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The Volume Brings Together Posthumously 3 Classic Collections Of Cohn'S Essays Which Provide An Comprehensive Understanding Of The Working Of Colonialism South Asia. An Anthropologist Among The Historians Colonialism And Its Forms Of Knowledge Indian-The Social Anthropology Of A Civilization. Indispensable For Studying Aspects Of South Asian History, Society And Politics And Their Roots In The Colonial Experience.

Bernard Cohn's interest in the construction of Empire as an intellectual and cultural phenomenon has set the agenda for the academic study of modern Indian culture for over two decades. His earlier publications have shown how dramatic British innovations in India, including revenue and legal systems, led to fundamental structural changes in Indian social relations. This collection of his writings in the last fifteen years discusses areas in which the colonial impact has generally been overlooked. The essays form a multifaceted exploration of the ways in which the British discovery, collection, and codification of information about Indian society contributed to colonial cultural hegemony and political control. Cohn argues that the British Orientalists' study of Indian languages was important to the colonial project of control and command. He also asserts that an arena of colonial power that seemed most benign and most susceptible to indigenous influences--mostly law--in fact became responsible for the institutional reactivation of peculiarly British notions about how to regulate a colonial society made up of "others." He shows how the very Orientalist imagination that led to brilliant antiquarian collections, archaeological finds, and photographic forays were in fact forms of constructing an India that could be better packaged, inferiorized, and ruled. A final essay on cloth suggests how clothes have been part of the history of both colonialism and anticolonialism.

"If it isn't obvious from the title of this book that this is going to be full of postmodern jargon, it becomes clear quite quickly that Chatterjee prefers difficult terms like 'problematic', 'thematic' and 'discourse' without always defining them - he even admits his admiration for Rorty, Barthes, Foucault and Derrida. Nonetheless, underneath all of this verbiage is a strong and convincing argument about the three stages of nationalism in India: the moment of departure (epitomized by Bankimchandra Chattopadhyay), the moment of manoeuvre (Gandhi) and the moment of arrival (Nehru). Chatterjee clearly shows how nationalism in India was akin to Gramsci's concept of the 'passive revolution' - i.e. merely a drive towards independence, not towards transforming or breaking up colonial institutions. He argues that, instead of supporting nationalism, we should instead challenge the marriage between reason and capital. From the title of this book one might expect Chatterjee to draw links to other anti-colonial nationalisms but he doesn't; rather he only discusses India (not even other parts of South Asia). While this approach doesn't really make this book too useful for examining anti-colonial nationalisms in general, for someone like me who has never read a book on Indian nationalism this is a good introduction." -- from Amazon.ca.

This book is a comprehensive study of historical sociology and its development, especially in the Indian context. It looks at the works of Indian sociologists and analyses their approaches in terms of book-view (normative) and field-view (descriptive) history. The volume: critically appraises reports of empirical surveys conducted during early colonial rule including those by H. T. Colebrooke, Francis Buchanan, William Adam; engages with the works of sociologists such as M. N. Srinivas, Ramkrishna Mukherjee, Louis Dumont, Nicholas Dirks, Bernard Cohn, Yogendra Singh, D. N. Dhanagare, A. M. Shah, T. K. Oommen, among others; and shows how historical perspective has been adopted in understanding aspects of Indian society villages, castes, traditions, socio-cultural change, education, peasants and their movements, etc. Presenting an alternative idea of social reality, this book will deeply interest students and scholars of sociology, social theory, and social history.

This paperback edition of a classic traces the development of Indian civilisation from its earliest times to the present by combining a historical and anthropological approach to the subject and provides a framework by example for the study of any complex society.

Family caregiving affects millions of Americans every day, in all walks of life. At least 17.7 million individuals in the United States are caregivers of an older adult with a health or functional limitation. The nation's family caregivers provide the lion's share of long-term care for our older adult population. They are also central to older adults' access to and receipt of health care and community-based social services. Yet the need to recognize and support caregivers is among the least appreciated challenges facing the aging U.S. population. Families Caring for an Aging America examines the prevalence and nature of family caregiving of older adults and the available evidence on the effectiveness of programs, supports, and other interventions designed to support family caregivers. This report also assesses and recommends policies to address the needs of family caregivers and to

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minimize the barriers that they encounter in trying to meet the needs of older adults.

Newly arrived in New York in 1882 from Tsarist Russia, the sixteen-year-old Bernard Weinstein discovered an America in which unionism, socialism, and anarchism were very much in the air. He found a home in the tenements of New York and for the next fifty years he devoted his life to the struggles of fellow Jewish workers. *The Jewish Unions in America* blends memoir and history to chronicle this time. It describes how Weinstein led countless strikes, held the unions together in the face of retaliation from the bosses, investigated sweatshops and factories with the aid of reformers, and faced down schisms by various factions, including Anarchists and Communists. He co-founded the United Hebrew Trades and wrote speeches, articles and books advancing the cause of the labor movement. From the pages of this book emerges a vivid picture of workers' organizations at the beginning of the twentieth century and a capitalist system that bred exploitation, poverty, and inequality. Although workers' rights have made great progress in the decades since, Weinstein's descriptions of workers with jobs pitted against those without, and American workers against workers abroad, still carry echoes today. *The Jewish Unions in America* is a testament to the struggles of working people a hundred years ago. But it is also a reminder that workers must still battle to live decent lives in the free market. For the first time, Maurice Wolfthal's readable translation makes Weinstein's Yiddish text available to English readers. It is essential reading for students and scholars of labor history, Jewish history, and the history of American immigration.

*Islamic Gunpowder Empires* provides readers with a history of Islamic civilization in the early modern world through a comparative examination of Islam's three greatest empires: the Ottomans (centered in what is now Turkey), the Safavids (in modern Iran), and the Mughals (ruling the Indian subcontinent). Author Douglas Streusand explains the origins of the three empires; compares the ideological, institutional, military, and economic contributors to their success; and analyzes the causes of their rise, expansion, and ultimate transformation and decline. Streusand depicts the three empires as a part of an integrated international system extending from the Atlantic to the Straits of Malacca, emphasizing both the connections and the conflicts within that system. He presents the empires as complex polities in which Islam is one political and cultural component among many. The treatment of the Ottoman, Safavid, and Mughal empires incorporates contemporary scholarship, dispels common misconceptions, and provides an excellent platform for further study.

The decades between 1970 and the end of the twentieth century saw the disciplines of history and anthropology draw closer together, with historians paying more attention to social and cultural factors and the significance of everyday experience in the study of the past. The people, rather than elite actors, became the focus of their inquiry, and anthropological insights into agriculture, kinship, ritual, and folk customs enabled historians to develop richer and more representative narratives. The intersection of these two disciplines also helped scholars reframe the legacies of empire and the roots of colonial knowledge. In this collection of essays and lectures, history's turn from high politics and formal intellectual history toward ordinary lives and cultural rhythms is vividly reflected in a scholar's intellectual journey to India. Nicholas B. Dirks recounts his early study of kingship in India, the rise of the caste system, the emergence of English imperial interest in controlling markets and India's political regimes, and the development of a crisis in sovereignty that led to an extraordinary nationalist struggle. He shares his personal encounters with archives that provided the sources and boundaries for research on these subjects, ultimately revealing the limits of colonial knowledge and single disciplinary perspectives. Drawing parallels to the way American universities balance the liberal arts and specialized research today, Dirks, who has occupied senior administrative positions and now leads the University of California at Berkeley, encourages scholars to continue to apply multiple approaches to their research and build a more global and ethical archive.

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