

Many Ramayanas The Diversity Of A Narrative Tradit

Religious Reading and Everyday Lives in Devotional Hinduism EMILIA. BACHRACH, Emilia Bachrach. 2022-09-16 Religious texts are not stable objects, passed down unchanged through generations. The way in which religious communities receive their scriptures changes over time and in different social contexts. This book considers religious reading through a study of the Pushtimarg, a Hindu community whose devotional practices and community identity have developed in close relationship with Vārtā Sāhitya (Chronicle Literature), a genre of Hindi prose hagiography written during the 17th century. Through hagiographies that narrate the relationships between the deity Krishna and the Pushtimarg's early leaders and their disciples, these hagiographies provide community history, theology, vicarious epiphany, and models of devotion. While steeped in the social world of early-modern north India, these texts have continued to be immensely popular among generations of modern devotees, whose techniques of reading and exegesis allow them to maintain the narratives as primary guides for devotional living in Gujarat—the western state of India where the Pushtimarg thrives today. Combining ethnographic fieldwork with close readings of Hindi and Gujarati texts, the book examines how members of the community engage with the hagiographies through recitation and dialogue in temples and homes, through commentary and translation in print publications and on the Internet, and even through debates in courts of law. The book argues that these acts of reading inform and are informed by both intimate negotiations of the family and the self, and also by politically potent disputes over matters such as temple governance. By studying the texts themselves, as well as the social contexts of their reading, *Religious Reading and Everyday Lives in Devotional Hinduism* provides a distinct example of how changing class, regional, and gender identities continue to shape interpretations of a scriptural canon, and how, in turn, these interpretations influence ongoing projects of self and community fashioning.

Ramayana Stories in Modern South India Paula Richman. 2008 Fresh perspectives on the classic Indian epic.

The Multivalence of an Epic: Retelling the Ramayana in South India and Southeast Asia Parul Pandya Dhar. 2021-07-01 The Rāmāyaṇa traditions of South India and Southeast Asia are examined at multiple levels in this volume. The research presented here offers in-depth investigations of chosen moments in the development of the epic tradition together with broader trends that help in understanding the epic's multivalence. The journey and localization of the Rāmāyaṇa is explored in its manifold expressions – from classical to folk, from temples and palaces to theatres and by-lanes in cities and villages, and from ancient to modern times. Regional Rāmāyaṇas from different parts of South India and Southeast Asia are placed in deliberate juxtaposition to enable a historically informed discussion of their connected pasts across land and seas. The three parts of this volume, organized as visual, literary, and performance cultures, discuss the sculpted, painted, inscribed, written, recited, and performed Rāmāyaṇas. A related emphasis is on the way boundaries of medium and genre have been crossed in the visual, literary, and performed representations of the Rāmāyaṇa. These are rewarding directions of research that have thus far received little attention. Bringing together 19 well-known scholars in Rāmāyaṇa studies from Cambodia, Canada, France, India, Indonesia, Malaysia, Singapore, Thailand, UK, and USA, this thought-provoking and elegantly illustrated volume engages with the inherent plurality, diversity, and adaptability of the Rāmāyaṇa in changing socio-political, religious, and cultural contexts and with shifting norms, tastes, traditions, and ideologies.

India's Forests, Real and Imagined Alan Johnson. 2022-12-29 As they seek to explore evolving and conflicting ideas of nationhood and modernity, India's writers have often chosen forests as the dramatic setting for stories of national identity. *India's Forests, Real and Imagined* explores how these settings have been integral to India's sense of national consciousness. Alan Johnson demonstrates that modern writers have drawn on older Indian literary traditions of the forest as a place of exile, trial and danger to shape new ideas of India as a modern nation. The book casts new light on a wide range of modern writers, from Bankim Chandra Chattopadhyay – widely regarded as the first Indian novelist – to contemporary authors such as Amitav Ghosh, Arundhati Roy, and Salman Rushdie as well as local attitudes to nationhood and the environment across the country.

Security and South Asia Swarna Rajagopalan. 2014-03-21 Stephen Philip Cohen can rightly be called the doyen of South Asian security analysis, especially traditional security concerns in the region and advocacy on US foreign policy. The contributors to the volume have all, at different points in time, been Cohen's students, and are now well-known scholars in their own right. Broadly dividing Cohen's work into categories, the contributors deal with the following issues: how security is understood and how important strategic relationships are framed approaches to and choices made in the areas of military structure, arms production, and investment in science and technology how and why civil society groups are mobilized towards political ends—specifically looking at ethnic mobilization in diaspora communities, non-official initiatives for peace in South Asia, and the role of state and non-state actors in disaster management the role of the army. The essays reflect a view of security as something people choose to make for themselves through an exercise of agency that is rooted in the realm of ideas.

The Slaying of Meghanada Michael Madhusudan Dutt. 2004 Datta's deft intermingling of western and eastern literary traditions brought about a sea change in South Asian literature. His masterpiece is now accessible to readers of English in this translation, complete with introduction, notes and a glossary.

New Indian Cinema in Post-Independence India Anuradha Dingwaney Needham. 2013-11-26 Shyam Benegal is an Indian director and screenwriter whose work is considered central to New Indian cinema. By closely analysing several of Benegal's films, this book provides an understanding of India's post-independence history. The book examines the filmmaker's focus on women by highlighting his subtle and critical engagement with a truism of Indian nationalism: women's centrality to the (nation-) state's negotiation with modernity. It looks at the importance Benegal accords to history – its little known, contested, or iconic events and figures – in crafting national culture and identities, and goes on to discuss the filmmaker's nuanced representation of the developmental agendas of the nation-state. The book presents an account of the relationship of historical film and fiction to official history, and provides a fuller understanding of Indian cinema, and how it is shaped by as well as itself shapes national imperatives. Filling a gap in the literature, the book offers an analysis of cinematic treatment of post-independence narratives and gives important insights into the imagination of the time. It is a useful contribution for students and scholars of Film Studies, South Asian History and South Asian Culture.

Authority and Meaning in Indian Religions Julia Leslie. 2017-11-22 This title was first published in 2003. Can a text be used either to validate or to invalidate contemporary understandings? Texts may be deemed 'sacred', but sacred to whom? Do conflicting understandings matter? Is it appropriate to try to offer a resolution? For Hindus and non-Hindus, in India and beyond, Valmiki is the poet-saint who composed the epic Rāmāyaṇa. Yet for a vocal community of dalits (once called 'untouchables'), within and outside India, Valmiki is God. How then does one explain the popular story that he started out as an ignorant and violent bandit, attacking and killing travellers for material gain? And what happens when these two accounts, Valmiki as God and Valmiki as villain, are held simultaneously by two different religious groups, both contemporary, and both vocal? This situation came to a head with controversial demonstrations by the Valmiki community in Britain in 2000, giving rise to some searching questions which Julia Leslie now seeks to address.

Reading the Sacred Scriptures Fiachra Long, Siobhán Dowling Long. 2017-07-14 *Reading the Sacred Scriptures: From Oral Tradition to Written Documents and their Reception* examines how the scriptures came to be written and how their authority has been constructed and reinforced over time. Highlighting the measures taken to safeguard the stability of oral accounts, this book demonstrates the care of religious communities to maintain with reverence their assembled parchments and scrolls. Written by leading experts in their fields, this collection chronicles the development of the scriptures from oral tradition to written documents and their reception. It features notable essays on the scriptures of Hinduism, Judaism, Buddhism, Zoroastrianism, Confucianism, Daoism, Christianity, Islam, Sikhism, Shinto, and Baha'i. This book will fascinate anyone interested in the belief systems of the featured religions. It offers an ideal starting point from which undergraduate and postgraduate religious studies students, teachers and lecturers can explore religious traditions from their historical beginnings.

Graphic Embodiments Lisa DeTora, Jodi Cressman. 2021-03-08 Comics and other graphic narratives powerfully represent embodied experiences

that are difficult to express in language. A group of authors from various countries and disciplines explore the unique capacity of graphic narratives to represent human embodiment as well as the relation of human bodies to the worlds they inhabit. Using works from illustrated scientific texts to contemporary comics across national traditions, we discover how the graphic narrative can shed new light on everyday experiences. Essays examine topics that are easily recognized as anchored in the body as well as experiences like migration and concepts like environmental degradation and compassion that emanate from or impact on our embodied states. *Graphic Embodiments* is of interest to scholars and students across various interdisciplinary fields including comics studies, gender and sexuality studies, visual and cultural studies, disability studies and health and medical humanities.

Translation Reconsidered Chandrani Chatterjee.2009-12-14 The present work is an interdisciplinary study cutting across the disciplines of translation studies, genre studies, literary history and cultural history. It primarily deals with a phase of transition in the socio-cultural history of Bengal but has implications for the study of Indian literature as a whole. It takes the view that “translation” does not merely relocate the text in the target language, but negotiates several sets of relationships between the two cultures involved, altering the nature of relations between them. The study considers the mediating and shaping agency of “genre” in this context. Not only are works translated but genres are translated too, and assume striking and unprecedented shapes in the linguistic culture of the target audience.

Banishment and Belonging Ronit Ricci.2019-11-21 A ground-breaking exploration of exile and diaspora as they relate to place, language, religious tradition, literature and the imagination.

Comics and Sacred Texts Assaf Gamzou, Ken Koltun-Fromm.2018-10-18 Contributions by Ofra Amihay, Madeline Backus, Samantha Baskind, Elizabeth Rae Coody, Scott S. Elliott, Assaf Gamzou, Susan Handelman, Leah Hochman, Leonard V. Kaplan, Ken Koltun-Fromm, Shiamin Kwa, Samantha Langsdale, A. David Lewis, Karline McLain, Ranen Omer-Sherman, Joshua Plencner, and Jeffrey L. Richey *Comics and Sacred Texts* explores how comics and notions of the sacred interweave new modes of seeing and understanding the sacred. Comics and graphic narratives help readers see religion in the everyday and in depictions of God, in transfigured, heroic selves as much as in the lives of saints and the meters of holy languages. Coeditors Assaf Gamzou and Ken Koltun-Fromm reveal the graphic character of sacred narratives, imagining new vistas for both comics and religious texts. In both visual and linguistic forms, graphic narratives reveal representational strategies to encounter the sacred in all its ambivalence. Through close readings and critical inquiry, these essays contemplate the intersections between religion and comics in ways that critically expand our ability to think about religious landscapes, rhetorical practices, pictorial representation, and the everyday experiences of the uncanny. Organized into four sections—Seeing the Sacred in Comics; Reimagining Sacred Texts through Comics; Transfigured Comic Selves, Monsters, and the Body; and The Everyday Sacred in Comics—the essays explore comics and graphic novels ranging from Craig Thompson’s *Habibi* and Marvel’s *X-Men* and *Captain America* to graphic adaptations of religious texts such as 1 Samuel and the Gospel of Mark. *Comics and Sacred Texts* shows how claims to the sacred are nourished and concealed in comic narratives. Covering many religions, not only Christianity and Judaism, this rare volume contests the profane/sacred divide and establishes the import of comics and graphic narratives in disclosing the presence of the sacred in everyday human experience.

Studies in Feminism Lilack Biswas.2016-03-11 This book is an anthology of recent studies of various authors and their texts from a Feminist point of view. It not only echoes the voices of the women but also there are some essays that contemplate on bridging gender gap, social economic and political discrimination, and show the way to move forward to a sustainable development. Some chapters are there that focus on typical feminine experiences like motherhood or pregnancy etc. and the emotions related to these, which only a woman can experience. In some chapters the backwardness of women has been discussed and it is said that education is the best and only available solution to this problem. Contribution of women novelists of the Bengali renaissance, has also been incorporated in a chapter. Epic heroines, their Tragedy and sufferings have been discussed in two essays. As a whole this book is a collection of eighteen highly interesting and informative research articles which a reader of feminism must keep in collection.

Graphic Novels for Children and Young Adults Michelle Ann Abate, Gwen Athene Tarbox.2017-04-27 With contributions by: Eti Berland, Rebecca A. Brown, Christiane Buuck, Joanna C. Davis-McElligatt, Rachel Dean-Ruzicka, Karly Marie Grice, Mary Beth Hines, Krystal Howard, Aaron Kashtan, Michael L. Kersulov, Catherine Kyle, David E. Low, Anuja Madan, Meghann Meeusen, Rachel L. Rickard Rebellino, Rebecca Rupert, Cathy Ryan, Joe Sutliff Sanders, Joseph Michael Sommers, Marni Stanley, Gwen Athene Tarbox, Sarah Thaller, Annette Wannamaker, and Lance Weldy One of the most significant transformations in literature for children and young adults during the last twenty years has been the resurgence of comics. Educators and librarians extol the benefits of comics reading, and increasingly, children's and YA comics and comics hybrids have won major prizes, including the Printz Award and the National Book Award. Despite the popularity and influence of children's and YA graphic novels, the genre has not received adequate scholarly attention. *Graphic Novels for Children and Young Adults* is the first book to offer a critical examination of children's and YA comics. The anthology is divided into five sections, structure and narration; transmedia; pedagogy; gender and sexuality; and identity, that reflect crucial issues and recurring topics in comics scholarship during the twenty-first century. The contributors are likewise drawn from a diverse array of disciplines—English, education, library science, and fine arts. Collectively, they analyze a variety of contemporary comics, including such highly popular series as *Diary of a Wimpy Kid* and *Lumberjanes*; Eisner award-winning graphic novels by Gene Luen Yang, Nate Powell, Mariko Tamaki, and Jillian Tamaki; as well as volumes frequently challenged for use in secondary classrooms, such as Raina Telgemeier's *Drama* and Sherman Alexie's *The Absolutely True Diary of a Part-Time Indian*.

Race, Class, Parenting and Children's Leisure Utsa Mukherjee.2023-02-07 Children's leisure lives are changing, with increasing dominance of organised activities and screen-based leisure. These shifts have reconfigured parenting practices, too. However, our current understandings of these processes are race-blind and based mostly on the experiences of white middle-class families. Drawing on an innovative study of middle-class British Indian families, this book brings children's and parents' voices to the forefront and bridges childhood studies, family studies and leisure studies to theorise children's leisure from a fresh perspective. Demonstrating the salience of both race and class in shaping leisure cultures within middle-class racialised families, this is an invaluable contribution to key sociological debates around leisure, childhoods and parenting ideologies.

Malaysian Cinema, Asian Film William Van der Heide.2002 Annotation Elizabeth A. Kaye specializes in communications as part of her coaching and consulting practice. She has edited *Requirements for Certification* since the 2000-01 edition.

Jain Rāmāyaṇa Narratives Gregory M. Clines.2022-04-28 *Jain Rāmāyaṇa Narratives: Moral Vision and Literary Innovation* traces how and why Jain authors at different points in history rewrote the story of Rāma and situates these texts within larger frameworks of South Asian religious history and literature. The book argues that the plot, characters, and the very history of Jain Rāma composition itself served as a continual font of inspiration for authors to create and express novel visions of moral personhood. In making this argument, the book examines three versions of the Rāma story composed by two authors, separated in time and space by over 800 years and thousands of miles. The first is Raviṣeṇa, who composed the Sanskrit *Padmapurāṇa* (“The Deeds of Padma”), and the second is Brahma Jinadāsa, author of both a Sanskrit *Padmapurāṇa* and a vernacular (bhāṣā) version of the story titled *Rām Rās* (“The Story of Rām”). While the three compositions narrate the same basic story and work to shape ethical subjects, they do so in different ways and with different visions of what a moral person actually is. A close comparative reading focused on the differences between these three texts reveals the diverse visions of moral personhood held by Jains in premodernity and demonstrates the innovative narrative strategies authors utilized in order to actualize those visions. The book is thus a valuable contribution to the fields of Jain studies and religion and literature in premodern South Asia.

147 Traditional Stories for Primary School Children to Retell. Chris Smith.2014-08-11 Stories from oral traditions from a variety of historical, cultural and geographical sources, arranged by year group, fully indexed with an introduction explaining how to use the Collection.

The Ramayana Revisited Mandakranta Bose.2004-09-30 14 leading 'Ramayana' scholars examine the epic in its myriad contexts throughout South and Southeast Asia. They explore the role the narrative plays in societies as varied as India Indonesia, Thailand and Cambodia. The essays also

expand the understanding of the 'text' to include non-verbal renditions of the epic.

Valmiki's Ramayana .2018-04-20 One of India's greatest epics, the Ramayana pervades the country's moral and cultural consciousness. For generations it has served as a bedtime story for Indian children, while at the same time engaging the interest of philosophers and theologians. Believed to have been composed by Valmiki sometime between the eighth and sixth centuries BCE, the Ramayana tells the tragic and magical story of Rama, the prince of Ayodhya, an incarnation of Lord Visnu, born to rid the earth of the terrible demon Ravana. An idealized heroic tale ending with the inevitable triumph of good over evil, the Ramayana is also an intensely personal story of family relationships, love and loss, duty and honor, of harem intrigue, petty jealousies, and destructive ambitions. All this played out in a universe populated by larger-than-life humans, gods and celestial beings, wondrous animals and terrifying demons. With her magnificent translation and superb introduction, Arshia Sattar has successfully bridged both time and space to bring this ancient classic to modern English readers.

The Oxford History of Hinduism: The Goddess Mandakranta Bose.2018-05-31 The Oxford History of Hinduism: The Goddess provides a critical exposition of the Hindu idea of the divine feminine, or Devī, conceived as a singularity expressed in many forms. With the theological principles examined in the opening chapters, the book proceeds to describe and expound historically how individual manifestations of Devī have been imagined in Hindu religious culture and their impact upon Hindu social life. In this quest the contributors draw upon the history and philosophy of major Hindu ideologies, such as the Purāṇic, Tāntric, and Vaiṣṇava belief systems. A particular distinction of the book is its attention not only to the major goddesses from the earliest period of Hindu religious history but also to goddesses of later origin, in many cases of regional provenance and influence. Viewed through the lens of worship practices, legend, and literature, belief in goddesses is discovered as the formative impulse of much of public and private life. The influence of the goddess culture is especially powerful on women's life, often paradoxically situating women between veneration and subjection. This apparent contradiction arises from the humanization of goddesses while acknowledging their divinity, which is central to Hindu beliefs. In addition to studying the social and theological aspect of the goddess ideology, the contributors take anthropological, sociological, and literary approaches to delineate the emotional force of the goddess figure that claims intense human attachments and shapes personal and communal lives.

Ramayana Theater in Contemporary Southeast Asia Madoka Fukuoka.2022-11-30 The ancient Indian epic poem Ramayana has been disseminated throughout large tracts of Southeast Asia since the 9th century. Versions of the epic poem have come to adopt and reflect the unique characteristics of the countries and regions where it has gained cultural currency. The epic has been a source of popular themes in both traditional and contemporary art forms, including literature, performing arts, fine arts, and films. This book showcases Ramayana theater as a platform where the multiple meanings and senses of values are negotiated. It focuses on the relationships between the cultural representation and the various meanings of Ramayana theater, as well as other dramatic art forms. Focusing on the various contemporary contexts of art performances where the epic poem has been represented, the book also presents the ideologies and moral values contained in the theatrical forms of the epic poem. It discusses various performance contexts, such as diaspora communities, production of popular content culture, cultural diplomacy, designation as intangible cultural heritage, transmission, tourism, and the representation/exhibition of culture, as well as the performance in rituals. It also includes works of three contemporary and inspiring artists: cross-gender dancer Didik Nini Thowok, animator as well as puppeteer Nanang Ananto Wicaksono, and composer Ken Steven.

Many Ramayanas Paula Richman.1991-08-29 Throughout Indian history, many authors and performers have produced, and many patrons have supported, diverse tellings of the story of the exiled prince Rama, who rescues his abducted wife by battling the demon king who has imprisoned her. The contributors to this volume focus on these many Ramayanas. While most scholars continue to rely on Valmiki's Sanskrit Ramayana as the authoritative version of the tale, the contributors to this volume do not. Their essays demonstrate the multivocal nature of the Ramayana by highlighting its variations according to historical period, political context, regional literary tradition, religious affiliation, intended audience, and genre. Socially marginal groups in Indian society—Telugu women, for example, or Untouchables from Madhya Pradesh—have recast the Rama story to reflect their own views of the world, while in other hands the epic has become the basis for teachings about spiritual liberation or the demand for political separatism. Historians of religion, scholars of South Asia, folklorists, cultural anthropologists—all will find here refreshing perspectives on this tale.

Questioning Ramayanas Paula Richman.2001 A wide-ranging examination of the many different versions of India's greatest epic, the Ramayana, focusing on versions that subvert the dominant readings of the work.

Media Worlds Faye D. Ginsburg,Lila Abu-Lughod,Brian Larkin.2002-10-23 This landmark collection maps and motivates the anthropological voice in media studies by locating the media in worlds of practice, sentiment, debate and dissent. Using such vivid examples as the image management of the Dalai Lama and the social organization of Nigerian cinema theatres, the authors remind us that media machineries are not more magical than the social worlds they inhabit and project. [Back cover].

Lost Loves Arshia Sattar.2011-06-09 The story of the Ramayana is a story of trial and tribulation, of the subtlety of right and wrong, of love and loss. The actions of Rama, the righteous but troubled prince of Ayodhya, have perplexed readers over millennia. Lost Loves is an attempt to come to terms with Rama and with the Ramayana - a text that Arshia Sattar has translated to acclaim. The essays in this book imagine what might have been the thoughts and feelings of Rama and Sita as they lived through those terrible years of trial and separation. They explore what happens to love in separation, and how public lives and private desires collide to devastating effect. By trying to see the events of their lives as Rama and Sita may have seen them, Arshia Sattar makes the existential conflicts of the Ramayana fascinatingly relevant and freshly inspiring for the contemporary reader.

Screening Culture, Viewing Politics Purnima Mankekar.1999 An ethnography of urban women television viewers in India, and their reception of particular shows, especially in relation to issues of gender and nation.

India and the British Empire Douglas M. Peers,Nandini Gooptu.2012-10-04 Essays by leading historians from around the world combine to create a timely and authoritative assessment of a number of the major themes in the history of modern South Asia.

Many Ramayanas Paula Richman.2023-09-01 Throughout Indian history, many authors and performers have produced, and many patrons have supported, diverse tellings of the story of the exiled prince Rama, who rescues his abducted wife by battling the demon king who has imprisoned her. The contributors to this volume focus on these many Ramayanas. While most scholars continue to rely on Valmiki's Sanskrit Ramayana as the authoritative version of the tale, the contributors to this volume do not. Their essays demonstrate the multivocal nature of the Ramayana by highlighting its variations according to historical period, political context, regional literary tradition, religious affiliation, intended audience, and genre. Socially marginal groups in Indian society—Telugu women, for example, or Untouchables from Madhya Pradesh—have recast the Rama story to reflect their own views of the world, while in other hands the epic has become the basis for teachings about spiritual liberation or the demand for political separatism. Historians of religion, scholars of South Asia, folklorists, cultural anthropologists—all will find here refreshing perspectives on this tale.

Warrior Ascetics and Indian Empires William R. Pinch.2006-03-17 This 2006 book is an innovative study of warrior asceticism in India from the 1500s to the present.

Performing the Ramayana Tradition Paula Richman,Rustom Bharucha.2021-05-18 The Ramayana, one of the two pre-eminent Hindu epics, has played a foundational role in many aspects of India's arts and social norms. For centuries, people learned this narrative by watching, listening, and participating in enactments of it. Although the Ramayana's first extant telling in Sanskrit dates back to ancient times, the story has continued to be retold and rethought through the centuries in many of India's regional languages, such as Hindi, Tamil, and Bengali. The narrative has provided the basis for enactments of its episodes in recitation, musical renditions, dance, and avant-garde performances. This volume introduces non-specialists to the Ramayana's major themes and complexities, as well as to the highly nuanced terms in Indian languages used to represent theater and performance. Two introductions orient readers to the history of Ramayana texts by Tulsidas, Valmiki, Kamban, Sankaradeva, and others, as well as to

the dramaturgy and aesthetics of their enactments. The contributed essays provide context-specific analyses of diverse Ramayana performance traditions and the narratives from which they draw. The essays are clustered around the shared themes of the politics of caste and gender; the representation of the anti-hero; contemporary re-interpretations of traditional narratives; and the presence of Ramayana discourse in daily life.

Popular Culture in a Globalised India K. Moti Gokulsing, Wimal Dissanayake. 2009-01-13 As India celebrated the sixtieth anniversary of its independence, much praise was lavished on its emergence as a major player on the global stage. Its economic transformation and geopolitical significance as a nuclear power are matched by its globally resonant cultural resources. This book explores India's rich popular culture. Chapters provide illuminating insights into various aspects of the social, cultural, economic and political realities of contemporary globalised India. Structured thematically and drawing on a broad range of academic disciplines, the book deals with critical issues including: - Film, television and TV soaps - Folk theatre, Mahabharata-Ramayana , myths, performance, ideology and religious nationalism - Music, dance and fashion - Comics, cartoons, photographs, posters and advertising - Cyberculture and the software industry - Indian feminisms - Sports and tourism - Food culture Offering comprehensive coverage of the emerging discipline of popular culture in India, this book is essential reading for courses on Indian popular culture and a useful resource for more general courses in the field of cultural studies, media studies, history, literary studies and communication studies.

Casting Kings Jeffrey G. Snodgrass. 2006-08-10 Based on three years of anthropological fieldwork in the Indian state of Rajasthan, *Casting Kings* explores the manner in which semi-nomadic performers known as Bhats understand, and also subvert, caste hierarchies. A number of scholars have recently contended that caste is invented and thus a fiction of a kind. But focus in these studies is typically placed on the way caste is imagined according to the agendas and desires of elite Westerners such as colonial officials. In this book, by contrast, the author argues that Bhats themselves understand the imaginative dimensions of caste relations. Indeed, such insights are shown to lie at the heart of the Bhats traditional profession of praise- and insult-singing. Likewise, the author demonstrates how the ability to cleverly rework and even sabotage lingering caste inequalities continues to form the basis for Bhat claims to status and dignity in contemporary India.

Many Rāmāyanas Paula Richman. 1992

Aneka Ramayanalu, (Many Ramayanas: The Diversity of a Narrative Tradition in South Asia) Paula Richman .2018-01-02 Throughout Indian history, many authors and performers have produced diverse tellings of the story of Rama. While most scholars continue to rely on Valmiki's Sanskrit Ramayana as the authoritative version of the tale, the contributors to this volume do not. Their essays demonstrate the multivocal nature of the Ramayana by highlighting its variations according to historical period, political context, regional literary tradition, religious affiliation, intended audience, and genre. Socially marginal groups in Indian society—Telugu women, for example, or Untouchables from Madhya Pradesh—have recast the Rama story to reflect their own views of the world, while in other hands the epic has become the basis for teachings about spiritual liberation or the demand for political separatism. Historians of religion, scholars of South Asia, folklorists, cultural anthropologists—all will find here refreshing perspectives on this tale.

The Festival of Pirs Afsar Mohammad, Apsar. 2013-12 This study is about a popular manifestation of Islamic devotion that embraces a pluralist setting, keeping itself in a dynamic dialogue with non-Muslim practices. With evidence from various public devotional narratives and ritual practices, the author argues that even universal understanding of living Islam remains incomplete if we do not consider this locally produced pluralised devotional setting that surrounds it. He seeks to address various aspects of local and localised Islam through an examination of Gugudu's local and popular transformation of normative Islam, giving particular focus to the various devotional rituals that blend Muslim and Hindu practices in the public event of Muharram.

VISION and RE-VISION Beena. G. 2019-07-15 How different would mythological narratives be, if women voiced their perspectives? Amidst great wars, superhuman heroes and their 'glorious' victories, is there a place for women? Are 'great wars' limited to armed conflicts between armies of men on the battlefields? Do women have their own battles before, after and beyond the confines of wars in the epic narratives of India? Both the Ramayana and the Mahabharata have integrated into our social and cultural fabric, and permeated into the myriad layers of life across genres and media. It is a common practice to revisit mythological landscapes and realign the lenses to look at them afresh from different perspectives. Re-renderings often bring in multiple interpretations that are creative and critical, adding variety and currency to the original narratives. *Vision and Re-vision* traces the lives of seven marginalized women from revisionist works against the central motif of war. It follows the pursuits of Ganga, Surpanakha, Uruvi, Sita, Urmila, Satyawati and Draupadi to understand their struggles and victories as women. Analyzing textual spaces provided to women, it explores their marginalized voices and their resistance patterns. These, in turn, establish new narratives of subversion and reclaim the voices and identities of women from the margins. A sound theoretical framework enables a comprehensive understanding of feminism and its distinct Indo-centric identity.

Contemporary Hinduism Robin Rinehart. 2004-07-21 An examination of the contemporary practices, beliefs, and issues of one of the world's oldest and most enduring religions, both within its Indian homeland and throughout the world. *Contemporary Hinduism: Ritual, Culture, and Practice* illuminates the modern-day ritual, range, and reach of this ancient and diverse religion. A brief historical overview is followed by discussions of the oral and written origins of Hinduism that give context for the main emphasis—contemporary thought, practice, and key issues. Unique to this work is the consistent attention given to the practice of Hinduism for both men and women. What roles do caste and gender play in modern Hinduism? How are issues like ethics and the environment approached? What are the differences between urban and rural Hinduism, fundamental and secular Hinduism? To what countries has this religion spread, and how do the beliefs and practices of their people compare and contrast? Essays written by Indian and Western scholars answer these and other intriguing questions, introducing readers to the whole world of living Hinduism rather than the perspectives and traditions of a small elite.

Banishment and Belonging Ronit Ricci. 2019-11-21 Lanka, Ceylon, Sarandib: merely three disparate names for a single island? Perhaps. Yet the three diverge in the historical echoes, literary cultures, maps and memories they evoke. Names that have intersected and overlapped - in a treatise, a poem, a document - only to go their own ways. But despite different trajectories, all three are tied to narratives of banishment and exile. Ronit Ricci suggests that the island served as a concrete exilic site as well as a metaphor for imagining exile across religions, languages, space and time: Sarandib, where Adam was banished from Paradise; Lanka, where Sita languished in captivity; and Ceylon, faraway island of exile for Indonesian royalty under colonialism. Utilising Malay manuscripts and documents from Sri Lanka, Javanese chronicles, and Dutch and British sources, Ricci explores histories and imaginings of displacement related to the island through a study of the Sri Lankan Malays and their connections to an exilic past.

The book delves into *Many Ramayanas The Diversity Of A Narrative Tradit*. *Many Ramayanas The Diversity Of A Narrative Tradit* is a crucial topic that needs to be grasped by everyone, ranging from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into *Many Ramayanas The Diversity Of A Narrative Tradit*, encompassing both the fundamentals and more intricate discussions. This book is structured into several chapters, namely: Chapter 1: Introduction to *Many Ramayanas The Diversity Of A Narrative Tradit* Chapter 2: Essential Elements of *Many Ramayanas The Diversity Of A Narrative Tradit* Chapter 3: *Many Ramayanas The Diversity Of A Narrative Tradit* in Everyday Life Chapter 4: *Many Ramayanas The Diversity Of A Narrative Tradit* in Specific Contexts Chapter 5: Conclusion In chapter 1, the author will provide an overview of *Many Ramayanas The Diversity Of A Narrative Tradit*. The first chapter will explore what *Many Ramayanas The Diversity Of A Narrative Tradit* is, why *Many Ramayanas The Diversity Of A Narrative Tradit* is vital, and how to effectively learn about *Many Ramayanas The Diversity Of A Narrative Tradit*. In chapter 2, the author will delve into the foundational concepts of *Many Ramayanas The Diversity Of A Narrative Tradit*. This chapter will elucidate the essential principles that must be understood to grasp *Many Ramayanas The Diversity Of A Narrative Tradit* in its entirety. In chapter 3, the author will examine the practical applications of *Many Ramayanas The Diversity Of A Narrative Tradit* in daily life. The third chapter

will showcase real-world examples of how Many Ramayanas The Diversity Of A Narrative Tradit can be effectively utilized in everyday scenarios. In chapter 4, this book will scrutinize the relevance of Many Ramayanas The Diversity Of A Narrative Tradit in specific contexts. The fourth chapter will explore how Many Ramayanas The Diversity Of A Narrative Tradit is applied in specialized fields, such as education, business, and technology. In chapter 5, the author will draw a conclusion about Many Ramayanas The Diversity Of A Narrative Tradit. This chapter will summarize the key points that have been discussed throughout the book. The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. This book is highly recommended for anyone seeking to gain a comprehensive understanding of Many Ramayanas The Diversity Of A Narrative Tradit.

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