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Transcultural Negotiations of Gender Rowman & Littlefield

Hinduism is practised by nearly eighty per cent of India's population, and by some seventy million people outside India. In this Very Short Introduction, Kim Knott offers a succinct and authoritative overview of this major religion, and analyses the challenges facing it in the twenty-first century. She discusses key preoccupations of Hinduism such as the centrality of the Veda as religious texts, the role of Brahmins, gurus, and storytellers in the transmission of divine truths, and the cultural and moral importance of epics such as the Ramayana. In this second edition Knott considers the impact of changes in technology and the flourishing of social media on Hinduism, and looks at the presence of Hinduism in popular culture, considering pieces such as Sita Sings the Blues. She also analyses recent developments in India, and the impact issues such as Hindu nationalism and the politicization of Hinduism have on Hindus worldwide. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Glass Ceiling and Ambivalent Sexism LIT Verlag Münster

World Literature and the Question of Genre in Colonial India describes the way Marathi literary culture, entrenched in performative modes of production and reception, saw the germination of a robust, script-centric dramatic culture owing to colonial networks of literary exchange and the newfound, wide availability of print technology. The author demonstrates the upheaval that literary culture underwent as a new class of literati emerged: anthropologists, critics, theatre makers, publishers and translators. These people participated in global conversations that left their mark on theory in the early twentieth century. Reading through archives and ephemera, Kedar Arun Kulkarni illustrates how literary cultures in colonised locales converged with and participated fully in key defining moments of world literature, but also diverged from them to create, simultaneously, a unique literary modernity.

Ramayana Taylor & Francis

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*. *The Ramayana* Penguin

Transcultural Negotiations of Gender probes into how gender is negotiated along the two axes of 'belonging' and 'longing'-- the twin desires of being located within a cultural milieu, while yearning for either what has passed by or what is yet to come. It also probes into the category of 'transculturality' itself, by examining how not only does it pertain to the coming together of cultures from diverse spatial locations, but how shifts over time and changing performative modes and technological means of articulation, within what may be presumed to be the same culture, can also lead to the 'transcultural'. The volume comprises four sections. Part I, '(Be)longing in Time', examines negotiation of gender through transcultural acts of myths, rituals and religious practices being revised and revisited over time. Part II, '(Be)longing in Space', studies how gender is renegotiated when people from different spaces interact, as also when public spaces and domains themselves become sites of such negotiations. In Part III, 'Performing (Be)longing', such transcultural negotiations are located in the context of changing modes of performance, considering particularly that gender itself is performative. The final section, 'Modernity, Technology and (Be)longing', traces how gender becomes transculturally negotiated in a space like India, with the advent of modernity and its companion technology.

Ramayana - A Brief Retold Version of True Indian Mythology Om Books International

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.

Theatre, Margins and Politics Indiana University Press

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.

The Routledge Companion to Global Literary Adaptation in the Twenty-First Century Zubaan

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.

The Ramayana Revisited Ukiyoto Publishing

The book provides ecocultural perspectives on ethics from a variety of cultural contexts. It argues that any ecological perspectives/issues/conditions cannot be separated from their cultural contexts and thus, we need to employ a culture-specific scrutiny to understand the ethics of ecoculture.

India Diversity Oxford University Press

About the Author He is the CEO and Founder of Authorland Self Publishing LLP. He is a young businessman who is really enthusiastic about book publishing. His true calling is as a creative designer, but he has made publishing his vocation. He spent more than 12 years working as a designer, and for three of those years, he helped well-known firms go from failure to success. He only became a prosperous entrepreneur because of this. He values acquiring new skills and applying them to the company. He fervently thinks that every person in the world has a special life story and outlook. Yet, not everyone is able to create their own original narrative and publish it as a book. He entered the publishing industry in order to turn those folks into bestselling writers, not merely authors. About the Book Step into the enchanting world of Indian mythology with "Ramayana: A Brief Retold Version of True Indian Mythology." This captivating book offers a concise and accessible retelling of one of the greatest epics ever written. Join Lord Rama on his extraordinary quest to rescue his beloved wife Sita from the clutches of the powerful demon king Ravana. In this retold version, the essence of the Ramayana is brought to life, weaving together intricate plotlines, compelling characters, and timeless moral teachings. Dive into a world of gods, goddesses, heroic deeds, and divine intervention, as you explore the depths of love, loyalty, courage, and the triumph of good over evil. With evocative illustrations and engaging storytelling, this book is a gateway to the rich cultural heritage and spiritual wisdom of India. Whether you are a mythology enthusiast, a scholar, or simply curious about Indian culture, "Ramayana: A Brief Retold Version of True Indian Mythology" will captivate your imagination and leave you inspired. Join the millions of readers who have been enchanted by the Ramayana for centuries. Discover the epic tale that has shaped the cultural fabric of India and continues to resonate across the world. Open the pages of this book and immerse yourself in the timeless saga of honor, devotion, and the eternal battle between good and evil.

Breaking the Bow Anthem Press

Many Mahābhāratas is an introduction to the spectacular and long-lived diversity of Mahābhārata literature in South Asia. This diversity begins with the Sanskrit Mahābhārata, an early epic poem that narrates the events of a catastrophic fratricidal war. Along the way, it draws in nearly everything else in Hindu mythology, philosophy, and story literature. The magnitude of its scope and the relentless complexity of its worldview primed the Mahābhārata for uncountable tellings in South Asia and beyond. For two thousand years, the instinctive approach to the Mahābhārata has been not to consume it but to create it anew. The many Mahābhāratas of this book come from the first century to the twenty-first. They are composed in nine different languages—Apabhramsha, Bengali, English, Hindi, Kannada, Malayalam, Sanskrit, Tamil, and Telugu. Early chapters illuminate themes of retelling within the Sanskrit Mahābhārata itself, demonstrating that the story's propensity for regeneration emerges from within. The majority of the book, however, reaches far beyond the Sanskrit epic. Readers dive into classical dramas, premodern vernacular poems, regional performance traditions, commentaries, graphic novels, political essays, novels, and contemporary theater productions—all of them Mahābhāratas. Because of its historical and linguistic breadth, its commitment to primary sources, and its exploration of multiplicity and diversity as essential features of the Mahābhārata's long life in South Asia, Many Mahābhāratas constitutes a major contribution to the study of South Asian literature and offers a landmark view of the field of Mahābhārata studies.

Introducing Hinduism Manipl Universal Press

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.

Confronting Orientalism Faber & Faber

This book discusses Ravanisation: the revitalisation of Ravana among Sinhalese Buddhists in post-war (after 2009) Sri Lanka. The Hindu Ramayana generally portrays Ravana as a cruel king. How and why, then, has Ravana gained the interest of Sinhalese Buddhists? This study takes an ethnographic perspective to answer these questions. The book discusses multiple Ravana representations that have emerged at an urban Buddhist site (the Sri Devram Maha Viharaya) and a rural site (Lakegala), and discloses how Ravanisation relates to Sinhalese Buddhist ethno-nationalism. In addition, the material, ritual, and spatial perspectives offer unique insights in the personal and local relevance of Ravana.

Ecocultural Ethics Jaico Publishing House

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.

Religious Reading and Everyday Lives in Devotional Hinduism Bloomsbury Publishing

As a school of criticism, the central argument in Postcolonial studies revolves around dismantling the dominant narrative of colonial or imperial history. A colonization process not only captures the native people and culture but their lands too. Proper reading of postcolonial theory would be by understanding the epistemology of colonized environment or vice-versa. Even after decolonization the ideology of imperialism is persistent in native memory and thought. An embeddedness in native psyche not only nurtures imperialism but manifests them with the footprints of colonial masters. In postcolonial countries the discourse of social and economic justice is deeply rooted in ecology. As a consequence, environmental activists from postcolonial nations tend to see any modern policy as a disguised form of neocolonialism or imperial dominance, globalization and modernization. Since the shocks of imperialism and globalization are most strongly felt in the third world countries, most of them being former colonies, this edited volume intends to explore texts by South Asian writers examining how these writers and their characters cope with the destruction of the environment. This edited volume plans to seek out the writings of epistemological understanding of our environment. Moreover, the volume would also see a critical entanglement of race, class, gender, culture, modernization, globalization, nation and trans-nation etc. Furthermore, this book will attempt to show how different genres of literature ranging from fiction to non-fiction can bring out inimitable insights into varied understanding of postcolonial and ecocritical studies.

World Literature and the Question of Genre in Colonial India Univ. Press of Mississippi

Ravana, the demon-king antagonist from the Ramayana, the ancient Hindu epic poem, has become an unlikely cultural hero among Sinhala Buddhists over the past decade. In Ravana's Kingdom, Justin W. Henry delves into the historical literary reception of the epic in Sri Lanka, charting the adaptations of its themes and characters from the 14th century onwards, as many Sri Lankan Hindus and Buddhists developed a sympathetic impression of Ravana's character, and through the contemporary Ravana revival, which has resulted in the development of an alternative mythological history, depicting Ravana as king of the Sri Lanka's indigenous inhabitants, a formative figure of civilizational antiquity, and the direct ancestor of the Sinhala Buddhist people. Henry offers a careful study of the literary history of the Ramayana in Sri Lanka, employing numerous sources and archives that have until now received little to no scholarly attention, as well as the 21st century revision of a narrative of the Sri Lankan people-a narrative incubated by the general public online, facilitated by social media and by the speed of travel of information in the digital age. Ravana's Kingdom offers a glimpse into a centuries-old, living Ramayana tradition among Hindus and Buddhists in Sri Lanka-a case study of the myth-making process in the digital age.

VISION and RE-VISION Sweet Home Publications

Attributed to Valmiki, thought to be India's first poet, the Ramayana's origins date back thousands of years when it was first committed to Sanskrit. Since then, generations of children the world over have grown up with its story of Rama's quest to recover his wife Sita from her abduction by Raavana, the Lord of the Underworld. The tale has been celebrated in many languages and has spread to many other countries including Nepal, Tibet, Thailand, Burma, Laos, Cambodia, Malaysia and Indonesia. It is used as a Hindu, Jain, Buddhist, Islamic, Sikh as well as a secular text, and lives in in many art forms too: in drama and dance, in sculpture and painting, in prose and in poetry. Daljit Nagra was captivated by the versions his grandparents regaled him with as a child. Now an award-winning poet of dazzling gifts, he has chosen to bring the story to life in a vivid and enthralling version of his own. Accessible and engaging, and bursting with energy, Nagra's Ramayana is a distillation and an animation for readers of all ages, whether familiar with or entirely new to this remarkable tale.

Many Mahābhāratas Notion Press

Introducing Hinduism, 2nd Edition is the ideal sourcebook for those seeking a comprehensive overview of the Hindu tradition. This second edition includes substantial treatments of Tantra, South India, and women, as well as expanded discussions of yoga, Vedanta and contemporary configurations of Hinduism in the West. Its lively presentation features: case studies, photographs, and scenarios that invite the reader into the lived world of Hinduism; introductory summaries, key points, discussion questions, and recommended reading lists at the end of each chapter; narrative summaries of the great epics and other renowned Hindu myths and lucid explanations of complex Indian philosophical teachings, including Sankhya and Kashmir Saivism; and a glossary, timeline, and pronunciation guide for an enhanced learning experience. This volume is an invaluable resource for students in need of an introduction to the key tenets and diverse practice of Hinduism, past and present.

"Ravanisation": The Revitalisation of Ravana among Sinhalese Buddhists in Post-War Sri Lanka Univ of California Press

The author aims to use Kuchipudi Indian classical Hindu dance to educate non-Hindus about Hinduism with postcolonialism in mind. This goal arises from her dance experiences and the historical era of imperialism. Colonization occurs when those in power believe there is a need to dominate in a manner that subjugates people. Colonizers created colonies as they moved into territory because they felt there was a need to "civilize" the so-called savages of the land. Postcolonialism is an intellectual discourse that confronts the legacy of colonialism and attempts to de-colonize. With the legacy of colonialism and a postcolonial lens in mind, some research questions arise. How does she, as a Kuchipudi dancer, use Hindu dance to educate non-Hindus about the Eastern literature of Hinduism? For non-Hindus, she feels the power of the exoticizing gaze when she dances, which might very well block the educational intention of the dance. This exoticizing gaze prevents the understanding of the traditional nature of the dance and the introduction to Hinduism as a world religion. The author's problem is moving the exotic gaze of non-Hindus to an educational gaze that seeks to learn about the ethics of Hinduism in a manner that takes into consideration the multiple perspectives of the complex society we live in today. "In short, MisirHiralal's research highlights the role of contemplation and critical-self reflection in creating opportunities for true intercultural relations that respect the epistemologies of traditionally marginalized and stigmatized non-Western religions and cultures. This is essential theoretical and practical research for a multicultural society that is grounded in first-person, lived experience." – Tyson E. Lewis, Ph.D., Associate Professor of Art Education, University of North Texas "Most impressive is that MisirHiralal is walking her talk through a thoughtful and lyrical self-study that is situated in the in-between: between the mind and body, the gaze of the Other and the self, the Eastern and Western worlds, and the fields of dance, religion, philosophy, cultural studies, and teacher education." – Monica Taylor, Ph.D., Professor and Deputy Chair of the Department of Secondary and Special Education, Montclair State University "In MisirHiralal's Confronting Orientalism, the reader is gifted with a rare glimpse into a philosopher-educator's wrestling with her teaching through the medium of Hindu dance All who think seriously about the context and impact of their teaching in connection with

their core values can benefit from reading of this book.” – Michael D. Waggoner, Ph.D., Professor of Postsecondary Education, University of Northern Iowa, Editor of Religion & Education

Performing the Ramayana Tradition Oxford University Press

A long time ago, a young prince, the heir to a great South-Asian kingdom, wielded Siva’s mighty bow and won the heart of a brave princess. The story of what happened next to the married couple—the Ramayana—told and re-told countless times over the centuries, begins where most stories end. The twenty-five stories in *Breaking the Bow* take a similar courageous leap into the unknown. Inspired by the Ramayana and its cultural importance, the anthology dares to imagine new worlds. Stories by

some of the best writers in contemporary south-Asian fiction, including Abha Dawesar, Rana Dasgupta, Priya Sarukkai Chabria, Tabish Khair, Kuzhali Manickavel, Mary Anne Mohanraj and Manjula Padmanabhan. Stories from India, Sri Lanka and Thailand, but also Holland, Israel, the United Kingdom and the United States. Published by Zubaan.

The Doctor and Mrs. A. State University of New York Press

Anthropologist and journalist Blank gives a new perspective to the 3,000-year-old Hindu classic, retelling the ancient tale while following the course of Rama’s journey through present-day India and Sri Lanka.