

A Biography of
MARGARET NOBLE
(NIVEDITA)

**LONG
JOURNEY
HOME**

Barbara Foxe

Long Journey Home A Biography Of Margaret Noble Nivedita

David Arnold



Long Journey Home A Biography Of Margaret Noble Nivedita:

Long Journey Home Barbara Foxe,1975 *Women Writing Home, 1700-1920* Susan Clair Imbarrato,2024-07-31
Assembles a range of women's letters from the former British Empire These letters written home are not only historical sources they are also representations of the state of the Empire in far off lands sent home to Britain and occasionally other centres established as home *Women Writing Home, 1700-1920 Vol 4* Klaus Stierstorfer,Deirdre Coleman,Cecily Devereux,Susan Clair Imbarrato,Charlotte J Macdonald,2024-08-07 Assembles a range of women's letters from the former British Empire These letters written home are not only historical sources they are also representations of the state of the Empire in far off lands sent home to Britain and occasionally other centres established as home *Empire, the National, and the Postcolonial, 1890-1920* Elleke Boehmer,2005-01-06 *Empire the National and the Postcolonial 1890 1920* explores the political co operations and textual connections which linked anti colonial nationalist and modernist groups and individuals in the empire in the years 1890 1920 By developing the key motifs of lateral interaction and colonial interdiscursivity Boehmer builds a picture of the imperial world as an intricate network of surprising contacts and margin to margin interrelationships and of modernism as a far more constellated cultural phenomenon than previously understood Individual case studies consider Irish support for the Boers in 1899 1902 the path breaking radical partnership of the Englishwoman Sister Nivedita and the Bengali extremist Aurobindo Ghose Sol Plaatje's conflicted South African nationalism and the cross border cosmopolitan involvements of W B Yeats Rabindranath Tagore and Leonard Woolf Underlining Frantz Fanon's perception that a colonized people is not alone Boehmer significantly questions prevailing postcolonial paradigms of the self defining nation syncretism and mimicry and dismantles still dominant binary definitions of the colonial relationship Margot Reba Som,2017-07-17 Among all the disciples of Swami Vivekananda Sister Nivedita occupies pride of place Margaret Noble arrived at India's shores in the late nineteenth century took the vows of a brahmacharini and devoted the rest of her life to the cause of India Apart from educating women Nivedita wrote valuable treatises on Hindu thought and Indian culture inspiring nationalist sentiment and unity She won over leading national figures of the day with her fierce intellect and even influenced the ending of Rabindranath Tagore's novel *Gora* Known to be drunk with India she provided immense professional support to the brilliant scientist Jagadish Chandra Bose dialogued with great leaders like G K Gokhale and Aurobindo Ghosh and inspired Abanindranath Tagore to create a painting that eventually became the iconic *Bharat Mata* In this compelling biography the author traces the development of Margaret from a loyal Irishwoman into Sister Nivedita and finally into Lok Mata or People's Mother a title bestowed on her by Tagore She draws on Nivedita's vast corpus of writings and personal letters to provide an intimate view of her life and thought Through an insightful and moving narrative Margot reveals the feisty irrepressible spirit behind one of India's greatest friends Western Women and Imperialism Nupur Chaudhuri,Margaret Strobel,1992-05-22 *Western Women and Imperialism* provides fascinating insights into interactions and

attitudes between western and non western women mainly in the 19th and early 20th centuries It is an important contribution to the field of women s studies and primarily British imperial history in that many of the essays explore problems of cross cultural interaction that have been heretofore ignored Nancy Fix Anderson A challenging anthology in which a multiplicity of authors sheds new light on the waves of missionaries memsahibs nurses and feminists Ms a long overdue engagement with colonial discourse and feminism excellent essays The Year s Work in Critical Cultural Theory The White Woman's Other Burden Kumari Jayawardena,2014-04-23 In The White Woman s Other Burden Kumari Jayawardena re evaluates the Western women who lived and worked in South Asia during the period of British rule She tells the stories of many well known women including Katherine Mayo Helena Blavatsky Annie Besant Madeleine Slade and Mirra Richard and highlights the stories of dozens of women whose names have been forgotten today In the course of this telling Jayawardena raises the issues of race class and gender which are part of current debates among feminists throughout the world

Learning femininity in colonial India, 1820-1932 Tim Allender,2016-01-01 This book explores the colonial mentalities that shaped and were shaped by women living in colonial India between 1820 and 1932 Using a broad framework the book examines the many life experiences of these women and how their position changed both personally and professionally over this long period of study Drawing on a rich documentary record from archives in the United Kingdom India Pakistan North America Ireland and Australia this book builds a clear picture of the colonial configured changes that influenced women interacting with the colonial state In the early nineteenth century the role of some women occupying colonial spaces in India was to provide emotional sustenance to expatriate European males serving away from the moral strictures of Britain However powerful colonial statecraft intervened in the middle of the century to racialise these women and give them a new official moral purpose Only some females could be teachers chosen by their race as reliable transmitters of genteel accomplishment codes of European middle class femininity Yet colonial female activism also had impact when pressing against these revised official gender constructions New geographies of female medical care outreach emerged Roman Catholic teaching orders whose activism was sponsored by piety sought out other female colonial peripheries some of which the state was then forced to accommodate Ultimately the national movement built its own gender thresholds of interchange ignoring the unproductive colonial learning models for females infected as these models had become with the broader race class and gender agendas of a fading raj This book will appeal to students and academics working on the history of empire and imperialism gender studies postcolonial studies and the history of education **The Rise and Fall of Modern Empires, Volume I** Owen White,2017-03-02 This collection brings together twenty one articles that explore the diverse impact of modern empires on societies around the world since 1800 Colonial expansion changed the lives of colonised peoples in multiple ways relating to work the environment law health and religion Yet empire builders were never working with a blank slate colonial rule involved not just coercion but also forms of cooperation with elements of local society while

the schemes of the colonisers often led to unexpected outcomes Covering not only western European nations but also the Ottomans Russians and Japanese whose empires are less frequently addressed in collections this volume provides insight into a crucial aspect of modern world history Female Ascetics Wendy Sinclair-Brull,2013-12-16 This book examines in rich detail the neglected topic of female ascetics Based on field research it documents the social forces which facilitated the establishment of an Order of Ascetics for women defying tradition in many respects It describes the subtle methods by which the individual is transformed into a full member of the Order and how hierarchy and purity are indeed integral to the process

Burning the Dead David Arnold,2021-02-02 Burning the Dead traces the evolution of cremation in India and the South Asian diaspora across the nineteenth and twentieth centuries Through interconnected histories of movement space identity and affect it examines how the so called traditional practice of Hindu cremation on an open air funeral pyre was culturally transformed and materially refashioned under British rule following intense Western hostility colonial sanitary acceptance and Indian adaptation David Arnold examines the critical reception of Hindu cremation abroad particularly in Britain where India formed a primary reference point for the cremation debates of the late nineteenth century and explores the struggle for official recognition of cremation among Hindu and Sikh communities around the globe Above all Arnold foregrounds the growing public presence and assertive political use made of Hindu cremation its increasing social inclusivity and its close identification with Hindu reform movements and modern Indian nationhood Sir John Woodroffe, Tantra and Bengal Kathleen Taylor,2012-10-12 Working with Bengali mentors especially his close friend A B Ghose Sir John Woodroffe became the pseudonymous orientalist Arthur Avalon famous for his tantric studies at the beginning of the twentieth century Best known for The Serpent Power the book which introduced Kundalini Yoga to the western world Avalon turned the image of Tantra around from that of a despised magical and orgiastic cult into a refined philosophy which greatly enhanced the prestige of Hindu thought to later generations of westerners This biographical study is in two parts The first focuses on Woodroffe s social identity in Calcutta against the background of colonialism and nationalism the context in which he was Arthur Avalon To a very unusual degree for someone with a high position under the empire Woodroffe the British High Court Judge absorbed the world of the Bengali intellectuals of his time among whom his popularity was widely attested His admirers were attracted by his Indian nationalism to which his tantric studies and supposed learning formed an important adjunct Woodroffe s friend Ghose however was the chief source of the textual knowledge in which the orientalist scholar appeared to be deeply versed The second part of this study assesses Woodroffe s own relationship to Sanskrit and to the texts and highlights his very extensive but gifted use of secondary sources and the knowledge of Ghose and other Indian people It examines the apologetic themes by which he and his collaborators made Tantra first acceptable then fashionable Partly because of his mysterious pseudonym Woodroffe acquired a near legendary status for a time and remains a fascinating figure This book is written in a style that should appeal to the general reader as well as to students of Indian religions and early

twentieth century Indian history while being relevant to the ongoing debate about orientalism **Swami Vivekananda**

Narasingha P. Sil,1997-03 The book also takes a hard look at his universally acknowledged reputation as a hypercosmological renouncer who championed the causes of the poor and the downtrodden and thus exemplified the doctrines of socialism at their finest Sil is the first scholar to critically examine Vivekananda s attitude toward women in general and to probe into his experience with Margaret Noble Sister Nivedita in particular and he is the first author to provide a detailed analysis of Vivekananda s popularity as a preacher and lecturer Indian Traffic Parama Roy,2023-09-01 The continual unpredictable and often violent traffic between identities in colonial and postcolonial India is the focus of Parama Roy s stimulating and original book Mimicry has been commonly recognized as an important colonial model of bourgeois elite subject formation and Roy examines its place in the exchanges between South Asian and British Hindu and Muslim female and male and subaltern and elite actors Roy draws on a variety of sources religious texts novels travelogues colonial archival documents and films making her book genuinely interdisciplinary She explores the ways in which questions of originality and impersonation function not just for western or westernized subjects but across a range of identities For example Roy considers the Englishman s fascination with going native an Irishwoman s assumption of Hindu feminine celibacy Gandhi s impersonation of femininity and a Muslim actress s emulation of a Hindu Indian mother goddess Familiar works by Richard Burton and Kipling are given fresh treatment as are topics such as the muscular Hinduism of Swami Vivekananda Indian Traffic demonstrates that questions of originality and impersonation are in the forefront of both the colonial and the nationalist discourses of South Asia and are central to the conceptual identity of South Asian postcolonial theory itself The continual unpredictable and often violent traffic between identities in colonial and postcolonial India is the focus of Parama Roy s stimulating and original book Mimicry has been commonly recognized as an important colonial model of bourgeois el

Passages through India Somak Biswas,2023-09-21 Passages Through India offers a study of the phenomenon of Western Indophilia romanticised engagements around Hindu ideas of India It argues that affective practices cultivated between major Indian guru figures Gandhi Tagore and Vivekananda and their white disciples serviced a larger politics of respectability tied to exigencies of Indian cultural and nationalist politics Indophile deployments in transnational projects like the abolition of indentured labour and global Hinduism while anti colonial were not quite emancipatory Such deployments in Africa America Fiji and India frequently reproduced deep hierarchies around race class caste and gender Unifying distinct strands of western discipleship within a shared tradition of Indophilia Passages Through India offers a new methodological framework that situates self and subjectivity as central to processes of global mobility and migration *Mind Cure* Wakoh Shannon Hickey,2019-02-01 Mindfulness and yoga are widely said to improve mental and physical health and booming industries have emerged to teach them as secular techniques This movement is typically traced to the 1970s but it actually began a century earlier Wakoh Shannon Hickey shows that most of those who first advocated meditation for healing were

women leaders of the Mind Cure movement which emerged during the late nineteenth and early twentieth centuries Instructed by Buddhist and Hindu missionaries many of these women believed that by transforming consciousness they could also transform oppressive conditions in which they lived For women and many African American men Mind Cure meant not just happiness but liberation in concrete political economic and legal terms In response to the perceived threat posed by this movement white male doctors and clergy with elite academic credentials began to channel key Mind Cure methods into scientific psychology and medicine As mental therapeutics became medicalized and commodified the religious roots of meditation like the social justice agendas of early Mind Curers fell by the wayside Although characterized as universal mindfulness has very specific historical and cultural roots and is now largely marketed by and accessible to affluent white people Hickey examines religious dimensions of the Mindfulness movement and clinical research about its effectiveness By treating stress related illness individualistically she argues the contemporary movement obscures the roles religious communities can play in fostering civil society and personal wellbeing and diverts attention from systemic factors fueling stress related illness including racism sexism and poverty *Empire religiosity* Tim Allender, 2024-07-23 This book explores Roman Catholic female missionaries and their placement in colonial and postcolonial India It offers fascinating insights into their idiomatic activism juxtaposed with a contrarian Protestant raj and with their own church patriarchies During the Great Revolt of 1857 these women religious hid in church steeples They were forced into the medical care of sexually diseased women in Lock Hospitals They followed the Jesuits to experimental tribal village domains and catered for elites in the airy hilltop stations of the raj Yet they could not escape the eugenic and child rescue practices that were the flavour of the imperial day New geographies of race and gender were also created by their social and educational outreach This allowed them to remain on the subcontinent after the tide went out on empire in 1947 Their religious bodies remained untouched by India yet their experience in the field built awareness of the complex semiotics and visual traces engaged by the East West interchange After 1947 their tropes of social outreach were shaped by their direct interaction with Indians Many new women religious were now of the same race or carried a strongly anti British Irish ancestry In the postcolonial world their historicity continues to underpin their negotiable Western constructed activism now reaching trafficked girls and those in modern day slavery The uncovered and multi dimensional contours of their work are strong contributors to the current Black Lives Matter debates and how the etymology and constructs of empire find their way into current NGO philanthropy

Prabuddha Bharata ,1991 *Visions of Greater India* Yorim Spoelder, 2023-11-23 Greater India was a transimperial Indocentric research paradigm that informed the colonial recovery of the ancient past in Central and Southeast Asia Ancient India was postulated as the fount of an expansive classicism an actor in world history on a par with ancient Greece and Rome Under the Greater India movement the scholarly quest for India in Asia became tied to anti colonial pedagogical nationalist and Asianist agendas Yet although it provided a potent anti colonial imaginary the movement also bolstered visions of Indian

exceptionalism and energized Hindu nationalist ideas of India as a civilizing colonizing power Speaking directly to debates that define and divide India today this is essential reading for those interested in the legacies of Orientalist scholarship and interwar visions of Indian internationalism This title is part of the Flip it Open Programme and may also be available Open Access Check our website Cambridge Core for details **Biography** ,1989

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