

The Northern Nadars Of Tamil Nadu

Study conducted among the Nadars and Paraiyas community people at Tirunelveli District of Tamil Nadu, India.

By zooming in on urban localities in India and by unpacking the 'meaning of the local' for those who live in them, the ten papers in this volume redress a recurrent asymmetry in contemporary debates about globalisation. In much literature, the global is associated with transnationalism, dynamism and activity, and the local with static identities and history. Focusing on a range of locales in India's metropolitan areas and provincial small towns, the contributions move beyond the assertion that space is socially constructed to explore the ways in which social and political relations are themselves spatially and historically contingent. Using detailed ethnography, the authors highlight the vitality of place-making in the lives of urban dwellers and the centrality of a 'politics of place' in the production of power, difference and inequality. The volume illustrates how urban spaces are increasingly interconnected through wider social and spatial processes, while local boundaries and group-based identities are at the same time reconstructed, and often even consolidated, through the use of 'traditional' idioms and localised practices. All contributions relate detailed case studies of

everyday activities to a range of contemporary debates that highlight various spatial aspects of cultural identities, economic restructuring and political processes in India. The volume provides an interdisciplinary perspective on urban life in rapidly changing political and economic environments. It offers a contribution to policy-orientated debates on urban livelihoods and urban planning as well as a wealth of ethnographic material for those interested in the spatial dimensions of urban life in India.

The Izhavas are an ex-untouchable community in the southern Indian state of Kerala. Politically and economically weak, stigmatised as 'toddy tappers' and 'devil dancers', and considered unapproachable by clean caste Hindus, a century ago Izhavas were associated with other manual-labouring untouchable castes. In recent decades they have sought to improve their position by accumulating economic, symbolic and cultural capital through employment, religion, politics, migration, marriage, education and have tried to assert their right to mobility, often in the face of opposition from their high status Christian and Nayar neighbours. This study examines how Izhavas, through repudiation of their nineteenth-century identity and search for mobility, have come into complex relationships with modernity, colonialism and globalisation. Filippo Osella and Caroline Osella highlight the complexities and contradictions of modern identity,

both locally and globally. The authors' approach builds upon and goes beyond a south Asian focus, showing how the Izhavas represent the rise of formerly stigmatised groups who remain at the same time trapped by stereotype and material disadvantage. Absolute mobility, they argue, has not led to relative mobility within a society which remains stratified and prone to new forms of social exclusion.

The Christian community in India emerged from an Indian rather than a foreign or an imperial context. Its internal dynamics were shaped far more by Indian social realities than by missionary designs. This book presents a comprehensive social history of Christianity in north-west India, comprising Jammu and Kashmir, Himachal Pradesh, Punjab, Haryana, the Union Territories of Delhi and Chandigarh, and the Pakistani Punjab and North-West Frontier Province. The book discusses significant events in the history of the north-west up to 1947, after which it focuses only on India. These events left a lasting impact on Christianity and shaped its future course, culminating in the transfer of churches' power from foreign missionaries to Indians and proliferation of churches, and the ongoing struggles of the Christian community. The author pays special attention to the Christian community's caste composition—how caste status and social mobility affected intra- and inter-community relations—religious diversity, uneven

demographic distribution, and development, as well as Christianity as a religious movement in the region.

This lively collection of essays by Ashutosh Varshney analyses the deepening of Indian democracy since 1947 and the challenges this has created. It examines concerns ranging from federalism and Hindu nationalism to caste conflict and civil society, the north–south economic divide, and politics of economic reforms. Accompanied by a substantial overview tracing the forging and consolidation of India’s improbable democracy, the book, full of original insights, portrays the successes and failures of our experience in a new comparative perspective, enriching our understanding of the idea of democracy.

The Many Hands of My Relations is a study of kinship networks among French Creoles and Central Siouan tribes and the influence of those networks on social, political, and economic development along the lower Missouri River from the late prehistoric period to the removal era in the 1870s. The book examines economic relations and intermarriages between French fur traders and native people of the Central Siouan tribes and the consequences for intergroup relationships as three imperial powers (France, then Spain, and then the United States) vied for political control and commercial supremacy.

A Companion to the Anthropology of India offers a broad overview of the rapidly

evolving scholarship on Indian society from the earliest area studies to views of India's globalization in the twenty-first century. Provides readers with an important new introduction to the anthropology of India Explores the larger global issues that have transformed India since the end of colonization, including demographic, economic, social, cultural, political, and religious issues Contributions by leading experts present up-to-date, comprehensive coverage of key topics such as population and life expectancy, civil society, social-moral relationships, caste and communalism, youth and consumerism, the new urban middle class, environment and health, tourism, public and religious cultures, politics and law Represents an authoritative guide for professional social and cultural anthropologists, and South Asian specialists, and an accessible reference work for students engaged in the analysis of India's modern transformation

Theology of religions has defaulted in the last two decades to an epicyclic inclusivism which seeks to undermine pluralism with claims that it is covertly triumphalistic and that it mirrors the logic of exclusivism. With the exception of pioneers in the field such as John Hick and Paul Knitter, most major figures in this theological field have retreated from pluralism and promote versions of particularism and inclusivism. Pluralism: The Future of Religion argues for an

apophatic pluralism that is motivated by the insight that it is impossible to secure universal assent for changeable bodies of religious teachings. This insight implies the non-finality and consequent 'departicularization' of all religious teachings and their inclusivistic defenses. These conclusions point us inevitably toward pluralism and lead us out of the inclusivistic impasse of contemporary theology in religions.

From Hierarchy to Ethnicity discusses the origins of politicized caste identities in twentieth-century India, and how they evolved over time.

There is clearly an academic and political obsession with the 'idea' of the Brahmin. There is also, simultaneously, a near-complete absence of engagement with the Brahmin as an embodied person or community. This book addresses this intriguing paradox by making available a sociological description of the Brahmins in today's Karnataka. It pursues three distinct, yet enmeshed, registers of inquiry – the persona of the 'Brahmin' embodied in the agency of the individual Brahmin; the organised complexes of action such as the caste association and the public culture of print; and finally, taking off from a longer (yet, modern and contemporary) history of non-Brahminical othering of the Brahmin. It argues that we tend to understand the contemporaneity of caste almost exclusively within the twin registers of legitimation–contestation and

dominance–resistance. While these facets continue to be salient, there is also a need to push out into hitherto neglected dimensions of caste. The book focuses attention on the many lives of modern caste — its secularisation, the subject positions that it offers, the equivocations by which persons and communities become ‘subjects’ of caste, their differential investments in the caste-self. Tracing the journey of meat from the farm to the meat shop and other workspaces of the butcher within the multi-sited margins in Delhi, the current volume intimately follows the lives of Qureshi butchers and other meat sector workers in this transforming mega-city. The author addresses the tensions that meat throws up in a bristling society whose stakes are now more than ever intense. She shows how meat is also a rising sector in the Indian economy, and fetches precious foreign exchange. Qureshi butchers stand at the crossroads of class, caste, stigma, religion, market, urban ecological policies, and a never-ceasing political debate around these issues. *Delhi's Meatscapes* brings together rare archival documents, vernacular sources, and ethnographic insights gleaned from several years of immersion in the city's meatscapes and is the first of its kind for urban anthropologists, economists, political scientists, policy planners and readers who wish to take a hard look at their own (non-)meat choices. The second edition of *Historical Dictionary of the Tamils* contains a chronology,

an introduction, and an extensive bibliography. The dictionary section has over 600 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture.

Bringing together articles and chapters from his considerable work in theological ethics, India, and the social order, Duncan Forrester incorporates new writing and introductions to each thematic section to guide readers through this invaluable resource. This book offers stimulating studies in three related areas - Indian Christianity with particular attention to the caste system, contemporary Christian theological ethics, and the distinctive and challenging theological approach that Duncan Forrester has developed in relation to public issues such as prisons and punishment, welfare provision, social justice, and poverty.

The village has epitomized Indian civilization and been the subject of much study and contemplation. The present volume attempts to address a wide number of interests--economic, political, cultural, social, gender--and presents a profile of processes and change in Indian villages based on publications over the last fifty years. The essays clearly demonstrate that every Indian village although similar in many ways, is also characterised by regional variations.

Argues that no understanding of Indian politics is possible without a thorough understanding of the complexities of the caste system.

This study examines the social and psychological processes that led to the Partition of the Indian subcontinent in 1947. It recognizes the long-term continuities in the idiom of conflict (as well as cooperation), and shows that, by 1900, the conflicts and animosities were gathering a self-aggravating momentum. The book moves back and forth between evidence and general, or theoretical, understanding. Separateness between Hindus and Muslims grew reciprocally, with hardening religious identities and the growing frequency of incidents of conflict. These skirmishes had several dimensions: symbolic (desecrating places of worship), societal (conversions), and physical (violence against women). As mutual trust declined, a quarter century of negotiations under diverse auspices failed to yield an agreement, and even the framework of the Partition in 1947 was imposed by the colonial rulers. A theoretically informed study, this book takes a comparative stance along several axes. Recognizing long-term continuities in the idiom of conflict (as well as of cooperation), it will be of interest to students of conflicts, Partitions, history, sociology, and South Asian studies.

Contributed articles on people with social disabilities and various social classes and the government policies in India.

At the height of British colonialism, conversion to Christianity was a path to upward mobility for Indian low-castes and untouchables, especially in the Tamil-speaking south of India. Kent examines these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and

expectations.

In this book eight South-Asianists explore the Indian phenomenon known as 'untouchability'. Historically untouchability was a set of discriminative practices that bound the lowest castes to low-status jobs and restricted their social mobility. Formally the practice was abolished with the constitution of the independent India, and in order to compensate for the social and economic setback caused by centuries' discrimination a reservation policy that guaranteed the former untouchables access to education and jobs was introduced. These measures have changed the life conditions of the targeted groups, but they have also created tensions in a society where many other groups experience economic stress. First of all they have preserved caste itself as something that matters in the competition for economic benefits. Thereby they have created today's paradox: That caste assertiveness has become a means to counter inequalities. Four essays (Andrew Wyatt, Simon Charsley, Kathinka Froystad, and Marie-Caroline Saglio-Yatzimirsky), all based on field work carried out in the late 1990s, address these present issues. Three essays (Mikael Aktor, Eleanor Zelliott, and Jocelyn Clarke) explore pre- and late-colonial material, while the introduction by Robert Deliege is a critical discussion of the combination of caste rhetoric and confrontation strategy in today's Dalit movement.

"This book provides an ethnographic description of 'the art of the vital spots,' a South Indian practice combining medical and martial facets. Similar to the merging of martial

and medical aspects, the moral and the physical facets of vital spots in conjunction answer to and explain the tradition's particular esoteric nature"--

This book provides an interpretive and comprehensive account of the history of India between the eighteenth and twentieth centuries, a crucial epoch characterized by colonialism, nationalism and the emergence of the independent Indian Union. It explores significant historiographical debates concerning the period while highlighting important new issues, especially those of gender, ecology, caste, and labour. The work combines an analysis of colonial and independent India in order to underscore ideologies, policies, and processes that shaped the colonial state and continue to mould the Indian nation.

This book studies Dalit movements in the Indian state of Tamil Nadu, their mode of organization, engagement in politics and contribution to processes of democratization and egalitarianism. Questions discussed include: How can democracy be preserved under conditions of extra-institutional mobilization? What is the current situation of Dalits in Tamil Nadu and why and in what manner do they resort to protest? How are egalitarian and democratic ideas initiated at the local level? How are the action concepts of social movements manifested in the everyday lives of their members? and What will be the impact of the entry of the Dalit Liberation Panthers into electoral politics on democracy in Tamil Nadu as well as India? Hugo Gorringe is Lecturer in Identity, Department of Sociology, University of Edinburgh.

Offers a theory on the performance of ethnic political parties as a distinct phenomenon. "Did you know that the martial arts include such former Western pursuits as dueling, gunfighting, and gladiatorial combat? Nearly 100 articles by scholars discuss specific martial arts, countries, and concepts such as religion and spiritual development common to martial arts traditions of the world. Definitions of unfamiliar terms and an index that notes the historical figures and classic texts discussed within articles help to make this set a scholarly corrective in an area often informed by the movies."--"Outstanding Reference Sources," American Libraries, May 2002.

Birthing the Computer: From Relays to Vacuum Tubes is the first in a multi-volume series on historical computing machines. This series will span the development of computer systems from the Zuse machines of the early 1930s to about 1995 when microprocessors began to be commoditized. Each volume will focus on a range of technologies, or a class of machines or a particular vendor, and will describe the hardware of the machines and its peripherals, the operating system and system software, and its influence upon programming languages. This volume begins with the Zuse machines which were constructed from relays, but contained the basic elements of a computer system, namely input, computing engine, and output. Early machines from Atanasoff and Berry, Aiken, Stibitz, and IBM are described. The transition from relays to vacuum tubes increased speed and performance significantly, and led to the first true computers in ENIAC, EDSAC, and EDVAC which used paper tape and

Williams tubes for I/O and storage. These machines were built by universities. Several early machines were purpose built such as Colossus and BINAC, and created with government support and industrial know-how. By the mid-to-late '50s, computing machines were being built by universities (the SSEM, Whirlwind, and IAS machines), governments (the NBS SEAC and SWAC, and several other machines), and industry (the UNIVAC series and the English Electric DEUCE). Most of these machines were constructed using the von Neumann architecture, and represent an evolution of thinking in how computing machines were to operate along with some innovative ideas in software and programming languages. By the end of the 1950s, the design, development, programming and use of computing machines were in full ferment as many new ideas were proposed, many different machines were designed and some were constructed. Computing machines became a commercial enterprise. Governments receded from building machines to levying requirements and funding construction, while universities continued to explore new architectures, new operating systems, and new programming languages.

DIVA theoretically informed cultural study of the design, production, and circulation of Indian calendar art./div

Making up approximately 20 percent of South India's Protestants, Pentecostals are an influential part of India's Christian culture, yet there is a distinct lack of scholarly focus on this increasingly large group. This careful, well-informed study by Michael Bergunder

ably fills that gap. After a brief historical introduction to the worldwide growth of Pentecostalism, Bergunder delves into the history of the South Indian Pentecostal movement in the first section. The second section gives a systematic profile of the current movement in South India, based on a wide range of source materials and on formal interviews with nearly two hundred leading pastors and evangelists. Bergunder finishes his work with prospects for the future. Three appendixes and an extended bibliography offer ample ground for further research.

This important volume of original essays interrogates contemporary debates, popular as well as academic, on the place of communities and cultural identities in India's polity. In particular the contributors: - analyse some of the emerging concerns in the social and political life of contemporary India - deal with issues that are central to recent debates among social and political theorists, that is, community, identity, nation and civil society - present fresh perspectives on these issues which are of interest to most developing societies

In his comparative study of four Tamil resettlements, Clothey examines the rituals that have traveled with these South Indian communities - Hindu, Muslim, and Christian - and how these practices perpetuate or modify the heritages these groups claim for themselves in their new environs. Clothey looks specifically at settlements in the cities of Kuala Lumpur, Malaysia; Singapore; Mumbai, India; and Pittsburgh, Pennsylvania. Describing such settlements as communities living on boundaries, Clothey explores how their existence illustrates divisions between ethnic, local, and global identities; between generations; and between imagined pasts

