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Moving with the Times Sreelekha Nair
2020-11-29 This book is an attempt to penetrate the silence that surrounds the lives of nurses as migrant women. It offers a perceptive understanding of the trials faced specifically by

women from the state of Kerala, in their personal and professional spheres, in the challenges posed to single women migrants as such, and the lower status ascribed to the job. In highlighting aspects of their lived experiences, it reveals how the identities of gender, class and ethnicity unmask the realities behind claims of egalitarianism and equal citizenship. Nurses from Kerala form one of the largest groups of migrant women workers in the international service sector along with Filipinos and Sri Lankans. Comparatively better salaries, work opportunities and financial independence, along with a desire to travel across the world, are often the reasons behind these migrations. For many of these women, the professional choice of nursing is usually the first step towards migration, while finding employment in Delhi, the urban capital of India, is intended as a transition point before they migrate abroad, a trajectory which may remain unrealised. In focusing on nurses who choose to work in Delhi,

the author recounts how the patriarchy of the original place is recreated and relived in destination cities. In as much as traditional stigmatisation of nursing (as a 'dirty' profession), deeply entrenched gender prejudices, and status and role anxieties act as deterrents, these women remain undaunted in the face of adversities and treat their exposure to, and experience of, technology and nursing care in the bigger hospitals in Delhi as part of the training that is required to apply abroad. Through extensive empirical research, case studies and personal interviews, *Moving with the Times* illustrates nurses' lives in Delhi, providing an account of the dynamics — between traditional patriarchy, norms and associated identities, low professional status and marginality coupled at once with the sense of personal freedom, a new career and space — that migration compels these women to negotiate. This book will appeal to scholars of sociology, gender and women's studies, nursing

and healthcare, and those interested in migration and identities.

People & the Planet 1992

India Today 1995-04

The Times Index 2009 Indexes the Times, Sunday times and magazine, Times literary supplement, Times educational supplement, Times educational supplement Scotland, and the Times higher education supplement.

Kerala Sandesh 1963-05

Refractory Girl 1979

The Hindu Weekly Review 1967

Woman'S Era Delhi Press 2017-08-22 A magazine that caters to the tastes of discerning and intelligent women. Carries women oriented articles, fiction, exotic recipes, latest fashions and films.

Religious Freedom and Mass Conversion in

India Laura Dudley Jenkins 2019-05-31
Hinduism is the largest religion in India, encompassing roughly 80 percent of the population, while 14 percent of the population

practices Islam and the remaining 6 percent adheres to other religions. The right to "freely profess, practice, and propagate religion" in India's constitution is one of the most comprehensive articulations of the right to religious freedom. Yet from the late colonial era to the present, mass conversions to minority religions have inflamed majority-minority relations in India and complicated the exercise of this right. In *Religious Freedom and Mass Conversion in India*, Laura Dudley Jenkins examines three mass conversion movements in India: among Christians in the 1930s, Dalit Buddhists in the 1950s, and Mizo Jews in the 2000s. Critics of these movements claimed mass converts were victims of overzealous proselytizers promising material benefits, but defenders insisted the converts were individuals choosing to convert for spiritual reasons. Jenkins traces the origins of these opposing arguments to the 1930s and 1940s, when emerging human rights frameworks and early social scientific

studies of religion posited an ideal convert: an individual making a purely spiritual choice. However, she observes that India's mass conversions did not adhere to this model and therefore sparked scrutiny of mass converts' individual agency and spiritual sincerity. Jenkins demonstrates that the preoccupation with converts' agency and sincerity has resulted in significant challenges to religious freedom. One is the proliferation of legislation limiting induced conversions. Another is the restriction of affirmative action rights of low caste people who choose to practice Islam or Christianity. Last, incendiary rumors are intentionally spread of women being converted to Islam via seduction. Religious Freedom and Mass Conversion in India illuminates the ways in which these tactics immobilize potential converts, reinforce damaging assumptions about women, lower castes, and religious minorities, and continue to restrict religious freedom in India today.

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