

1. Record Nr.	UNINA990005347810403321
Titolo	LEZIONI di letteratura greca : Il Prometeo di Eschilo. Anno scolastico 1921-1922
Pubbl/distr/stampa	[1921-1922]
Descrizione fisica	128 p. ; 23 cm
Locazione	FLFBC
Collocazione	ARCH. BM B 070
Lingua di pubblicazione	Italiano
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Testo manoscritto
2. Record Nr.	UNINA9910300583803321
Titolo	Bakhtinian Explorations of Indian Culture : Pluralism, Dogma and Dialogue Through History / / edited by Lakshmi Bandlamudi, E. V. Ramakrishnan
Pubbl/distr/stampa	Singapore : , : Springer Singapore : , : Imprint : Springer, , 2018
ISBN	981-10-6313-3
Edizione	[1st ed. 2018.]
Descrizione fisica	1 online resource (215 pages)
Disciplina	801.95092
Soggetti	Cultural studies Philosophy, Asian Philology Cultural Studies Non-Western Philosophy
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references.

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Sommario/riassunto

This volume, an important contribution to dialogic and Bakhtin studies, shows the natural fit between Bakhtin's ideas and the pluralistic culture of India to a global academic audience. It is premised on the fact that long before principles of dialogism took shape in the Western world, these ideas, though not labelled as such, were an integral part of intellectual histories in India. Bakhtin's ideas and intellectual traditions of India stand under the same banner of plurality, open-endedness and diversity of languages and social speech types and, therefore, the affinity between the thinker and the culture seems natural. Rather than being a mechanical import of Bakhtin's ideas, it is an occasion to reclaim, reactivate and reenergize inherent dialogicity in the Indian cultural, historical and philosophical histories. Bakhtin is not an incidental figure, for he offers precise analytical tools to make sense of the incredibly complex differences at every level in the cultural life of India. Indian heterodoxy lends well to a Bakhtinian reading and analysis and the papers herein attest to this. The papers range from how ideas from Indo-European philology reached Bakhtin through a circuitous route, to responses to Bakhtin's thought on the carnival from the philosophical perspectives of Abhinavagupta, to a Bakhtinian reading of literary texts from India. The volume also includes an essay on 'translation as dialogue' – an issue central to multilingual cultures – and on inherent dialogicity in the long intellectual traditions in India.