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The Jains have exerted an influence on Indian society and religion out of proportion with their relatively small numbers. The Assembly of Listeners: The Jains in Society is the first book to address the sociology of the Jains and to discuss the notion of the "community" based on religious affiliation in India. Topics covered include Jain ideals and identity; women in the Jains community; popular Jainism; Jain reform and Jain identity in the UK. This collection is an important theoretical addition to the studies of Indian society, which has previously focused mainly on caste and class politics as the fundamental social units. With much recent fieldwork providing unique information on the ethnography of the Jains, this study will prove indispensable to any scholar interested in this little known but highly influential social group.

A comprehensive introduction to the important economic, social and political processes and development issues in this extremely popular region. South Asia provides one of the world's most challenging development contexts and The authors take a different approach to most traditional development texts, making the latest research teacher friendly and presenting material in an accessible manner for non-specialists.

This detailed and comprehensive guide provides biographical information on the most influential and significant figures in world anthropology, from the birth of the discipline in the nineteenth century to the present day. Each of the fifteen chapters focuses on a national tradition or school of thought, outlining its central features and placing the anthropologists within their intellectual contexts. Fully indexed and cross-referenced, The Routledge Dictionary of Anthropologists will prove indispensable for students of anthropology.

With the steady growth of interest in the history of India under the British, interpretations have emerged, and they may sharply alter much of our thinking about Indian nationalism and British Imperialism. Some of these historical revisions, and the conclusions which may flow from them, are illustrated by the essays in this book. All of them grapple with questions of Indian political organization in different parts of the British Raj. They enquire how these organizations worked at different level; in the towns and in the countryside, in the provinces and in the subcontinent itself. They examine how these kinds of politics came to be bonded together into what were called 'nationalist' movements. They suggest that the interplay between these movements and British Imperialism was very much more ambiguous than has been commonly supposed. All these essays are preliminary announcements of findings which will later appear in longer versions.

This is a comparative study of small capitalists and rural industrialists in three Asian countries. Studies on the entrepreneurial class in South Asia tend to focus on the structural aspects of entrepreneurial behaviour, while studies on this class in Southeast Asia tend to focus on cultural aspects of their behaviour. In fact, this book points to striking similarities between Indian, overseas Chinese and Muslim businessmen in Asia, similarities usually hidden under variations in analytical approaches. Although this study emphasizes similarities within Asia, it does not support the view of a specific Asian business pattern different to the rise of non-Asian, especially European, entrepreneurs. The findings are of major interest not just within the fields of anthropology and entrepreneurship, but to all scholars working on South or Southeast Asia, who will find much of interest in the author's observations of variable research results between the two regions.

This book examines the intersection of caste and politics in North India and highlights its contribution to the anthropological study of democracy. It argues that the long-term process of internalization of democracy within the caste body has fundamentally changed the workings of the Indian party system. Drawing on an in-depth ethnographic case study of the Gujjars, a marginalized caste group in India, the book presents a systematic analysis of the political mobilization and culture of political participation of the Other Backward Classes to understand why and how certain caste groups have been more successful in politics than others. It discusses various key themes such as popular democracy and the politics of caste, regional politics and territoriality, myth, legends and heroes in the Gujjar community, the transition from lineage deities to caste deity, and the (re)formation of caste-community identity. It reveals the symbiotic relationships between religion and caste and shows how religion shapes contemporary caste. The book makes an important contribution to the study of marginalised groups and their politicization and fills a significant gap in the political sociology of India. It will be useful for scholars and researchers of sociology, history, exclusion studies, Dalit studies, political studies, history, social anthropology, and South Asian studies.

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

First published in 1994. Routledge is an imprint of Taylor & Francis, an informa company.

In this book William Gould explores what is arguably one of the most important and controversial themes in twentieth-century Indian history and politics: the nature of Hindu nationalism as an ideology and political language. Rather than concentrating on the main institutions of the Hindu Right in India as other studies have done, the author uses a variety of historical sources to analyse how Hindu nationalism affected the supposedly secularist Congress in the key state of Uttar Pradesh. In this way, the author offers an alternative assessment of how these languages and ideologies transformed the relationship between Congress and north Indian Muslims. The book makes a major contribution to historical analyses of the critical last two decades before Partition and Independence in 1947, which will be of value to scholars interested in historical and contemporary Hindu nationalism, and to students researching the final stages of colonial power in India.

Hindu nationalism has emerged as a political ideology represented by the Hindu Mahasabha. This book explores the campaign for Hindu unity and or-

ganisation in the context of the Hindu-Muslim conflict in colonial north India in the early twentieth century. It argues that India's partition in 1947 was a result of the campaign and politics of the Hindu rightwing rather than the Islamist politics of the Muslim League alone. The book explains that the Mahasabha articulated Hindu nationalist ideology as a means of constructing a distinct Hindu political identity and unity among the Hindus in conflict with the Muslims in the country. It looks at the Mahasabha's ambivalence with the Indian National Congress due to an extreme ideological opposition, and goes on to argue that the Mahasabha had its ideological focus on an anti-Muslim antagonism rather than the anti-British struggle for India's independence, adding to the difficulties in the negotiations on Hindu-Muslim representation in the country. The book suggests that the Mahasabha had a limited class and regional base and was unable to generate much in the way of a mass movement of its own, but developed a quasi-military wing, besides its involvement in a number of popular campaigns. Bridging the gap in Indian historiography by focusing on the development and evolution of Hindu nationalism in its formative period, this book is a useful study for students and scholars of Asian Studies and Political History.

The nature of power - one of the central concerns in social science - is the main theme of this wide-ranging book. Introducing a much broader historical and geographical comparative understanding of domination and resistance than is available elsewhere, the editors and contributors offer a wealth of perspectives and case studies. They illustrate the application of these ideas to issues as diverse as ritualized space, the nature of hierarchy in non-capitalist contexts and the production of archaeological discourse. Drawing on considerable experience in promoting interaction between archaeology and other disciplines concerned with ideology, power and social transformation, the editors have brought together a stimulating book that will be of widespread interest amongst students of archaeology, ancient history, sociology, anthropology and human geography.

An encyclopedia about various topics relating to urban studies.

Drawing on a vast range of sources Arabian Seas 1700 - 1763 is as much a sweeping overview as a detailed examination of the maritime world of the western Indian Ocean in the eighteenth century. It deals with the various states, economies and societies there and with the impact of the early phase of European colonialism on them.

Although microcredit programmes have long been considered efficient development tools, many forms of debt-induced distress have emerged in their wake. This has brought to light the problem of over-indebtedness, a topic which has been previously underexplored in the literature. This new book, from a group of leading scholars, explores the manifestations, scale, and economic and social implications of household over-indebtedness in areas conventionally considered as financially excluded. The book approaches debt not only as a financial transaction, but also as a form of social bond, and offers a socioeconomic analysis of over-indebtedness. The volume puts forward a broad definition of over-indebtedness, highlighting its situational and semantic complexity and diversity. It provides a close analysis of local conceptions of debt and over-indebtedness, highlighting frameworks of calculation and the constant renegotiation of their boundaries. On top of this, it looks far beyond microcredit to examine all the financial practices that individuals juggle. The volume argues that over-indebtedness has more to do with social inequalities than financial illiteracy, and should therefore be understood in the light of global trends of financialization. It also reveals the ambiguity of "financial inclusion" policies, and in many respects questions the actions of new credit providers. This book will be valuable reading for students, researchers and policy makers interested in microfinance and development issues.

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1989.

"In a move still unusual in anthropology, Mines examines relations of power by providing perspectives from a variety of people who are differently, and differentially, empowered.... These points are made with an extraordinary richness of ethnographic detail." —Sara Dickey "With the publication of books of this quality the anthropological turn to practice theory announced in 1968 by Sherry Ortner comes to maturity. Intelligent, clear, humane and often gripping, this book will be of interest to readers who care about place and politics in the United States as well as those interested in South Asia." — Anthony Carter, Department of Anthropology, University of Rochester The importance of temple ritual in constituting political dominance in South India has been well documented. In this vivid and compelling study of caste and ritual in rural Tamilnadu, Diane P. Mines focuses not only on the temples of the socially powerful, but even more so on the powerful temples of the socially weak. Drawing on phenomenological and existential anthropology, she argues that the village is a heterogeneous reality made and remade by its residents through their own activity. Exploring the intersection of politics, ritual, caste, and other forms of social inequality, this ethnography presents a new view of the village and argues for its reemergence as a unit of analysis.

The caste system has conventionally been perceived by scholars as a hierarchy based on the binary opposition of purity and pollution. Challenging this position, leading sociologist Dipankar Gupta argues that any notion of a fixed hierarchy is arbitrary and valid only from the perspective of the individual castes. The idea of difference, and not hierarchy, determines the tendency of each caste to keep alive its discrete nature and this is also seen to be true of the various castes which occupy the same rank in the hierarchy. It is, in fact, the mechanics of power, both economic and political, that set the ground rules for caste behaviour, which also explains how traditionally opposed caste groups find it possible to align in the contemporary political scenario. With the help of empirical evidence from states like Bihar, Maharashtra and Uttar Pradesh, the author illustrates how any presumed cor-

relations between caste loyalties and voting patterns are in reality quite invalid. Provocative and finely argued, *Interrogating Caste* is a remarkable work that provides fresh insight into caste as a social, political and economic reality.

This ambitious book treats urbanisation and urbanism all over the world, and from the earliest times to the present. Aidan Southall, a pioneer in the study of African cities, discusses the urban centres of ancient Sumeria, Greece and Rome, as well as medieval European cities, Chinese, Japanese, Islamic and Indic cities, colonial cities, and the great metropolises of the twentieth century. Drawing on this historical and comparative perspective, he offers a fresh analysis of world urbanisation in the contemporary period of globalisation. The study emphasises the enduring paradox of the city, which juxtaposes splendid cultural productions with the poverty and deprivation of the majority.

The new institutional economics is one of the the most important new bodies of theory to emerge in economics in recent years. The contributors to this volume address its significance for the developing world. The book is a major contribution to an area of debate still in its formative phase. The book challenges the orthodoxies of development, espec

This portrait of the gemstone cutting industry of Jaipur focuses on the ownership class consisting mainly of Jains & members of northern India's traditional trading communities. Based on oral history, the book describes how the industry is organised, when & how it developed certain characteristic features & its evolving relationship with a changing social context.

The Indian constitution seeks to prevent the perpetuation of caste and build a casteless social system. But in over half a century since Indian independence, this has not been achieved and does not seem likely in the near future. Therefore, no understanding of Indian politics is possible without a thorough understanding of the complexities of the caste system. The aim of this four-part book is to bring about such an understanding. It begins by examining the various meanings attached to the notion of caste. The essay and book extracts in this first section include classic writings on caste such as those by G S Ghurye, Louis Dumont, Mahatma Gandhi and B R Ambedkar. The second part consists of essays that demonstrate the relationship between caste and power. The third part comprises material that investigates caste and various Indian political practices on the ground. The fourth, on caste and social transformation, includes discussion on one of the most salient topics in contemporary Indian politics, namely, the issue of reservations for socially backward castes.

In *Political Kinship in Pakistan*, Stephen M. Lyon illustrates how contemporary politics in Pakistan are built on complex kinship networks created through marriage and descent relations. Lyon points to kinship as a critical mechanism for understanding both Pakistan's continued inability to develop strong and stable governments, and its incredible durability in the face of pressures that have led to the collapse and failure of other states around the world.

Addressing an important gap in the historiography of modern Assam, this book traces the relatively unexplored but profound transformations in the agrarian landscape of late- and post-colonial Assam that were instrumental in the making of modern Assamese peasantry and rural politics. It discusses the changing relations between various sections of peasantry, state, landed gentry, and politics of different ideological hues — nationalist, communist and socialist — and shows how a primarily agrarian question concerning peasantry came to occupy the centre stage in the nationalist politics of the state. It will especially interest scholars of history, agrarian and peasant studies, sociology, and contemporary politics, as also those concerned with Northeast India.

Revised version of papers presented at the National Workshop for Fifth ICSSR Survey of Psychological Research, held at Delhi during 23-24 October 2006.

David Ludden's book offers a comprehensive historical framework for understanding the regional diversity of agrarian South Asia. Adopting a long-term view of history, it treats South Asia not as a single civilization territory, but rather as a patchwork of agrarian regions, each with their own social, cultural and political histories. The discussion begins during the first millennium, when farming communities displaced pastoral and tribal groups and

goes on to consider the development of territoriality from the sixteenth to nineteenth century. Subsequent chapters consider the emergence of agrarian capitalism in village societies under the British, and demonstrate how economic development in contemporary South Asia continues to reflect the influence of agrarian localism. As a comparative synthesis of the literature on agrarian regimes in South Asia, the book promises to be a valuable resource for students of agrarian and regional history as well as of comparative world history.

Essays by leading academics, policymakers, and industrialists examine India's economic success in the late 1990s. India's economy over the last decade looks in many ways like a success story; after a major economic crisis in 1991, followed by bold reform measures, the economy has experienced a rapid economic growth rate, more foreign investment, and a boom in the information technology sector. Yet many in the country still suffer from crushing poverty, and social and political unrest remains a problem. These essays by leading academics, policymakers, and industrialists -- including one by Amartya Sen, the 1998 winner of the Nobel Prize in economics for his work on poverty and inequality -- examine the facts of India's recent economic successes and their social and cultural context. India's rate of economic growth after the 1991 reforms were instituted reached a remarkable 7 percent for three consecutive years, from 1994 to 1997. Several contributors to India's Emerging Economy ask what this means for the nation as a whole. In his essay "Democracy and Secularism in India," Amartya Sen argues that economic progress is not the only way to measure a nation's performance. Other essays examine the actual effect India's economic growth has had on reducing poverty and recommend policies to empower the poor. Essays also address such issues as globalization and the vulnerabilities and opportunities it creates, India's experience with monetary and fiscal reform, the rapid growth of the information technology sector (including a case study of India's software industry), and India's grassroots economy.

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This book explores various aspects and processes of the twentieth-century Indian state, from the central, Union government down to grassroot-level in the provinces and villages.

Both India and Europe have been undergoing a difficult process of negotiating cultural, religious and ethnic diversity within their democratic frameworks. In fact, recent incidents of xenophobic backlash against multiculturalism and minority communities in Europe, as well as myriad movements for constitutional recognition of castes, tribes and languages and the emergence of Islamophobic terror in India, question the conventional idea of democracy as the idyllic preserver of diversity. This volume contests the simplistic connection between democracy and diversity by proposing that democracy, in fact, produces, sediments and reinforces cultural heterogeneity. It argues that in democratic polities, disparate cultural practices are often converted into identity categories, with disturbing implications for national identity, constitutionalism, political governance and citizenship. While mobilizations on the plank of cultural differences are typically viewed as being born in undemocratic spaces with little toleration for diversity, they also find fertile soil in democracy insofar as democracy celebrates diversity and allows cultural dissent to thrive. Such dissent, while essential for democracy, has difficult consequences. Examining the fundamental conflict between constructions of particular cultural identities and mandates of a unifying democratic ethos, the book brings forth the complexities underlying the politics of identity recognition and national integration. In making a radical intervention in the discourse, this volume offers a critique of existing paradigms of multiculturalism. It will interest scholars and students of political science, sociology, and postcolonial and comparative studies.

Using cultural anthropology to analyze debates that reverberate throughout the human sciences, George E. Marcus and Michael M. J. Fischer look closely at cultural anthropology's past accomplishments, its current predicaments, its future direction, and the insights it has to offer other fields of study. The result is a provocative work that is important for scholars interested in a critical approach to social science, art, literature, and history, as well as anthropology. This second edition considers new challenges to the field which have arisen since the book's original publication.