

## Gender Atlas India Scorecard Radha Kumar

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A Gender Atlas of India is a seminal body of work which comprehensively maps and grades India ' s performance from 2001 to 2016 on issues of concern for women. Taking into account 8 overall indicators and 28 sub-indicators, it looks at how India is performing on various aspects, including sex ratio, women ' s education, employment, health, political participation and representation; and prevention of crimes against women. Unlike previous attempts, this book examines the change in India ' s performance over a 15-year period, compares the situation of women in India to that in its neighborhood and internationally, and rates each Indian state and union territory individually. The findings in this book are both provocative and incentivizing for policymakers—they show that where the central and state governments share concerns India ' s performance on gender has improved, but where they diverge women ' s condition has deteriorated even further. With data from a range of government and independent institutions, the Census of India, Family Health Surveys, UN Statistics, World Bank data, and NGO and industry surveys, this book is an essential reference for policymakers, government departments, libraries, and individuals.

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An in-depth analysis of the performance of Indian states to assess the changing status of women in India between 2001 and 2016.

Through an analysis of the writings of three 20th century Indian women, *Dwelling in the Archive* explores how memoirs, fictions, and histories written by women can be read as counter-narratives of colonial modernity. Burton discusses how memories of the physical space of houses and the emotive attachment to home can be used to understand women's reactions to partition and the creation of the Indian nation.

A distinctive aspect of Hindu devotion is the veneration of a human guru, who is not only an exemplar and a teacher but is also understood to be an embodiment of the divine. Historically, the role of guru in the public domain has been exclusive to men. The new visibility of female gurus in India and the U.S. today, and indeed across the globe, has inspired this first-ever scholarly study of the origins, variety, and worldwide popularity of Hindu female gurus. In the Introduction, Karen Pechilis examines the historical emergence of Hindu female gurus with reference to the Hindu philosophy of the self, women spiritual exemplars as wives and saints, Tantric worship of the Goddess, and the internationalization of gurus in the U.S. in the twentieth century. Nine essays profile specific female gurus, presenting biographies of these remarkable women while highlighting overarching issues and themes concerning women's status as religious leaders; these themes are nuanced in the afterword to the volume. The essays explore how Hindu female gurus embody grace in both senses—as a feminine ideal and an attribute of the divine—and argue that their status as leaders is grounded in their negotiation of these two types of grace. This book provides biographical profiles of the following female gurus plus sensitive scholarly analysis of their spiritual paths: Ammachi, Anandamayi Ma, Gauri Ma, Gurumayi, Jayashri Ma, Karunamayi Ma, Ma Jaya Sati Bhagavati, Mother Meera, Shree Maa and Sita Devi.

At the height of British colonialism, conversion to Christianity was a path to upward mobility for Indian low-castes and untouchables, especially in the Tamil-speaking south of India. Kent examines these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and expectations.

Early modern India—a period extending from the fifteenth to the late eighteenth century—saw dramatic cultural, religious, and political changes as it went from Sultanate to Mughal to early colonial rule. Witness to the rise of multiple literary and devotional traditions, this period was characterized by immense political energy and cultural vibrancy. *Text and Tradition in Early Modern North India* brings together recent scholarship on the languages, literatures, and religious traditions of northern India. It focuses on the rise of vernacular languages as vehicles for literary expression and historical and religious self-assertion, and particularly attends to ways in which these regional spoken languages connect with each other and their cosmopolitan counterparts. Hindu, Muslim, and Jain idioms emerge in new ways, and the effect of the

volume as a whole is to show that they belong to a single complex cultural conversation.

But the book also uncovers a host of marginalized figures - from the South Asian dancer Mohammed Ismail, to the African American pantomimist Johnny Hudgins, to the African American blues singer Alberta Hunter, to the white burlesque dancer Faith Dane - who were equally interested in positioning themselves as subjects rather than objects of property, as possessive individuals rather than exchangeable commodities. Choreographic copyright, the book argues, has been a site for the reinforcement of gendered white privilege as well as for challenges to it.

In this book, Tracy Pintchman has assembled ten leading scholars of Hinduism to explore the complex relationship between Hindu women's rituals and their lives beyond ritual. The book focuses particularly on the relationship of women's ritual practices to domesticity, exposing and exploring the nuances, complexities, and limits of this relationship. In many cultural and historical contexts, including contemporary India, women's everyday lives tend to revolve heavily around domestic and interpersonal concerns, especially care for children, the home, husbands, and other relatives. Hence, women's religiosity also tends to emphasize the domestic realm and the relationships most central to women. But women's religious concerns certainly extend beyond domesticity. Furthermore, even the domestic religious activities that Hindu women perform may not merely replicate or affirm traditionally formulated domestic ideals but may function strategically to reconfigure, reinterpret, criticize, or even reject such ideals. This volume takes a fresh look at issues of the relationship between Hindu women's ritual practices and normative domesticity. In so doing, it emphasizes female innovation and agency in constituting and transforming both ritual and the domestic realm and calls attention to the limitations of normative domesticity as a category relevant to many forms of Hindu women's religious practice.

In this groundbreaking book, Raghavan uses previously untapped archival sources to weave together new stories about the experiences of post-partition state-making in South Asia. Through meticulous research, it challenges the existing wisdom about the preponderance of animosity and the rhetoric of war. The book shows how amity and a spirit of cordiality governed relations between the states of India and Pakistan in the first five years after partition. Arguing that a hitherto overlooked set of considerations have to be integrated more closely into the analysis of bilateral dialogue, this book analyses the developments leading to the No War correspondence between Nehru and Liaquat Ali Khan, the signing of a 'Minorities' Pact between the two prime ministers, and the early stages of the Indus Waters negotiations, as well as exploring the calculations of Indian and Pakistani delegates at a series of interdominion conferences held in the years after partition. This book will be of interest to specialists in histories of diplomatic practice as well as a general audience in search of narratives of peace in the South Asia region.

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