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NDTV is against Modi/BJP and for Congress/TMC and other parties who are opposition currently. India Today seems to be in flip flop mode but leaning more towards the current opposition parties. The chief anchor Rajdeep Sardesai follows channel policies, but on a personal level, he has written a book about Modi 's victory- How Modi Won India-2019!

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New Delhi Television Limited (NDTV) is an Indian television media company founded in 1988 by Radhika Roy, a journalist.NDTV started off as a content provider for Doordarshan, producing the show The World This Week in November 1988. In 1998 NDTV started its own 24 x 7 news channel with STAR and later shifted to its own venture in 2003, launching both the English and Hindi versions of the channel.

For two months prior to the general elections in May 2009 NDTV anchor and TV reporter Sunetra Choudhary, along with her colleague Nagma Sahar, clambered onto a bus equipped with some Club Class seating, the requisite machinery to beam out live from the remotest parts of India, and a motley crew of cameramen and engineers. Notching up 200 kilometres a day, she and her colleagues trundled the bylanes and boondocks of Bharat in search of the elusive Indian voter, and an insight into his mind. Lurching into villages without electricity in UP, to tribal settlements in Jharkand, to Baripada in Orissa and Kanchipuram in Tamil Nadu they beamed out a daily show called the Election Express, that spoke one on one with the locals and tried to understand the issues that determined their lives. Part travelogue, part election special, part candid confessions of an inveterate TV camera-time junkie, this book is a delightfully frank account of one woman's understanding of why the country voted as it did; and how obvious it is, once out of the larger cities that development is the ultimate vote-getter.

This book in four sections covers the ' Operational Milieu and Special Operations ', ' Successful Special Operations ', ' Failed Special Operations ', and ' Implications for India '. It covers regular, irregular and mixed operations under the rubric of hybrid warfare of select foreign militaries, and Indian experience in sub-conventional operations. A myriad of successful and failed special operations covering a span of over seven decades from 1943 onwards have been analyzed in detail, drawing lessons from each. The last Section, ' Implications for India ', covers lessons, challenges and recommendations in three chapters. These highlight India 's adverse strategic asymmetry vis-a-vis China-Pakistan, inability of India to put in place SOF structures to optimize the considerable SF potential for employment at the strategic, operational and tactical levels, and ending up with policy recommendations.

The world has become obsessed with the Western notions of progress, development, and globalization, the latter a form of human and economic homogenization. These processes, through the aegis of the United Nations, are comparatively monitored. Those nations deemed to be ' lagging behind ' are then provided with foreign aid and developmental assistance. For nearly seventy years, India has sought its place in this global endeavour; yet, even today, abject poverty and backwardness can be observed in districts in almost every state; with the highest concentration of such districts found in the state of Bihar and a cultural enclave, known as Mithila. Development in India has been elusive because it is difficult to define, and because the Western concepts of development and progress have no absolute equivalents within many non-Western settings. As a consequence, development programmes often fail because they are unable to ask the right questions, but equally important is the political economy derived from foreign aid. For politicians, there is no long-term benefit to be derived from successful development. In general, foreign aid only serves to corrupt governments and politicians and, in the end, does very little for those who need help. The struggling states of Bihar and Mithila serve as extreme examples of India 's problems. Development here has been thwarted by a hereditary landed aristocracy supported by religion, casteism, custom, social stratification, tradition, and patterns of behaviour that can be traced back millennia. In turn, all these have been masterfully manipulated by co-opted politicians, who have turned politics into a veritable art form as this volume comprehensively demonstrates.

We are witnessing an ever-increasing level and intensity of disasters from Ecuador to Ethiopia and beyond, devastating millions of ordinary lives and causing long-term misery for vulnerable populations. Bringing together 26 case studies from six continents, this volume provides a unique resource that discusses, in considerable depth, the multifaceted matrix of natural and human-made disasters. It examines their bearing on the loss of human and productive capital; the conduct of national policies and the setting of national development priorities; and on the nature of international aid and bilateral assistance strategies and programs of donor countries. In order to ensure the efficacy and appropriateness of their support for disaster survivors, international agencies, humanitarian and disaster relief organizations, scholars, non-governmental organizations, and members of the global emergency management community need to have insight into best practices and lessons learned from various disasters across national and cultural boundaries. The evidence obtained from the numerous case studies in this volume serves to build a worldwide community that is better informed about the cultural and traditional contexts of such disasters and better enabled to prepare for, respond to, and finally rebuild sustainable communities after disasters in different environments. The main themes of the case studies include:
• the need for community planning and emergency management to unite in order to achieve the mutual aim of creating a sustainable disaster-resilient community, coupled with the necessity to enact and implement appropriate laws, policies, and development regulations for disaster risk reduction;
• the need to develop a clear set of urban planning and urban design principles for the built environment 's capacities for disaster risk management through the integration of disaster risk reduction education into the curricula of colleges and universities;
• the need to engage the whole community to build inclusive governance structures as prerequisites for addressing climate change vulnerability and fostering resilience and sustainability. Furthermore, the case studies explore the need to link the existence and value of scientific knowledge accumulated in various countries with decision-making in disaster risk management, and the relevance and transferability from one cultural context to another of the lessons learned in building institutional frameworks for whole community partnerships.

Da ' wa, a concept rooted in the scriptural and classical tradition of Islam, has been dramatically re-appropriated in modern times across the Muslim world. Championed by a variety of actors in diverse contexts, da ' wa – 'inviting' to Islam, or Islamic missionary activity – has become central to the vocabulary of contemporary Islamic activism. Da ' wa and Other Religions explores the modern resurgence of da ' wa through the lens of inter-religious relations and within the two horizons of Islamic history and modernity. Part I provides an account of da ' wa from the Qur 'an to the present. It demonstrates the close relationship that has existed between da ' wa and inter-religious relations throughout Islamic history and sheds light on the diversity of da ' wa over time. The book also argues that Muslim communities in colonial and post-colonial India shed light on these themes with particular clarity. Part II, therefore, analyzes and juxtaposes two prominent da ' wa organizations to emerge from the Indian subcontinent in the past century: the Tabl ' gh ' Jam ' at and the Islamic Research Foundation of Zakir Naik. By investigating the formative histories and inter-religious discourses of these movements, Part II elucidates the influential roles Indian Muslims have played in modern da ' wa. This book makes important contributions to the study of da ' wa in general and to the study of the Tabl ' gh ' Jam ' at, one of the world 's largest da ' wa movements. It also provides the first major scholarly study of Zakir Naik and the Islamic Research Foundation. Further, it challenges common assumptions and enriches our understanding of modern Islam. It will have a broad appeal for students and scholars of Islamic Studies, Indian religious history and anyone interested in da ' wa and inter-religious relations throughout Islamic history.

This book, companion to the much-acclaimed Dalit Literatures in India, examines questions of aesthetics and literary representation in a wide range of Dalit literary texts. It looks at how Dalit literature, born from the struggle against social and political injustice, invokes the rich and complex legacy of oral, folk and performative traditions of marginalised voices. The essays and interviews systematically explore a range of literary forms, from autobiographies, memoirs and other testimonial narratives, to poems, novels or short stories, foregrounding the diversity of Dalit creation. Showcasing the interplay between the aesthetic and political for a genre of writing that has ' change ' as its goal, the volume aims to make Dalit writing more accessible to a wider public, for the Dalit voices to be heard and understood. The volume also shows how the genre has revolutionised the concept of what literature is supposed to mean and define. Effervescent first-person accounts, socially militant activism and sharp critiques of a little-explored literary terrain make this essential reading for scholars and researchers of social exclusion and discrimination studies, literature (especially comparative literature), translation studies, politics, human rights and culture studies.

Though proportionally small, India's Christians are a populous and significant minority. Focussing on various Roman Catholic churches and shrines located in Chennai, a large city in South India where activities concerning saintal revival and shrinal development have taken place in the recent past, this book investigates the phenomenon of Catholic renewal in India. The author tracks the changing local significance of St. Thomas the Apostle, who according to local legend, was martyred and buried in Chennai and details the efforts of the Church hierarchy in Chennai to bring about a revival of devotion to St. Thomas. Insodoing, the book considers Indian Catholic identity, Indian Christian indigeneity and Hindu nationalism, as well as the marketing of St. Thomas and Catholicism within South India.

Bhangra is commonly understood as the hybrid music produced in Britain by British Asian music producers through mixing Panjabi folk melodies with western pop and black dance rhythms. This is derived from a Punjabi harvest dance of the same name. This book looks at Bhangra's global flows from one of its originary sites, the Indian subcontinent, to contribute to the understanding of emerging South Asian cultural practices such as Bhangra or Bollywood in multi-ethnic societies. It seeks to trace Bhangra's moves from Punjab and its 'return back' to look at the forces that initiate and regulate global flows of local texts and to ask how their producers and consumers redirect them to produce new definitions of culture, identity and nation. The critical importance of this book lies in understanding the difference between the present globalizing wave and previous trans-local movements. Gera Roy contrasts the frames of cultural imperialism with those of cultural invasion to show how Indian cultures have constantly reinvented themselves by cross-pollinating with 'invading' cultures such as Hellenic, Persian, Arabic and many others in the past. By looking at Bhangra's flows to and from India, the book revises the relation between culture, space and identity and challenges boundaries. It weighs both the uses and costs of visibility provided by global networks to marginalized groups in diverse localities and explores whether collaborations between Bhangra practitioners, largely of working class origin, give ordinary people any control over the circulation of culture in the global village. Finally, the book considers whether cultural practices can alter hierarchies and power structures in the real world.

This book is the first to explore ' old age ' in cinema at the intersection of gender, ageing, celebrity and genre studies. It takes its cue from the dual meanings of ' silvering ' – economics and ageing – and explores shifting formulations of ' old age ' and gender in contemporary cinema. Broad in its scope, the book establishes the importance of silver audiences to the survival of cinema exhibition while also forging connections between the pleasures of ' old age ' films, consumer culture, the ' economy of celebrity ' and the gendered silvering of stardom. The chapters examine gendered genres such as romantic comedies, action and heist movies, the prosthetics of costume, and CGI enabled age transformations. Through this analysis, Josephine Dolan teases out the different meanings of ageing masculinity and femininity offered in contemporary cinema. She identifies ageing femininity as the pathologised target of rejuvenation while masculine ageing is seen to enhance an enduring youthfulness. This book has interdisciplinary appeal and will engage scholars interested in ' old age ' and gender representations in contemporary cinema.

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