

## **From The Margins Of Hindu Marriage Essays On Gender Religion And Culture**

Feelings at the Margins  
Mutiny at the Margins: New Perspectives on the Indian Uprising of 1857  
Standing at the Margins  
The Sants  
Rethinking Conflict at the Margins: Dalits and Borderland Hindus in Jammu and Kashmir  
From the Margins to the Mainstream  
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Hindu Ritual at the Margins: Innovations, Transformations, Reconsiderations. Edited by Linda Penkower and Tracy Pintchman. Columbia: University of South Carolina Press, 2004. ISBN 978-1-61-117389-5, Pp. Xiv + 235. \$49.90 (hardbound), ISBN 978-1-61117-390-1, \$48.99 (e-book).  
Political Ideas in Modern India  
Women in the Oral Folklore of Bamarsi Kayasthas  
The Self Possessed  
Contributions to Indian Sociology  
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Hinduism, TM, and Hare Krishna  
Decentring the Indian Nation  
Many Peoples, Many Faiths

### **Feelings at the Margins**

This new collection examines the emergence of the Bharatiya Janata Party (BJP) in India and the ways in which its Hindu nationalist agenda has been affected by the constraints of being a dominant member of a coalition government. Religious influence in contemporary politics offers a fertile ground for political-sociological analysis, especially in societies where religion is a very important source of collective identity. In South Asian societies religion can, and often has, provided legitimacy to both governments and those who oppose them. This book examines the emergence of the BJP and the ways in which its Hindu nationalist agenda has been affected by the constraints of being a dominant member of a coalition government. The collected authors take stock of the party's first full term in power, presiding over the diverse forces of the governing NDA coalition, and the 2004 elections. They assess the BJP's performance in relation to its stated goals, and more specifically how it has fared in a range of policy fields - centre-state relations, foreign policy, defence policies, the 'second generation' of economic reforms, initiatives to curb corruption and the fate of minorities. Explicitly linking the volume to literature on coalition politics, this book will be of great importance to students and researchers in the fields of South Asian studies and politics.

### **Mutiny at the Margins: New Perspectives on the Indian Uprising of 1857**

This book integrates social anthropological, political, and historical perspectives on

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the emotional impact of marginalization, stigmatization and violence in present-day Indonesia. The authors' combined focus on regional particularities and universal dimensions of experiencing and dealing with social, economic and psychological adversities targets scholars who share regional interest in the archipelago and researchers concerned with theoretical aspects of the interplay between power asymmetries, agency, emotion and culture.

### **Standing at the Margins**

#### **The Sants**

The Self Possessed is a multifaceted, diachronic study reconsidering the very nature of religion in South Asia, the culmination of years of intensive research. Frederick M. Smith proposes that positive oracular or ecstatic possession is the most common form of spiritual expression in India, and that it has been linguistically distinguished from negative, disease-producing possession for thousands of years. In South Asia possession has always been broader and more diverse than in the West, where it has been almost entirely characterized as "demonic." At best, spirit possession has been regarded as a medically treatable psychological ailment and at worst, as a condition that requires exorcism or punishment. In South (and East) Asia, ecstatic or oracular possession has been widely practiced throughout history, occupying a position of respect in early and recent Hinduism and in certain forms of Buddhism. Smith analyzes Indic literature from all ages—the earliest Vedic texts; the Mahabharata; Buddhist, Jain, Yogic, Ayurvedic, and Tantric texts; Hindu devotional literature; Sanskrit drama and narrative literature; and more than a hundred ethnographies. He identifies several forms of possession, including festival, initiatory, oracular, and devotional, and demonstrates their multivocality within a wide range of sects and religious identities. Possession is common among both men and women and is practiced by members of all social and caste strata. Smith theorizes on notions of embodiment, disembodiment, selfhood, personal identity, and other key issues through the prism of possession, redefining the relationship between Sanskritic and vernacular culture and between elite and popular religion. Smith's study is also comparative, introducing considerable material from Tibet, classical China, modern America, and elsewhere. Brilliant and persuasive, The Self Possessed provides careful new translations of rare material and is the most comprehensive study in any language on this subject.

#### **Rethinking Conflict at the Margins: Dalits and Borderland Hindus in Jammu and Kashmir**

The West has drawn upon Hinduism on a wide scale, from hatha yoga and meditation techniques, to popular culture in music and fashion, yet the contribution of Hinduism to the counter-culture of the 1960s has not been analysed in full. Hinduism and the 1960s looks at the youth culture of the 1960s and early 1970s, and the way in which it was influenced by Hinduism and Indian culture. It examines the origins of the 1960s counter-culture in the Beat movement of the 1950s, and their interest in Eastern religion, notably Zen. When the Beatles visited

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India to study transcendental meditation, there was a rapid expansion in interest in Hinduism. Young people were already heading east on the so-called 'Hippie Trail', looking for spiritual enlightenment and an escape from the material lifestyle of the West. Paul Oliver examines the lifestyle which they adopted, from living in ashrams to experimenting with drugs, sexual liberation, ayurvedic medicine and yoga. This engaging book analyses the interaction between Hinduism and the West, and the way in which each affected the other. It demonstrates the ways in which contemporary Western society has learned from the ancient religion of Hinduism, and incorporated such teachings as yoga, meditation and a natural holistic lifestyle, into daily life. Each chapter contains a summary and further reading guidance, and a glossary is included at the end of the book, making this ideal reading for courses on Hinduism, Indian religions, and religion and popular culture.

### **From the Margins to the Mainstream**

Set in Lahore, *This House of Clay and Water* explores the lives of two women. Nida, intelligent and lonely, has married into an affluent political family and is desperately searching for meaning in her life, while impulsive, lovely Sasha, from the ordinary middle class, willingly consorts with rich men who can satisfy her frantic longing for designer labels and upmarket places. Nida and Sasha meet at the famous Daata Sahib Dargah and connect-their need to understand why their worlds feel so alien and empty bringing them together. On her frequent visits to the dargah, Nida also meets the gentle, flute-playing hijra Bhanggi, who sits under a bargadh tree and yearns for acceptance and affection, but is invariably shunned. A friendship-fragile, tentative and tender-develops between the two, both exiles within their own lives; but it flies in the face of all convention and cannot be allowed. Faiqa Mansab's accomplished and dazzling debut novel explores the themes of love, betrayal and loss in the complex, changing world of today's Pakistan.

### **On the Outside Looking In(dian)**

#### **Hindu Widow Marriage**

Captures the lives of those living close to the border areas of Jammu and their stories of contesting or reinforcing India-Pakistan boundaries.

### **From the Margins of Hindu Marriage**

*On the Outside Looking In(dian)* analyzes works over the past century translated into or written in English by feminist Indian women writers such as Krupabai Sathianadhan, Rokeya Sakhawat Hossein, Maitreyi Devi, Kamala Das, Anita Desai, Bharati Mukherjee, and others. These writers condemn patriarchal customs and laws for depriving Indian women - of all castes and classes, as well as women of other cultures - of their basic human rights by sanctioning child marriage, sati, purdah, and the wearing of the burqa, while prohibiting widow remarriage, the expression of sexuality, and the pursuit of an education to promote self-sufficiency, and equal economic, political, and social status with men.

## **This House of Clay and Water**

Tantra—often associated with Kundalini Yoga—is a fundamental dimension of Hinduism, emphasizing the cultivation of "divine power" (shakti) as a path to infinite bliss. Tantra has been widely misunderstood in the West, however, where its practices are often confused with eroticism and licentious morality. Tantra: The Path of Ecstasy dispels many common misconceptions, providing an accessible introduction to the history, philosophy, and practice of this extraordinary spiritual tradition. The Tantric teachings are geared toward the attainment of enlightenment as well as spiritual power and are present not only in Hinduism but also Jainism and Vajrayana Buddhism. In this book, Georg Feuerstein offers readers a clear understanding of authentic Tantra, as well as appropriate guidance for spiritual practice and the attainment of higher consciousness.

## **Mutiny at the Margins: New Perspectives on the Indian Uprising of 1857**

This Book Is Perhaps, The First Modest Attempt By An Indian Film Critic Delve Into The Rather Delicate Subject Of Feminist Film Criticism Within The Framework Of Indian Popular Cinema. The Idea Was Rooted In A Consistent Thrashing Of Ideas And Concepts Attacking The Patriarchal Dominance In Hindi Popular Cinema Through Articles Written In Indian Publications And Papers Presented At Seminars On Cinema Over The Past Two Decades. It Is More Of An Emotional Response To The Portrayal Of Women In Indian Cinema Than A Cerebral And Clinical Analysis Conducted Along The British Schools Of Feminist Film Criticism Based On Psycho-Analysis, Semiology And Structuralism. This Is The Result Of Three Years Of Intensive Research, Through Films, Books And Documentation Consisting Of Archival Material On Indian Cinema.

## **Tantra**

Religion is the opium of the people, said Karl Marx many centuries ago. For more than a billion people living in India and abroad, Hinduism is the religion and a way of life. In this multi-award winning book, Swami Achuthananda cracks open the opium poppy pods, analyzes the causes for euphoria, and comes away with a deeper understanding of the people and their religion. \*\*\* Winner 2014 Next Generation Indie Book Awards (Religious Non-fiction) \*\*\* This is a comprehensive book on Hinduism. It tells you why Hindus do the things they do - and don't. Written in a casual style, the book guides you through the fundamentals of the religion. It then goes further and debunks a number of long-standing myths, some of them coming from the academia (of all places). While most books shy away from contentious issues, this book plunges headlong by taking on controversies, like the Aryan Invasion Theory, idol worship, RISA scholarship and many more. In fact one-third of the book is just on controversies that you rarely find in any other literature. Other Awards: \*\*\* Finalist - 2014 Pacific Book Awards (Religion) \*\*\* \*\*\* Bronze - 2014 IPPY Award - (Religion) \*\*\*

## **Many Many Many Gods of Hinduism**

## **Subject Cinema, Object Women**

Basing Her Book On Rich Empirical Data And In-Depth Interviews With More Than 550 Widows From 14 Villages In Seven States, The Author Analyses The Social And Economic Challenges Widows Pose To The Social Order.

## **Narratives from the Margins**

Explains the uneven success of India's slum dwellers in demanding and securing essential public services from the state.

## **Sacré Au Féminin en Asie Du Sud**

In the sixties, Transcendental Meditation, a Hindu-based movement, became fashionable as a way to therapy and psychological well-being -- especially after being endorsed by the Beatles and the Beach Boys. Its influence waned, ironically, after the courts decided that TM was a religion rather than a form of therapy, as TM had claimed. But its popularity helped open the doors to a wider acceptance of Eastern philosophy and religions in mainstream America. Another Americanized form of Hinduism is Hare Krishna. This volume and the volume on Buddhism in this series together present a comprehensive overview of Eastern religions, their views, and their impact on contemporary North America. Why this series? This is an age when countless groups and movements, old and new, mark the religious landscape in our culture, leaving many people confused or uncertain in their search for spiritual truth and meaning. Because few people have the time or opportunity to research these movements fully, these books provide essential information and insights for their spiritual journeys. All books but the summary volume, Truth and Error, contain five sections: -A concise introduction to the group being surveyed -An overview of the group's theology — in its own words -Tips for witnessing effectively to members of the group -A bibliography with sources for further study -A comparison chart that shows the essential differences between biblical Christianity and the group -Truth and Error, the last book in the series, consists of parallel doctrinal charts compiled from all the other volumes. -Three distinctives make this series especially useful to readers: -Information is carefully distilled to bring out truly essential points, rather than requiring readers to sift their way through a sea of secondary details. -Information is presented in a clear, easy-to-follow outline form with "menu bar" running heads. This format greatly assists the reader in quickly locating topics and details of interest. -Each book meets the needs and skill levels of both nontechnical and technical readers, providing an elementary level of refutation and progressing to a more advanced level using arguments based on the biblical text. The writers of these volumes are well qualified to present clear and reliable information and help readers to discern truth from falsehood.

## **Coalition Politics and Hindu Nationalism**

Eurocentrism remains a prevailing feature of Western-dominated social scientific perspectives, tending to ignore alternative views originating outside the West and thus maintaining a form of scholarly hegemony. As such, there is an urgent need to

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reconsider Eurocentrism in social science, to ask whether it constitutes an obstacle to understanding social problems and whether it is possible to go beyond Eurocentrism in the construction of reliable, more universal knowledge. At the same time, certain questions persist, particularly with regard to the extent to which recent revisionist challenges have really contributed to the surmounting of Eurocentric domination, and whether the constant repetition of the concept serves to reinforce it. This book engages with the central problems of Eurocentrism in the social sciences, bringing together the work of scholars from around the world to offer a critique of this perspective from both European and non-European positions, thus shedding light on the binaries that often come into being in debates in this field. Thematically organised and addressing a range of questions, including Eurocentrism in historical studies, in the understanding of religion and civilisation and in the study of international relations, as well as in the institutionalisation and professionalisation of research and discourses on modernisation in the Middle East, Eurocentrism at the Margins will appeal to scholars with interests in knowledge production and circulation, and Eurocentrism and post-colonialism in the social sciences.

### **The Karakoram-Kohistan Suture Zone in NW Pakistan - Hindu Kush Mountain Range**

The essays in this volume honour the outstanding contribution of T N Madan to the development of sociology and social anthropology in South Asia. Anchoring themselves to Professor Madan's engagement with the sociology of kinship, religion and politics, and with the moral domain of human life, the contributions address the linked themes of tradition, pluralism and identity across a wide range of topics.

### **Margins of Faith**

Papers presented at the Conference on Communities and the Nation : Dalits and Adivasis in Colonial and Postcolonial India, held at Calcutta in March 2006.

### **Perpetual Mourning**

The Mutiny at the Margins series takes a fresh look at the Revolt of 1857 from a variety of original and unusual perspectives, focusing in particular on neglected socially marginal groups and geographic areas which have hitherto tended to be unrepresented in studies of this cataclysmic event in British imperial and Indian historiography. Muslim, Dalit and Subaltern Narratives (Volume 5) addresses the role of marginal and Muslim groups respectively, exploring minority perceptions of the Uprising, including Dalit narratives and the use of 1857 in re-imagining the past. The second half of the volume looks into the response and involvement of different Muslim social groups, from civil servants, philosophers and logicians to the Mujahidin, as well as exploring the experience of indigenous participants in their own words.

### **Hinduism and the 1960s**

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Hindu Ritual at the Margins explores Hindu forms of ritual activity in a variety of “marginal” contexts. The contributors collectively examine ritual practices in diaspora; across gender, ethnic, social, and political groups; in film, text, and art; in settings where ritual itself or direct discussion of ritual is absent; in contexts that create new opportunities for traditionally marginalized participants or challenge the received tradition; and via theoretical perspectives that have been undervalued in the academy. In the first of three sections, contributors explore the ways in which Hindu ritual performed in Indian contexts intersects with historical, contextual, and social change. They examine the changing significance and understanding of particular deities, the identity and agency of ritual actors, and the instrumentality of ritual in new media. Essays in the second section examine ritual practices outside of India, focusing on evolving ritual claims to authority in mixed cultures (such as Malaysia), the reshaping of gender dynamics of ritual at an American temple, and the democratic reshaping of ritual forms in Canadian Hindu communities. The final section considers the implications for ritual studies of the efficacy of bodily acts divorced from intention, contemporary spiritual practice as opposed to religious-bound ritual, and the notion of dharma. Based on a conference on Hindu ritual held in 2006 at the University of Pittsburgh, Hindu Ritual at the Margins seeks to elucidate the ways ritual actors come to shape ritual practices or conceptions pertaining to ritual and how studying ritual in marginal contexts—at points of dynamic tension—requires scholars to reshape their understanding of ritual activity.

### **Tradition, Pluralism and Identity**

#### **Vedic Voices**

Before the passage of the Hindu Widow's Re-marriage Act of 1856, Hindu tradition required a woman to live as a virtual outcast after her husband's death. Widows were expected to shave their heads, discard their jewelry, live in seclusion, and undergo regular acts of penance. Ishvarchandra Vidyasagar was the first Indian intellectual to successfully argue against these strictures. A Sanskrit scholar and passionate social reformer, Vidyasagar was a leading proponent of widow marriage in colonial India, urging his contemporaries to reject a ban that caused countless women to suffer needlessly. Vidyasagar's brilliant strategy paired a rereading of Hindu scripture with an emotional plea on behalf of the widow, resulting in an organic reimagining of Hindu law and custom. Vidyasagar made his case through the two-part publication Hindu Widow Marriage, a tour de force of logic, erudition, and humanitarian rhetoric. In this new translation, Brian A. Hatcher makes available in English for the first time the entire text of one of the most important nineteenth-century treatises on Indian social reform. An expert on Vidyasagar, Hinduism, and colonial Bengal, Hatcher enhances the original treatise with a substantial introduction describing Vidyasagar's multifaceted career, as well as the history of colonial debates on widow marriage. He innovatively interprets the significance of Hindu Widow Marriage within modern Indian intellectual history by situating the text in relation to indigenous commentarial practices. Finally, Hatcher increases the accessibility of the text by providing an overview of basic Hindu categories for first-time readers, a glossary of technical vocabulary, and an extensive bibliography.

## **Vishva Hindu Parishad and Indian Politics**

For countless generations families have lived in isolated communities in the Godavari Delta of coastal Andhra Pradesh, learning and reciting their legacy of Vedas, performing daily offerings and occasional sacrifices. They are the virtually unrecognized survivors of a 3,700-year-old heritage, the last in India who perform the ancient animal and soma sacrifices according to Vedic tradition. In *Vedic Voices*, David M. Knipe offers for the first time, an opportunity for them to speak about their lives, ancestral lineages, personal choices as pandits, wives, children, and ways of coping with an avalanche of changes in modern India. He presents a study of four generations of ten families, from those born at the outset of the twentieth century down to their great-grandsons who are just beginning, at the age of seven, the task of memorizing their Veda, the Taittiriya Samhita, a feat that will require eight to twelve years of daily recitations. After successful examinations these young men will reside with the Veda family girls they married as children years before, take their places in the oral transmission of a three-thousand-year Vedic heritage, teach the Taittiriya collection of texts to their own sons, and undertake with their wives the major and minor sacrifices performed by their ancestors for some three millennia. Coastal Andhra, famed for bountiful rice and coconut plantations, has received scant attention from historians of religion and anthropologists despite a wealth of cultural traditions. *Vedic Voices* describes in captivating prose the geography, cultural history, pilgrimage traditions, and celebrated persons of the region. Here unfolds a remarkable story of Vedic pandits and their wives, one scarcely known in India and not at all to the outside world.

**Hindu Ritual at the Margins: Innovations, Transformations, Reconsiderations. Edited by Linda Penkower and Tracy Pintchman. Columbia: University of South Carolina Press, 2004. ISBN 978-1-61-117389-5, Pp. Xiv + 235. \$49.90 (hardbound), ISBN 978-1-61117-390-1, \$48.99 (e-book).**

## **Political Ideas in Modern India**

### **Women in the Oral Folklore of Bamarsi Kayasthas**

"This group of studies first appeared in a Special Issue of the 'Journal of Commonwealth & Comparative Politics' (ISSN 0306 3631), Vol.40, No.3 (November 2002)".

### **The Self Possessed**

This volume documents the ethnographies of regionally distinct Dalit and tribal Christian communities, raising new arguments pertaining to the autonomy and distinct identity of these communities in adverse social set-ups. Stressing upon the plurality of identities, the essays reject the idea of determining these exclusively on the basis of religion. They also chart the multiple levels of marginality

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experienced by both Dalit and tribal Christians and analyze how these groups negotiate their former religious faith and practices with Christianity. The book is a response to the urgent need for such studies in social science writings brought to the fore by contemporary political challenges/struggles facing these communities in various parts of India.

### **Contributions to Indian Sociology**

For more than three decades this introduction to the world's religions, *Many Peoples, Many Faiths* has combined factual information with empathic writing that seeks to convey the flavor of our planet's diverse religions and cultures. This classic work helps students gain a sense of each religion's unique characteristics while tackling some of today's most critical religious issues. It is written in an engaging style and has been fully updated--with fresh insights and information on each of the world's major religions, along with new religious movements.

### **Antropologi i Finland**

The *Mutiny at the Margins* series takes a fresh look at the Revolt of 1857 from a variety of original and unusual perspectives, focusing in particular on neglected socially marginal groups and geographic areas which have hitherto tended to be unrepresented in studies of this cataclysmic event in British imperial and Indian historiography. *Britain and the Indian Uprising (Volume 2)* looks at the varied responses of British missionaries, colonial leaders and working-class voices and how they reveal the multiplicity of British reactions to the revolt.

### **Hindu Ritual at the Margins**

A brilliant analysis of the socio-political processes that help us understand the challenges faced by marginalized populations for representation and recognition in India. The premise of democratic politics is that all citizens are equal and have an equal right to a say in national politics. This definition of democracy, however, is observed far more in the breach than in practice. Muslims, Dalits and Adivasis continue their struggle to seek entry into the institution from which they seem to be barred. Drawing on in-depth case studies the book explores how marginalized groups that achieve a degree of political inclusion often discover that it amounts to 'adverse incorporation' which is disempowering because it requires them to moderate or abandon key demands. The book is a unique work on the irony of 'institutionalization'.

### **Demanding Development**

*Encountering Kali* explores one of the most remarkable divinities the world has seen. The Hindu goddess Kali is simultaneously understood as a blood thirsty warrior a deity of ritual possession a tantric sexual partner and an all loving compassionate mother. Popular and scholarly interest in her has been on the rise in the west in recent years. Responding to this phenomenon McDermott and Kripal's volume focuses on the complexities involved in interpreting Kali in both her indigenous south Asian settings and her more recent Western incarnation. Through

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the shifting lenses of scriptural history temple architecture political reflection and the goddess`s recent guises on the Internet the contributors pose questions that illuminate our understanding of Kali while addressing the problems and promises inherent in every act of cross cultural interpretation.

### **Encountering Kali**

The Emergence of Modern Hinduism argues for the importance of regional, vernacular innovation in processes of Hindu modernization. Scholars usually trace the emergence of modern Hinduism to cosmopolitan reform movements, producing accounts that overemphasize the centrality of elite religion and the influence of Western ideas and models. In this study, the author considers religious change on the margins of colonialism by looking at an important local figure, the Tamil Shaiva poet and mystic Ramalinga Swami (1823–1874). Weiss narrates a history of Hindu modernization that demonstrates the transformative role of Hindu ideas, models, and institutions, making this text essential for scholarly audiences of South Asian history, religious studies, Hindu studies, and South Asian studies. Learn more at [www.luminosoa.org](http://www.luminosoa.org).

### **Eurocentrism at the Margins**

This volume documents the ethnographies of regionally distinct Dalit and tribal Christian communities, raising new arguments pertaining to the autonomy and distinct identity of these communities in adverse social set-ups. Stressing upon the plurality of identities, the essays reject the idea of determining these exclusively on the basis of religion. They also chart the multiple levels of marginality experienced by both Dalit and tribal Christians and analyze how these groups negotiate their former religious faith and practices with Christianity. The book is a response to the urgent need for such studies in social science writings brought to the fore by contemporary political challenges/struggles facing these communities in various parts of India.

### **The Emergence of Modern Hinduism**

Vishva Hindu Parishad and Indian Politics provides a detailed historical account of the VHP, one of the leading organisations in the Hindutva movement, focusing on its transformation from a loosely-knit body of Hindus aimed at preserving and promoting Hindu dharma, into a mass organisation actively involved in mobilising the urban middle classes, service professionals and religious leaders for the creation and promotion of a strong Hindu nation. Rich in empirical data, the book contains extensive quotations from fifty interviews carried out for this study, including those with central figures in the VHP such as Praveen Togadia and Ashok Singhal and members of related organisations.

### **Margins of Faith**

This book examines the implementation and operation of special electoral arrangements designed to enhance representation of Special Castes/Special Tribes in the Indian parliament and legislatures

## **On the Margins of Religion**

Contributed articles presented at the 13th European Conference on Modern South Asian Studies held at Toulouse in 1994.

## **Hinduism, TM, and Hare Krishna**

In *Political Ideas in Modern India*, an outstanding group of social and political theorists offer a creative reinterpretation of the ideas and principles that have shaped modern Indian society and state. This volume is the second to be published by SAGE in the ongoing series on the History of Science, Philosophy and Culture in Indian Civilization. It inquires into and reflects upon various important themes in political thought in modern India: rights, freedoms, equality, social justice, constitutional rule, swaraj, swadeshi, satyagraha, class war, socialism, Hindutva, Hind Swaraj, syncretic culture and composite nationalism.

## **Decentring the Indian Nation**

Providing a unique and intimate view of Hindu marriage, the essays in this collection explore points at which the margins of marriage are traversed or transgressed. Rather than focus on normative expectations within marriage, they examine times in which norms are tested or rejected. Using stories, songs, and narrated accounts, the essays treat such topics as widowhood, adultery, levirate, divorce, and suttee, as well as the subversion of marriage by devotion to deities and by alternative constructions of conjugal duty and marital experience.

## **Many Peoples, Many Faiths**

Focusing on places, objects, bodies, narratives and ritual spaces where religion may be found or inscribed, the authors reveal the role of religion in contesting rights to places, to knowledge and to property, as well as access to resources. Through analyses of specific historical processes in terms of responses to socio-economic and political change, the chapters consider implicitly or explicitly the problematic relation between science (including social sciences and anthropology in particular) and religion, and how this connects to the new religious globalisation of the twenty-first century. Their ethnographies highlight the embodiment of religion and its location in landscapes, built spaces and religious sites which may be contested, physically or ideologically, or encased in memory and often in silence. Taken together, they show the importance of religion as a resource to the believers: a source of solace, spiritual comfort and self-willed submission.

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