

Arogya Niketan

Encyclopaedia of Indian Writers: Bengali

Biswajit Sinha 1996

Culture, Ideology, Hegemony K. N. Panikkar 2002 This volume explores the interconnections between culture, ideology and hegemony in an effort to understand and explain how Indians came to terms with colonial subjection and envisioned a future for the society in which they lived. The process of exploring the indigenous epistemological tradition and assessing it in the context of advances made by the west was not unilinear and undifferentiated; it was driven with contradictions, contentions and ruptures. Locating intellectual history at the intersection of social and cultural history, the eight essays in this book cover a wide range of issues, moving from an overview of religious and social ideas in

colonial India to empirical studies of themes such as indigenous medicine, the family and literary fiction. Professor Panikkar contests both the imperialist and nationalist paradigms of intellectual history. Meticulously researched and lucidly argued, his analysis is illuminated by a rare sensitivity to the nature of class formation and class values, as well as to the material conditions of human existence.

Encyclopaedia of the Hindu World Gaṅgā

Rām Garg 1992

The Marwari Community in Eastern India

Nārāyaṇa Candra Sāhā 2003 The Work Examines The Early History Of The Marwari Community Its Social, Religious, Cultural And Caste Identities And Its Commercial Activities In The Eastern Region Of India, Mainly Its Industrial Activities And Cultural And Political

Contributions. Based On Surveys And References To Government Records, It Highlights Qualities Of The Marwaris That Have Helped Them Achieve Success In Their Pioneering Efforts.

Indian National Bibliography B. S. Kesavan 1998

Trade Guide 1999 Guide and information to all commercial and industrial enterprises of the Chittagong City.

Indian Literature 2000

Epidemic Encounters, Communities, and Practices in the Colonial World Poonam Bala 2023-01-24 The essays in this volume examine the nature and extent of disease on indigenous communities and local populations located within the vast regions of the Indian and Pacific Oceans as a result of colonial sea power and colonial conquest. While this established a long-term impact of disease on populations, the essays also offer insights into the dynamics of these populations in resisting colonial intrusions and introduction of disease to newly-acquired

territories.

Lok Sabha Debates India. Parliament. House of the People 1998

Reference India 1975

Indian Pharmaceutical Guide 1970 Includes manufacture, laws and literature, pharmaceutical organisations & institutions directory, chemists & druggists directory, allied manufacturers, dealers and their products, products with compositions, packings and prices, pharmaceutical manufacturers list, cosmetic manufacturers list, drug and chemical index, index to manufacturers & advertisers, and index to pharmaceutical products.

Quest 1957

General Information as on ... Sahitya Akademi 2013

Encyclopaedia of the Hindu World (Volume 3) Ganga Ram Garg 1992-01-01 The number of paths to the One Infinite is necessarily infinite, according to Hinduism, it is this recognition of many paths, each valid in itself, that gives to

Hinduism its immense variety. Hinduism is thus like a huge river with an innumerable tributaries. It Contains within it the influence of many cultures. The culture of the Aryans, Dravidian and the tribal peoples, the culture of the later invaders, the influence of Buddhism, Jainism , etc. (to which Hinduism gave birth) and of Islam and Christianity (which came from outside) can be traced at various stages of the evolution of Hindu thought. The Hindu scheme of life thus leaves a man free to think for himself while providing him with a background in the form of a long tradition halling from the Vedic times. Many people would prefer to be guided by a flexible schemes of life which Hinduism represents, than by a seat of rigid, unalterable dogmas which lose their importance with the passing of time, Moreover, Hinduism is a Continuous process and is still in the making.

Doctoring Traditions Projit Bihari 2016-10-14
Like many of the traditional medicines of South Asia, Ayurvedic practice transformed

dramatically in the later nineteenth and early twentieth centuries. With Doctoring Tradition, Projit Bihari Mukharji offers a close look at that recasting, upending the widely held yet little-examined belief that it was the result of the introduction of Western anatomical knowledge and cadaveric dissection. Rather, Mukharji reveals, what instigated those changes were a number of small technologies that were introduced in the period by Ayurvedic physicians, men who were simultaneously Victorian gentlemen and members of a particular Bengali caste. The introduction of these devices, including thermometers, watches, and microscopes, Mukharji shows, ultimately led to a dramatic reimagining of the body. By the 1930s, there emerged a new Ayurvedic body that was marked as distinct from a biomedical body. Despite the protestations of difference, this new Ayurvedic body was largely compatible with it. The more irreconcilable elements of the old Ayurvedic body were then rendered

therapeutically indefensible and impossible to imagine in practice. The new Ayurvedic medicine was the product not of an embrace of Western approaches, but of a creative attempt to develop a viable alternative to the Western tradition by braiding together elements drawn from internally diverse traditions of the West and the East.

Colonialism, Culture, and Resistance K. N. Panikkar 2007 How did resistance to colonialism form a source of alternative modernity in India? Why did the process fail to strike roots? Building upon four decades of serious research, this unique collection discusses different forms of resistance to colonialism and their role in the formation of alternative modernity. It also provides an engaging account of the development of political and cultural consciousness in the subcontinent. Investigating three areas of resistance - armed uprising, intellectual dissent, and cultural protest - K.N. Panikkar argues that these were informed by a

vision of a condition beyond colonialism in which tradition and modernity selectively, but creatively, came together. This had manifestations in several fields of cultural and intellectual concern - social ideas, cultural practices, scientific enquiries, and literary and artistic creativity. According to the author a creative dialogue between tradition and modernity was crowded out of public space by the dual pressures of revivalism and colonial modernity. The void thus created was filled either by the culture of the capitalist west initially provided by colonial modernity or by the obscurantism of tradition, currently being elaborated and advocated by Hindutva. The failure of alternative modernity has also led to an uncritical acceptance of globalization and sympathetic response to cultural revivalism. Based on a variety of sources, in both English and regional languages, this volume provides a new interpretation of the intellectual and cultural history of colonial India.

Living with Epidemics in Colonial Bengal

Arabinda Samanta 2017-08-09 Making epidemics in colonial Bengal as its entry point and drawing heavily on social, cultural and linguistic anthropology to understand the functions of health experiences, distribution of illness, prevention of sickness, social relations of therapeutic intervention and employment of pluralistic medical systems, the book interrogates the social construction of medical knowledge, politics of science, and the changing paradigm of relationship between health of the individual and the prerogatives of larger colonial economic formations. Smallpox, plague, cholera and malaria which visited colonial Bengal with epidemic vengeance, caught the people unaware, killed them in thousands, and changed the society and its demographic structures. The book shows how sometimes through mutual adaptation but more often by cultural contestation, people pulled on with their microbial fellow travellers, and how illness

became metaphor for the social dangers of improper code of conduct, to be corrected only through personal expropriation of the sin committed, or by community worship of the deity supposedly responsible for it. As a result, Western medical science was often relegated to the background, and elaborate rites and rituals, supposedly having curative values, came to the forefront and were observed with much community fanfare. Epidemics were also interpreted as outcome of politically incorrect moves made by the ruling power. To right the wrongs, people very often resorted to social protest. The protest by the literati went sometimes muted when its members seem to be beneficiaries of the colonial government, but it turned out to be all the more violent when the people, who had no private axe to grind, took up the cudgel to fight it out.

The Medical Register 2002

The Education Quarterly 1972

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