

Chapter 1 : Seeing Things In A Different Way Quotes (26 quotes)

How John Berger changed our way of seeing art January 5, am EST the Indian academic Rashmi Doraiswamy wrote recently, "is in situating the look in the context of political otherness".

For the convenience of both residents and Arizona tourists, following are the most visited prehistoric Indian ruins in Arizona. Central Arizona Including Phoenix Area Unfortunately, due to poorly-planned archaeological diggings before rapid commercial building construction many of the ancient Indian community sites around the Phoenix have been destroyed or permanently covered by modern day construction. Much of the irrigation canals found in the area follow the same paths of irrigation networks that were hand-dug by prehistoric Indian civilizations. For more information on the Park, call Just outside the town of Clarkdale, on the Verde River, stands the ruins of Tuzigoot, a Sinagua pueblo that was built atop a hill overlooking the river valley. Today the ruins are preserved as Tuzigoot National Monument, and an interpretive trail winds through the partially restored ruins. Here a five-story 12th-century cliff dwelling constructed by the Sinagua people has been preserved, and although you cannot enter the ruins themselves, there are good views from the base of the cliff. Eleven miles north lies Montezuma Well , a natural sink hole around the walls of which the Sinagua built many small dwellings. Incidentally, neither of these sites has anything to do with the Aztec ruler Montezuma. In this foot deep limestone-walled canyon, the Sinagua built many small dwellings on narrow ledges. A trail leads down into the canyon and into many of the cliff dwellings, in some of which year-old handprints can still be seen in mud used to plaster the stone walls. North of Flagstaff, in the windswept high plains east of the San Francisco Peaks , lies Wupatki National Monument , which preserves several small Sinagua pueblos. Wupatki pueblo, the largest of the ruin sites, was built on the site of a natural blow hole that either blows or sucks air depending on atmospheric conditions. Wupatki is also noteworthy for its restored ball court, which is similar to the better-known ball courts built by the Aztecs and Mayans. These two sites, which are built beneath the overhangs of large caves, can only be reached on foot or horseback and the number of visitors allowed to the sites and the times of year that the sites can be visited are limited. Other significant concentrations of cliff dwellings is in Canyon de Chelly National Monument , which is miles southeast of Navajo National Monument. Although many cliff dwelling can be seen from the two rim drives within the monument, only one of these, the White House Ruins, can be visited without a Navajo guide. You can also ride horses into the canyon or hire a hiking guide and trek in by foot. The former is an unusual site in that some of the rooms were built into existing shallow caves to form a sort of catacomb system. The latter center is a privately owned ruin site that allows the paying public to participate in the excavation of Raven Site Ruins. Arizona Tourist Vacation Planning Guide.

Chapter 2 : The Indian Stereotypes | The Human Breed Blog

Seeing Looking, Watching, Seeing, Sight Vision, Perspective, Observing Quotes for Gardeners and Lovers of the Green Way Compiled by Karen and Mike Garofalo.

Fly Like the Eagle By Trish Phillips When an eagle appears, you are on notice to be courageous and stretch your limits. Do not accept the status quo, but rather reach higher and become more than you believe you are capable of. Look at things from a new, higher perspective. Be patient with the present; know that the future holds possibilities that you may not yet be able to see. You are about to take flight. History The Native Indians saw the Eagle as a symbol for great strength, leadership and vision. In early Christianity the eagle was seen as a symbol of hope and strength, representing salvation. The eagle appears twice in the book of Revelation; both times in a context that suggests it is on the side of God. In Islam, the eagle represents warlike ferocity, nobility and dominion. In ancient Aztec tradition, the chief god told people to settle at a place where they find an eagle perched on a cactus eating a snake. This place is now Mexico City. Zeus changed into the form of the sacred eagle to help himself control thunder and lightning. The eagle was a strong emblem in the Roman Empire. The Hittites drew upon a double-headed eagle so that they would never be surprised. The Pueblo Indians associated the eagle with the energies of the sun - physical and spiritual - as well as symbols of greater sight and perception. It may not be coincidence that such different cultures across thousands of years have adopted the same symbol. Biological Characteristics Eagles have a beauty and grace fitting their status as our national emblem. As with most birds of prey, the female eagle is larger and heavier than the male. They weigh an average of 12 pounds with a wingspan up to seven feet and a body length of nearly three feet. Eagles are lighter than they appear. The bulk of an eagle is its feathers; its bones are hollow and much lighter than the bones of mammals. Golden eagles typically have larger bodies and shorter wingspans compared to bald eagles. Adult bald eagles are easily detected by their brilliant white heads and tail feathers and chocolate brown bodies and wings. They have black talons and yellow eyes, beaks and feet. In contrast, golden eagles have shorter, darker bills and dark feathers with a pale golden cast in the area around the neck. Immature eagles do not obtain their adult colors until they are about five years old. Located on the side of the head, their eyes provide a wide field of view. Bald eagles have large wings compared to other birds, allowing them to soar and hunt vast areas with a minimum of effort. During migration they can travel to miles a day. Bald eagles have large, sharp talons and strong feet which they use to catch their prey. In captivity, bald eagles have a life expectancy of up to 50 years, but almost all in nature die before reaching maturity because of environmental hazards and stresses. All of these traits can be viewed symbolically as ideas to assist humans to be more successful within their own lives. We must keep ourselves grounded and lay a solid foundation for ourselves. The talons - meant to grasp and hunt - reflect the need to utilize the things of the earth. The sharp beak and strong jaw muscles demonstrate the importance of knowing when to speak, how much and how strongly - lest we inadvertently hurt someone with words. New vision will open that is far reaching into the past, within the present and to the future. Eagles are predators with a powerful sense of energy conservation. They use their great vision to know when to take flight and capture their prey. To align oneself with the eagle is to take on the responsibility and power to become so much more than you now appear to be. Symbolism and Power The eagle is the chief over all the winged creatures. The eagle brings the message of renewed life because it is associated with the east winds - the direction of spring, dawn and rebirth. If an individual has been going through a hard time, eagle not only signals a new beginning, but provides that person with the stamina and resilience to endure the difficulties. If eagle has appeared, it bestows freedom and courage to look ahead. The eagle is symbolic of the importance of honesty and truthful principles. Summon the eagle when you are about to embark on a challenge, a massive life change or a creative endeavor. Eagle people are seen as visionaries, those who are seekers and who are willing to push the limits of self-discovery and personal freedom. The eagle person is a born leader and may become impatient with those who cannot fly as high or as fast. Despite the fact that eagle will hold aloof or retreat to the skies, people will naturally gravitate to them. The Lesson When Eagle appears to you it means that you are being put on notice. Eagle totems appear to

inspire push you to reach higher and become more than you think you are capable of. They tell you to be courageous and really stretch your limits and see what you can do. They bring a sense of courage and a desire to explore and grow. To dream of a flying eagle or one who is perched high signifies good fortune or victory coming your way. If it scares you or attacks you it means there are some self-imposed limitations you need to push through. The lesson of the eagle is to take a look from where it sees. You must have the courage to relinquish stale and comfortable habits and beliefs to soar into unknown realms and new realities - continually expanding your view. Now is the time to take full responsibility for your life and be prepared for instant destiny. As your spiritual awareness increases, the positive and negative ramifications will become more immediate and have greater force. Ask for eagle help when: The details of day-to-day living have you feeling weighed down and you have lost sight of the larger perspective. You are faced with a number of tough choices regarding work, relationships or life transitions. You feel you are expending way too much energy to get the job done. Know that this animal spirit guide does not come easily or immediately. Writing down judgments you have about others and noting how these are projections of similar aspects or traits you deny are part of yourself. Each evening, recording a list of 10 things for which you are grateful that happened that day. Do this every night for at least 21 days. Go to an area where you can observe all that is below - the top of a tall building, a hilltop - and take in as much as you can. Take several slow, deep breaths as you do.

Chapter 3 : How John Berger changed our way of seeing art

Seeing one place slowly can be much more rewarding than seeing loads of places, but not having time to appreciate any of them. Spend a few days in a place and you'll be less stressed, gain a deeper understanding of where you are, and have more time to get to know the people you meet.

History[edit] The Indian subcontinent has historically been home to a wide variety of wedding systems. Some were unique to the region, such as Swayamvara which was rooted in the historical Vedic religion and had a strong hold in popular culture because it was the procedure used by Rama and Sita. Sometimes the father of the bride would arrange for a competition among the suitors, such as a feat of strength, to help in the selection process. The marriage of Dushyanta and Shakuntala was an example of this marriage. Manu and others attacked the Gandharva and other similar systems, decrying them as holdouts "from the time of promiscuity " which, at best, were only suitable for small sections of society. This emergence of early arranged marriages in the Indian subcontinent was consistent with similar developments elsewhere, such as Indonesia , various Muslim regions and South Pacific societies. Where specific alliances were socially preferred, often an informal right of first refusal was presumed to exist. Where potential spouses for sons and daughters were once identified through family and social relationships, they are increasingly being solicited through advertising because many urban parents no longer have the social reach that was a given before the rise of nuclear families in India. Since arranged marriages result in a deep meshing and unification of extended families and are believed to contribute to marital stability, many couples orchestrate their marriages with each other through the processes of an arranged marriage. These marriages are often referred to as "self-arranged marriages" or "love-arranged marriages" in India. The marriage process usually begin with a realization in the family that a child is old enough to marry. Finding a match is easier than finding a parking space, Chennai, India. If no such person exists, the sponsor begins the process of identifying suitable candidates. This is usually done via an intermediary matchmaker who has a social reputation for maintaining discretion and brokering successful weddings. The matchmaker is often an elderly socialite who is liked and widely connected to many families. For instance, in many parts of North India and Pakistan, the local barber or nai was a frequent go-between. These considerations vary but can include Religion: Marriages are usually arranged between individuals belonging to the same religion. Same-religion marriages are the norm in arranged marriages among higher caste people. Usually, first preference is given to the same caste. Usually, prospective spouses are looked for from families belonging to the same region and having the same language and food habits. Numerology and the positions of stars at birth is often used in Indian culture to predict the success of a particular match. The higher the match percentage, the more successful will be the marriage. The profession, financial position and the social status of the individual is also taken into account. This has a higher evaluation criteria in case of boys. Physical appearances of the individual is taken into account in some cases, more so for girls. These items are usually returnable if the match does not proceed: In those scenarios, families customarily cooperate to eliminate any trace of a matchmaking conversation between them. This practice is sometimes called "seeing the girl" and has been attacked by some Indian and Pakistani feminists as a classic instance of gender-bias and the objectification of women. The families usually part after this initial meeting without any commitment made by either side and with the expectation that they will confer separately and send word through the matchmaker should they be interested in pursuing matters. These meetings are understood to be non-exclusive, i. There is an expectation of total confidentiality. If there is interest from both sides, the matchmaker passes the word to them. If the families are unfamiliar with each other or live in areas far apart, they will frequently launch inquiries through their social and kin networks, attempting to gather as much independent information as possible about the prospective partner. Since urban Indian nuclear families often lack these extensive networks, many private detective agencies have begun to offer "matrimonial investigation services" since the s, which investigate the personal and professional histories of a prospective spouse for a fee. Families usually attempt to maintain a high level of cordiality in these interactions, often invoking the idea of sanjog predestined relationship, roughly equivalent to the idea that "marriages are made

in heaven" to defuse any sense of rancor or rejection. In urban areas, the future spouses are often expected to go out on dates and develop a romantic relationship in the period between their engagement and their wedding. Though dating may not be socially permissible, nonetheless the couple may talk over the phone.

Chapter 4 : Arizona Archaeological Ruins | Ancient Indian Ruins in Arizona

An early twentieth-century elementary school textbook quizzed pupils on their grasp of the lesson devoted to American Indians. It was a time of unblushing certainty about the superiority of civilization to "savagery." "In what three ways were the Indians different from the white men," the

October 29, , 4: In some local towns with a population of a few thousand, most people have a car and there are few passengers in the buses, leaving room for an honest conversation. And I love to talk to ordinary people. Not even a handsome one like me. Time and years are flying by and I want a family. I wished I could help him. Unfortunately, I do not run a marriage bureau. Some years ago, a website where Scandinavian men search for wives, thailoveliness. There are many similarities between Japan, an advanced post-industrial society, and the western countries in general. The Economist concludes that women in Japan and other rich western countries are better educated, career minded, are financially independent and do not see the traditional family as the only way to lead a fulfilling life. Is my bus driver friend right in saying that more and more women are taking an education? Well, this may be entirely true of many prosperous western countries. Let us take the example of Dartmouth College, one figuring in the American list of Ivy League schools, which announced this year that it had more women than men graduating from its engineering course this year. Let me reiterate, it is an engineering college of very high reputation, and if you take the highest reputed medical colleges in Scandinavia, for several years almost two-thirds of all students have been women. More women graduate from American universities than men and are increasingly succeeding in post-graduate studies, as well. The leaders of the most successful political parties in Denmark, Sweden and Norway are women. If there was an election today, Mette Frederiksen, a former young Danish employment minister from the Social Democratic party, could become the second female prime minister of the country. Women are not just getting an education, they are successfully employed, sometimes earn more than their husbands, and employment statistics of the last decade pinpoint that the post-modern, post-industrial society is more suitable for women. Boys in Denmark and Sweden are increasingly dropping out of schools, with no academic education, becoming plumbers, electricians, construction workers, truck drivers, bus drivers, taxi drivers, in short, doing essential but dangerous jobs. More Western men commit suicide or end up as homeless, unemployed, and very often they lose contact with their children after a divorce. More than half of the marriages end up in divorces here. Women, on the other hand, are not necessarily seeking marriage with the purpose of getting children, as they can go to sperm banks. Mind you their numbers are exploding these days. So you basically do not need a man today to get a child. Whereas men in western countries are increasingly finding themselves rejected and unable to fit into this role where you have to try a lot of dating without much success, the easy way out is, of course, to look for a wife from abroad. And astonishingly, most of these marriages are successful. In , interracial marriage was illegal in 29 states in the US. Today it is legal in all states. Interracial and international marriages are on the rise. It is not only Asian men but also Western men who want to marry Asian women. So the competition is on the rise. Statistics also shows that the marriages of Danish, Swedish and Norwegian men marrying Thai or Indian women tend to last longer than those of Indian men marrying Danish, Swedish or Norwegian wives. In this changing sociological scenario, I feel at ease. Why should a Danish bus driver not get an Indian wife when he is willing to cook food and ready to learn a new language and, most of all, willing to accept her for her original skin color? While we in India love our Bollywood stars to go through a skin color change, want them to look fairer, whiter, and after marriage we put pressure on women to give birth to boys and are less accepting of girl children, then what is wrong when someone who lives a few thousand kilometers away wants to marry someone from India without any precondition and pressure of giving birth to a son? I have met several Indian girls who are happily married to Danish men and seem to be living a good life here. I find it amazing, though, that those looking for happy conjugal life in the West increasingly look towards the East, whereas we are looking towards the West for living a comfortable life. Inter-caste marriages, inter-state marriages in India and at the global level, international marriages have come to stay, and they will be transforming the world and the way we perceive countries and cultures at a

faster rate than we imagine. When we see the gathering of world leaders, EU leaders and especially leaders of Asian countries on TV, you see men overrepresented, and then we tend to erroneously conclude that men still dominate the world as they did some 50 years ago. It gives a false image. Man as a gender has become a polarized concept. They are doing the dirty, dangerous and difficult jobs, dying significantly earlier than women. A homeless drug addict living on the streets of a European capital has just a few years to live before he becomes yet another statistic of a person found dead in the street. This is a dark and hidden side of being a man. There are men who are successful and we see them frequently represented, as talk show hosts, as political leaders, as professionals, but there is a growing group of marginalized unsuccessful, invisible men living a hazardous life, and no attention is paid to them. Even among the successful white community in the USA, the number of suicides committed by middle-aged men has risen to unprecedented levels. I read the article when it was published then and when I read the article today, it not only reflects the new development in American society but the European as well. Men at the top are not interested in helping the men at the bottom. I have every reason to believe that just as the marginalized European men want to show solidarity towards Asian women, who are still marginalized, paradoxically it is the women at the top who will eventually do something to improve a lot of men who are racing to the bottom of society. It will also do the exact opposite, in other words analyse events in Scandinavian countries, and Europe as seen with Indian eyes. It will also give a view of Indian diaspora comparing the most egalitarian and sparsely populated part of the world with the most unequal and densely populated part of the world - India. He also comments on Asia on Danish TV and radio channels. He has authored many analytical articles on Asia and India in several Danish newspapers. He has studied anthropology at Copenhagen University and has specialized in human rights and democratization. Mrutyuanjai Mishra has spent half of his life in India and the other half in the Scandinavian countries Denmark and Sweden. Mrutyuanjai Mishra is also a consultant lecturer on issues related to India and Asia at institutions of higher education. He is currently working on a book on India to be used for higher educational purposes in Scandinavian countries. He has authored m.

Chapter 5 : Eagle Symbolism

We are located in a corner of the heavens of a galaxy we call "The Milky Way." The Milky Way stretches all the way across the sky and some part of the Milky Way is present every night - indeed EVERY star you see in the sky is located within our Milky Way.

Other than that, we have historically relied on all the breathtaking photos of space provided to us by the experts. Grab your free cheat sheet for Milky Way photography! October 30, 2013 new link resources. If you want to take your milky way photography to the next level then you will probably want to go beyond our short blog post and into a detailed guide like Milky Way Mastery by Josh Dunlop. Take a look at it here. But we no longer have to leave all the fun to full-time astronomers; given the wide accessibility to and technological sophistication of digital cameras, anyone can photograph the universe. And one of the easiest astrophotography subjects to capture is also one of the most impressive: A dark sky free of light pollution is the first and most important requirement to even seeing the Milky Way, let alone photograph it. Be prepared to travel a considerable distance, otherwise, you run the risk of city lights making their mark in your shots. The moon can have a similar impact on your Milky Way photos; shooting during a full moon will wash out your images. Try to shoot during a new moon. You will find your celestial subject in the southern half of the sky, rising from the west. Residents in the Southern Hemisphere may have a slight advantage in this regard, as the central parts of the Milky Way can be seen overhead. Click here to download your free Milky Way Photography Cheat Sheet so you can get great shots like these. A full-frame camera is preferable but certainly not a necessity. The same principle applies to focal length; go as wide as you can. The wider your lens, the more of it you can capture. Bells and whistles are nice, but sturdiness is your number one concern. Alternatively, you could use the distance markings on your lens if it has them to set hyperfocal distance. Under typical conditions, ISO is a good starting place. Based on how well this plays with other camera settings, you can go higher or lower from there. Set a Long Shutter Speed This is how you will capture more light and create a sufficiently bright exposure. There just one problem, though. So, if you have a 24mm lens on a full-frame camera, you will set your shutter speed to 20 sec. Applying the rule will yield a shutter speed of 13 sec. There are those who debate about whether to use the rule or the similar rule; without delving further into the mathematics of it all, it really is more a matter of visual perception. In short, stick with the rule, especially if you intend to make poster size prints. Experiment all you want. If the shot is overexposed, check your surroundings for light pollution; decrease shutter speed; stop down the lens; or decrease ISO. Process it There will be a lot of variation at this final stage and, again, there is no one right way to handle the post-processing of your shots. The two most important things you can do to make post-processing a little easier is to shoot raw and get the best exposure you can in-camera. You may need to apply some sharpness and noise reduction. If the photo editing software you are using allows curves adjustments, make use of it, as you can be more precise with your work. The payoff, however, will be worth all the time and effort you expend.

Chapter 6 : Responses | The Story of India - Ask Michael Wood | PBS

'The real voyage of discovery lies not in seeking new landscapes but in seeing with new eyes.' – Marcel Proust *'Man's basic vice, the source of all his evils, is the act of unfocusing his mind, the suspension of his consciousness, which is not blindness, but the refusal to see, not ignorance, but the refusal to know.'*

Say to the believing men that they cast down their looks and guard their private parts - that is purer for them; surely Allah is aware of what they do. Men are permitted to look at the entire body of other men except the private parts, with the condition that it is not done with the intention of lust or seeking sexual pleasure. It is haram to look at any part of the body of another man, even the face and arms, if it is done with the intention of lust or seeking sexual pleasure. Similarly, it is also not permitted for men to look at the private parts of other men who are baligh, either with or without the intention of lust. What is meant by the private parts? For men, the private parts include the anus, penis and testicles. For women, the private parts include the vagina and anus. The back part of the leg thighs are not counted as the private parts, and therefore it is permissible to look at them, however according to Ihtiyat Mustahab it is better to refrain from looking at them as well. In lakes, ponds, public showers, or on the banks of rivers – men wear something in which the skin of their body is not showing, however the form and shape of their private parts are completely showing – is it permissible to look at them? What is meant by the covering of the body is that the skin of the body should not be visible, and in the event that one is not led into committing a sin, then looking at such a man is not a problem. AGKLT If in this action there is fear of falling into corruption or committing a sin, then it is not permissible. B 5 – Rule: Fathers are not permitted to look at the private parts of their sons who are baligh, whether it be in the shower or anywhere else. BT 6 – Rule: It is haram for a doctor to look at the private parts of another man, except in the case of necessity. It is not permissible for a man to refer to a doctor for birth control vasectomy so as to prevent his wife from becoming pregnant. However, it is not a problem to have such an operation performed in the event that it is not permanent the operation can be reversed, but since such operations necessitate the need for someone else to look at the private parts, thus it is haram. However if there is a procedure which can be performed such that it does not involve the doctor looking at the private parts, then it is not a problem. Men are permitted to look at the entire body of their Maharim, with the exception of their private parts, with the condition that this looking is not done with the intention of lust and there is no fear of falling into corruption. Men are not permitted to look at the private parts of their daughter, mother, sister or any other Maharim women, even if it is done without the intention of lust or falling into sin. Similarly, according to Ihtiyat Wajib, it is not permissible to look at the private parts of a Mumayyiz child who is not yet baligh. According to Ihtiyat Mustahab, men should refrain from looking at the area from the navel down to the knees of their Maharim. GKLM Men and women who are Mahram to each another are permitted to look at the complete body of one other, with the exception of the private parts, with the condition that the looking is without the intention of lust. B Non-Mahram women are divided into two categories: As for those who are Muslims, they are further divided into those who correctly observe their hijab, and those who do not observe it. Muslim women who observe the proper Islamic hijab. If a Muslim woman is properly observing her hijab, then it is not a problem for a man to look at her face and hands, as long as the following conditions are met: Her face and hands have no decorations zinat on them. The looking is done without the intention of lust or falling into sin or corruption. ABK According to Ihtiyat Wajib, it is not permissible to look at even the face and hands of a non-Mahram woman, whether she has any zinat on them or not. G In every way, if the non-Mahram is a Muslim woman who observes the proper Islamic hijab; or even if she does not observe the proper Islamic hijab, but if she was told about hijab she would observe it, then to look at her face and hands without the intention of lust and falling into sin is not a problem. However, according to Ihtiyat Mustahab, it is better not to look at her face and hands. S If the zinat on the face and hands consists of an ordinary ring, the removal of facial hair or applying Surma, even if these things are common among old women, then it is not wajib for the women to cover them, and also, it is not a problem for the man to look at them as long as this look is not with the intention of lust. Men are not permitted to look at the face and hands of women who do

not observe proper hijab; for example, those women who have an amount of hair showing, have short sleeves on, or those women who have not covered their arms, wrists or hands. It is haram for a man to look at the hands of a non-Mahram woman who has a ring, bangles or bracelet on, long fingernails, nail polish applied, or who has beautified herself in any other way – whether the non-Mahram is a close relative or a non-family member. **ABKG** In the event that the non-Mahram woman is wearing an ordinary type of ring on her hand, then it is not a problem to look at her hand. However, in all other instances, if she has any other type of zinat on her hands, then it is not permissible to look at this. Shop owners whose products are usually of the type that mostly only women use, for example, jewelry or clothing accessories; and those shops that sell cosmetic items and items for beauty and skin care, etc. are most susceptible to falling into this sin mentioned in rule 10, and more than others, must be careful in observing the correct Islamic rules and regulations. In public and other schools, there are some practicing Muslim men, who teach Muslim girls. Naturally, it is necessary for the teacher to write something on the board, and as it is normal, the girls look at the hands and face of the teacher without the intention of lust and sexual pleasure. Is this type of looking permissible? It is not a problem for women to look at the face and hands and other parts of the body that men normally do not cover, as long as it is not with the intention of lust or fear of falling into sin. According to *Ihtiyat Wajib*, it is haram for a woman to look at the body of a non-Mahram man. However, the permissibility for a woman to look at the parts of the body of a non-Mahram man that are commonly left open, for example, the head, etc. is not free from doubt, unless this type of looking leads or helps one in committing a sin. **B 12** – Question: There is no connection between the permissibility of keeping the hands and face open and looking at these parts. **G 13** – Rule: It is not permissible to look at a non-Mahram woman who has any kind of beauty on her, even if it is something such as a woman trying on some clothing, a ring, a bracelet, a belt, or anything else to see if it fits. **AKG** If the zinat on the face and hands consists of an ordinary ring, or the removal of facial hair or applying Surma, even if these are common among old women, then it is not a problem for a man to look at these parts as long as it is done without the intention of lust. However, as for other types of zinat, for example, bracelets and bangles, these must be covered from non-Mahram men and in addition to this, non-Mahram men are not allowed to look at such things either. **T 14** – Question: Is it permissible to look at the sole, top, heel of the foot or the calf of a non-Mahram Muslim woman if she has not covered it properly, and if it is without the intention of lust? No, it is not allowed, and with the exception of the face and hands, a man is not permitted to look at any other part the body of a non-Mahram woman. It is haram to look at the body of a non-Mahram woman in any way, and according to *Ihtiyat Wajib*, it is not permissible to look at her face and hands either. In the event that the woman is among one of those who observes her proper Islamic hijab, or if she was told about the hijab, she would follow it, then it is not permissible to look at those parts, otherwise it is not a problem. According to *Ihtiyat*, it is not allowed to look at the feet top and the bottom of the feet up to the ankle **T 15** – Rule: If a man fears that in the event that he looks at a non-Mahram woman he will fall into sin, then he must not look at her. **B 16** – Rule: It is haram to look at a non-Mahram woman with the intention of lust. This rule applies to looking at a woman, man, animal, inanimate object, photo, film, statue, or any other thing. Is it haram to look at anything that would bring about sexual pleasure even if it may be a person looking at his own body? In itself, it is not haram for a person to look at his own body to bring about sexual pleasure. **T 18** – Rule: If a doctor is compelled to look at a part of the body of a non-Mahram woman, they he must suffice to look at only that part of the body that is for treatment, and it is not permitted to look at more than that. Also, if it is possible, then the examination or testing must be performed over the clothing. Men are not permitted to give an injection to non-Mahram women since this act necessitates looking or touching the body of the woman, even if the injection is given into the vein. However, in the case of necessity where there is no Mahram available to give the injection, then it is not a problem. Does looking at the inside parts of the body, such as the liver, intestines, etc. have the same ruling as looking at the outside of the body? **L 22** – Rule: In the following instances, it is haram for a woman to go to a non-Mahram man in the event that she is able to go to a female general physician, or a specialist who is a woman, who is at the same level of knowledge as that of a man for: The taking of X-rays, taking blood for testing, ultrasound, or any other medical work, in which it is necessary to look at the body of the woman. **S 23** – Question: What is the

rule for looking at them in these circumstances? That which is haram is to look, not simply having the eyes fall on someone. Therefore, that which one sees unintentionally is not a problem, however, without delay one must turn away so as to not fall into the category of looking. It is haram for one to go to a place with the intention that his eyes may fall on a non-Mahram woman who is not in hijab. If a person passes by a certain spot at a special time in order to look at non-Mahram women, or goes to a place to fulfill a task where there are a lot of non-Mahram women, or goes to a specific place such as on a bus, recreational area for sports, or exercise, or chooses to go to any area in which there are a lot of non-Mahram there, with the main aim to look at non-Mahram women, etcâ€ then in summary, it is not permissible for a man to perform any action in order to have his eyes fall on non-Mahram women, and thus, it is necessary for one to refrain from these things. It is haram for a man to go to a place in the event that he knows that non-Mahram woman are not in hijab, or do not observe proper hijab, such that he goes there with the intention of looking at them. It is haram to go on the roof of the house, or to look out the window with the aim of looking at a non-Mahram woman. It is also haram to enter a room, kitchen, or any other place in which one knows that non-Mahram women are present with the aim of looking at them. Likewise, it is haram to look through the crack of a door, window or from the side of the curtains to peek inside a room or any other place such as these, with the aim of looking at non-Mahram women, even if it is just for one moment. It is not a problem to go to those shopping centers in which women who live in the villages or in the country side visit, and who are not accustomed to wearing the complete or proper hijab, even if one knows that he will look at them. Business transactions with them also are not a problem. AKLMT According to what is apparent, it is permitted to look at those women - without the intention of lust - who live in the country side and places other than this for example, those women who live in the city and who do not observe the proper hijab , who are not in the habit of covering properly - with the condition that there is no fear of committing a haram act. Therefore, associating with them, business transactions and other dealings with them are permitted as well. B In the event that one is certain that he will not intentionally look at them, then it is not a problem. In this ruling, there is no difference between non-Muslim Women and others Muslims or those living in the Village, etcâ€. Also, there is no difference in the hands, face and other parts of the body, which they normally do not cover. S 27 â€” Rule: It is not a problem to look at the hands up to the elbows, an amount of hair on the head, the feet up to the knees and the area under the chin and the neck of an elderly woman who is a non-Mahram. AGKLT It is not a problem to look at the body of an old woman as long as it is not with the intention of lust. B Rather, apparently, it is not a problem to look at all of their hair. M 28 â€” Rule: As for those people whom it is not permissible to look at, it does not make any difference if one looks at them from behind a glass, in a mirror, through the reflection of water or any other thing that reflects their image. Meaning even in these ways, it is not permissible to look at them. Is it permissible for a man to look at a woman who is very ugly, without the intention of lust? In the event that she is not observing her proper Islamic hijab? According to Ihtiyat Wajib, he must not look at her, because if she is not an old woman, then a man can not be certain that his look at her would not be a lustful one. T 30 â€” Rule:

Chapter 7 : Why are western men marrying Asian women?

32 Pictures You Need To See Before You Die. You haven't truly lived until you've seen these pictures.

Definitions[edit] There are various ways in which Indian identity has been defined. Some definitions seek universal applicability, while others only seek definitions for particular purposes, such as for tribal membership or for the purposes of legal jurisdiction. Race is a disputed term, but is often said to be a social or political rather than biological construct. The issue of Native American racial identity was discussed by Steve Russell , p68 , "American Indians have always had the theoretical option of removing themselves from a tribal community and becoming legally white. Traditional definitions of "Indianness" are also important. There is a sense of "peoplehood" which links Indianness to sacred traditions, places, and shared history as indigenous people. Crow poet Henry Real Bird offers his own definition, "An Indian is one who offers tobacco to the ground, feeds the water, and prays to the four winds in his own language. Scott Momaday gives a definition that is less spiritual but still based in the traditions and experience of a person and their family, "An Indian is someone who thinks of themselves as an Indian. You have to have a certain experience of the world in order to formulate this idea. I know how my father saw the world, and his father before him. Many social scientists discuss the construction of identity. However, some see construction of identity as being part of how a group remembers its past, tells its stories, and interprets its myths. Thus cultural identity is made within the discourses of history and culture. Identity thus may not be a fact based in the essence of a person, but a positioning, based in politics and social situations. Almost two-thirds of all Indian federally recognized Indian tribes in the United States require a certain blood quantum for membership. This was very influential in using blood quantum to restrict the definition of Indian. This could ultimately lead to their absorption into the rest of multiracial American society. European conceptions of "Indianness" are notable both for how they influence how American Indians see themselves and for how they have persisted as stereotypes which may negatively affect treatment of Indians. The noble savage stereotype is famous, but American colonists held other stereotypes as well. For example, some colonists imagined Indians as living in a state similar to their own ancestors, for example the Picts , Gauls , and Britons before " Julius Caesar with his Roman legions or some other had These policies included but were not limited to the banning of traditional religious ceremonies; forcing traditional hunter-gatherer people to begin farming, often on land that was unsuitable and produced few or no crops; forced cutting of hair; coercing "conversion" to Christianity by withholding rations; coercing Indian parents to send their children to boarding schools where the use of Native American languages was not permitted; freedom of speech restrictions; and restricted allowances of travel between reservations. Native American recognition in the United States President Coolidge stands with four Osage Indians at a White House ceremony Some authors have pointed to a connection between social identity of Native Americans and their political status as members of a tribe. Most often given is the two-part definition: The government and many tribes prefer this definition because it allows the tribes to determine the meaning of "Indianness" in their own membership criteria. Even if you have a trace of Indian blood, why do you want to select that for your identity, and not your Irish or Italian? In the act, having the status of a state-recognized Indian tribe is discussed, as well as having tribal recognition as an "Indian artisan" independent of tribal membership. In certain circumstances, this allows people who identify as Indian to legally label their products as "Indian made", even when they are not members of a federally recognized tribe. To say that I am not [Indian] and to prosecute me for telling people of my Indian heritage is to deny me some of my civil liberties Critics say Indianness becomes a rigid legal term defined by the BIA, rather than an expression of tradition, history, and culture. For instance, some groups which claim descendants from tribes that predate European contact have not been able to achieve federal recognition. On the other hand, Indian tribes have participated in setting policy with BIA as to how tribes should be recognized. According to Rennard Strickland, an Indian Law scholar, the federal government uses the process of recognizing groups to "divide and conquer Indians: One can often choose to identify as Indian without outside verification when filling out a census form, a college application, or writing a letter to the editor of a newspaper. The United States census allows citizens to check

any ethnicity without requirements of validation. Horse describes five influences on self-identity as Indian: Census from to from , to 1., to federal Indian policy, American ethnic politics, and American Indian political activism. Much of the population "growth" was due to "ethnic switching", where people who previously marked one group, later mark another. This is made possible by our increasing stress on ethnicity as a social construct. It is sometimes said, in fun, that the largest tribe in the United States may be the "Wantabes". She quotes a social worker, "Hell, if all that was real, there are more Cherokees in the world than there are Chinese. Some people whose careers involve the fact that they emphasize Native American heritage and self-identify as Native American face difficulties if their appearance, behavior, or tribal membership status does not conform to legal and social definitions. Some have a longing for recognition. Cynthia Hunt, who self-identifies as a member of the state-recognized Lumbee tribe, says: My family has been working for years to get the documentation that will allow us to be enrolled members of the Eastern Band of Cherokee Indians. Because of my appearance and my lack of enrollment status, I expect questions regarding my identity, but even so, I was surprised when a fellow graduate student advised me "in all seriousness" to straighten my hair and work on a tan before any interviews. Thinking she was joking, I asked if I should put a feather in my hair, and she replied with a straight face that a feather might be a bit much, but I should at least wear traditional Native jewelry. Anthony Paredes considers the question of Indianness that may be asked about pre-ceramic peoples what modern archaeologists call the "Early" and "Middle Archaic" period, pre-maize burial mound cultures, etc. Paredes asks, "Would any [Mississippian high priest] have been any less awed than ourselves to come upon a so-called Paleo-Indian hunter hurling a spear at a woolly mastodon? Integration into Indian tribes was not difficult, as Indians typically accepted persons based not on ethnic or racial characteristics, but on learnable and acquirable designators such as "language, culturally appropriate behavior, social affiliation, and loyalty. As a side note, the "gauntlet" was a ceremony that was often misunderstood as a form of torture, or punishment but within Indian society was seen as a ritual way for the captives to leave their European society and become a tribal member. Parker, Carlos Montezuma, and others founded the Society of American Indians as the first national association founded and run primarily by Native Americans. The group campaigned for full citizenship for Indians, and other reforms, goals similar to other groups and fraternal clubs, which led to blurred distinctions between the different groups and their members. In , Arapaho Cleaver Warden testified in hearings related to Indian religious ceremonies, "We only ask a fair and impartial trial by reasonable white people, not half-breeds who do not know a bit of their ancestors or kindred. A true Indian is one who helps for a race and not that secretary of the Society of American Indians. She and James created a fraternal club which was to counter existing groups "founded by white people to help the red race" in that it was founded by Indians. In the s, fraternal clubs were common in New York, and titles such as "princess" and "chief" were bestowed by the club to Natives and non-Natives. Just as the struggle for recognition is not new, Indian entrepreneurship based on that recognition is not new. An example is a stipulation of the Creek Treaty of that gave Creeks the exclusive right to operate certain ferries and "houses of entertainment" along a federal road from Ocmulgee, Georgia to Mobile, Alabama, as the road went over parts of Creek Nation land purchased as an easement. The issue of Indianness had somewhat expanded meaning in the s with Indian nationalist movements such as the American Indian Movement. The American Indian Movement unified nationalist identity was in contrast to the "brotherhood of tribes" nationalism of groups like the National Indian Youth Council and the National Congress of American Indians. Cherokee[edit] Historically, race was not a factor in the acceptance of individuals into Cherokee society, since historically, the Cherokee people viewed their self-identity as a political rather than racial distinction. Race and blood quantum are not factors in Cherokee Nation of Oklahoma tribal citizenship eligibility. To be considered a citizen in the Cherokee Nation, an individual needs a direct Indian ancestor listed on the Dawes Rolls. Theda Perdue recounts a story from "before the American Revolution" where a black slave named Molly is accepted as a Cherokee as a "replacement" for a woman who was beaten to death by her white husband. When the wives family accepted Molly, later known as "Chickaw," she became a part of their clan the Deer Clan, and thus Cherokee. Clans formally relinquished judicial responsibilities by the s when the Cherokee Supreme Court was established. When in , the National Council extended citizenship to biracial children of Cherokee

men, the matrilineal definition of clans was broken and clan membership no longer defined Cherokee citizenship. These ideas were largely incorporated into the Cherokee constitution. It is notable as there is only a small number of people who identify as Navajo who are not registered. These tribes made no secret of their fear that passage of the legislation would dilute services to historically recognized tribes. It is sometimes noted that if granted full federal recognition, the designation would bring tens of millions of dollars in federal benefits, and also the chance to open a casino along Interstate 95 which would compete with a nearby Eastern Cherokee Nation casino.

Chapter 8 : Arranged marriage in the Indian subcontinent - Wikipedia

See, what you are doing there, you are putting things on her side and you are not directly purposing, not even indirectly. So, whatever she says, you are on winning side, and free to go. F.

Where did the Aryan people come from? Were they from India? The language of the so-called Aryans was an early form of Sanskrit that is preserved in the earliest hymns in the Rig Veda c. Latin and Greek and the western Indo-European languages are definitely not derivative but sister languages. Linguists can tell us for certain that Greek and Latin etc did not come from Sanskrit but are on another branch of the linguistic family tree: Sanskritic are very close akin indeed. That would dramatically change the history of the Zoroastrians in India by several centuries. Could you clarify if this is definitive? Yes this does need clarifying! There is a lot of argument over the date of Zoroaster, the prophet of the Zoroastrians, but many scholars -- like Mary Boyce in her recent four volume history of Zoroastrianism -- believe that he must be about BCE because the language of his songs and prayers, the Gathas, is so close to Rig Vedic Sanskrit that they cannot be far separated in time. The theory would then be that speakers of this branch of the Indo-European family tree came out of Central Asia into the Turkmenistan region Bactria-Margiana complex especially before BCE and then dividing into Afghanistan and NW India, and also into what is now Iran. In his interview about the excavation at Gunur Tepe near Merv, Victor Sarianidi used the word Zoroastrian to describe certain aspects of the material culture he found there: In fact I think the term Parsee i. Hope that clarifies things for your mum. By the way, I filmed with the Zoroastrians in Yazd in Iran a little over ten years ago for our series In the Footsteps of Alexander the Great and went on the pilgrimage to Pir-i-Sabz, which was a wonderful experience. We or a Zoroastrian friend who could handle a big camera!! Bill Watkins, Baltimore, Maryland I believe you stated that the bird-song-like chants from Kerala and the Vedic stories have been passed on unchanged or words to that effect for thousands of years. Is that really possible? If I have read him correctly, I believe he would state that it is impossible for humans to memorize and transmit unchanged stories for even short periods of time, much less millennia. He cites examples from storytellers in Africa whose tales were written down at intervals: If I misheard you, my apologies. If I heard you correctly, my question is probably just a minor quibble, in that even with large changes, the orally transmitted stories can still tell us much about the past. But perhaps the question is not so trivial: Despite the effort made by the Kerala Brahmins, is it not possible that that over time whatever sounds and meanings were originally there have degenerated into total gibberish? Presumably there is an article or book that addresses this, and I would appreciate the reference. Thanks very much Bill. A very good question: However scholars do think that in India there are many examples of texts being preserved accurately over very long periods of time: I agree with you about the mantras in Kerala: Wood, Will you be exploring how Bollywood has shaped society in India today? Or anything at all with regard to the Bollywood industry? I noticed that some Bollywood movie clips were used Bollywood movies are often idealized if not entirely. Slumdog Millionaire is one of few movies not Bollywood that show an accurate depiction of some of the realities of India today. How do you account for stark contrasts between the fact that India can be seen in two very different lights, i. What are the actions being taken now to bridge this gap? Really our shows are about the history of India, and the present day is only a coda at the end of the last episode: I just like the way Bollywood and Collywood! I agree with you about Slumdog: That was not what we were trying to do of course, though I think that you get a sense of that in some of the places we filmed. The poverty gap is huge in India today as you rightly say: But you always have to remember where independent India started from: But then so it is for all of the world. Caste system Dana Shaw, Toronto, Ontario, Canada How were the people selected into specific castes at the beginning of the caste system? The origins of the caste system are much disputed, but it clearly originated in the Bronze Age or early Iron Age: Other scholars however vigorously dispute this interpretation. DNA testing recently has offered all sorts of interesting new light on all this: A study by T. However, a genetic study, led by Michael Bamshad of the University of Utah, found that the affinity of Indians to Europeans is proportionate to caste rank, the upper castes being most similar to Europeans The researchers believe that the Indo-Aryans entered India from the Northwest and may have

established a caste system, in which they placed themselves primarily in higher castes. Again from the net: A genetic study by the National Institute of Biologicals in India, testing a sample of men from 32 tribal and 45 caste groups, concluded that the Indians have acquired very few genes from Indo-European speakers. Dana, many geneticists affirm that this is true, though of course it has no bearing on the spread of I-E language! Also am interested in linguists studying the "bird songs" of Kerala. Any leads will be highly appreciated. Ramasamy Pitchappan at Madurai University was our informant on all this: In addition to his big study called I think Agni. Indian Government Role in the Documentary C. India is a democracy and an open society. The government did not interfere in any way. Wood, I must congratulate you on your efforts in outlining the history of India. Having seen the first two parts your research is truly impressive. The origins of Soma were very enlightening. Apparently it has been edited out. In fact the tectonic movements you mention in the Himalayas for the movement of people from Indus Valley area, were also instrumental in the drying up of Saraswati. Consequently the blockage of water flowing into Saraswati at the Aravelli range, split to give rise to Yamuna and possibly Ganga as the core rivers for Hindu belief. Also in the last decade researchers had dug out under the dried out riverbed of Saraswati now known as Ghaggar the sample of water. I have seen your other series on Greece, Anatolia, etc. Look forward to the remainder of the series. And thanks for your kind remarks. Everyone felt it was quite a long and detailed sequence and looking at computer screens! Also within the scope of the whole show maybe not crucial in its detail. Sarsuti still flows today as a smaller river from the Himalayas. At the seaward end, above the Rann of Kutch, the Nara still supported towns in the Middle Ages and was still a very imposing seasonal flow with often huge lakes even in the 19th century, as described in British surveys, district gazetteers and travellers reports. Human Migration Routes Ram M. My grandfather was the Zamorin of Calicut, and therefore I have a special interest in Kerala and its people. While I have thoroughly enjoyed your show, I find that there is an inconsistency in the way you describe the way early migrants came to Kerala, India from Africa. I believe that they migrated when the subcontinent was still attached to the African mainland and not by traveling around what is now Iraq, Iran, Afghanistan and then to south India. This route that you describe could not have possibly been the route of their migration especially in light of your later theory that the Indus Valley civilization which per your finding flourished long after this migration, then perished because of the upward drift of the Indian land mass, and resulting change in climate, monsoons etc. I would appreciate your response. Homo sapiens only came out of Africa seventy or sixty or maybe fifty thousand years, at which point India was in the position it is now. It started as, "All created things must pass away. The plant I have been working in for 33 years is closing and I need to keep these words in mind. Thank you for helping me out. Tom Hi Tom, thanks very much for your mail. I am very sorry to hear about the closing of your plant. I hope things take a turn for the best for you and your family. The main bit of the Buddha quote is very simple, though variously translated: Be a lamp for yourselves. Be your own refuge. Seek for no other. All things must pass. So in fact Hindus believe in One god, who spreads himself as many. Also is there any proof that lord Krishna ever walked on the earth? Only a question about the meaning of everything! Historically there is no one religious system to what we moderns call Hinduism though many modern Indian theorists and holy men and women have tried to shape them into one. And it is perfectly true that from way back in time many Indian mystics and religious scholars have affirmed that the thousands of Indian gods are only manifestations of the one ultimate reality, and indeed that all religions are ultimately the same. The great devotional poets and mystics of India like Kabir, Dadu Mirabai, and dozens of others have all insisted on this, as did the Sikh guru Nanak, and the Muslim prince Dara Shikoh. Today as in the past many worshippers of Vishnu acknowledge the other Hindu deities but see him as the supreme deity, manifested in his earthly forms e. Worshippers of Shiva see him as Creator and Destroyer.

Chapter 9 : How to Photograph the Milky Way in 12 Steps (With 6 Epic Examples)

Cricket icon Sachin Tendulkar on Sunday hailed Indian team's Asia Cup triumph in the UAE, saying it was a complete team effort. "I did not see all the matches.

India is just gross. Out of my interactions with 1. The above replies and opinions are pretty harsh, and while I disagree with the way the above quoted people expressed their opinion, I still have to admit that they still constitute some of the Indian Stereotypes and therefore, I will be discussing each of it as we go through this article. The Indian Accent Whether you hate the accent or love it, you probably agree that the Indian accent is pretty funny. Having an accent is nothing to be ashamed off, everyone does. What blows my mind away though, while observing people from different parts of the world, is that everyone seems to be speaking English the same way they speak their native language and this is exactly what Indian people do. Here is Russel Peters with a bit of Indian accent. Indian driving skills I live in Dubai, a multicultural city with a high percentage of its population being Indian expatriates. How to identify this type of driver? Maybe living and driving in India, a crowded country with narrow roads and extremely high traffic density, the Indian expatriates develop bad driving habits in their home country and tend to adopt the same driving mentality once they immigrate out of India. The Bollywood singing and dancing Bollywoodâ€ have you ever watched a Bollywood movie? If you have, keep reading, If not, you need to watch one, it is hilarious: The funny part is that, out of the blue and for no justified reason, all Indian movies suddenly break into a dance and singing scene. Indian movies are pretty long more than 3 hours and usually half of these 3 hours are all about singing and dancing. Having said all that, the Bollywood songs are nice, be it the sensitive sad song, or the fast rhythm happy song, no one can deny the Indian talent in Music. The dances are really amazing as well, The Indian actresses and dancers are really beautiful and sexy. Certainly Bollywood is doing this one right, Bollywood knows how to pick its actresses and dancers. The Work Ethics It is unfair to generalize the working ethics of a whole nation. But a rule of thumb I like to follow in this topic is the following: Do you want to know how productive an average German individual is? How productive and developed is India? Here is what I experienced while working with Indian Individuals. As the anonymous guy on yahoo answered, Indians are not hardworking and are likely to take shortcuts. On the other hand, I have met countless hardworking Indian individuals who show high professionalism in their respective field. These people are proof that there are very intelligent, professional and hardworking Indian Individuals and these individuals are possibly a good reason to question the accuracy of this stereotype as a whole. Indians tend to hire Indians only, if given the chance. An Indian will never teach a fellow non-Indian employee anything. The non Indian employee is always considered as the threat. Team work is only done in the Indian circle. Indians can be lazy if not pushed by a superior leader , watch this video of Russel Peters talking about the Indian work attitude. It is really funny and possibly true. Indians are nice and helpful Yes, I have had countless situations where I needed some help, possibly some directions or professional advice and I got that help from an Indian Lady or an Indian Gentleman. Indians are Cheap and Stingy Well, it is true. Being cheap or overspending are both not good traits, but being cheap is certainly funny in some situations: Indian food Indian food is yummy. I always hear people complaining about the smell of the Indian food, however, I would like to disagree with everyone. Indian food is so delicious. Head Shake The Indian head wobble is cute. You have probably heard or seen this one. Watch Jenna Marbles practice the whole thing. Female equality India is a male dominated nation and it is even uglier than what you might have known. You probably have heard about the recurring sickening gang rape incidents in India. This is honestly one of the worst traits I have noticed in the majority of Indian men I have encountered. Indian Women are so beautiful and the Indian beauty is quite distinct. Indians are Corrupt This is certainly true. My Indian colleagues once told me that in one state in India forgot which one , issuing a new passport, with a new fake name is pretty easy, this is the scale of corruption we are talking about. Read more about corruption in India no Wikipedia. Perhaps they are more evolved than the rest of the world, more civilized, less violent and brutal. A picture is worth thousand wordsâ€ here we go: Passengers on the roof of the bus.