

C DIVORCE, SEPARATION AND RE-MARRIAGE 63 5. FACTORS AFFECTING FERTILITY AMONG TRIBALS 67-84 pdf

1: Vivekananda Kendra Patrika INDIAN WOMANHOOD THROUGH THE AGES | Vivekananda Kendra Pra

Ways of acquiring mate, type of Marriage, and -- Multiple Marriage 60 -- (a) Ways of Acquiring Mate 60 -- (b) Type of Marriage 62 -- (c) Divorce, Separation and Re-marriage 63 5. Factors Affecting Fertility among Tribals -- 1.

These surveys are conducted in the form of rounds extending normally over a period of one year though in certain cases the survey period was six months. The organization has already completed 55 such rounds and the 56 round survey is in progress. A large number of technical terms covering a variety of subject areas were used for the conduct of these surveys. The definitions of these terms and the descriptions of the underlying concepts were scattered in different manuals of instructions for the surveys. A proper documentation of such terms was a long felt need. It was found to be of immense use in promoting standardisation of the terms used up to the 35 round survey. The present publication extends the coverage up to the 55th round. For each term it gives the definition adopted in the latest round on the subject and also the variants, if any, adopted in earlier rounds. A chronological development of the definitions is also reflected in the book. The compilation has been made possible through the co-operative efforts of all the technical officers of the Survey Design and Research Division, National Sample Survey Organisation, Kolkata. I am grateful to Late Prof. Nikhilesh Bhattacharya deserves special thanks for performing the most difficult task of editing the book. I am thankful to Prof. Rao, the Acting Chairman of the Governing Council for suggesting meaningful changes and approving the draft. It would also be useful to other organisations for conducting similar surveys by adopting the same definitions and concepts. New Delhi May Dr. Although, at the beginning, the NSS started with the objective of collecting data for the construction of national accounts and its area of operation was kept restricted only to the rural areas of the country during the two rounds, it gradually expanded its geographical coverage and the scope of its enquires to cover, by and large, all the important socio-economic aspects influencing the life of the population in rural as well as urban areas. The NSS now operates over the whole of rural and urban areas of India excepting only a few inaccessible and difficult pockets 1. The wide variety of subjects brought under the coverage of surveys conducted so far by the NSS can broadly be classified under four categories: Under the second are covered the covered the surveys on land holding, land utilisation, livestock number, product and livestock enterprises. Surveys on medium and small industrial establishments and own-account enterprises not covered by the Annual Survey of Industries ASI , surveys on other non-agricultural enterprises in the unorganized sector and collection of rural retail prices from markets and shops in rural areas belong to the third category. Finally the collection from sample villages of various types of information on the availability of infrastructure facility in Indian villages constitute the fourth. Besides these, the NSS has also conducted ad-hoc surveys and pilot enquires for methodological studies, such as, surveys on small and medium irrigation projects, rural electrification, railway travel, pilot enquiries on employment-unemployment, construction activities, living condition of tribals, estimation of catch of fish from inland water, etc. Drawing upon the experience of the surveys conducted in past years and also on the twin consideration of the priority attached by the regular users of the NSS data on the survey subjects and the extent of standardisation of the relevant survey concepts and techniques, NSS has now drawn up a ten-year programme for the conduct of socioeconomic surveys. According to this programme the subjects to be covered in the NSS during a decade will be as follows: The remaining years of the decade would be kept open to accommodate subjects of special interest to data users. In order to strike a balance between the urgent need for the data on wide variety of topics and the constraint of the limited resources, both financial and others, the NSS from its very inception has been a multi-subject integrated survey system. A multi subject integrated survey system is one in which several subjects of enquiry, not necessarily closely related, are simultaneously taken up in a single survey operation to optimise the use of resources, to effect economy and operational convenience and also to achieve better analysis of the survey results. Each survey extends over a period of a few months or a year which is termed a round. In so far as the scope, the subject coverage and the survey design are concerned, each round of survey

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is independent of the other round, the survey design being formulated on the consideration of the requirement of the data user and the optimum utilisation of resources. Till the thirteenth round, the period of a round varied from three to nine months. However, there had been some deviation from this general pattern for the surveys in some of the rounds. For example in the sixteenth, seventeenth, twenty-sixth, twenty-seventh and twenty-eighth rounds. The survey periods of the different rounds of the NSS and the respective subject coverage are given in Annexure - 1. In the case of a number of characteristics, seasonality is a factor to be reckoned within data collection. The survey period of one year is divided into four or six equal sub-periods called sub-rounds. Normally an equal number of representative sample villages and urban blocks are allotted to each sub-round in such a manner as to obtain valid estimates for each sub-round. The number of sub-rounds varies from round to round depending upon the nature of the survey conducted. In the massive multi-subject integrated National sample survey system NSS, briefly described above, a large number of technical terms have been used. Since then two decades have elapsed. The need for updating the document has been felt both by those who have been designing the surveys and also by the data users. The present document aims at meeting this need. This document is confined to socio-economic topics and excludes terms used in the Annual Survey of Industries, price-collection work and crop surveys. To facilitate the use of this publication, the terms listed have been suitably grouped in separate Section. Technical terms, which are used commonly in various surveys, and the terms for the classificatory variables adopted for analysis of data, have been brought together in Section 2. The technical terms used for the collection of data which relate to an individual or to a group of individuals living together as a household have been next considered and are arranged in some logical order, starting from the terms used in the surveys on migration, morbidity, fertility, etc. The terms used in the surveys relating to land holdings and livestock are given next in Section 6. The terms used in the surveys of both household and non-household enterprises relating to the activities in the manufacturing and other non-agricultural sectors, such as, trade, transport, etc. Presuming that the readers will be more interested about the on-going definitions and concepts of terms rather than the historical usage in the earlier years of NSS, generally the current definition for each term together with the concept in brief has been highlighted first. This is followed by a brief description of the historical development, i. The rounds within brackets at the end of the explanation are not exhaustive but only illustrative. Sometimes, within each geographical domain of study, a part of population may be the domain of study. For example, for rural labour enquiry in the 29th round only the rural labour population within each region was the domain of study. They are assigned 2 digit codes, as per Population Census, as follows: No region was formed during the first three rounds. In some rounds, subject-oriented regions were also formed. Later, it was felt desirable to have a fixed set of regions so that region wise data might be used for construction of time series for comparison over time. In , 64 regions were formed in consultation with different Central Ministries, Planning Commission, Registrar General and State Statistical Bureaus, by grouping contiguous districts having similar geographical features, rural population densities and crop-pattern. Generally, the regions was not found cutting across districts boundaries in any state except Gujarat. These regions were in use upto the 31st round. This set of regions was revised during and total number of regions were increased to 73 in consideration of the changed conditions. This revised set of regions was in use during 32nd and 35th round. From NSS 44th round, total number of regions became 78 after Goa was declared a separate state. The composition of regions used for selection of samples in NSS 49th round and their SR codes are shown in the Annexure 2. The lists of census villages as published in the Primary Census Abstracts PCA constitute the rural areas, and the lists of cities, towns, cantonments, non-municipal urban areas and notified areas constitute the urban areas. Golden Jubilee Publication 6 i a minimum population of , ii at least 75 percent of the male working population are non-agriculturists, and iii a density of population of at least per sq. However, there are urban areas which do not possess all the above characteristics uniformly. Certain areas were treated as urban on the basis of their possessing distinct urban characteristics, overall importance and contribution to the urban economy of the region. The definition of urban area in Census was practically the same as in Census except that an area with at least 75 percent of total and not male only as in

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Census working population dependent on non-agricultural pursuits and fulfilling other criteria mentioned in paragraph above was treated as urban. The definitions of urban area adopted for and Censuses were the same as those for Census; but in Census, a density of at least persons per sq. Was the criteria instead of b iii given above. The rural areas are composed of whole villages as well as part villages. A village includes all its hamlets. When part of a revenue hamlet is treated as urban area, the rural part of the revenue hamlet is termed as part village. Some rural areas may be urbanised and some urban areas may be declared as rural during inter-census periods. If any sample village is found to have been urbanised after the latest census, it is first investigated whether the urban frame as prepared in the latest Urban Frame Survey of NSS of the town with which the village has been merged includes that village or not. If the town frame contains that village then no rural survey is conducted in that village. Otherwise, the village is surveyed in the usual manner although it has become an urban area; because, if the village is not surveyed it will be left out from both rural and urban areas. However, in case a town or part of a town is found to have been converted into rural area, then also it is surveyed and considered as an urban area since the rural frame does not contain any part of that town. Such cases, however, are extremely rare. The strata relating to the first stage units villages and urban blocks are geographical areas. Up to the 27th round, the number of strata formed within a State or U. Due to the increasing demand for district-wise estimates, the districts are treated as the ultimate strata since the 28th round of the survey. Districts having larger population are divided into two or more strata by grouping contiguous tehsils having similar rural population, densities and crop-pattern. Strata so formed were treated as basic or ultimate strata for both rural and urban areas. But for urban areas, strata with very low urban population have been merged to form one urban stratum. Generally, each urban stratum was a district or group of districts within the same region. The above procedure of stratification continued up to 37th round of NSS January - December for both rural and urban areas. The same procedure is being continued since 38th round for the rural areas with the change that the cut-off point of 1. Otherwise, these villages were included in the general strata described above. In the 44th round which was devoted mainly to three enquiries, viz. Then within each such district, the tehsils with high concentration of tribal population together formed one stratum. These tribal concentration strata were called Strata type All the remaining strata formed in the rural areas were called Strata type In some of the earlier rounds, the rural strata were formed by grouping contiguous Golden Jubilee Publication 8 tehsils within a region, having similar crop-pattern and geographical features, so that total rural population content of all the strata were approximately equal, so as to get approximately equal sample size and work load in each stratum to adopt a selfweighting design. In some rounds, stratification was oriented towards the most important enquiry of the particular round. For example, the stratification variables were cropped area per head of agricultural population in the 8th round for Land-holding Enquiry, proportion of non-agricultural labourers for Agricultural Labour Enquiry ALE during the 11th and 12th rounds. Each city with population one million or more forms a separate stratum. In the 40th round, however, the stratification was done in the same manner as followed up to 37th round.

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2: The Magic Mountains

Tribal fertility, mortality, and health care practices. [R Mutharayappa] -- With reference to Karnataka, India. Separation and Re-marriage 63 5. Factors Affecting.

Annual Life 10 Years: Manu and His Psychology of Womanhood 51 55 57 64 74 78 Women in Tamil Sangam Literature The Distilled Wisdom of Ages Women in Silappadikaram and Manimekhalai The Transition to the Archives of History Redemption of Women In Deval Smriti Raghavaiah Ananda Coomaraswamy Satya Glimpses Corridors through the of History The Oriental View of Woman The Burden of My Tale The Position of the Women before the Advent of the Moghuls The Middle Period The Divine Messengers Kannada Women Who made History From the Annals of History Ahalyabai Holkar and a Regiment of Women Swami Vivekananda Speaks The Paths of Change Women and the Freedom Movement Women Patriots of India An Episode in Bengal Nivedita - The Dedicated Holy Mother Sri Sarada Devi Pen Portraits of Some Forgotten Flowers Hingne Stree Shikshan Sanstha, Poona A Splash of Colour The Gracious Octogenarian Pioneering Women of Tamil Nadu Pattammal The Divinely Endowed Minstrel The Temples of Learning At Salem Women and Social Work The Healing Touch An Appeal through the Ages Vaidik Nari Risi A significant case in point is that all nature is androgynous. In the inanimate sphere it has been explored through matter, force, and power down to the positive and negative elements imbedded in energy. Biologically, we have its analogue in the distinction between male and female. But the remarkable feature about this differentiation is that the component parts are not separate or disparate or mutually exclusive, but that each runs into the other interminably and inextricably. This is the androgynous property of all creation as a logical corollary of which we have arrived at that point where, theoretically, male can be transformed into female and vice versa, partly through natural processes and partly with the aid of surgery. Such sextransformations are now a common place of modern biological experiments. Prajapati, having created the worlds out of Himself, broods over all, partaking of both male and female, properties and yet transcending them as well. According to it, God first created Adam and then, finding that he lacked companionship, took out a rib from his body as he lay asleep, and fashioned out of it woman to be his companion, complement and consummation. This is the myth of the Fall of Man from a state of pristine innocence, and it is attributed to the frailty of woman his wife Eve! It has crystallised a major attitude to life itself which is almost exclusive to the West, and to which may be referred the confused evolution of European culture. The primitive Christian Church assiduously fostered this attitude, and to it we owe the twin phenomena of monasticism in its most extreme and bizarre forms, as well as a detestation of woman as the fans et origo of all human ills. So we may say, without inaccuracy, that man not only exploited woman for his most imperious needs but, at the same time, gave her a bad name to preserve his own dominance inviolate! What has uniformly eluded the grasp of the Western mind is the unalterable truth of their separate incompleteness. This is where our own Hindu concept of woman as maid, mistress and mother gives the picture in its totality a true and inspiring view of creation. A great deal of modern political and 2 economic speculation is obsessed with the idea of inequality of the sexes with a reciprocal proneness for each to blame it all on the other, largely it would seem, to score a debating point here or there. But the issues that are highlighted are, in the last analysis, peripheral and do not, indeed cannot, touch, much less change, the stubborn facts of nature. Chief of them is the obligation to motherhood which is squarely laid on the woman and woman alone. It is not an accident that wherever you find this militant movement gaining ground, there you invariably find the slow decay or actual break-up of the family and the consequent dissolution of a whole structure of civilised living. That is an imperfectly grasped truth underlying the continuing vitality and stability of the Hindu ethos. Taking this for our clue, we may trace how it has operated in our own social, philosophic and cultural milieu through the ages. The concept of Ardhanariswara informs the cult of Shakti which is the ever-lasting spouse of Siva, while seemingly functioning all the time with sovereign independence. In none of our ancient records can we find any specific

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relegation or demotion of woman below man. She is the object of uniform reverence whether as child or maid or wife or mother. In fact it is her crowning glory to be hailed and worshipped as Mother. The Western idea of patriotism is foreign if not repugnant to us. In our own case it is Matriotism - worship of the mother wherefore we have made the earth itself our Mother and worship her in protean ways. It has become intertwined with our religious susceptibilities as we may easily conclude from the decisive role this sentiment had played in our modern renaissance as well as in the national struggle for freedom. A detailed survey of our national history from ancient times would conclusively show that woman qua woman was never discriminated against. Rather she always rules whoever may reign. In all the annals of myth and legend, romance and recorded history, the unaging charm and varied appeal of Woman and Womanhood have nowhere found such puissant expression as in the heritage of India. Woman has played every part that man can, and has beaten him in her unique power to mother heroes. In Sita, we have the paragon of womanhood for the entire world and for all time. She has inspired all the heroic women of our history in modern times, and her role has been to save our culture as often as it faced a threat to its vitality. Though frail as the trembling leaf and yielding like water, she is also Durga, the destroyer of all weaknesses and evils of life. She is also the creature of a new order out of the burnt-out ashes of the old, and thus renews life in perpetuity. To those who remember woman in a fit of absent-mindedness or uneasy conscience, a ritual tribute to her for one year might seem an appropriate amends. We have no such uneasy obligation cast on us because we celebrate her manifold powers in thought, word and deed all the time consciously and unconsciously. It is the modern Indian man who is proving recreant to his trust, and poses a threat to our social and spiritual stability; and only our women can redeem him from his prodigal ways. Both of us-men and women-have been rendered backward by the tragedies and ironies of our modern history; but even so, it is the restraining hand and indomitable will of our women that have helped us realise our frailties and follies. Her task today is to rediscover her Golden age in a modern context, and our duty is to create the conditions of her resurgence as the custodian of our culture. No class of similar importance and extent as that of women was placed in infancy of society in a position of such solute dependence upon men, and the degree in which that dependence has been voluntarily modified and relaxed naturally serves as a rough test of the sense of justice and fair-play developed in a community. The rules about sex morality enable us to know the ethical tone of the society and ascertain how far men were prepared to be themselves judged by the standard they had set for women. The Touchstone The sense of sympathy that is developed in a community can very well be tested by the treatment it metes out to the widow. The genuineness of its appreciation of the value of education can be ascertained by finding out whether its benefits were extended to the fairer sex. The progress in fine arts like music and dancing depends a good deal on the facilities given to women for specialising in them. A study of their dress and ornaments gives us an idea of the wealth of a community and enables us to obtain a glimpse of its progress in trade, mining and metallurgy and the skill in inlaying, tailoring and embroidery. The degree of freedom given to women to move about in society and to take part in its public life gives a good idea of the nature of its administration and enables us to know how far it had realised the difficult truth that women too have a contribution of their own to make to its development and progress. How far a religion stands for justice and fair-play and how far it has succeeded in exploding prejudices and shibboleths of a primitive age can be seen from the position it assigns to women in its ritual and theology. The nature of its philosophy can well be ascertained from the observations of its philosophers about the nature and worth of the fairer sex. The history of the position and status of women is therefore of vital importance to the student of Hindu Civilisation. In ancient times in all patriarchal societies the birth of a girl was generally an unwelcome event. Almost everywhere the son was valued more than the daughter. He was a permanent economic asset of the family. He lived with his aged parents and did not migrate like the daughter to another family after marriage. The same was the case in Vedic period. Nay, we find one of the early Upanishads recommending a certain ritual to a householder for ensuring the birth of a scholarly daughter. In cultured circles such a daughter was regarded as the pride of the family. In lower sections of society where the custom of the bride-price prevailed, the birth of a daughter must have been a

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welcome event; however, no literature is preserved reflecting their views. The reasons why daughters were relatively less unpopular in ancient India during the early centuries are not difficult to understand. They could be initiated in Vedic studies and were entitled to offer sacrifices to Gods ; the son was not absolutely necessary for this purpose. The marriage of the daughter was not a difficult problem; it was often solved by the daughter herself. The dread of a possible widowhood did not very much weigh upon the minds of parents; for, as will be shown later, levirate and re-marriage, were allowed by society and were fairly common. Affectionate treatment to daughters Once the temporary feeling of disappointment was over, the family took as keen an interest in the daughter as it did in the son. On his return from a journey, the father used to recite a prayer mantra for the welfare of his daughter just with the same solicitude as he did for the 5 happiness of his son Ap.

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3: - NLM Catalog Result

"The role of social network supports of Italian parents and children in their adjustment to separation and divorce."
Journal of Divorce and Remarriage 20, no (): Dalton, S. E. and Bielby, D. D.

Government Modern government " Councils and departments " Financial problems " Benevolence and intervention " Policy goals: Society Categorizations " New environments: Caste, community and nation " A Hindu India? Yet huge subjects still await their first study. Moreover, Western writers in other fields have often not given India an appropriate importance. Material or intellectual connections have long made India of interest in Britain and parts of Europe, but India has also frequently been ignored, even in its external influence, by Eurocentric researchers or, in the Americas, because of the prominence of East Asian studies. For these and other reasons, it has been notoriously hard to recommend short introductions to Indian history that encompass recent findings and interests, are accessible to general readers and students, and offer a starting point and overview for scholars in other fields. Some recent works have introduced India to general scholarship mainly at the level of theory. Whatever their merits, works of that kind are pointless as an introduction to India. They often make hard subjects unapproachable. By contrast, I have tried to keep this book simple. It is directed first at readers who are unfamiliar with its subject. Though not aimed at readers in any one place, it was written in England and thus draws a few comparisons with Europe where they are appropriate historically, and not out of any sense that Europe can or should be a yardstick for India. I have deliberately eschewed detailed historiographical discussion, believing that too much attention to scholarly debates is more likely to confuse than enlighten those new to the subject. There is another reason too. Secondly, a prevalent approach to modern economic history has regarded the most important questions, for two hundred years after , as the wrongs committed by colonialism and capitalism. Plausible though this is, it may forestall systematic analysis of the various features of the economy. It is right to debate the emphasis accorded to ideology or inherited patriotism; but it seems unwise to rule out the commonplaces of political study, for India alone, and by slogan rather than argument. Perhaps it has been hindered rather than helped by a rather combative doctrine about the peculiar autonomy and similarity of widely divergent subordinate groups. In this History I intend to avoid predetermined judgements, as far as possible, by not attending to the shouting which has engulfed some debates. However, as said, too much detail or nuance would have defeated the main object. This is not to say that I am not in great debt to more sophisticated efforts. This book rests almost wholly on the writing of others. It is only because there is now so much more being published on the Indian subcontinent that this book could be contemplated, and that another generation of general histories is now appearing. It is for the same reason, of course, that new surveys are needed by students and general readers. I have not tried to record the tangled web of my borrowings and adaptations in footnotes or references apart from direct quotations. But to all the scholars whose work has been used I offer my heartfelt thanks. I trust, therefore, that scholars will recognize their own contributions. General readers may track them down in the References and Readings section at the end of the book. Possibly less obvious to others but vitally important to me are the large contributions that several generations of my research students have made to my education; again it would be invidious to name names, but they will see the marks they have left. I benefited from comments made on versions of a few paragraphs at the end of Chapter 1, and on revenue settlements in Chapter 5, when they were presented to the World History Association conference at Victoria, Vancouver Island, in June ; that paper will be included in conference proceedings edited by Gregory Blue, Martin Bunton and Ralph Croizier. I am very grateful to several colleagues who have helped directly with improving the text: My wife, Elizabeth, bears considerable responsibility as usual, not least for urging me to bring the project to an end. She has my thanks, at least. Many such words have been included here, for future reference as it were. Most place names that have been mentioned are included in one of the maps, but readers will find it helpful to have access to an atlas, preferably an historical one. Consistency has not been completely achieved. Neither is

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shown at the start or end of words when they are often more or less voiceless. With a few exceptions e. But the nation-state is a phenomenon of the modern era and long-term national histories are therefore more or less bogus. Peoples have linear inheritances, but also they experience discontinuities and external influences. A history of India must justify itself firstly through its focus on place. To some extent this too is arbitrary, for the territory of present-day India has not always had a clear regional identity. At different periods, parts of it were clearly excluded from the cultural and political mainstream. Apart from many political subdivisions, environments could be divisive, as in other parts of the world: These links, and local destinies, define regions within India. A major theme of this book is the interplay between such regions and empires of rule, custom and belief. Most of the subcontinent does not now comprise a congeries of small nations, but rather the modern all-Indian state. It is possible to describe how it was established, both as a matter of recent history and over the longer term. The continuities of a civilization are like a storehouse in which things decay or are lost, to which things are added, and from which things are selected. Civilizations differ because these inheritances do, because of different experiences, preferences and possibilities. Civilizations may draw together and even merge, or they may draw apart, but their being civilizations means that they have developed with some degree of separation, and within some limits of similarity – physical, economic and ideological. It has always contained a great variety of traditions. It has also been influenced by exports from other civilizations – for example those of other parts of the prehistorical and ancient world, of West Asian Islam, of European Christianity, or of Western modernity. A second task of this book is to identify and explain these varieties and influences, which also contribute greatly to the unfolding of Indian civilization. These issues invite a number of interrelated discussions. Firstly, we need to explore the exercise of political power and political assent or resistance, and the nature and limits of legal, administrative and civic institutions. Secondly, we need to examine the ways society operated – the main social categories gender, households, kin groups, clans, castes and classes ; the distribution of rights, benefits and influence; the enforcement of norms and co-operation; and the religious and philosophical ideas that underwrote the ways in which people lived. Thirdly, we need to consider how people related to the physical environment and met their material needs – including land use, processing and manufacture, technologies and other resources, the means of organizing production, and matters of work, food and health, and demographic trends. This book cannot be comprehensive in its geographical, chronological or thematic coverage, especially if it hopes to give due weight to the experience of different regions and to subordinate as well as dominant levels of society. Rather, it will examine some aspects of its three main subject areas successively over four different periods. It will make repeated use of headings relating to rule and protest; customs and belief; and material culture, production and trade. The periods are mainly a convenience. There is no very strong logic about them, and each has characteristics that overlap with others. The terms used to describe them are basically chronological, and the dividing dates more or less arbitrary. Yet attempts will be made to show how different times developed different characters. The assumption is not that India could be modern in exactly the same way as Europe, but rather that both shared in some of the experiences characteristic of the last years or so, common features of for example commodities and markets, official policies, public institutions, print and transportation, and generalized social, religious or national identities. This fourth, modern, period will receive the fullest attention. Each time, a case will be made to justify such generalization. As said, however, unifying tendencies are emphasized also because of their importance for defining the history of these lands and peoples. RULE It is implicit in most discussions that different periods of history may be characterized by different kinds of state usually in combination with different kinds of economy. Changes may be attributed to the stimulation of competition – such as when warfare developed technologies, fiscal capabilities and national identities. Unfamiliar situations also demand responses, and so conquest and colonialism also helped spawn bureaucracies and new laws. Political changes have not been even or irreversible. But, as elsewhere, the long-term trend has been towards consolidation and expansion, towards centralized, bureaucratic, information-rich states controlling relatively integrated economies and intervening in social life. In India such states emerged from time to time over the millennia,

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and have persisted more or less continuously since the Mughals in the sixteenth century. Despite central planning, unified law and nationwide communications, India has not achieved a fully integrated economy or society, either regionally or socially. The first evidence of organized communities in South Asia is provided by palaeolithic implements dating back more than years. The first recognized cultures, based on agriculture, domestic animals, and the production and exchange of pottery and other artefacts, date from around BCE. The earliest literate city-states, implying sophisticated political and economic systems, can be traced to about BCE. The Harappan or Indus valley civilization, as the best-known of these is called, lasted between about and BCE. Classes of rulers and priests were defined, and recorded in the earliest of the surviving texts of Indian philosophy and law. The learned commentaries and philosophical texts discussed below, which were composed between the seventh and fourth centuries BCE, suggest a mature civilization: These rulers had theories of government, the ability to extract tribute or taxation, and the administrative capacity to promote codes of behaviour over wide regions. Instead, especially after about the sixth century, successive regional polities emerged, often in the wake of invasions or military immigration which had become an important influence a little before the start of the Common Era. From around CE, notable among these regional powers were various Rajput dynasties in the west and north, the Cholas who emerged to replace the Pallavas in the south, and Islamic rulers intruding from the northwest. This rise and fall of local kingdoms and the lack of sustained central authority led to later assertions that, in India, kingly and political power was subordinated to social, religious and local authority. These arguments will be discussed later. It will suffice for now to note that they rest on false dichotomies. The later mediaeval period in north India began with the establishment in Delhi of the Turkic Delhi sultanate, holding power over almost all of north India by, and the dominance of Hindu kingdoms in the south, particularly, from about to, one centred upon Vijayanagara City of Victory in present-day Karnataka. These regimes began to introduce distinctive forms of government based upon military coercion and alliances. The Delhi sultans reached their height in the fourteenth century under the Khaljis and early Tughlaqs when they had created systems of administration incorporating indigenous elites. The Vijayanagara empire developed paid village officials, and military and bureaucratic relations with subordinate lords in order to extract tributary payments in money; but it also had to accommodate these territorial chiefs and other local or community rights, and depended on the sponsorship of temples and on Brahman military commanders. The Mughal empire eventually ousted its rivals, and claimed control over almost all of the subcontinent from the mid-sixteenth to the late seventeenth centuries. It was continually reinforced from outside India, especially from Iran. It saw a flowering of Islamic scholarship, supported Muslim religious endowments, and was influenced to varying degrees by the ulama scholars of Islam. It also continually used military force, and even emperors notably Akbar, who ruled r. Mughal generals and administrators were appointed competitively, and increasingly positions of power were awarded and recorded through written documentation. The Mughals depended upon complex networks of patronage and personal allegiance, from mansabdars honorific rank-holders who were high military and civil officials to local zamindars rural revenue-collecting elites and chiefs.

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4: Censure of Powerful Women: Roman 'Monarchy' and Gender Anxiety | Serena S Witzke - www.engancher.com

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Gobinda Chandra Sethi B. Gagandeep Kaur Dr. Bhupesh Gill B. Ambedkar and his Philosophy on Indian Democracy: Jyoti Sharma Dr. Anoop Singh B. Ritesh Nagpal Dr. Binu Dogra Dr. Singh Role of Dr. Ambedkar in Making India Modern: Minakshi Rana Dr. Pundrik Ojha Dr B. Anuradha Jaidka Dr. Manoj Kumar Dr. Nidhi Saroop Dr. Ritu Singh Kalsi Dr. Poonam Arora 7 Vinita Rao Dr. Monika Gogna Dr. Shashi Joshi Dr. Bhimrao Ambedkar and Dalit Literature: Tanuja Pathak Vision of Dr B. Ambedkar for Social Justice to Women: Shailja S Beniwal Savindra Sawarkar: Guneeta Chadda Gender Equality: A Key To Sustainable Development: Supplementary Papers 1 DR. College, Sector, Chandigarh Abstract The objective of the Research Paper is to focus on the vision for social justice. His vision encompassed to overcome the social inequality based on caste. He had a mission to equate the downtrodden with the upper crest of the society through the mainstreaming the schedule castes and other minorities. Babasaheb Bhimarao Ramji Ambedkar popularly known as Dr. Ambedkar was born in was a multifaceted personality, an intellectual revolutionary, champion of social justice, a visionary, known as the messiah of the downtrodden and a statesman of the 20th century. It was a clarion call against the then upper cast domination both in social and political phenomenon. As the nation pays tribute to Dr. Ambedkar on his 100th birth anniversary April 14, one would realise that much more remains to be done to achieve his aim of social equality for the suppressed classes. A principal architect in drafting the Constitution, he made significant efforts at giving political rights and social freedom to Dalits. However, till date, members of Schedule Castes continue to face caste biases. The question of social justice still exists in Indian society. The schedule castes coming under the clutch of untouchability are far away from social justice. He had thought of reservation to bridge the gap which exist between the upper and lower strata in the Indian society. On the basis of some occupation he had made the criteria for the Schedule caste and through reservation he had propagated extra benefit only to see the downtrodden at par in the Indian society. But it became the gamut of Indian Politics. There are multiple issues and challenges being faced by these communities and till date they have not got their due space. Though all are equal is the cardinal principle of democracy, it is a long way to realize this value in India. B R Ambedkar Vision of Ambedkar for the upliftment of the downtrodden under the aegis of social justice. Constitutional provisions dealt with the downtrodden such as: Development of Structural and functional Mechanism to handle the issues like untouchability, caste antagonism and other social evils. Method Historico-Analytical method has been used. Analysis of Historical data such as primary i. Hypothesis Persistent imbalances in the Indian society based on caste, colour, creed and sex has resulted socio-political movements. Class and caste antagonism were the key, which propelled the visionary to plunder the tone and text of the time. Socialist principle without economic inequality distracts from the very norm of democracy. Overall development of India is impossible without inclusive growth in other way, mainstreaming the downtrodden. Literature Review Post- independent India saw that a large number of people living in very deteriorated and poverty-stricken conditions. The problem in South Asia in general and India in particular was so much that it was not only confined to the economic one but also encompassed all other aspects of socio-cultural life. The socio-political imbalances were prevalent and were in state of hue and cry for Social Justice and Social Development in India. Babasaheb favoured the formation of social-istic pattern of society based on equality, liberty and fraternity. It laid down certain provisions in Constitution of India for the social justice and development of the downtrodden India, as part of national commitment. Ambedkar, since the inception of the human being on earth, human society has persistently moved forward, never swayed despite of innumerable issues and challenges during the course of the time. These are transitory in nature. Ambedkar aimed at Annihilation of caste and the Reconstruction of Indian Society on the basis of equality of human beings. Dimensions of Social Justice Progressively new

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patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness on the basis of superiority and inferiority such inequalities pose serious threat to Indian democracy. The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs. The search for a new model of socio-economic order is the need of the hour. Recent trends in Globalization, Urbanization, Mobilization of the poor in search of better life conditions and social justice movements compel us to think afresh. Social justice is an application of the concept of distributive justice to the wealth, assets, privileges and advantages that accumulate within a society or state because the essence of justice is the attainment of the common goods as distinguished from the goods of individuals even of the majority. There have been two major conceptions of social justice one embodying the nation of merit and desert, the other those of needs and equality. The first conception involves ending of hereditary privileges and an open society in which people have the chance to display their desert. It is expressed in equality of opportunity and careers open to talents. As it aims to make people materially equal, it entails an idea of equality. Just Social Order Social justice involves the creation of just and fair social order just and fair to one and all. In this sense, Social justice is a revolutionary ideal. It includes both the economic justice and social justice. In India, justice is a generic term which includes both procedural and substantive justices the former providing rules of court procedures and mechanism what is generally known as natural justice and the latter making provision for social assistance. Benefits, facilities, concessions, privileges and special rights, to those who deserve and need such help describes by the omnibus term social justice. Caste Hierarchy Social justice in India is the product of social injustice our Caste system and social structure is the fountain head for social injustice. It is unfortunate that even sixty years after independence social justice is still a distant dream not within the reach of the masses. The Scheduled Castes, Scheduled Tribes and women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. Social justice is compensatory justice to offset the accumulated disabilities suffered by these historically disadvantaged sections of society and absorb them educationally and occupationally in the mainstream of national life. If opportunities are not given to develop their neglected talents there will be social imbalance and tension resulting in anarchy and disobedience to the rule of law. Justice for the weak Social justice being a multi-dimensional concept has been viewed by scholars of law, philosophy and political science differently. The term social justice is quite comprehensive. It is a great social value in providing a stable society and in securing the unity of the country. National Values The constitution of India was adopted on November 26, Some provision of the constitution came into force on same day but the remaining provisions of the constitution came into force on January 26, The Indian Constitution is unique in its 11 contents and spirit. Through borrowed from almost every constitution of the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries. Bhimrao Ambedkar, was chairman of the drafting committee. He was the first Law Minister of the India. He continued the crusade for social revaluation until the end of his life on the 6th December Ambedkar was affectionately called Baba Saheb Ambedkar. Ambedkar is the man of millennium for social justice, since he was the first man in history to successfully lead a tirade of securing social to the vast sections of Indian humanity, with the help of a law. Ambedkar was the man who tried to turn the Wheel of the Law toward social justice for all. He has strong fervor to attain social justice among the Indian Communities for this purpose he began his vocation. At the time of independence, the constitution makers were highly influenced by the feeling of social equality and social justice. For the same reason, they incorporated such provisions in the constitution of India. Union of India, the Supreme Court has held that the principal aim of a socialist state is to eliminate inequality in income, status and standards of life. The basic frame work of socialism is to provide a proper standard of life to the people, especially, security from cradle to grave.

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The mean number of live births is consanguinity and its effects on fertility and observed to vary between and among mortality among the Chenchu of Andhra Pradesh. tribal populations of Andhra Pradesh.

Health Care Facility ABSTRACT The index of opportunity of selection among Khonds is computed on the basis of reproductive history of mothers with completed fertility career and the results were compared with the available data on other tribal populations of Andhra Pradesh. The index of selection intensity I among Khonds is observed to be similar to the condition in Sugalis of Andhra Pradesh. This could be attributed to the availability of health care facility, better nutrition and socio-economic conditions and biogenetic factors considering the size of the population. They are Population components are considered called Kodulu or Samanthulu in the agency tracts important not only in studying the population of Visakhapatnam. They mainly depend on Podu structure and trends but also in measuring micro cultivation. The population of Khond in the evolutionary dynamics. Two major forces of ITDA Paderu sub-plan area is reported to be natural selection, differential fertility and mortality 51, They are divided into four sub- are responsible for changes in the gene frequen- tribes viz. The present investiga- measure of the fitness of a population as tion is conducted on Kutia Khond. They are expressed by the on going patterns of differential further divided into a number of totemic clans. In the present study, married women by selection, where zero indicates no change Livingston and Spuhler, An indirect of 40 yrs. The purpose of the study is to shown in Table1. The prenatal mortality and modified method of Johnston and Kensinger selection index is much low. The average number among this primitive tribe. Selection due to fertility 0. The index of V. Parameters used for the study of oppor- mean numbers of live births were observed among tunity for Natural selection Khonds compared to the available data on tribal Number of mothers aged 41 populations of Andhra Pradesh. The proportion 40 years and over of surviving children is observed to be high Number of Pregnancies Number of Live births N among Khonds 0. Among Khonds, Number of survivors to selection due to fertility is higher 0. Number of premature deaths 37 The proportion of surviving children among 14 years Khonds is comparatively high when compared Proportion of survivors to 0. However, the near reproductive age P_s similarity of I_m and I_f reported among Khonds Proportion of premature deaths P_d 0. This implies pre-natal mortality I_m that the Khond is passing through better phase Index of selection due to 0. Index of selection due to fertility I_f 0. In both methods the fertility component has been found to be higher Basu, A.: A demographic study of the Kota of Nilgiri hill. The Genetics of selection is operating more through differential Human Populations. The index of selection intensity in tribal Crow, J. Some possibilities of measuring selection intensities in man. E and Kensinger, K. Fertility and Reddy and Reddy, to 2. B and Spuhler, J. Cultural determinants to the condition observed in Sugalis of Andhra of natural selection. S and Ramesh, A.: Selection intensities among to be lower than Kolam 0. Ramesh, and Chenchu 0. Population structure of the and Basu, of Andhra Pradesh. Population Structures The potential selection in different tribal among Tribes. Raghava Rao populations of India is based on live birth fertility Eds. Tamil University, Tanjavur M and Basu, A.: Population structure, of women. The mean number of live births is consanguinity and its effects on fertility and observed to vary between 3. Wudpecker Journal of Medicinal Plants Vol. Accepted 14 August The present study was carried out on ethno-medical practices among Kolam, a primitive tribal population of Adilabad district, Andhra Pradesh. The paper provides data on 31 medicinal plants used by Kolams for curing various ailments along with their local names, method of preparation, mode of administration and use. The ethno-medical system among Kolam is quite diverse and the local knowledge is used mostly in primary healthcare. The vast traditional knowledge present among Kolam is mostly attributed to their cultural framework. Ethno-medicine, medicinal plants, Kolam, Andhra Pradesh. The collection of medicinal plants is certain illnesses Levinson, Health and disease done usually after rainy season where a variety of them are the measures of the effectiveness with which human are found. The culture of a on Khonds of Visakhapatnam district, Andhra Pradesh community determines its

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health culture Banerjee, They generally follow the lifestyle of Gonds, a mandals of Adilabad district and from medicine men, larger neighboring tribal population. Kolam has its own culture and turmeric and offering of coconuts to the plants before follows its traditions, beliefs and practices concerning plucking the plant parts speaks volumes of their faith in diseases and evolves its own system of medicine in order Hinduism and are more similar to religious practices to treat diseases in its own way. The herbal specialist observed in plain areas. The study is based on the data collected on Ethno Rao et al. Detailed practices for curing various ailments. The local names of interviews were conducted on four Ethno medical the medicinal plants as mentioned by the medicine man specialists drawn from the 6 study villages of the selected were noted and presented. The plant species were 2 mandals of Adilabad district, Andhra Pradesh. The identified with the help of experts from the Department of following key informants i. Plant parts Narnoor mandal, Sidam Maru and Sidam Somu, Madavi which are used in traditional medicine are enumerated Bheemrao Scorpion bite , Atram Bheemu Snake bite with their botanical and vernacular Kolam names, family belonging to Gouri , Atram Barik rao of Jainoor mandal names and use of the plant parts in the treatments. Table 1 shows the method of ailments was cross checked and confirmed. The indigenous treatment prevalent among Kolams for specimens were collected in their natural form, preserved various ailments such as typhoid, jaundice, chicken pox, using standard procedures in the form of herbarium and safe delivery, stomach pain, snake bite, scorpion bite, transported to the headquarters for identification. The herbal specialist health profile and other cultural aspects. One such bark, seeds, fruit, bud, branches, flowers, root during case study was conducted on Madavi Bheemu 45yrs. He is observed to practice as collection of certain varieties of medicinal plants. Delak in Ramaguda Village, Utnoor mandal, Adilabad Ethno-medical specialist collects the medicinal plants district, A. He was known to treat ailments such as after rainy season and preserves them for future typhoid, infertility, stomach-ache, cough, cold, headache, diagnosis. He also performs rituals to ward off jaundice, fits, broken bones, abortions, worm infestation pathogenic agents or evil spirits and in this regard he and complicated labor problems. He In curing certain ailments such as blood motions, fire is performs puja ritual with Coconuts, sandalwood powder, made with dung and a bowl is placed in reverse position agarbatti, coal, turmeric and vermilion powder. He offers such that the heat is accumulated and that bowl is placed these items to the plant before plucking the plant parts. There are specialists for medicines which will be made into small tablets. The healing snake bite and scorpion bite and they will spell tablets are mixed in water and consumed. He also stores charms and hymns for 5 to 10 minutes after administering them for future use. Generally, any medicine is the decoction prepared in required doses. Among administered thrice in the morning hours 8 A. M Kolams, a strong belief is observed to exist in the usage and 10 A. M and once in the evening hour Between 4 of fresh water exclusively for the preparation of and 5 P. The herbal specialist strongly believes that decoctions and the fresh water is drawn from either wells revealing the name of the curative plant will immediately or bore wells. The colorful bands threads tied generation to the younger generation and still persists. The herbal specialist Delak collects medicinal charms while using the fresh water and administered it to plants and plant products from their natural habitat patients which cured their illness completely within no time. Typhoid fever in kolami is appropriate doses to the patient. The duration of the called as Madinamma. The prepared decoctions are treatment vary for different ailments. Seasonal reported to be administered to the patient either before or availability of certain species is observed at the time of after meals. Plants used for medicinal purposes by Kolams of Andhra Pradesh. Fresh water bath taken after consumption. Decoction taken as beverage or bark is eaten directly. Once Smoke evolved from the burnt leaves is exposed to keep children hale and healthy. Woodfordia Lythraceae Samurthamaakh Leaves Frequency: Once fruticosa To attain menarche. Consumption of ripen fruit to cure cough. Once Euphorbiaceae Bark Duration: Half an hour Latex is applied to relieve severe pain of Scorpion bite. During rainy season Brances used as Mosquito repellent. Holarrhena Apocynaceae Bark Dharugu maakh and Frequency: Ecology, Culture and Health: A Primitive sanctioned by U. Basic Statistics on Scheduled Tribes of Andhra authors acknowledge the help provided by the knowledge Pradesh.

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The advantages of generating cohort fertility profiles by applying the own child method to repeated cross-section data from the FES and FRS are that we have full information on birth order.³ Total fertility - FES/FRS estimate and ONS estimate (Social Trends 30 and Series FM1 No. the recent trend towards later childbearing suggests that the.

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Their language most probably was an archaic form of Tamil. The earliest of the people of Kerala about whose way of life information is available are those who built by megalithic monuments in granites, stone and pottery which are met with in different parts of the state. Megalithic monuments like various kinds of burial stones and urns and some man-made underground chambers have also been found by around B. History of Kerala can be traced back to B. Microlithic artifacts dating back to B. Kerala had trade relation with Sindhu Valley Civilization and its spices and commodities like Sandalwood, Ivory, and Teakwood etc. Kerala held a considerable position in the commercial map of the ancient world. It is believed that the peacocks, monkeys, ivory and spices which King Solomon received, were imported from Kerala. It was by B. The Aryans entered Kerala from north India by B. The oldest record about Kerala is found in one of the rock edict by Emperor Asoka dating back to B. The immigration of the Aryans from the North was an event of far reaching social and cultural importance in Kerala history. The Aryan immigrants started moving into the regions south of the Vindhyas about BC The process of Aryanization a decisive phase in 4th century BC. Eventually there was an influx of Brahmin immigrants in to the Kerala region resulting in the large scale intrusion of Aryan ideas and practices in to the Dravidian society of the day. The first batch of Brahmin immigrants must have come to Kerala in the third century BC itself immediately following the arrival of the Jain and Buddhist monks. The Sangam Age AD in Kerala is said to be the first enlightened age among other periods of past. The poets, poetesses and other writers of this period have left behind valuable accounts of the contemporary age including the cultural, economic, social, political aspects of the kingdoms of the south. It is only the Sangam Age that the history of Kerala assumes a practical base instead of concentrating in the mythological stories and legends. The Sangam age is that period when Sangam literature was composed. Travancore is called Vanchy Nadu or Vanchy Bhumi and several places in Kerala that bear the name vanchi. From the Sangam works we can make the following observations about the Chera society during the first five hundred years of the Christian era. Monarchy was the political institution of the people with the patrilineal system of succession and inheritance. Nothing is heard of the Nairs and their matrilineal system at this time though Chera kings used the names of the father and the mother with their own names. The queen had a privileged position, and she took her seat by the side of the king during religious ceremonies. The widowed queens sometimes committed Sati. There was no purdah-system for women; they enjoyed freedom of movement and right to full education. There were many women-poets during the Sangam Age. There was no child marriage; widow-marriage was permitted. Sometimes the jilted lover committed suicide by fasting unto death after proclaiming his love publicly in the streets. Monogamy was the norm- The custom of bride-price was prevalent, as it still are among many hill tribes of Kerala. Talikettu was unknown in the Sangam Age. Polygamy among common people was frowned upon. The division of society into high and low castes as well as untouchability and unapproachability were unknown at that time. Communities like the Panas, Kuravas, Parayas, and Vedas were held in honor by kings and were equals or even superior to the Brahmins. Rice was the standard food of the people along with meat and fish. There was no taboo against eating beef. Alcoholic beverages--domestic liquors and foreign wines--were drunk both by the kings and their subjects including women who used to drink munnir, a sweet drink made from Palmyra nut, tender coconut, and sugarcane. Rice-wine also was a popular drink. In their eating and drinking habits, the Munda-Dravidian Cheras followed their ancient traditions, which Keralites still continue to follow in spite of Brahmin bans on beef and alcohol. Buddhism which originated among the Mundas in the North naturally continued its hold on the Munda-Dravidian Cheras. Jainism also had many followers among the people. Agriculture was the main occupation of the people who were relatively prosperous except when the nations were at war. Much of this prosperity was due to trade with foreign nations like Rome. The period ranging from the middle of 5th century

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to the early part of the 8th century is known as the Post - Sangham period. This was the period when Buddhism began to decline. The main rulers of this period were Cheraman Perumal and Kulasekara Alwar. Both these kings later abdicated their thrones. Adi Shankara Sankaracharya, - A. Each ruler was appointed for a period of 12 years. As traditionally believed, the era may have commemorated the foundation of the sea-port of Kollam. During this epoch the political destiny of Kerala was to some extent under the control of the Cholas and Pandyas. The epoch of alien domination may conveniently be divided into two periods. The reign of the Chalukya-Chola emperor Kulattunga I. The Vijayalaya line, from Parantaka I. The period saw a Hindu religious revival of impressive dimensions. The construction of temple in almost every town and village of Kerala. The temple art like Kuthu and Kudiattom had their origin in Kerala in the 9th AD under the patronage of the Kulasekara of Mahadhapuram. Kollavarsha or Quilon calendar was introduced during this period. It came into existence on the 25th of July AD. Festivals like Onam and Vishu came to be celebrated. Malayalam as a distinct language came into vogue in the 9th century AD. Side by side with the progress in the field of culture, the period also saw the growth of trade and commerce. The ports of Vizhinjam, Kandalur and Quilon throbbed with activity. Trade between China and Kerala registered spectacular progress. The economy of the kingdom was primarily an agrarian economy in which there were feudal lords who enjoyed special privileges and received all kinds of dues from a large body of under privileged tenants. The state got enormous revenues from customs duties. Sales tax and vehicle tax were also important sources of revenue for the state. Thus on the whole the age of the second Chera empire was a significant epoch in the history of Kerala. An increase of intermediaries as temporary holders of land. Development of those land rights which helped the extension of cultivable land as well as the enhancement of income from land. The emergence of cash money in obtaining land rights. The effects to perpetuate the janmam birth right over the land by the traditional land owners. New developments in pledging land for debt on interest. The basic occupation consisted of agricultural labors ritual-cum-medicine men, astrologers, washer man and so. Coastal villages were the main economic activity was fishing had fisherman. Certain facts emerged from the foregoing discussion of the expansion of agrarian society in Kerala during this period. Three levels of trade, Local trade Long distance overland trade Long distance over seas trade An efficient infrastructure of transport and communication was an essential factor in the development of trade and commerce. Different types of boats and ships, big and small were used for transportation on the inland waterways and also for coastal navigation. Building bridges on rivers was not possible for individual travelers or merchant and it seems to imply that public works of this kind were undertaken either by the native rulers or by the local bodies. Major parts of the flow of goods in the inter regional transaction was through water ways which was cheaper and easier. Political authority in medieval Kerala was based on the organization of a large number of small territorial units, over which a powerful matrilineal joint family exercised their hereditary political and judicial authority. Each territorial unit was known by the name of the place where the authoritarian joint family was originally located, like that of the Samutiri, called Nediyrippu Swarupam. A part from the Muppu, members of the family held the lower ranks within the territory. The Brahmins who played their role by being the managers and trustees of temples where the rulers paid their homage, and also performing ceremonies that ensured the authority of rulers. Yet another source of authority was the relationship of the ruler with the port of Kerala. The ruler did not attempt to control the overseas trade in the port directly, but was satisfied with a share of the tolls. Power of the Brahmanas and the secular power of the non Brahmanas who evolved in to the Nayar caste were the two arms of political authority of the Swarupams. Arrival of the Europeans marked the beginning of another era in the history of Kerala. In 1498, Vasco-da-Gama reached Kappad, near Kozhikode. This was followed by the arrival of a number of Europeans. Though the main aim of their visit was trade and discovery of a shorter sea route to the Malabar Coast, the prevailing political instability paved way for their entry into the administration. The Portuguese started a process of change which was soon to transform many traditional features of polity, economy, society and culture of Kerala. The Portuguese were the first Europeans to establish a stronghold in Kerala. The internal production mechanism had become stereotyped and overarching influence of caste system

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had kept the society and economy in a prolonged state of stupor. In the political field it animated a realignment of relations and inspired the rise of some ruling families and the fall of at least the Samutiris. A number of battles were fought between the provincial rulers against each other and against the Portuguese. In the initial stage of their ascendancy however, commercial interest was more visible, but, later on it was subdued by religious obsession. Brutal acts of fanaticism committed by them to convert the non-Christians into the catholic faith, Latinise the non-Latin denominations and vex the Muslims as a community earned them a notoriety unsurpassed by any in the history of Kerala.

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Similarly, the demographics of children enter into the decrease in marriage rates and the rising incidence of divorce.³ At the beginning of the century, the average number of children per Caucasian, Americanborn mother was , with immigrant and African American women bearing more (this was down from 7 children per mother in).

Volume I Population dynamics 1. The first four censuses were conducted under the Rana Regime and were limited to specific purposes. Computers were used first in The census of , the first after the restoration of democracy, collected information on caste and ethnicity. The census of introduced sampling in the census for the first time. The National Population Census of is the eleventh census and marks years in the history of census taking in the country. The population a decade age, or in , was The average annual growth rate of the population from to was 1. The number of households stands at 5. Female-headed households have increased by 11 percentage points from Most households live in their own house. However, households residing in rented houses have been gradually increasing in urban areas. Ownership of housing in Tarai and eastern development regions was found to be comparatively low. Most of the houses in Nepal were eleven to twenty years old with single floors. The average number of households per house has increased from 1. The coverage of improved source of drinking water has substantially increased. However there was no substantial change in the use of solid fuel firewood, leaves, cow-dung and agricultural residue for cooking. On the contrary, the share of kerosene as cooking fuel has drastically decreased and the percentage of LPG users has significantly increased between the two censuses. Similarly, the coverage of kerosene as a source of lighting fuel has sharply declined during the census periods. Electricity is now a major source of lighting fuel and its coverage has significantly increased in compared to It will take 51 years to double the population of if the present growth rate prevails. The growth rate varies in urban and rural areas with 3. The highest growth rate 4. Twenty-seven 27 districts, all from Mountain and Hill, have experienced negative growth over the last decade. It has been observed that the proportion of the population is gradually declining in Mountain and Hill and steadily increasing in Tarai. The urban population 58 municipalities accounts for The ratio was higher in urban areas against 92 in rural areas. The ratio, if looked at by age groups, was found to be lowest in age groups , and In , 43 districts were observed to have a sex ratio below 94, a against 20 in and 6 in The proportion of children age was 9. The median age has increased from The mean age at marriage for both males and females has increased in both urban and rural areas. Child marriage seems to be persistent in the country. Half of the marriages of ever married persons aged 25 years and below took place before the age of 18, which is the minimum age for legal marriage. Singulate mean age at marriage SMAM between males and females is positively correlated with level of education. Divorce rates are an increasing trend. Education and employment programmes should be targeted more to the areas specifically in central Tarai and mid western hill and mountain where SMAM is relatively low. The crude birth rate for the year is estimated to be around 22 per thousand. Similarly, the total fertility rate TFR of a woman throughout her lifetime is expected to be around 2. The rate is even lower in urban areas at just 1. This means that the number of children born to a mother in urban areas is not sufficient to replace parents. The rate was 3. The crude death rate CDR , which shows the number of deaths per thousand populations, is estimated to be around 7. The rate is found to be lowest in Tarai, which differs from other demographic indicators of this region. This unusually low rate is attributed to gross underreporting of deaths in the census in that region as the infant mortality rate IMR was estimated to be 81 in Rautahat, which is the highest in the country. The CDR of Bhaktapur is the lowest in the country. The IMR was 24 and 43 per thousand live births in urban and rural areas respectively. The rate was highest in Mountain followed by Tarai and Hill. The maternal mortality ratio, which is estimated for the first time on the basis of census data, stands at per hundred thousand live births. The ratio seems to be higher compared to the estimates provided by NDHSs and other sources. The MMR estimated on the basis of census data is just a one point in time estimate so no comparison can be made with other sources. However, the rate is

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thought to be definitely a declining trend although the level can only be confirmed after the estimate is provided by the next census. Mid-West Mountain had , the highest among the ecological development regions. The life expectancy of females has overtaken males in the last 30 years. Life expectancy at birth for females has increased from Estimates of life expectancy at birth for urban and rural areas stand at Life expectancy is highest in Hill followed by Mountain and Tarai. Life expectancy is estimated for all 75 districts. Similarly, Dhanusha, Rautahat and Sarlahi also have the lowest life expectancy 1. Emigration has been outnumbering immigration, which is thought to have had a substantial effect on the decline in fertility. A large volume of the youth population has been consistently moving abroad to different destinations of the world. The absent population of Nepal has been a major issue in demographic, social and economic aspects of the country. The absent population reported in was 1,, a big jump from the number of , of the census of The emigration rate, the number of emigrants out movers per thousand population stands at Thus, gross and net migration rate stand at The proportion of female migrants out of total migrants was Western hill districts such as Gulmi, Arghakhanchi and Pyuthan had the highest number of households with absent members. In terms of population, districts of Western Hill and Tarai reported the highest number of absentees. Of the total foreign-born population, Horizontal Hill to Hill and vertical Mountain and Hill to Tarai movement of the population has substantially changed the spatial distribution of the population in Nepal. The volume of inter-zonal migrants was 2. Altogether 56 districts, 49 districts 16 from Mountain, 33 from Hill and 7 from Tarai experienced net out-migration. Districts usually receive populations from adjoining or nearby districts. Volume II Social Demography 2. Children age 16 years and below make up Despite various legislative and programmatic measures to ensure the rights of children, they are still facing many problems that lead to uncertainty and vulnerabilities in their lives. Similarly, adolescents, the young population of years, make up The ageing index, which indicates the number of old people compared to children, has been consistently increasing over decades. The index has increased from 7. However, disparities continue to exist across sex, rural-urban, districts and regions. Literacy rates of urban and rural areas stand at Kathmandu has the highest literacy rate while Rautahat has the lowest. The odds ratio of having a disability were 1. Physical disability was the most common type of disability, which accounted for more than one third of total disabilities. Disability in rural residents was more prevalent 2. The prevalence of disability was considerably higher in Mountain 3. More than one third of the disabled are less than 30 years old and only one-fourth of disabled persons are aged 60 years or more. The percentage of persons with a disability in the economically active age group 15 â€” 59 years was higher in urban areas The proportion in older ages 60 and above was higher among women Disability was significantly higher among illiterates 3. As mentioned above, the female population exceeded the male population in ; as a result the sex ratio is low in Nepal mainly due to the huge outflow of youths from Nepal to the Middle East and East Asian countries. Female literacy has remarkably increased in the past decades as indicated above. Similarly, life expectancy of women has increased to There has been a rise in female-headed households in due to the increase in male migration. Nepal has experienced a decline in maternal mortality in past decades. But, economic empowerment is still a challenge. Nevertheless, there has been an increase in female international migration Although the gender gap between males and females in many areas has improved compared to previous censuses, the change is not significant, To overcome the existing gap, allocation and implementation of the gender responsive budget GRB has been recommended. Therefore, a question on caste was included in the censuses conducted in , as well as in

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Relationship factors may include separation. briefly and tangentially addressed the reasons for AMA pregnancy. The authors cite some factors that place women at higher risk for STIs and unintended pregnancy in midlife. the authors do not precisely define "midlife. lack of or ineffective family planning and longer life expectancy.

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