

Chitpavan

Aryans, Jews, Brahmins

Explores the construction of the Aryan myth and its uses in both India and Europe.

Maharashtra

Ethnological study.

Structure and Change in Indian Society

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.

Research in Sociology

"Abstracts were prepared under the general supervision of Dr. D. Narain, University of Bombay."

Elites in South Asia

This work analyzes the history of conflict in one Indian university. Scholars representing Maharashtrian Brahman and non-Brahman castes embedded in the university's postgraduate campus and urban and rural colleges have fought for over forty years to control university government. The structure of these castes, institutional and regional contradictions, suggests that conflict will persist. The book explores the history of conflict from 1924 to 1989 and proposes a dialectical methodology to analyze the conflict. It examines the agents and dramatic conflicts that engaged them. Finally, it suggests a dialectical political anthropology for understanding politics anthropologically. The work suggests that a dialectical methodology focused on internal social contradictions provides a superior analysis of conflicts that impel historical agency, and that universities, largely ignored by anthropologists, are exciting reservoirs for ethnographic research.

Contradictions and Conflict

In this book, Dr. Stewart Gordon presents the first comprehensive history of the Maratha polity, which was an important regional kingdom in the seventeenth century and the largest political entity of eighteenth century India. He focuses on the origins of the elite families, problems of legitimacy and loyalty, military organization and change, and the development of administration, tax collection and religious patronage. Through the use of a vast array of documents, the author also gives a picture of everyday life in the Maratha polity.

The Marathas 1600-1818

This Book Is About The Common History Of Those Families Which Make Up The Chitpavan Brahmin Community. Lavishly Illustrated. Condition Very Good, As New. Contents Covers- 1. Remembering The Past, Embracing The Future, 2. Shades Of Forgotten Ancestors, 3. Chitpavan Brahmin Life In Ancient Times, 4. Dabhol Here We Come, 5. Life In Konkan, 6. Our Religion Our Rituals, 7. What Is In A Chitpavan Name?, 8. Life In Deccan Until 1818, 9. Life In Poona-Bombay In 1800S To Early 1900S And Chitpavans In Karnataka, 10. Twist Of Fate, 11. Globalization Of Culture To Chitpavanism, 12. Global Chitpavan Hall Of Fame, 13. Footnotes, 14. Bibliography, 15. Sources Of Chitpavan Information, Index.

Chitpavanism

Lokamanya (revered leader) Bal Gangadhar Tilak (1856 - 1920), the extremist politician of Maharashtra, a region of western India, was one of the first Congress Party leaders to adopt the strategy of mass politics. Interpretations of his role and his achievement differ greatly. Some historians depict Tilak as India's first mass politician who was a creative nationalist myth-maker; others suggest that he was an opportunist who manipulated politics for selfish, elitist purposes. With an eye to resolving these conflicting opinions, Cashman related Tilak's ideology to his political organization. The author concentrates on four mass movements, studying the Lokamanya when he was engaged in political action and comparing his public statements with his political tactics. This approach provides a means of examining the manner in which Tilak redefined myths and of assessing the value of myths for purposes of political mobilization. Cashman suggests deficiencies in previous interpretations of Tilak. Arguing that the limitations of the mass movements need not be explained by the inadequacies of myths, he demonstrates that instead they reflected the transitional state of Maharashtraian society, which lacked a broad consensus. Tilak was active at a time when there was no common goal, no broader objective, in which sectional interests might be subsumed. He symbolized the uncertain striving of his society for some new direction, whose nature was yet unknown. He did not create the myth of the Lokamanya or the ideology of nationalism but, responding to social and political pressures, became a prisoner of the myths. Much writing of Indian history has been influenced either by a narrow ideological approach or by a retreat to arithmetical pragmatism. Cashman attempts to restore a balance by reexamining the relationship of myth to politics. 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 1975.

The Myth of the Lokamanya

The global practice of skin bleaching is predominantly understood as an internalized legacy of colonialism and an embodiment of Western ideals of beauty. This book offers a new perspective on fair skin preference in India: it challenges the assumption that desires for light skin are always a desire of whiteness. Rather than talking back to the colonial centre, skin colour politics reorganise and reinforce social distinctions in Indian societies, which are neither exclusively local nor global. Based on primary research conducted in Delhi, this multi-dimensional study shows how skin colour intersects with and reproduces other categories of social distinction – primarily gender, class, caste, race, region and religion. It historically embeds fairness as an Indian, precolonial yet transnational ideal of beauty. The bleached body emerges as an active and thus,

potentially resistant part of negotiating social status within multiple power relations and complex beauty regimes. By mapping a whole geography of skin colours in India, this book shows how fair skin as a locally embedded beauty norm and whiteness as a global cultural imperative interrelate.

Skin Colour Politics

For the first time in a single volume, this book presents the various arguments in the Indo-Aryan controversy. It also provides a template for the basic issues addressing four major areas: archaeological research, linguistic issues, the interpretation of Vedic texts in their historical contexts, and ideological roots. The volume ends with a plea for a return to civility in the debates which have become increasingly, and unproductively, politicized, and suggests a program of research and inquiry upon which scholars from all sides of the debate might embark.

The Indo-Aryan Controversy

'History of Chitpavan Konkanastha Brahmins (Proto and Pre)'- An excellent book by Mr Vibhakar Lele, pieces together the most important story of who the Chitpavan Konkanastha Brahmins were, from where they came, their Kuldevatas, original habitats, customs and other important details. It categorically disproves the ancient hollow anecdotes based upon mere mythical propositions and conjectural guesswork. The author would like to share the story with Chitpavans and other well wishers and researchers. Dr Rosalind O'hanlon, Professor of Indian History and Culture, Oriental Institute, Oxford, who is researching Chitpavan Brahmins' history opined that the underlying work by the author is most interesting. She very much enjoyed and learned from it. The book comprises of the propositions about the pre-history of Chitpavan Brahmins. Most of important scattered details have been put in place to stitch together their ancient and medieval history. At the same time the author delves into their proto-history from sage Agasti's times. Mr Lele has made several singular original contributions in this book. He has a novel approach to link up Chitpavans' ancient history with the Veda branches they follow. It is an attempt unheard of before. He has given lot of supporting data, maps, photographs, bibliography of great use to all the concerned. Another novelty is his analytic deduction of the Chitpavans' history from their Kuldevatas. The myth of Parshuram is seen by him in its true perspective. The other most important contribution by him is his new etymology of 'Chitpavan' word derived from 'Agnichit'. He shows that their Chitpavan Id is effectively linked to their Vedic duty of 'Agnihotra'. The present day genetic research into Chitpavans' ancestry has also been accounted for by the author to pronounce a proper verdict in simple terms on the subject. Another fact he uses is Chitpavans being Dwivedis which was never before accounted for. He cites epigraphs, scholarly research and documents in support of his analysis how Chitpavans came from Ahichhatra in UP to Ambejohai and Vanavasi, shifted to Kaveri river region and finally arrived in Konkan with the support of kings and emperors of their times. He has brought to the notice of researchers quite a few obscure historical facts, from Lele Kulvrittant, Mr N S Rajpurohit, an eminent archaeologist from Karnataka's research paper, Vyadeshwarodaya of Vishwanath, Pulkeshi and Kadamba reign Inscriptions in stone and Tamrapatas connected with Chitpavans' ancestry. Suffice it to say that Mr Lele has done something about Chitpavans' past which had never before been attempted on such a large scale. Perhaps after 'Chitpavan' by Mr Chapekar, this is a book which will serve as a written monument for Chitpavans' history.

Origins of Chitpavan Brahmins

Examines the place of history in the political thought of Vinayak Damodar Savarkar, one of the key architects of modern Hindu nationalism. *Hindutva and Violence* explores the place of history in the political thought of Vinayak Damodar Savarkar (1883–1966), the most controversial Indian political thinker of the twentieth century and a key architect of Hindu nationalism. Examining his central claim that "Hindutva is not a word but a history," the book argues that, for Savarkar, this history was not a total history, a complete history, or a narrative history. Rather, its purpose was to trace key historical events to a powerful source—the font of motivation for "chief actors" of the past who had turned to violence in a permanent war for Hindutva

as the founding principle of a Hindu nation. At the center of Savarkar's writings are historical characters who not only participated in ethical warfare against invaders, imperialists, and conquerors in India, but also became Hindus in acts of violence. He argues that the discipline of history provides the only method for interpreting Hindutva. The book also shows how Savarkar developed his conceptualization of history as a way into the meaning of Hindutva. Savarkar wrote extensively, from analyses of the nineteenth century to studies of antiquity, to draw up his histories of Hindus. He also turned to a wide range of works, from the epic tradition to contemporary social theory and world history, as his way of explicating "Hindutva" and "history." By examining Savarkar's key writings on history, historical methodology, and historiography, Vinayak Chaturvedi provides an interpretation of the philosophical underpinnings of Hindutva. Savarkar's interpretation of Hindutva, he demonstrates, requires above all grappling with his idea of history.

Hindutva and Violence

The book analyses how racial knowledge has circulated in transnational entanglements, particularly between Germany and India, into the research on human variation in India, racializing the understanding of caste and ethnicity. It focuses on the legacy of Irawati Karve (1905-1970), a Indian anthropologist trained at the Kaiser Wilhelm Institute for Anthropology, Eugenics, and Human Heredity in Berlin, Germany (1927-1930) and a prominent scientist in post-colonial India. Besides a historical analysis of Karve's adaptation of racial approaches to the study of Indian castes, the book applies material-semiotic and ethnographic lenses to examine how her work is taken up today in anthropology and population genetics. By showing how transnational and transcolonial entanglements in race science shape knowledge on human diversity in India, the book offers novel insights to discussions in anthropology, STS, and global history, including the racialization of difference, colonial legacies, and post-colonial sovereignty in science. It contributes to a better understanding of the co-constitution of politics and sciences of human diversity and it argues for a closer attention to inequalities as a way to de-link from the legacies of scientific racism.

Racializing Caste

“What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India.” —Anand Teltumbde, author of *The Persistence of Caste* The classic work of Indian Dalit politics, reframed with an extensive introduction by Arundhati Roy 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.

Report

This is the first book to stress the need for study of regional and local politics as an integral part of the history of the Congress.

Annihilation of Caste

The distinguished patriot's father, Shriji Damodar Pant Savarkar, was an educated gentleman who belonged to the chitpavan section of the Maratha Brahmins. His life is the subject of this biography. This section has

long been an eyesore for English Imperialists of the Curzon type because of the peculiar guilt it carries for having produced men who were at the forefront of the Indian forces' struggle for independence over the past two hundred years. Balaji Vishwanath, the first Peshwa, was a chitpavan. A chitpavan was Bajirao, one of the greatest generals India ever produced; Chitpavan was Panipat's hero; Chitpavans include the great Indian statesman Nana Fadnavis, Nana Saheb, Vasudeo Balwant, and the Chaphekar brothers and Ranade, who were hanged as murderers for killing the British officers who were in charge of the Plague administration in Poona

Indian Unrest

A monumental intellectual history of the pivotal figure of Hindu nationalism Vinayak Damodar Savarkar (1883–1966) was an intellectual, ideologue, and anticolonial nationalist leader in India's struggle for independence from British colonial rule, one whose anti-Muslim writings exploited India's tensions in pursuit of Hindu majority rule. *Savarkar and the Making of Hindutva* is the first comprehensive intellectual history of one of the most contentious political thinkers of the twentieth century. Janaki Bakhle examines the full range of Savarkar's voluminous writings in his native language of Marathi, from political and historical works to poetry, essays, and speeches. She reveals the complexities in the various positions he took as a champion of the beleaguered Hindu community, an anticaste progressive, an erudite if polemical historian, a pioneering advocate for women's dignity, and a patriotic poet. This critical examination of Savarkar's thought shows that Hindutva is as much about the aesthetic experiences that have been attached to the idea of India itself as it is a militant political program that has targeted the Muslim community in pursuit of power in postcolonial India. By bringing to light the many legends surrounding Savarkar, Bakhle shows how this figure from a provincial locality in colonial India rose to world-historical importance. *Savarkar and the Making of Hindutva* also uncovers the vast hagiographic literature that has kept alive the myth of Savarkar as a uniquely brave, brilliant, and learned revolutionary leader of the Hindu nation.

Report

It is one of the bestselling books on Modern Indian History covering the time line from 1707 to the modern times. The book covers the entire gamut in a very unique style- it mentions not only factual data about various topics but also provides information about different interpretations put forth by Western and Indian historians, with an integrated analysis. This makes the book equally useful for undergraduate students of History and aspirants appearing for various competitive examinations

Indian Unrest

“A superb read . . . both moving and inspiring.” —Jeet Thayil, author of *Narcopolis* *Quarterlife* is a groundbreaking portrait of a nation on the cusp of a new age. A group of young people converge in Mumbai after an election brings the divisive Bharat Party to power: Naren, a jaded Wall Street consultant lured home by the promise of “better days,” is accompanied by Amanda, a restless New Englander eager to live her ideals through a social impact fellowship in a slum. Meanwhile, Naren's brother Rohit, the charismatic talent scout, sets out to explore his roots in the countryside and falls in with the fiery young men that drive the Hindu nationalist machine. As they each come to grips with the new India, their journeys coalesce into a riveting milieu characterized by brutal debates and desires as fraught as they are compulsive. The result is an ever-widening chorus that feeds into a festive night when all of Mumbai is on the streets—and the simmering unrest erupts. *Quarterlife* is as sweeping as it is intimate. With grace and precision, Devika Rege lays bare the moral and psychological roots of political belief in a time of reckoning for democracies worldwide. No one is spared, not even the writer. An urgent and prismatic debut, *Quarterlife* announces Rege as an evocative new voice in fiction and an author who is unafraid to test the limits of what the novel can achieve.

Provincial Politics and Indian Nationalism

Death should mean the end of life. But why is that Mahatma Gandhi continues to live even after his

assassination? It is not just his followers who consider him alive, but even those who engineered his murder continue to battle with his living presence in India and abroad. Why are his detractors afraid of Mahatma Gandhi even after putting him to death? Why is it impossible to eliminate Bapu from the hearts of the common people? Why do thousands across the world continue to regard him a hero in spite of cynical attempts to paint him a pathetic and cowardly villain? What indeed, is the secret of Gandhi's immortality? These are the questions that the author grapples with in this thought-provoking book. The book first published in Marathi as 'Gandhi ka Marat Nahi?' was later translated in Hindi as 'Gandhi kyon nahi Marte?'.

THE TRUE STORY OF SAVARKAR

In Indian context.

Savarkar and the Making of Hindutva

In this classic study of Pandita Ramabai's life, Uma Chakravarti brings to light one of the foremost thinkers of nineteenth-century India and one of its earliest feminists. A scholar and an eloquent speaker, Ramabai was no stranger to controversy. Her critique of Brahminical patriarchy was in sharp contrast to Annie Besant, who championed the cause of Hindu society. And in an act seen by contemporary Hindu society as a betrayal not only of her religion but of her nation, Ramabai – herself a high-caste Hindu widow – chose to convert to Christianity. Chakravarti's book stands out as one of the most important critiques of gender and power relations in colonial India, with particular emphasis on issues of class and caste. Published by Zubaan.

A New Look at Modern Indian History (From 1707 to The Modern Times), 32e

Bhumihars are a prominent 'Ayachak' brahmin community of East India. Ayachak brahmins gave up priestly duties and took up agriculture for subsistence and bore arms to protect the motherland. Ayachaks have coexisted alongside the traditional priestly Yachak class, within the Brahminical fold across India since time immemorial. Bhumihar brahmin community, though small, has a rich history of both valour and scholarship. Even as the Greeks, led by Alexander the Great, were ravaging the north-western flanks of India, a Chanakya was plotting a quiet pushback. When the successors of King Ashoka, smitten by the non-violent ways of Buddhism, were dilly dallying against the imminent threat of a Greek resurgence, a Pushyamitra Shunga rose to shake the warriors out of their stupor of non-violence and pushed back the Greeks beyond the borders of Bharat forever. When forced to use a rifle cartridge laden with beef starch, against their Hindu beliefs, a Mangal Pandey became the first one to rise in protest and soon a nation followed. The indomitable spirit of the community has inspired and dazzled with their scholarship as well. Ramdhari Singh Dinkar's pen, drenched in the patriotic fervour of 'Veer Rasa', inspired many mutinies against the British. From the venerable Shri Babu, the first chief minister of Bihar in independent India, to Raj Narain, the giant killer who defeated Indira Gandhi, the community has shone in the field of politics and leadership. The community has not shied away from raising its voice against injustice and led reform movements like abolition of Zamindari and the temple entry movement. They may have lost their traditional tools of subsistence, but they still carry the twin endowments of bravery and intellect in their genes. Bhumihar 'Ayachak' brahmins are truly the brahmins who refused to beg.

Language and Society

First published in 1952, imperialism is a regularly recurring historical phenomenon, calling for neither approval nor condemnation in the abstract. A more profitable exercise is to consider particular imperialisms and assess their spirit and their achievements. From this premise Sir Percival Griffiths proceeds to examine the political, administrative and economic effects on India of British rule. Formerly a member of the Indian Civil Service, later the leader of the British representatives in the Indian Legislative Assembly and now closely connected with commerce and industry in India and Pakistan, he has the advantage of a three-sided approach. He was, moreover, playing an active part in Indian public affairs throughout the years leading to

the transfer of power. In 1942 he declared that he would fight any government which resiled from the promise of independence for India and when the Cabinet Mission visited India in 1947, it fell on him to assert - on behalf of the British community in India – their conviction that independence must be granted without further delay. It is because he has thus been a close eye-witness of the events of the last three decades in India that he has written this book. Although Western civilization is often regarded by Indians as materialistic, it is the spiritual rather than in the material sphere that British influence has been greatest. It has built up Indian nationalism; it has engendered in Indian minds a new concept of equality and of human rights; it has rekindled the scientific spirit; and it has profoundly modified the Indian intellectual approach to the problems in life. In all this there have been losses as well as gain – not least among the losses being the partial destruction of village corporate life and the spread of scepticism among the intelligentsia – but there can be little doubt which way the balance lies. A further fifty years may have to elapse, Sir Percival suggests, before a final assessment of the impact of the British is possible. In the meantime the present book may be confidently recommended as the most authoritative and objective examination of the history and influence of British administration in India, which has yet appeared; a book, furthermore, that may be expected to achieve the status of a standard work.

Quarterlife: A Novel

"A powerful book on caste, a subject that has dramatic importance not only for the history of democracy in modern India, but for the general discussion on the interferences of social inequalities and cultural exclusions. The Caste Question goes beyond the usual antitheses of localism and globalism, and illustrates a decisive notion of intensive universality."—Etienne Balibar "A sustained and probing analysis of the modern history of caste in Western India, connecting issues of gender, personhood, property, and politics to facts of oppression and inequality. This is the most politically and theoretically engaged book on caste to have come out in a long time."—Dipesh Chakrabarty, author of *Habitations of Modernity* "A profound reflection, at once historically rich and theoretically nuanced, on the nature of political modernity itself."—John Comaroff, co-author (with Jean Comaroff) of *Of Revelation and Revolution* "Rao is entirely convincing in this brilliant and audacious re-evaluation of political modernity in India through the perspective of anti-caste struggles."—Mrinalini Sinha, author of *Specters of Mother India: The Global Restructuring of an Empire*

Why Gandhi is Immortal

Ethnological study.

Encyclopaedia of Eminent Thinkers

Europe has been the chief arena of revolutionary passions since the end of the eighteenth century. During this same period, and right up to the beginning of the twenty-first century, the non-European world, too, has resonated with coup attempts and revolutionary turmoil. How does one begin to understand these revolutionary passions? To what extent are they influenced by European matrices? Have these revolutions also themselves resulted in 'exportable models'? Three French writers look at three continents—Latin America, the Middle East and India and interrogate the revolution, with reference to and dialogue with the definitive work of Francois Furet, who wrote *The Passing of an Illusion: The Idea of Communism in the Twentieth Century*. Interestingly, the original French book *Passions révolutionnaires* was written in 1995, just after the fall of the Berlin wall. Whether nationalist, religious, proletarian, international, anti-colonial or simply liberty and equality, whether violent or fought passively, the Revolution as a concept and a fact, whether past, present or future, remains a critical reference point for our societies.

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Ten essays on the history, sociology and ethnology of Maharashtra.

Rewriting History

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