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I was told by a migrant in Southall that Californian Sikh grape growers translate the plural of 'grape' into 'grapaan'. The phenomenon of code-switching and code-mixing with other languages '...is a natural part of the verbal behaviour of Punjabis...(though) this type of verbal behaviour makes Punjabis a subject of jokes' (Bhatia 2008: 130).

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This book is a study of the transformations in Punjab created by biotechnological revolutions, economic restructuring, persistent migrations, and political upheaval in the late 20th century. The sacred centre at Amritsar, the transnational

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settlement of Southall and a Doaba village form the terrain for this — three sites that can be seen as metonymic spaces of identity that transcend geographic boundaries, and form the structure of this book. Relations between the rural, the sacred and the transnational, fostered through migration, marriage and material exchange, existed well before 1984. After 1984, however, and through the violent decades of the militancy period, these three locations became connected via the circulation of political ideologies, violent deaths, financial aid, a sense of disaffection, and the migration of men. Analysis of the linkages between transnational migration and religious revival is a key theme of this study. Conversely, the enhanced engagements of the diaspora with homeland politics became a source of support and created sanctuary spaces for political asylum seekers and transnational migrant labour. Re-analysing existing material and drawing on fieldwork-based interviews, as well as local history archives, the book presents a different framework to analyse the politics and social history of Punjab.

This book explores the links between militancy and migration, two movements that transformed the socio-political landscape of late 20th-century Punjab. Re-analysing existing writings and drawing on fieldwork and local history archives, it presents a different framework to analyse the politics and social history of Punjab.

In the Punjab, Pakistan, a culture of migration and mobility already emerged in the nineteenth century. Imperial policies produced a category of hypermobile Sikhs, who left their villages in Punjab to seek their fortunes in South East Asia, Australia, America and Canada. The practices of the British Indian government and the Canada government offer telling instances of the exercise of governmentality through which both old imperialism and the new Empire assert their sovereignty. This book focuses on the Komagata Maru episode of 1914: This Japanese ship was chartered by Gurdit Singh, a prosperous Sikh businessman from Malaya. It carried 376 passengers from Punjab and was not permitted to land in Vancouver on grounds of a stipulation about a continuous journey from the port of departure and forced to return to Kolkata where the passengers were fired at, imprisoned or kept under surveillance. The author isolates juridical procedures, tactics and apparatus of security through which the British Empire exercised power on imperial subjects by investigating the significance of this incident to colonial and postcolonial migration. Juxtaposing public archives including newspapers, official documents and reports against private archives and interviews of descendants the book analyses the legalities and machineries of surveillance that regulate the movements of people in the old and new Empire. Addressing contemporary discourse on neo-imperialism and resistance, migration, diaspora, multiculturalism and citizenship, this book will be of interest to scholars in the field of diaspora studies, post colonialism, minority studies, migration studies, multiculturalism and Sikh /Punjab and South Asian studies.

In two volumes, the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline. It explains the what, where, and how of current and anticipated work in Social Anthropology. With 80 authors, contributing more than 60 chapters, this is the most comprehensive and up-to-date statement of research in Social

Anthropology available and the essential point of departure for future projects. The Handbook is divided into four sections: -Part I: Interfaces examines Social Anthropology's disciplinary connections, from Art and Literature to Politics and Economics, from Linguistics to Biomedicine, from History to Media Studies. -Part II: Places examines place, region, culture, and history, from regional, area studies to a globalized world -Part III: Methods examines issues of method; from archives to war zones, from development projects to art objects, and from ethics to comparison -Part IV: Futures anticipates anthropologies to come: in the Brain Sciences; in post-Development; in the Body and Health; and in new Technologies and Materialities Edited by the leading figures in social anthropology, the Handbook includes a substantive introduction by Richard Fardon, a think piece by Jean and John Comaroff, and a concluding last word on futures by Marilyn Strathern. The authors - each at the leading edge of the discipline - contribute in-depth chapters on both the foundational ideas and the latest research. Comprehensive and detailed, this magisterial Handbook overviews the last 25 years of the social anthropological imagination. It will speak to scholars in Social Anthropology and its many related disciplines.

'Navigating Social Exclusion and Inclusion in Contemporary India and Beyond' contains a collection of lucid, empirically grounded articles that explore and analyse the structures, agents and practices of social inclusion and exclusion in contemporary India and beyond. The volume combines a broad range of approaches to challenge narrow conceptualisations of social inclusion and exclusion in terms of singular factors such as caste, policy or the economy. This collaborative endeavour and cross-disciplinary approach, which brings together younger and more established scholars, facilitates a deeper understanding of complex social and political processes in contemporary India.

This book explores the commemoration and remembrance of the traumatic Operation Bluestar through the material and visual memorialization apparent in the shrines and streets of the city of Amritsar in northern India.

India and Its Visual Cultures is a comprehensive mapping and analysis of contemporary cultural artefacts and visual cultures through different approaches—iconographic, social, political, religious and so on. This book covers various media and their histories by studying visual representational systems, production and consumption of media and culture-specific understandings. Crucial questions about the usage of media in research are also addressed in the book. In the selection of the subjects and objects of enquiry, there is a constant engagement with the popular and the everyday. The objects are studied with respect to their situatedness in urban space and everyday life. The five sections of the book focus on five aspects of visual culture: camera works, folk/artistry, market signs, pictorial politics and monumental landscapes. With attention to ethnographic detail and anthropology, each section brings an added dimension to the study of visible cultural forms.

Interrogates the explosive potential of revolutionary anti-colonial 'afterlives' in contemporary Indian politics and society.

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This book was intended to be about the mystical, near-death experience (NDE), yet when the author actually started to pen down her thoughts; it emerged as if it highlighted the adventure called, life. Contrary to popular narrative of post-NDE experiences, the author had an unusual post-NDE life after death. How death gave birth to life. It is a seeker's journey in search for the one truth, like a treasure-hunt through streets of despair, disillusionment, humor, synchronicities and serendipity, only to find what she was looking for closer to home. This book may be about a personal journey, yet universal. Any seeker, healer, mystic or cynic will find something that reflects their own journey. Paths to healing converging to meet at wholeness, the journey required oodles of perseverance, fair amount of curiosity, courage to step into the unknown and bumping into grace she retraced the path to not the truth, but her truth. In the commercial business of spirituality, how does one connect to the spirit? The sometimes disheartening and other times amusing encounters reflect the essence of the spirit itself. The book is about unlearning, unveiling, unmasking and embracing life.

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