangelical assertiveness, for instance—other significant factors are less acknowledged and more surprising: marginalization of Pentecostals by "mainstream" Christians, the social location of Pentecostal Christians, and transnational flows of missionary personnel, theories, and funds. A detailed analysis of Indian Christian history, contemporary Indian politics, Indian social and cultural characteristics, and Pentecostal belief and practice, this volume sheds important light on a troubling fact of contemporary Indian life.

This book has a collection of ten articles written during 1982–2007 and an exhaustive introduction on the structural features of Indian society, that is, the enduring social groups, institutions and processes, such as caste, tribe, sect, rural-urban relations, etc. The book views Indian society in contemporary as well as historical perspective, based on a wealth of field research as well as archival material. The book focuses on the significance of village studies in transforming the understanding of Indian society and also shows how urban centres have been useful in shaping society. Taking a critical look at the prevailing thinking on various structures and institutions, the author uses insights derived from his comprehensive studies of kinship, marriage, religion, and grassroots politics in advancing their studies. He points out the strengths and weaknesses of these structures and institutions and the direction in which they are changing with respect to modern time. As against the overwhelming emphasis on the hierarchical dimension of caste, this book focuses on its horizontal dimension, that is, every caste's population spread over villages and towns in an area, its internal organization and differentiation based on networks of kinship, marriage, patron-client relationship, and role of endogamy versus hypergamy in maintaining its boundaries. The tribes are also seen in the same perspective, emphasizing the tribe-caste homology. Finally, the book provides information on important issues like policy of reservations, the reliability of censuses and surveys of castes and tribes, removal of untouchability, growth of organized religion and secularization.

Recent theoretical and methodological innovations in the anthropological analysis of South Asian societies have introduced distinctive modifications in the study of Indian social structure and social change. This book, reporting on twenty empirical studies of Indian society conducted by outstanding scholars, reflects these trends not only with reference to Indian society itself, but also in terms of the relevance of such trends to an understanding of social change more generally. The contributors demonstrate the adaptive changes experienced by the studied groups in particular villages, towns, cities, and regions. The authors view the basic social units of joint family, caste, and village not as structural isolates, but as intimately connected with one another and with other social units through social and cultural networks of various kinds that incorporate the social units into the complex structure of Indian civilization. Within this broadened conception of social structure, these studies trace the changing relations of politics, economics, law, and language to the caste system. Showing that the caste system is dynamic, with upward and downward mobility characterizing it from pre-British times to the present, the studies suggest that the modernizing forces which entered the system since independence—parliamentary democracy, universal suffrage, land reforms, modern education, urbanization, and industrial technology—provided new opportunities and paths to upward mobility, but did not radically alter the system. The chapters in this book show that the study of Indian society reveals novel forms of social structure change. They introduce methods and theories that may well encourage social scientists to extend the study of change in Indian society to the study of change in other areas.

Papers presented in a seminar on Indian English fiction held at Dharmasala from March 14 to 16, 1990.

Since the early 1990s, feminists in India have been rallying against integrating the Indian economy into the world market, perceiving it as a phenomenon which will lead to increased feminisation of poverty and the commodification of women. This anthology explores the impact of globalisation on Indian women and the struggle for gender equality. Since urban India has taken the initial benefit and brunt of globalisation, the focus here is on urban women, particularly from the educated middle class. The two dozen essays in this book offer insights into: - gender identity, gender relations and conceptions of women - violence against women and conflict resolution - women and the media - neo-liberal globalisation, from beauty pageants to working conditions - women and information and communication technologies - politics and women's political participation 'Women's work is never done,' said an African women's rights activist, 'Feminists' work will never ever be done.' This book reminds us that the road to the complete empowerment of women in India is still a long one.

Chiefly in the context of post-1947 economic history and communalism.

Contributed articles; in the light of ethnological and sociocultural perspectives.

A study of how the development of representative politics in late-colonial India transformed notions of family, gender and religious community.

This edited book offers insights into the social inequalities that plague India and are often hidden behind terms like 'law and order' and 'constitutional democracy'. Though the market-driven economy was once expected to radically transform the heavily hierarchical Indian society into a more egalitarian order, the society remains unequal despite almost three decades of liberalization. Therefore, the liberal rhetoric of a democratic order and the free market guaranteeing social justice needs to be reappraised. Social Hegemony in Contemporary India demonstrates how socially privileged sections after acquiring and consolidating power at an alarming rate are now even more dominant over the lives of common Indians than at any time after 1947. Consequently, many communities—like Dalits and other neglected minorities—have been disempowered and pushed to the margins. Any resistance to the dominant social order and its status quo is punished through ostracization and violence. The mission for social justice, therefore, needs a fresh approach and actionable change from those who aspire for a truly liberated India, unshackled from inequity and bias.

Contents: Culture and Society, Our Social Dilemma, Social Life, South India, Origins of the Indian Village System, The Ideal Social Order, The Religion and Social Organisation of the Sikhs, Prospects of an Integrated Approach to Social Reality, Religion and its Impact on Indian Society, Besant on Social Reform, The Theosophical Society and its Contribution to Tamil Society in the 19th Century, Theosophy and Social Change in India, Nationalism and Social Change, Social History of Modern India: A Trend Report, New Social Patterns: Voluntary Community Action.

During the goddess Gangamma's festival in the town of Tirupati, lower-caste men take guises of the goddess, and the streets are filled with men wearing saris, braids, and female jewelry. By contrast, women participate by intensifying the rituals they perform for Gangamma throughout the year, such as cooking and offering food. Joyce Burkhalter Flueckiger argues that within the festival ultimate reality is imagined as female and women identify with the goddess, whose power they share. Vivid accounts by male and female participants offer new insights into Gangamma's traditions and the nature of Hindu village goddesses.

Dalit Capital explores the relation between caste and Indian capitalism. It explores the ways in which caste and social discrimination reinvent themselves under the guise of modern capitalism. It demonstrates how 'inclusion' holds Dalits at a disadvantage, perpetrated by the state, markets and the civil society.

Collection of lectures delivered during 1975-1995 by various persons on education, socio-economics, and culture.

Religion in India is an ideal first introduction to India's fascinating and varied religious history. Fred Clothey surveys the religions of India from prehistory and Indo-European migration through to the modern period. Exploring the interactions between different religious movements over time, and engaging with some of the liveliest debates in religious studies, he examines the rituals, mythologies, arts, ethics and social and cultural contexts of religion as lived in the past and present on the subcontinent. Key topics discussed include: Hinduism, its origins and development over time minority religions, such as Christianity, Judaism, Islam, Sikhism, Zoroastrianism, Jainism and Buddhism the influences of colonialism on Indian religion the spread of Indian religions in the rest of the world the practice of religion in everyday life, including case studies of pilgrimages, festivals, temples and rituals, and the role of women Written by an experienced teacher, this student-friendly textbook is full of clear, lively discussion and vivid examples. Complete with maps and illustrations, and useful pedagogical features, including timelines, a comprehensive glossary, and recommended further reading specific to each chapter, this is an invaluable resource for students beginning their studies of Indian religions.

Historical analysis explores the country's energy and unpredictability in democracy, voting patterns, economic development, city and village cultures, and political identity Recent theoretical and methodological innovations in the anthropological analysis of South Asian societies have introduced distinctive modifications in the study of Indian social structure and social change. This book, reporting on twenty empirical studies of Indian society conducted by outstanding scholars, reflects these trends not only with reference to Indian society itself, but also in terms of the relevance of such trends to an understanding of social change more generally. The contributors demonstrate the adaptive changes experienced by the studied groups in particular villages, towns, cities, and regions. The authors view the basic social units of joint family, caste, and village not as structural isolates, but as intimately connected with one another and with other social units through social and cultural networks of various kinds that incorporate the social units into the complex structure of Indian civilization. Within this broadened conception of social structure, these studies trace the changing relations of politics, economics, law, and language to the caste system. Showing that the caste system is dynamic, with upward and downward mobility characterizing it from pre-British times to the present, the studies suggest that the modernizing forces which entered the system since independence--parliamentary democracy, universal suffrage, land reforms, modern education, urbanization, and industrial technology--provided new opportunities and paths to upward mobility, but did not radically alter the system. The chapters in this book show that the study of Indian society reveals novel forms of social structure change. They introduce methods and theories that may well encourage social scientists to extend the study of change in Indian society to the study of change in other areas. Milton Singer (1912-1994) was Paul Klapper Professor of Social Sciences and professor of anthropology at the University of Chicago. He was a fellow of the Academy of Arts and Sciences. He was also chosen as a distinguished lecturer by the American Anthropological Association and was the recipient of the Distinguished Scholar Award of the Association for Asian Studies. Bernard S. Cohn (1918-2003) was Professor Emeritus of Anthropology at the University of Chicago. He was widely known for his work on India during the British colonial period and wrote many books on the subject of India including *India: The Social Anthropology of a Civilization* (1971), *An Anthropologist among the Historians and Other Essays* (1987), and *Colonialism and its Forms of Knowledge* (1996).

This book looks at concepts of justice from points of view of various religious and cultural traditions (Hinduism, Islam, Christianity, Cosmopolitanism, Tribal Cultures) and different methodological perspectives (historical, theological, philosophical, sociological). One common thread in these essays is the reflection on ethics universally and reference to the basic values of the Indian constitution. People from all categories were included in the dialogue process on justice in order to avoid any risk of unintentionally missing out people belonging to certain categories. This volume attempts to express the opinions of people whose voices were not very prominent in theoretical debates on justice and its practical implications. Their perspectives on justice are contrasted with mainstream conceptions of justice, whose problematic representativeness for India today is thereby interpreted. Both abstract universalism and relativism lack a common point of reference to assess relevance and adequacy of a given conception of justice. Neither unaffected universalism nor relativism defined by traditional norms turns is sustainable. The contributors offer a concept of 'internal universalism' as an alternative to unaffected universalism. Combining various forms and stages of 'reflective equilibrium' as conceived by John Rawls, this framework provides us with the necessary reference point to assess the adequacy as proposed in this book and engage in a comprehensive dialogue on questions of justice.

This book entitled 'Indian Social Problems: A Sociological Perspective' provides a glimpse of many social problems that have been haunting the Indian society since years, decades, and even centuries. Though India is fast developing, it has lots of regional, cultural, linguistic and religious diversities. These diversities are also reflected in its social problems. This book covers social problems which are general in nature and common to the whole nation such as population problem, poverty, unemployment, child labour, urbanization, youth unrest, problems of the aged, family disorganization, corruption, crime and delinquency, etc. This book is prepared mainly to cater to the needs of the undergraduate and postgraduate students. Most of the universities in India have prescribed one paper on 'Indian Social Problems' either at the undergraduate or postgraduate level. The book also covers topics that are included in the syllabi of IAS, NET, SLET, KAS and other national- and state-level competitive examinations. It also contains lessons that form part of MBA, nursing and fiveyear law courses. Such students and examinees will definitely find the book highly helpful.

A Nobel Laureate offers a dazzling new book about his native country India is a country with many distinct traditions, widely divergent customs, vastly different convictions, and a veritable feast of viewpoints. In *The Argumentative Indian*, Amartya Sen draws on a lifetime study of his country's history and culture to suggest the ways we must understand India today in the light of its rich, long argumentative tradition. The millenia-old texts and interpretations of Hindu, Buddhist, Jain, Muslim, agnostic, and atheistic Indian thought demonstrate, Sen reminds us, ancient and well-respected rules for conducting debates and disputations, and for appreciating not only the richness of India's diversity but its need for toleration. Though Westerners have often perceived India as a place of endless spirituality and unreasoning mysticism, he underlines its long tradition of skepticism and reasoning, not to mention its secular contributions to mathematics, astronomy, linguistics, medicine, and political economy. Sen discusses many aspects of India's rich intellectual and political heritage, including philosophies of governance from Kautilya's and Ashoka's in the fourth and third centuries BCE to Akbar's in the 1590s; the history and continuing relevance of India's relations with China more than a millennium ago; its old and well-organized calendars; the films of Satyajit Ray and the debates between Gandhi and the visionary poet Tagore about India's past, present, and future. The success of India's democracy and defense of its secular politics depend, Sen argues, on understanding and using this rich argumentative tradition. It is also essential to removing the inequalities (whether of caste, gender, class, or community) that mar Indian life, to stabilizing the now precarious conditions of a nuclear-armed subcontinent, and to correcting what Sen calls the politics of deprivation. His invaluable book concludes with his meditations on pluralism, on dialogue and dialectics in the pursuit of social justice, and on the nature of the Indian identity.

This book studies caste and community dynamics in India and offers a critical view of social mobility from below. Building on the theories of the eminent sociologist M N Srinivas, the essays in

this volume reformulate the debate on caste as they document the changing inter-caste dynamics and caste-based violence in contemporary India. The volume showcases the new language of change in caste relations, articulated mostly from the perspective of the marginalised as experiences, differences, contestations, assertions and as citizenship rights. It focusses on the clash between traditional structures of inequality and the ideals of equality and justice in a liberal, democratic India. It also highlights the persistence of caste and endogamy and the interlocking nature of caste, gender and disability, struggles of ethnic groups and informal workers in the market economy, discrimination in the labour market and the dissolution of dissent in the public sphere. With contributions from leading scholars of social change and development in India and abroad, this volume will be useful for scholars and researchers of sociology, social anthropology, minority and subaltern studies, and development studies.

The revision comes 10 years after the first edition and completely overhauls the text not only in terms of look and feel but also content which is now contemporary while also being timeless. A large number of words are explained with the help of examples and their lineage which helps the reader understand their individual usage and the ways to use them on the correct occasion.

'Navigating Social Exclusion and Inclusion in Contemporary India and Beyond' contains a collection of lucid, empirically grounded articles that explore and analyse the structures, agents and practices of social inclusion and exclusion in contemporary India and beyond. The volume combines a broad range of approaches to challenge narrow conceptualisations of social inclusion and exclusion in terms of singular factors such as caste, policy or the economy. This collaborative endeavour and cross-disciplinary approach, which brings together younger and more established scholars, facilitates a deeper understanding of complex social and political processes in contemporary India.

Contributed seminar papers.

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