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this is the first academic study of christian literature in hindi and its role in the politics of language and religion in contemporary india in public portrayals hindi has been the language of hindus and urdu the language of muslims but christians have been usually been associated with the english of the foreign west however this book shows how christian writers in india have adopted hindi in order to promote a form of christianity that can be seen as indian desī and rooted in the religio linguistic world of the hindi belt using three case studies the book demonstrates how hindi christian writing strategically presents christianity as linguistically hindi culturally indian and theologically informed by other faiths these works are written to sway public perceptions by promoting particular forms of citizenship in the context of fostering the use of hindi examining the content and context of christian attention to hindi it is shown to have been deployed as a political and cultural tool by christians in india this book gives an important insight into the link between language and religion in india as such it will be of great interest to scholars of religion in india world christianity religion and politics and interreligious dialogue as well as religious studies and south asian studies

during the twentieth century at the height of the independence movement and after indian literary writing in english was entrusted with the task of consolidating the image of a unified seemingly caste free modernising india for consumption both at home and abroad this led to a critical insistence on the proximity of the national and the literary which in turn led to the canonisation of certain writers and themes and the dismissal of others examining english anthologies of indian literature as well as the establishment of the sahitya akademi the national academy of letters and the work of r k narayan and mulk raj anand among others rosemary marangoly george exposes the painstaking efforts that went into the elaboration of a national literature in english for independent india even while deliberating the fundamental limitations of using a nation centric critical framework for reading literary works

the lingua franca of the indo pakistani people is one language claims khan called hindi when written in nagari and urdu when written in arabic he says it is not descended from sanskrit as conventionally believed but is 10 12 000 years old and was influenced early by the austric munda and dravidian language families leaving aside any religious

this book explores the cultural politics of pakistani crossover stardom in the hindi film industry as a process of both assimilation and otherness analysing the career profiles of three crossover performers ali zafar fawad khan and mahira khan as a relevant case study it unites critical globalization studies with soft power theory in exploring the potential of popular culture in conflict resolution the book studies the representation and reception of these celebrities while discussing themes such as the meaning of being a pakistani star in india and the consequent identity politics that come into play as the first comprehensive study of pakistani crossover stardom it captures intersections between political economy cultural representation and nationalist discourse at the same time reflecting on larger questions of identity and belonging in an age of globalization crossover stars in the hindi film industry will be indispensable to researchers of film studies media and cultural studies popular culture and performance peace and area studies and south asian studies it will also be of interest to enthusiasts of indian cinematic history

history

vol for 2001 covers the indian film industry from 1896 2001

awadhi version of a hindi folklore

description the ballads of rajput prowess the aphorisms of kabir tulsidas ramayana the bhajans of sur and mira the poetical rhetoric of kesava the closed packed epigrams of behari the lyrics of mystics prasada pant and mahadevi make hindi literature an enchanted garden the present work seeks to give a glimpse of that enchanted garden to those whose mother tongue is not hindi at the end there is an anthology of hindi verse containing best pieces of the nine gems of mediaeval hindi a glance through the anthology may induce the reader to read the full text in the original from the chhandas of the vedas to the khadi boli of the present day is a long span of five thousand years from chhandas to sanskrit from sanskrit to prakrit from prakrit to apabhramsa from apabhramsa to local dialects dingal pingal avadhi brajbhasa maithili bhojpuri bundeli dakhani and finally a wrench from the past and the birth of a new language the khadi boli of today is a phenomenon unparalleled in the history of any language

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it has become clear that the u s media are no longer increasingly their grip throughout the globe asia and the arab moslem world is virtually saturated with their own national media output tunstall produces a well written provocative snapshot at global media today his point of view is relentlessly global he considers the role of the media in the collapse of the soviet union the ascendance of the brazilian and mexican soap opera the increasing strength of bollywood the national cinema output of india as well as the relative decline in influence of us media importantly tunstall focuses on both the nation state and the geographical and cultural region as crucial levels in today s mass media both the united states and the us mass media have now lost their previous moral leadership lone american control of the world news flow has ceased today rather than global media we see a world media system comprised of inter locking national regional cultural systems tunstall s assessment is a wake up call for insular american media consumers

contributed articles presented earlier at a national seminar moderated by visva bharati and indian institute of advanced study

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