

1. Record Nr.	UNINA9910482993103321
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Titolo	Cultures of Memory in South Asia [[electronic resource] ] : Orality, Literacy and the Problem of Inheritance / / by D. Venkat Rao
Pubbl/distr/stampa	New Delhi : , : Springer India : , : Imprint : Springer, , 2014
ISBN	81-322-1698-9
Edizione	[1st ed. 2014.]
Descrizione fisica	1 online resource (346 p.)
Collana	Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures, , 2211-1107 ; ; 6
Disciplina	306.0954
Soggetti	Philosophy, Asian Cultural studies Philology Linguistics Culture—Study and teaching Non-Western Philosophy Cultural Studies Language and Literature Regional and Cultural Studies India Civilization European influences
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references at the end of each chapters and index.
Nota di contenuto	Chapter 1. Introduction: Through the Postcolonial Abyss -- Part I: Signatures of Memory -- Chapter 2. Configurations of Memory and the Work of Difference -- Chapter 3. Futures of the Past: Mnemocultures and the Question of Inheritance -- Part II: Mnemotexts of Reflection -- Chapter 4. Learning in the Double Bind: Mnemotextual Inquiries and Action Knowledge -- Chapter 5. Fables of Identity and Contingencies of Certainty: Disarticulations of the Panchatantra -- Chapter 6. Tanunapat: Kalos, Philos and the Vestiges of Trace -- Part III: Embodiments of Response -- Chapter 7. The Mahabharata Contretemps: Temporality, Finitude and the Modes of Being in the Itihasa -- Chapter 8. Responsive Receptions: The Question of Translation beyond the Accursed Zone -- Chapter 9. Listening to the

Sommario/riassunto

Cultures of Memory in South Asia reconfigures European representations of India as a paradigmatic extension of a classical reading, which posits the relation between text and context in a determined way. It explores the South Asian cultural response to European “textual” inheritances. The main argument of this work is that the reflective and generative nodes of Indian cultural formations are located in the configurations of memory, the body and idiom (verbal and visual), where the body or the body complex becomes the performative effect and medium of articulated memories. This work advances its arguments by engaging with mnemocultures—cultures of memory—that survive and proliferate in speech and gesture. Drawing on Sanskrit and Telugu reflective sources, this work emphasizes the need to engage with cultural memory and the compositional modes of Indian reflective traditions. This important and original work focuses on the ruptured and stigmatized resources of heterogeneous Indian traditions and calls for critical humanities that move beyond the colonially configured received traditions. Cultures of Memory suggests the possibilities of transcultural critical humanities research and teaching initiatives from the Indian context in today’s academy.

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