

Economic Differentiations And Tribal Identity A Restudy Of Chaudhris Ghanshyam Shah

This book addresses the familiar issue of unequal access to education in a new perspective. In this regard, whether one looks at gender or caste or tribes or class differences, the gap between the privileged and the disprivileged is a matter of everyday experience. In what manner and form are these asymmetries reflected in the domain of education is the question at the core of this collection of essays. This volume is likely to be useful to those interested in understanding the interface between education and society in India as well as in other developing countries.

The book is significantly compartmentalised into five sections, of course with Economy and Agrarian problems remaining the underlying core. The first part deals with the patterns of tribal economy. A broadly generalised misconception that the tribals are homogenous in nature is tellingly exploded to be the myth it really is. Tribal economy is extremely diversified and this section does underscore this aspect. A chapter in this section has examined the role and position of tribal women, as well as their participation in activities in the context of socio-economic change. Land plays a crucial role in tribal economy. The majority of the tribal population depend on land for their survival. Part II deals with land and tribal economy. The articles in this section deal exclusively with different aspects of land in relation to tribal economy.

In 1978 and 1979 revolutions in Afghanistan and Iran marked a shift in the balance of power in South West Asia and the world. Then, as now, the world is once more aware that tribalism is no anachronism in a struggle for political and cultural self-determination. This book provides historical and anthropological perspectives necessary to the eventual understanding of the events surrounding the revolutions.

This four-part work describes and analyses democracy and despotism in tribes, city-states, and nation states. The theoretical framework used in this work combines Weberian, Aristotelian, evolutionary anthropological, and feminist theories in a comparative-historical context. The dual nature of humans, as both an animal and a consciously aware being, underpins the analysis presented. Part One covers tribes. It uses anthropological literature to describe the "campfire democracy" of the African Bushmen, the Pygmies, and other band societies. Its main focus is on the tribal democracy of the Cheyenne, Iroquois, Huron, and other tribes, and it pays special attention to the role of women in tribal democracies. Part Two describes the city-states of Mesopotamia, Syria, and Canaan-Phoenicia, and includes a section on the theocracy of the Jews. This part focuses on the transition from tribal democracy to city-state democracy in the ancient Middle East – from the Sumerian city-states to the Phoenician. Part Three focuses on the origins of democracy and covers Greece—Mycenaean, Dorian, and the Golden Age. It presents a detailed description of the tribal democracy of Archaic Greece – emphasizing the causal effect of the hoplite-phalanx military formation in egalitarianizing Greek tribal society. Next, it analyses the transition from tribal to city-state democracy—with the new commercial classes engendering the oligarchic and democratic conflicts described by Plato and Aristotle. Part Four describes the Norse tribes as they contacted Rome, the rise of kingships, the renaissance of the city-states, and the parliamentary monarchies of the emerging nation-states. It provides details of the rise of commercial city states in Renaissance Italy, Hanseatic Germany and the Netherlands.

This book courageously illustrates the societal practice of witch-hunting which is simply nothing but a manmade evil. • Special attention has been given to Dooars region in northern parts of West Bengal. • Focuses also socio-economic structures and status of women in the tribal society. • Indicates some solutions, which have not been received adequate attention so far. • Highlights strong protest against the shadows of superstitions and beliefs. Encourages people to prevent this social exclusion bravely.

Development studies textbooks and courses have sometimes tended to avoid significant economic content. However, without an understanding of the economic aspects of international development many of the more complex issues cannot be fully comprehended. Economics and Development Studies makes the economic dimension of discourse around controversial issues in international development accessible to second and third year undergraduate students working towards degrees in development studies. Following an introductory chapter outlining the connections between development economics and development studies, this book consists of eight substantive chapters dealing with the nature of development economics, economic growth and structural change, economic growth and developing countries, economic growth and economic development since 1960, the global economy and the Third World, developing countries and international trade, economics and development policy, and poverty, equality and development economists, with a tenth concluding chapter. This book synthesizes existing development economics literature in order to identify the salient issues and controversies and make them accessible and understandable. The concern is to distinguish differences within the economics profession, and between economists and non-economists, so that the reader can make informed judgments about the sources of these differences, and about their impact on policy analysis and policy advice. The book features explanatory text boxes, tables and diagrams, suggestions for further reading, and a listing of the economic concepts used in the chapters.

The processes of political mobilization and identity formation in the rural regions of Bombay Presidency between 1934 and 1947 are the major focus of this work. Studying the politics of the masses, their aspirations and demands—both within the formal institutional frameworks of the colonial `public space` as well as outside it—this book provides insights into political and social change in 20th century India. Emphasizing micro-level revolts—which, rather than subaltern militancy, express a collective endeavour by the people to solve their local problems by wresting immediate and tangible concessions—this book: - Details the multiple forms of mobilization and resistance among various groups—women, peasants, elites, lower castes and tribals. - Explores issues such as the nature of social conditions, leadership and participants; the development of mass consciousness; the moralities and methods of mobilization; and, the role of religious symbols and popular culture in such mobilizations. - Delineates various facets of peasant mobilization over 1934–47, including the peasants` response to political processes and their relationship with political associations, and the nature of agrarian conflicts as well as that of peasants` identity. - Studies both the collective action of tribals—in the form of crimes for survival, religious reform and politically motivated struggle—and Dalit mobilization around the issue of untouchability. - Contributes to the theoretical debate on nationalism and identity while critiquing the three main strands of nationalist thought as represented by Ernest Gellner, Anthony D Smith and Benedict Anderson.

Long before lucrative tribal casinos sparked controversy, Native Americans amassed other wealth that provoked intense debate about the desirability, morality, and compatibility of Indian and non-Indian economic practices. Skillfully blending social, cultural, and traditional lifestyles of the Tarao tribe. They are one of the smallest and least known tribes in India's northeastern state of Manipur. The author engages in a study to understand the food habits and the nutritional status of the tribe, using field methods along with clinical observations and dietary surveys.

Through her book, *Gastronomy and the Nutritional Status of the Tarao Tribe of Manipur*, Kshetrimayum Vedmani Devi explores the social, cultural, and traditional lifestyles of the Tarao tribe. They are one of the smallest and least known tribes in India's northeastern state of Manipur. The author engages in a study to understand the food habits and the nutritional status of the tribe, using field methods along with clinical observations and dietary surveys.

Social movements primarily take the form of non-institutionalised collective political action which strive for political and/or social change. While India has witnessed many such movements over the centuries, it is only recently that scholars have begun to study them in depth. This thoroughly revised and updated version of a seminal book critically examines and reviews the literature concerning social movements in India from 1857 to the present. In the process he discusses the theoretical issues raised by various scholars while analysing major trends in different movements. In conclusion, he suggests areas for future research. Proposing a logical classification of social movements in modern India, this book will be widely welcomed by social activists as well as by political scientists, historians and sociologists. It will also be invaluable as a text in courses on social movements.

This second, revised and enlarged edition looks back at the aspirations and struggle of the marginalised Dalit masses and looks forward to a new humanity based on equality, social justice and human dignity. Within the context of Dalit emancipation, it explores the social, economic and cultural content of Dalit transformation in modern India. These articles, by some of the foremost researchers in the field, are presented in four parts: Part I deals with the historical material on the origin and development of untouchability in Indian civilisation. Part II contests mainstream explanations and shows that the Dalit vision of Indian society is different from that of the upper castes. Part III offers a critique of the Sanskrit perspective of traditional Indian society, and fieldwork-based portraits of the Hinduisation of Adivasis in Gujarat, Dalit patriarchy in Maharashtra and Dalit power politics in Uttar Pradesh. Part IV concentrates on the economic condition of the Dalits.

The Study Focuses On The Socio-Economic Transformation Among The Weaker Sections And Examines This Change Over Time In Gujarat. The Contributors Are Scholars Of International Repute.

Part of Verso's classic Mapping series that collects the most important writings on key topics in a changing world. Inspired by Antonio Gramsci's writings on the history of subaltern classes, the authors in *Mapping Subaltern Studies and the Postcolonial* sought to contest the elite histories of Indian nationalists by adopting the paradigm of 'history from below'. Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha's original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak. With contributions by David Arnold, C.A. Bayly, Tom Brass, Dipesh Chakrabarty, Rajnarayan Chandavarkar, Partha Chatterjee, Ranajit Guha, Rosalind O'Hanlon, Gyanendra Pandey, Gyan Prakash, Sumit Sarkar, Gayatri Chakravorty Spivak, and David Washbrook. Exploring the enduring legacy of untouchability in India, this book challenges the ways in which the Indian experience has been represented in Western scholarship. The authors introduce the long tradition of Dalit emancipatory struggle and present a sustained critique of academic discourse on the dynamics of caste in Indian society. Case studies complement these arguments, underscoring the perils and problems that Dalits face in a contemporary context of communalized politics and market reforms.

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The essays in this volume bring together a rich and scholarly collection of thought and new work linked by a commitment to the preservation and promotion of secularism and democracy in South Asia. The contributors to this volume come from different disciplines and ideological persuasions political scientists, sociologists, historians, literary critics, and the area specialist. Part I deals with nationalist thought and practice; Part II contains essays that comment and reflect on visions of India as a nation; the concluding part concerns the continuing struggles within India, Pakistan and Sri Lanka over the definition of the nation.

Contributed articles chiefly on India and north east India; includes articles on the life and works of B.K. Roy Burman.

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An overview of third-world problems, making use of Marxist and neo-Kiynesian methods of analysis.

This book is about the poor and the constraints of social and economic relationships within which they are trapped. Such constraints have diminished their social and political capacity to be able to escape from poverty. The book deals with the real rather than the abstract notions of poverty.

This book proposes new avenues for understanding tribal allegiance in Sub-Saharan Africa. Much research on ethnicity and cultural pluralism in Sub-Saharan Africa falsely equates the term "tribe" with "ethnicity" and obscures the differences between Sub-Saharan Africa and other regions. It also puts too much emphasis on the role of the colonial state in fostering tribal allegiance. This book challenges these claims and offers an alternate way of understanding tribal allegiance in Sub-Saharan Africa.

During HaA-HaB, many settlements were established in Silesia and in the central part of Poland, and their stability seems to be confirmed by the existence of regional groups and subgroups, by long-lasting colonies, and by long-used burial grounds, located at large settlements. At the end of HaB, many pre-Scythian elements occurred in this area, only partly influenced by the Cimmerians. During that period the peoples living north of the Carpathian and Sudeten Mountains remained very dependent on the productive and cultural circle south of the Carpathians, with which they maintained strong connections. The

Lusatian settlement zone , apart from its increasing internal stability, also tended to extend its range . A partition of the Lusatian Culture, which had appeared earlier , became more pronounced under the strong influence of the East Hallstatt cultural and productive center in the eastern Alpine region , and the so-called amber route . The eastern zone of the Lusatian Culture remained under the influence of the Carpathian center, while the western zone was strongly influenced by the pre-Celtic (Bylanska or Horakowska) and northern Illyrian (Calon denberian) cultures. In HaD2' ca. 520-500 B.C., this latter area was the site of an armed incursion of Scythian groups coming from the east through the Karpacka Valley. The most characteristic features of the western zone include its own varieties of more general Hallstatt traits , such as fortified settlements (which date from HaA in the Lusatian Culture) , production of iron (done domestically since HaD), and decorated pottery.

Some articles presented at the Seminar on Status of Dalits in Contemporary India, held in Mussoorie in March 1994 and others written for this book. .

With the exception of two short periods of direct British intervention during the Anglo-Afghan Wars of 1839-42 and 1878-80, the history of nineteenth-century Afghanistan has received little attention from western scholars. This study seeks to shift the focus of debate from the geostrategic concern with Afghanistan as the bone of contention between imperial Russian and British interests to a thorough investigation of the sociopolitical circumstances prevailing within the country. On the basis of unpublished British documents and works by Afghan historians, it lays the groundwork for a better understanding of the political mechanisms at work during the early Muhammadzai era by analysing them both from the viewpoint of the center and the periphery.

Social movements hasn't been a popular topic with researchers, making up less than 3 per cent of all studies in history, political science, sociology and anthropology sponsored by the Indian Council of Social Science Research (ICSSR) up to the mid-nineties. The research has had an 'institutional' or 'government' skew, in that, the study of the politics of the masses has been largely ignored. There are reasons of history behind this, but what has been consistently lost sight of is the fact that in the absence of an understanding of the politics of the masses, the functioning of the state can be understood only partially. This volume is a revised and enlarged edition of the author's review of literature on social movements in India, first commissioned by the ICSSR. After careful deliberation on the 'ideal' definition of a 'social movement', the author adopts for this volume the loose idea of 'non-institutionalised collective political action striving for social and political change'. On the basis of the socio-economic characteristics of participants and the issues involved, this volume makes a nine-fold classification of social movements: peasant movements, tribal movements, dalit movements, backward caste movements, women's movements, working class movements, students' movements, middle class movements and human rights and environmental movements (added in this edition). This book is important as much for filling a scholarly lacuna in social science studies as for proposing--and executing--an orderly classification of literature on social movements in modern India. The original, shorter, monograph received an enthusiastic response from both scholars and laypersons, and this volume is likely to be welcomed similarly.

Tribe and Society in Rural Morocco is a collection of 11 articles based on fieldwork and ethnographic studies conducted on Moroccan Berber-speaking tribes in particular, among the Aith Waryaghar in the Northern part, the Ait Atta in the South-central Atlas, and the Saghru. Although Arabs and Berbers have lived side by side in Morocco for many years, it is quite evident that the Berber element is very much more than just a remainder. Instead it is 'the backbone' of Moroccan nation and even the foundation of the whole North African structure. Its presence is still very strong even today (p.26). Three different sets of Berber tribal groups exist in Morocco: Tashilhit of the Western high and Anti-Atlas, Tamazight in the Middle Atlas, and Tharifith in the Rif. Today, all Berbers tend to refer to themselves as Imazighen [...] This collection is divided into two parts. In the first part, Hart portrays various features of the precolonial socio-cultural, socio-economic and socio-political organization and customary law of various of Berber-speaking groups. [...] The second part of the book deals specifically with the two ethnolinguistic Berber groups in the Northern part of Morocco: The Arabic-speaking Jbala in the west and the Thamazighth/Tharifith-speaking Rifians in the east. Hart succeeds in making a classification of these two groups based on linguistic, economic, cultural, sociopolitical and religious differences... -- from <http://www.jstor.org> (May 5, 2011).

Study of Shimla District in Himachal Pradesh.

Contributed articles in honor of S.N. Ratha, former professor at Sambalpur University, Orissa -- v. 7. Identity, intervention and ideology in tribal India and beyond / Deepak Kumar Behera, Georg Pfeffer.

"This textbook is designed to help Marines link concepts of culture to the realities of planning and executing military operations around the world." -- p. 2.

Study conducted at Jamalpur Block of Burdwan District in West Bengal, India.

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