

Shikhandi Srikandi Free Paper Toy Download

Peter Ian Crawford, David Turton

The Palace of Illusions Chitra Banerjee Divakaruni,2009-02-10 Taking us back to a time that is half history, half myth and wholly magical, bestselling author Chitra Banerjee Divakaruni gives voice to Panchaali, the fire-born heroine of the Mahabharata, as she weaves a vibrant retelling of an ancient epic saga. Married to five royal husbands who have been cheated out of their father's kingdom, Panchaali aids their quest to reclaim their birthright, remaining at their side through years of exile and a terrible civil war. But she cannot deny her complicated friendship with the enigmatic Krishna—or her secret attraction to the mysterious man who is her husbands' most dangerous enemy—as she is caught up in the ever-manipulating hands of fate.

Many Mahābhāratas Nell Shapiro Hawley,Sohini Sarah Pillai,2021-05-01 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.

Buddhist Feminisms and Femininities Karma Lekshe Tsomo,2019-01-01 Silver Medalist, 2020 Independent Publisher Book Awards in the Religion (Eastern/Western) Category This groundbreaking book explores Buddhist thought and culture, from multiple Buddhist perspectives, as sources for feminist reflection and social action. Too often, when writers apply terms such as woman, femininity, and feminism to Buddhist texts and contexts, they begin with models of feminist thinking that foreground questions and concerns arising from Western experience. This oversight has led to many facile assumptions, denials, and oversimplifications that ignore women's diverse social and historical contexts. But now, with the tools of feminist analysis that have developed in recent decades, constructs of the feminine in Buddhist texts, imagery, and philosophy can be examined—with the acknowledgment that there are limitations to applying these theoretical paradigms to other cultures. Contributors to this volume offer a feminist analysis, which integrates gender theory and Buddhist perspectives, to Buddhist texts and women's narratives from Asia. How do Buddhist concepts of self and no-self intersect with concepts of gender identity, especially for women? How are the female body, sexuality, and femininity constructed (and contested) in diverse Buddhist contexts? How might power and gender identity be perceived differently through a Buddhist lens? By exploring feminist approaches and representations of the feminine, including persistent questions about women's identities as householders and renunciants, this book helps us to understand how Buddhist influences on attitudes toward women, and how feminist thinking from other parts of the world, can inform and enlarge contemporary discussions of feminism.

Saratoga Spittlebug Louis F. Wilson,1978

Buddhism, Sexuality, and Gender Jos? Ignacio Cabeza?,1992-01-01 This book explores historical, textual, and social questions relating to the position and experience of women and gay people in the Buddhist world from India and Tibet to Sri Lanka, China, and Japan. It focuses on four key areas: Buddhist history, contemporary culture, Buddhist symbols, and homosexuality, and it covers Buddhism's entire history, from its origins to the present day. The result of original and innovative research, the author offers new perspectives on the history of the attitudes toward, and of the self-perception of, women in both ancient and modern Buddhist societies. He explores key social issues such as abortion, he examines the use of rhetoric and symbols in Buddhist texts and cultures, and he discusses the neglected subject of Buddhism and homosexuality.

Film As Ethnography Peter Ian Crawford,David Turton,1992-11-15 This work examines the reasons why anthropologists have not used the camera as a research instrument or film as a means of communicating ethnographic knowledge. It suggests that images and words in this discipline operate on different logical levels; that they are hierarchically related; that whereas writings may encompass the images produced by film, the inverse of this cannot be true. The author argues for this position further by suggesting that the visual is to the written mode as thin description (giving a record of the form of behaviour) is to thick description (giving an account of meaning).

The Great Indian Novel Shashi Tharoor,2011-09-01 In this award-winning novel, Tharoor has masterfully recast the two-thousand-year-old epic, The Mahabharata, with fictional but highly recognizable events and characters from twentieth-century Indian politics. Nothing is sacred in this deliciously irreverent, witty, and deeply intelligent retelling of modern Indian history and the ancient Indian epic The Mahabharata. Alternately outrageous and instructive, hilarious and moving, it is a dazzling tapestry of prose and verse that satirically, but also poignantly, chronicles the struggle for Indian freedom and independence.

Alamut Vladimir Bartol,2012-12-18 Alamut takes place in 11th Century Persia, in the fortress of Alamut, where self-proclaimed prophet Hasan ibn Sabbah is setting up his mad but brilliant plan to rule the region with a handful of elite fighters who are to become his living daggers. By creating a virtual paradise at Alamut, filled with beautiful women, lush gardens, wine and hashish, Sabbah is able to convince his young fighters that they can reach paradise if they follow his commands. With parallels to Osama bin Laden, Alamut tells the story of how Sabbah was able to instill fear into the ruling class by creating a small army of devotees who were willing to kill, and be killed, in order to achieve paradise. Believing in the supreme Ismaili motto “Nothing is true, everything is permitted,” Sabbah wanted to “experiment” with how far he could manipulate religious devotion for his own political gain through appealing to what he called the stupidity and gullibility of people and their passion for pleasure and selfish desires. The novel focuses on Sabbah as he unveils his plan to his inner circle, and on two of his young followers – the beautiful slave girl Halima, who has come to Alamut to join Sabbah's paradise on earth, and young ibn Tahir, Sabbah's most gifted fighter. As both Halima and ibn Tahir become disillusioned with Sabbah's vision, their lives take unexpected turns. Alamut was originally written in 1938 as an allegory to Mussolini's fascist state. In the 1960's it became a cult favorite throughout Tito's Yugoslavia, and in the 1990s, during the Balkan's War, it was read as an allegory of the region's strife and became a bestseller in Germany, France and Spain. Following the attacks of September 11, 2001, the book once again took on a new life, selling more than 20,000 copies in a new Slovenian edition, and being translated around the world in more than 19 languages. This edition, translated by Michael Biggins, is the first-ever English translation.

Women and the Colonial State Elsbeth Locher-Scholten,2000 Woman and the Colonial State deals with the ambiguous relationship between women of both the European and the Indonesian population and the colonial state in the former Netherlands Indies in the first half of the twentieth century. Based on new data from a variety of sources: colonial archives, journals, household manuals, children's literature, and press surveys, it analyses the women-state relationship by presenting five empirical studies on subjects, in which women figured prominently at the time: Indonesian labour, Indonesian servants in colonial homes, Dutch colonial fashion and food, the feminist struggle for the vote and the intense debate about monogamy of and by women at the end of the 1930s. An introductory essay combines the outcomes of the case studies and relates those to debates about Orientalism, the construction of whiteness, and to questions of modernity and the colonial state formation.

Cultural Resistance Reader Stephen Duncombe,2002 From the Diggers seizing St. George Hill in 1649 to Hacktivists staging virtual sit-ins in the 21st century, from the retributive fantasies of Robin Hoods to those of gangsta rappers, culture has long been used as a political weapon. This expansive and carefully crafted reader brings together many of the classic texts that help to define culture as a tool of resistance. With concise, illuminating introductions throughout, it presents a range of theoretical and historical writings that have influenced contemporary debate, and includes a number of new activist authors published here for the first time. Cultural Resistance Reader is both an invaluable scholarly resource and a tool for political activists. But most importantly it will inspire everyday readers to resist.

Modern Scientific Ideas Sir Oliver Lodge,1927

Hinduism in Modern Indonesia Martin Ramstedt,2005-06-28 This book provides new data and perspectives on the development of 'world religion' in post-colonial societies through an analysis of the development of 'Hinduism' in various parts of Indonesia from the early twentieth century to the present. This development has been largely driven by the religious and cultural policy of the Indonesian central government, although the process began during the colonial period as an indigenous response to the introduction of modernity.

A Buddhist Crossroads Brian Bocking,Phibul Choempolpaisal,Laurence Cox,Alicia M Turner,2016-04-14 In the late 19th and early 20th centuries, Buddhism in Asia was transformed by the impact of colonial modernity and new technologies and began to spread in earnest to the West. Transnational networking among Asian Buddhists and early western converts engendered pioneering attempts to develop new kinds of Buddhism for a globalized world, in ways not controlled by any single sect or region. Drawing on new research by scholars worldwide, this book brings together some of the most extraordinary episodes and personalities of a period of almost a century from 1860-1960. Examples include Indian intellectuals who saw Buddhism as a homegrown path for a modern post-colonial future, poor whites 'going native' as Asian monks, a Brooklyn-born monk who sought to convert Mussolini, and the failed 1950s attempt to train British monks to establish a Thai sangha in Britain. Some of these stories represent creative failures, paths not taken, which may show us alternative possibilities for a more diverse Buddhism in a world dominated by religious nationalisms. Other pioneers paved the way for the mainstreaming of new forms of Buddhism in later decades, in time for the post-1960s takeoff of

'global Buddhism'. This book was originally published as a special issue of Contemporary Buddhism.

Picturing Culture Jay Ruby,2000-08-15 Here, Jay Ruby—a founder of visual anthropology—distills his thirty-year exploration of the relationship of film and anthropology. Spurred by a conviction that the ideal of an anthropological cinema has not even remotely begun to be realized, Ruby argues that ethnographic filmmakers should generate a set of critical standards analogous to those for written ethnographies. Cinematic artistry and the desire to entertain, he argues, can eclipse the original intention, which is to provide an anthropological representation of the subjects. The book begins with analyses of key filmmakers (Robert Flaherty, Robert Garner, and Tim Asch) who have striven to generate profound statements about human behavior on film. Ruby then discusses the idea of research film, Eric Michaels and indigenous media, the ethics of representation, the nature of ethnography, anthropological knowledge, and film and lays the groundwork for a critical approach to the field that borrows selectively from film, communication, media, and cultural studies. Witty and original, yet intensely theoretical, this collection is a major contribution to the field of visual anthropology.

Visual Interventions Sarah Pink,2007-12-30 Visual anthropology has proved to offer fruitful methods of research and representation to applied projects of social intervention. Through a series of case studies based on applied visual anthropological work in a range of contexts (health and medicine, tourism and heritage, social development, conflict and disaster relief, community filmmaking and empowerment, and industry) this volume examines both the range contexts in which applied visual anthropology is engaged, and the methodological and theoretical issues it raises.

Sarpa Satra Aruṅga Kolaṅakara,2004

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.

The Myth of the Military-Nation A. Altınay,2004-12-09 Altınay examines how the myth that the military is central to Turkey's national identity was created, perpetuated, and acts to shape politics. Tracing how the ideology of militarism is maintained and its implications for ethnic and gender relations, she considers the challenges facing Turkey as it moves from being a plural to a pluralistic society.

The Sanskrit Epics John Brockington,2021-12-06 Mahābhārata (including Harivaṃśa) and Rāmāyaṇa, the two great Sanskrit Epics central to the whole of Indian Culture, form the subject of this new work. The book begins by examining the relationship of the epics to the Vedas and the role of the bards who produced them. The core of the work, a study of the linguistic and stylistic features of the epics, precedes the examination of the material culture, the social, economic and political aspects, and the religious aspects. The final chapter presents the wider picture and in conclusion even looks into the future of epic studies. In this long overdue survey work the author synthesizes the results of previous scholarship in the field. Herewith a coherent view is built up of the nature and the significance of these two central epics, both in themselves, and in relation to Indian culture as a whole.

Secularism in the Postcolonial Indian Novel Neelam Srivastava,2007-10-01 First Published in 2007. Routledge is an imprint of Taylor & Francis, an informa company.

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