

Book of Abstracts

P01 | Reconsidering Islamic Legal Traditions in South Asia: Politics, History, Ethnography

Convenors: Justin Jones¹, Katherine Lemons², Julia Stephens³

¹*Faculty of Theology and Religion, University of Oxford, United Kingdom*, ²*Department of Anthropology, McGill University, Canada*, ³*Department of History, Rutgers University, United States of America*

This panel explores legal thought and practice within South Asian Islam. Refocusing discussion away from state-led management of personal laws, it explores instances of adjudication by clerics trained in the Islamic sciences, situating them in relation to other facets of the Islamic tradition.

Governing Islam: Ritual and Reason Inside and Outside the Colonial Courts

Julia Stephens, *Department of History, Rutgers University, United States of America*

This paper looks at diverging understandings of Islamic rituals between state and non-state spheres of legal adjudication in colonial India.

'Qadi-Justice' Reclaimed: The Protocols of the Islamic Judge in South Asia

Justin Jones, *Faculty of Theology and Religion, University of Oxford, United Kingdom*

Contradicting assumptions that the British Raj abolished the role of qazi (Islamic judge), this paper argues that such figures endured at the level of community-based adjudication. It explores a subgenre of Urdu legal literature on the responsibilities and obligations demanded of the modern qazi.

Islamic Law and the Princely Right of Succession: Sultan Jahan Begum of Bhopal

Madihah Akhter, *Stanford University, United States of America*

This paper addresses the role of Islamic law in the Bhopal succession case of 1924–26. Sultan Jahan Begum, the ruler of princely Bhopal, cited Islamic law in her assertion of the right to name her own sovereign from among her natural heirs.

Governmentality in Pakistan: A Controlled Islam Through the Council of Islamic Ideology

Mansoor Ahmed, *CEIAS-EHESS, France*

This paper attempts to use the theoretical framework provided by Michel Foucault to trace the contours of 'governmentality' by respective governments in Pakistan through the working of the 'Council of Islamic Ideology' a permanent state institution from 1973–2013.

Adab-al-Qazi: Personality and Authority in the Imarate-Sharia

Katherine Lemons, *Department of Anthropology, McGill University, Canada*

Drawing on ethnographic research with Sunni clerics at the Imarate Sharia in Bihar, India, this paper argues that securing authority is an ongoing process that relies both on resources of the Islamic tradition and on state and popular recognition.

Islamic Divorce and Shared Adjudication in India

Neha Kishore, *Jawaharlal Nehru University, India*

The overlap between Muslim personal laws and state laws causes legal dilemmas in India. Discourse analysis of Supreme Court divorce disputes judgments shows that shared adjudication between Islamic and state legal actors does not force women to choose between citizenship rights and group membership.

Divine Duty and Liberalism: Study of a Woman's Shariat Court in Bombay

Sagnik Dutta, *University of Cambridge, United Kingdom*

This paper uses ethnographic observations from a shariat court run by women in Bombay to focus on ways in which Quranic exegesis is brought to bear on recent legal developments in the arena of state law (such as the triple talaq judgment).

Islamic Legal Text and Practice: An Ethnographic Study of Two Family Firms in South India

Syed Mohammed Faisal, *University of Sussex, United Kingdom*

By comparing Muslim marriage alliances, business arrangements and charity endeavours with their Islamic legal prescriptions the paper argues that the practice of Islamic law should be methodologically incorporated with the Islamic legal canon to analytically define the domain of Islamic law.

P02 | Son Preference and Gender Bias in South Asia: Shifts and Continuities

Convenors: Ravinder Kaur¹, Christophe Z. Guilmoto²

¹*Indian Institute of Technology, India*, ²*CEPED, IRD/UPD, France*

This panel welcomes all contributions by social scientists describing the shifts in gender bias across South Asia, with a particular focus on fertility, family, marriage, education and work.

Son Preference in Jammu: Political Turmoil, Socio Economic Changes and Unrelenting Demographics

Charumita Vasudev, *Indian Institute of Technology, India*

The paper engages with the idea of persisting son preference in the politically fragile region of Jammu (part of the state of Jammu and Kashmir), in the context of rapid socio economic change.

Gender Preferences and Childbearing: Linking Behaviour and Macro-level Sex Ratio at Birth

Sylvie Dubuc¹, Dervinderjit Sivia²

¹*Department of Geography, University of Reading, United Kingdom*, ²*Saint John College, University of Oxford, United Kingdom*

Using mathematical model, we evidence a 'disproportionality' effect of fertility reduction making population sex ratio at birth bias unreliable to measure trends in prenatal sex selection (PSS). Instead, we calculate PSS propensity. We apply our findings to India's PSS trends and regional variations.

Desire for Sons in Pakistan: Son Preference or Daughter Aversion?

Batool Zaidi, *University of North Carolina, United States of America*

How does son preference manifest in child mortality, health outcomes, and parents' health-seeking behavior in Pakistan? Is there evidence of preferential treatment of sons or daughter aversion (selective vs. generalized)? Does the enactment of son preference vary across groups and over time?

Deficit of Girls and Modernization in India

Hugues Lagrange, *Observatoire sociologique du changement, Sciences po, France*

The gender-selective abortion practices in India have grown together with the dramatic fertility decline and the rising education. Using censuses and surveys data, the analysis shows that selective abortion manifests itself not in spite of modernization but because of it.

Unmarried by Choice? The Paradox Effects of Higher Education among Khasi Women in Bangladesh

Éva Rozália Hölzle, *Faculty of Sociology, Bielefeld University, Germany*

This paper will investigate how the opportunity for higher education among young Khasi women in Bangladesh impacts their marital possibilities. I will show that highly educated Khasi women find themselves today in an increasingly ambiguous situation forcing them to remain unmarried.

Gender and Education: Maternal Perspectives in a Rural Village of Pakistan

Aliya Khalid, *University of Cambridge, United Kingdom*

Literature suggests that mothers' involvement may be a solution to gender inequality in education. Qualitative data from ten mothers in Pakistan was collected to explore the influence on daughters' education. The study finds that the theme of marriage concerns for girls emerges strongly in the data.

An Economic Framework for Son Preference: The Role of Intergenerational Solidarity and Income Vulnerability

Sara Tafuro, *CEPED, Université Paris Descartes, France*

A cultural foundation for preferring sons identifies them as sources of old-age support to parents. This work analyzes the economic contribution to this cultural bias based on a broader framework of intergenerational dependence. The hypothesis is tested through quantitative and qualitative methods.

Rethinking Generational Differences: Women's Social Participation in Contemporary Rural India

Misako Kanno, *The National Museum of Ethnology, Japan*

This paper will discuss how recent transition of gender ideologies have an effect on gender norms and the status of women among younger generations in contemporary rural north India by conducting a comparative analysis of the gender situation between mother-daughters' generation.

Son Preference and the "Beti Bachao" Campaign in Gujarat: A Policy Evaluation

Sudeshna Maitra, *Jawaharlal Nehru University, India*

The paper aims to evaluate the Beti Bachao Campaign which was launched in Gujarat in 2005 with the purpose to change the notion of girls and to raise their importance in society, henceforth improving the female to male child sex ratio.

Marriage Choice and Post-Marriage Decision-Making Power: An Exploration Using IHDS- I and IHDS- II

Manjitha Banerji¹, Ashwini Deshpande²

¹*Independent Researcher, India*, ²*Independent Researcher, United States of America*

Life course theoretical framework suggests household decision-making follows a trajectory that begins at least with entry into marriage. Women who entered marriage through selecting their spouse have more say than those in arranged marriages. We examine this hypothesis using longitudinal IHDS data.

Does Public Policy Reduce Gender Bias? Insights from India

Laura Rahm, *CEPED, Université Paris Descartes, France*

This paper provides a qualitative and quantitative assessment of policies against sex selection in India in order to explore whether public policies curb gender bias. It shows the successes and failures of India's efforts to 'save the girl child'.

Shifting Gender Biases – Counter-Balancing Child Marriage in India

Elvira Graner, *MWS & Heidelberg University, Germany*

Marriages of under-aged girls and young women (and men) are still common practices across the world. In India, there are strong legal reforms to counterbalance this "tradition" and set in place new governance mechanisms.

P03 | Colonialisms Compared: Practices of Power in the Portuguese, French, and British Empires in India

Convenors: Tara Mayer¹, Ines G. Županov²

¹*University of British Columbia, Canada*, ²*Centre d'Études de l'Inde et de l'Asie du Sud, France*

This panel seeks to compare the practices of power that underpinned the colonial enterprises in India by the Portuguese, the French, and the British. Its papers will focus on concrete local praxes rather than abstract ideologies or grand imperial designs.

An Empire of Images: A Study of Political Authority and Legitimacy in Early British Indian Empire

Apurba Chatterjee, *The University of Sheffield, United Kingdom*

This paper focuses on the performativity of political power and authority in early British Indian empire through imagery, and examines how the importance of the creating an imperial self-image was vital to the creation and consolidation of British rule in India.

Participation without Domination: German Actors and Activities in Colonial India

Joachim Oesterheld, *Humboldt University, Germany*

Although Germany failed to join other European countries in their colonial enterprises in India, Germans nevertheless left their imprint under and alongside the colonisers both as partner and supporter thus contributing to their rule in India without ever really challenging it.

Contesting the Greatest Market: English, French, Dutch and Bengali Power-Brokering in 18th Century Patna.

Sam Ellis, *University of Leeds, United Kingdom*

Home to French, English, Dutch and Danish factories, the study of Eighteenth-Century Patna offers rich opportunities through which to compare colonial practices, and to showcase interlocking relationships with each respective metropolis, with each other, and with Bengali elites and intermediaries.

Dress to Oppress: Sartorial Performances of Power in the British Raj

Tara Mayer, *University of British Columbia, Canada*

Public spectacle was essential to British rule in India. This paper contrasts the official regulation of military uniforms to actual sartorial practices by British officers and Indian

soldiers, to argue that these discrepancies reveal broader tensions within the British Raj across the 19th century.

Caste in Late Eighteenth-Century French and British Colonial Governance

Blake Smith, *European University Institute, Italy*

This paper examines how ideas about caste circulated in French and British official discourse during the last decades of the eighteenth century, and how caste figured in the practices of colonial administrations. It argues that the French Revolution in Pondicherry represents a point of departure.

English and French Colonialisms in Bengal: Aspects of Symbiosis, 1763–1813

Robert Ivermee, *SOAS, University of London, United Kingdom*

This paper explores the impact of the French presence on the Hooghly River in Bengal on the development of English colonial power between 1763 and 1813, and the reciprocal implications of Anglo-French contestation and exchange in Bengal on the evolution of French colonial practices and thought.

Surveillance and Moral Bureaucracy in British Colonial South Asia

Anubha Anushree, *Stanford University, United States of America*

My paper will focus on the office of the commissioner and its standardization during the administration of Governor General William Bentinck (1774–1837) to explore some of the enduring connections between imperial and metropolitan surveillance epistemologies.

Loyalties Rewarded: Imperial Laudation of Colonial Subjects (the Case-Study of Hyderabad-Berar)

Svetlana Sidorova, *Institute of Oriental Studies, Russian Federation Academy, Russian Federation*

The paper explores praise as communicative strategy of the British in order to secure the support and obedience of Indian princely states. Based on cases of Hyderabad and Berar in the XIX cent. it examines how the imperial rituals of laudation functioned on different levels of colonial society.

Competing/Conceiving Sovereignty: Authority and Power in Late-Eighteenth Century South Asia

Manu Sehgal, *University of Birmingham, United Kingdom*

Exercise of coercive power under the Company relied upon complex formulations of ideologies of rule which have generally been understood in a wider trans-imperial framework. This paper argues for an approach that seeks to map the inter-colonial borrowings vital to the exercise of colonial authority.

P04 | Vernaculars, Memory Construction and Emotion: Giant Jinas and Warrior Epics in Gwalior

Convenors: Heidi Pauwels¹, Eva De Clercq²

¹*Asian Languages and Literature, University of Washington, United States of America,*

²*Indologie, Rijksuniversiteit Gent, Belgium*

How do Hindu, Muslim, and Jain cultural self-understandings relate to the production of collective emotion at the moment of the emergence of the vernacular? We contextualize the first use of Old Hindi for epic retellings in 15C Gwalior against the background of the arts and the built environment.

The Tomars' Power Grab according to a Vernacular Gwalior Chronicle

Heidi Pauwels, *Asian Languages and Literature, University of Washington, United States of America*

The Tomar court in Gwalior sponsored the first known retellings of the epics in Old Hindi. This is often attributed to an expression of Hindu assertion after an interlude of Sultanate-installed overlordship in Gwalior. But how was the Tomars' power grab in 1392 regarded closer to its own time?

The 'Persian' Gwalior: Sufi Emotional Regimes and Indo-Persian Memory Constructions

Shariq Khan, *University of Washington, United States of America*

What emotional regimes animated memory constructions of Gwalior in Persian? How do these differ from parallel narratives in other languages? This presentation brings in the Indo-Persian side of the story, focusing on one of earliest Persian histories of Gwalior i.e. the *Kulliyat-i Gwaliyari*

Pragmatics and Ideals: Masculine-Warrior Ethics & Memory in Three Tellings of the Hammīra Narrative

Christopher Diamond, *Department of Asian Languages and Literature, University of Washington, United States of America*

This paper compares the idealization of masculine warrior ethics across three texts that commemorate the conflict between Allaudin Khilji and Hammīra of Ranthambore which resonated with the Tomar rulers of Gwalior. These texts embody three memory traditions that reflect different ethical worlds.

Glorifying the Chauhans in early Tomar Gwalior? Memory construction in Nayacandra Sūri's Hammīramahākāvya

Sander Hens, *Ghent University, Belgium*

This paper investigates the process of memory construction in Nayacandra Sūri's Sanskrit court epic Hammīramahākāvya by reflecting on how the themes of the poem resonate with the political troubles that led to the establishment of the Tomar kingdom, as narrated in contemporary Persian chronicles.

The Place of Performance in a Landscape of Conquest: Mānsingh's akhārā in Gwalior

Saarthak Singh, *Institute of Fine Arts, New York University, United States of America*

An open-air amphitheatre of the late-fifteenth century in the forested hinterlands of Gwalior presents a rare opportunity to examine the role of landscape and performance in the emergence of distinctive vernacular sensibilities in pre-Mughal Hindūstān.

From Dhrupad Lyrics Attributed to Miyan Tansen (d. 1589) to Nath Hari Katha Rituals Performed at his Tomb in Gwalior Today

Françoise Nalini Delvoye, *Mondes iraniens et indiens, EPHE, France*

This paper explores the production of literary emotions from Dhrupad lyrics of Sufi inspiration attributed to the court musician Miyan Tansen (d. 1589) to Nath Hari Katha rituals performed at his tomb, near the mausoleum of the Shattari Shaikh Muhammad Ghaus (d. 1562), in contemporary Gwalior.

Emotional Regimes and the Jain Mahābhāratas of Gwalior

Eva De Clercq¹, Simon Winant¹,

¹*Ghent University, Belgium*

This paper will compare selected episodes from the Jain Mahābhārata accounts from 15th c. Gwalior to those of Viṣṇudās' Pāṇḍav Carit, in order to establish to what degree the Jain authors engaged with the political situation of Tomar Gwalior.

Vernacular Mahabharata: Texts and Performances

Raj Kumar¹, Archana Kumar²

¹*Department of Hindi, Banaras Hindu University, India*, ²*Department of English, Banaras Hindu University, India*

There is a plurality of vernacular, performative traditions of the Mahabharata. The hitherto unexplored connections between Pandawan ka Kada and Gond Pandavani and Pandav Charit need investigation to understand the process of vernacularisation and translation/transcreation in early modern India

P05/P31 | Joint Panel: Gender, Health and Childbirth in South Asia: Colonial Perspectives and Continuing Paradoxes

Convenors: Roger Jeffery¹, Clémence Jullien², Samiksha Sehwat³

¹*University of Edinburgh, United Kingdom*, ²*Social and Cultural Anthropology, University of Zurich, Switzerland* ³*School of History, Classics and Archaeology, Newcastle University, United Kingdom*

We invite medical anthropologists, medical historians, medical sociologist and public health specialists, to consider contemporary issues and their historical origins in the place of birth, conditions of childbirth and midwifery in South Asia.

British First Wave Feminism and British Women Doctors in India, 1880–1920

Samiksha Sehwat, *School of History, Classics and Archaeology, Newcastle University, United Kingdom*

This paper asks how Victorian feminism shaped the experiences of key British women doctors working in India, such as Mary Scharlieb, Edith Pechey, Margaret Balfour, Kate Vaughan and Annette Benson. It examines the Association of Medical Women in India and its discourses on Indian women's health.

Gender, Health and Disease in Colonial Orissa

Biswamoy Pati, *University of Delhi, India*

This paper will examine how gender shaped discourses about disease and health in colonial Orissa. It will analyse the responses of various social groups, including marginalized adivasi groups to health, disease and death in the colonial period.

The Colonial Family Medical Manual and White Women's Health

Indrani Sen, *Sri Venkateswara College, University of Delhi, India*

This paper shall examine the construction of gender in colonial medical texts called medical manuals, scrutinising how they wielded authoritative power over vulnerable young European women in the colonies through the power/knowledge of their medical directives.

Women's Medical Education in Edinburgh: The Role of India

Roger Jeffery, *University of Edinburgh, United Kingdom*

Assessing the role of India in the College of Medicine for Women, Edinburgh, and particularly the network of 'India-returned' missionary-oriented men and women, provides insights into the entangled history of the city and India, and how early European women doctors in India understood their roles

Dietary Practices and Culinary Cultures: Health of Hindu Widows in Nineteenth-Century Bengal

Manikarnika Dutta, *University of Oxford, United Kingdom*

This paper will examine the health and diet of the Bengali Hindu widows in nineteenth century Bengal in the context of social reforms (sati and child marriage prohibition, Widow Remarriage Act, women's education), growth of medical education, and the emergent need for women's health and nourishment.

The Maternal Body: Breastfeeding and Childcare in Colonial Bengal

Ranjana Saha, *University of Delhi, India*

This paper will investigate medical, medico-legal, ethnographical and popular literature on motherhood and childcare (mainly breastfeeding) as entry points into variegated world views about the maternal body and the very definition of different kinds of maternities in colonial Bengal (1820s–1920s).

Transformation of Missionaries in Medical Care in India

Rama Baru, *Centre of Social Medicine and Community Health, Jawaharlal Nehru University, India*

India has had a long history of engagement with missionaries in medical care. This paper seeks to examine the transformation of the role of missionaries from independence to the present.

Pregnancy, Births, Shifting Reproductive Regimes in India: Past and Present

Bijoya Roy, *Centre for Women's Development Studies, India*

Reproduction is one area which has got biomedicalized in India as a measure to minimise maternal mortality and with the expanding marketization of 'female reproductive biology'. Drawing on this I map the shifts in reproductive regime in India and analyze the continuities and disjunctions.

Training, Devaluing, Recycling Traditional Birth Attendants in India. Authoritative Knowledge Social Forms, Practices and Paradoxes

Pascale Hancart Petitot, *Institut de Recherche pour le Développement, France*

This paper documents the local/global processes of construction, legitimization/delegitimization and political use of Traditional Birth Attendants from various perspectives: the national and international public health agenda, Indian movements promoting "Natural Childbirth" and Traditional medicine.

Childbirth in India: Locating Some Practices and Challenges

Arunima Deka, *Omeo Kumar Das Institute of Social Change and Development, India*

State intervention in childbirth practices in India is purely guided by the imperative to increase institutional deliveries and address the challenge of 'population growth' not guided by any ethical consideration to provide better services to rural poor.

The Changing Nature of Childbirth and Motherhood in Rural Maharashtra

Deepra Dandekar, *Max Planck Institute for Human Development, Germany*

Childbirth is considered a domestic event in rural Maharashtra. This is paradoxical, since childbirth is also accorded impurity, which midwives ritually absorb. The introduction of institutional-birth reinterprets childbirth and motherhood in rural Maharashtra by locating it outside domesticity.

Digitalizing Community Health: Mobile Phones to Improve Maternal Health in Rural India

Alok Kumar¹, Marine Al Dahdah²

¹*Independent Consultant, India*, ²*Cermes3, Paris Descartes University, France*

Whereas health systems are increasingly using mobile technologies, “mobile health” has not been well documented yet. Through the study of a maternal health program in Bihar, we will analyse how mHealth relies on community health and whether it enhances or limits the role of community health workers.

Who’s to Blame? Institutional Delivery and Infant Mortality in Rajasthan

Clémence Jullien, *University of Zurich, Switzerland*

In order to combat infant mortality, the Indian government has actively advocated for hospital deliveries. Drawing from government hospital ethnography in Rajasthan, this paper shows how such discourse and schemes translate into the practice of the medical staff and the experience of the patients.

The Midwife and the Dula: Changing Professional Birthing Practices in Contemporary Indian Obstetrics and Gynaecology

Haripriya Narasimhan, *Indian Institute of Technology Hyderabad, India*

Against the ongoing critique of increasing caesarean deliveries in hospital birthing in India, this paper examines changing clinical practices linked to midwifery. Drawing from our ethnography in Hyderabad city we look at professional midwives and dulas, and the reframing of pregnancy and labour.

Forms and Ethics of Baloch Midwifery Contesting the Enabling Violations of Biomedicalized Childbirth in Pakistan

Fouzieyha Towghi, *School of Archaeology and Anthropology, Australian National University, Australia*

I trace the contested governmentality of childbirth and local midwives in Balochistan, Pakistan where policies to normalize hospital births and prostaglandin administration to prevent maternal morality overlook the harmful effects on women of routinization of unnecessary artificial labor induction.

Trained Versus Traditional Birth Attendants: Implications for Childbirth Experiences in Urban India

Helen Vallianatos, *University of Alberta, Canada*

I examine the skills and knowledge of traditional birth attendants and how these compare with those of trained birth attendants, in order to elucidate how learning methods and embodied knowledge can affect childbirth experiences among mothers residing in an urban *jhuggi-jhopri* (squatter) settlement.

Risk in the Village of Strangers: Women Doctors in Rural Rajasthan

Jocelyn Killmer, *Syracuse University, United States of America*

Women doctors are disproportionately absent from rural spaces in Rajasthan despite their crucial role in reproductive health care. This ethnographic paper explores women doctors' avoidance of rural areas with a focus on the risks rural spaces pose to middle-class feminine respectability.

Medicine's Nightside: Obstetric Innovation and Iatrogenesis in a State Hospital

Emma Varley, *Department of Anthropology, Brandon University, Canada*

How can critical medical ethnography of obstetric medicine in a state hospital help answer why Safe Motherhood initiatives have failed to significantly reduce maternal morbidity and mortality in northern Pakistan?

Institutional Design for Credence Goods: Can the Existence of Financial Incentives Be Problematic? Evidence from the Childbirth System of Bangladesh

Hasan Muhammad Baniamin, Ishtiaq Jamil,

Department of Administration and Organization Theory, University of Bergen, Norway

This paper identifies the possible magnitude of overtreatment by the physicians in private clinics of Bangladesh for child delivery. The 5–10 times higher volume of cesarean childbirths in private clinics compared with the volume in government/NGOs health facilities is indicative of the problem.

Impact of Institutional Delivery on Neonatal Mortality in India

Asmita Verma, *Indian Institute Of Technology, India*

This paper attempts to understand the effect of delivering in a health facility on early life mortality outcomes in India.

P06 | Rethinking Regions: Cultural Formations and Circulation through and across Regional Boundaries

Convenors: Michel Boivin¹, Anne Murphy², Philipp Zehmis³

¹*Centre d'Études de l'Inde et de l'Asie du Sud, France*, ²*Department of Asian Studies, University of British Columbia, Canada*, ³*Center for Advanced Studies, Ludwig-Maximilians-University, Germany*

How can we combine attention to regional particularity with a concern for cross-regional historical connections and cultural formations? This panel will explore the tension between the region and the cross-regional, exploring cultural formations and circulations in relation to regional specificity.

Language and Region

Territorial Inscription of the Oral Literature Among Gujjars in the Western Himalayas

Noëlle Counord, *Laboratoire d'Anthropologie Sociale, EHESS, France*

This paper proposes to understand the place given to the oral literature among two sub-groups of Gujjars established in the western Indian Himalayas. It focuses on the territorial inscription of the oral literature from the influences received to the social life of its actual practice.

The (Con)Textualisation of the Balti Language: Belonging and Demarcation at the Edge of the Himalaya

Carmen Brandt, *Department for South Asian Studies, University of Bonn, Germany*

This presentation will illustrate how the choice of a specific script for reproducing Balti has become a highly political act of belonging and demarcation due to today's geopolitical borders, linguistic classifications, religious exclusivism, and Pakistan's exclusive state identity.

Rethinking Home: Marwaris, Language, and Memory

Kunal Mishra, *Kaivalya Education Foundation, University of Delhi, India*

The current ways of theorizing 'home' imagine it in the local/outsider paradigm. But itinerant communities like the Marwari traders have created trajectories that problematize these definitions. The paper takes an auto-ethnographic way of mapping notions of 'home' and language use in such a family.

The Bourgeoisie Comes from Elsewhere: The GSB and the Catholics of South Kanara

Harald Tambs-Lyche, *Université de Picardie - Jules Verne, France*

South Kanara, the region around Mangalore, Karnataka, lacks an indigenous merchant caste. The Bourgeoisie, here, Gauda Saraswat Brahmins and Catholics, come from Goa and speak Konkani in a Tulu-speaking region. What does it mean, in relation to regional culture, that the bourgeoisie is 'foreign'?

Making and Unmaking Regions

Exploring the Idea of a Region: Madhyadeśa in Early India

Prabhat Kumar Basant, *Department of History and Culture, Jamia Millia Islamia, India*

Madhyadeśa (middle country), an idea defining a region in the early Brahmanical tradition, does not refer to a well-defined geographical space. It refers to an area where people followed ideal modes of Brahmanical conduct. This invention defines the grammar of marriage and politics in India even today.

Early Viraśaivism in Polyglossic Perspective

Elaine Fisher, *Department of Religious Studies, Stanford University, United States of America*

Hindu religious identity has often been viewed as a vernacular, regional phenomenon, particularly the "bhakti movement." This paper highlights new textual evidence for the centrality of multilingual Sanskrit Viraśaivism to the consolidation of Viraśaivism as a transregional sectarian community.

Networks of Spirituality: Reading the Geographical Claims of the Malfuzat-i-Naqshbandiyya

Aparajita Das, *Independent researcher, India*

Through a close reading of an Indo-Persian Sufi *tazkira* (compilation of recollections), the paper probes the geographical imaginaries of spiritual and political émigrés in 18th century Deccan. It studies the textual devices used to remember and articulate social ties across imperial boundaries.

The Goddess Still Matters: Devotion and Trans*identity in Today's Rural South India

Sarah Merkle-Schneider, *Institute for Indology and Comparative Religion, University of Tübingen, Germany*

In this paper I aim to investigate the creation, embodiment and performance of femininity through devotional interactions in a specific local context as well as the re- negotiation of regional practices and concepts in today's trans-regionally connected and multi-layered Indian society.

Crossing Regions

Mexican Yogis: An Alternative Chapter in the History of Modern Yoga

Adrián Muñoz, *Centre for Asian and African Studies, El Colegio de México, Mexico*

This paper seeks to offer a preliminary overview of the different ways in which the practice and philosophy of yoga were introduced into Mexico. The enquiry seeks to explore the intricacies of trans-regional negotiations of religious mobility, by taking modern yoga trends as an exemplar case.

Indigeneity, Cosmopolitanism, and South Korean Soaps in Imphal and Mizoram in Northeast India

Markus Schleiter, *Institute of Ethnology, University of Münster, Germany*

TV series from South Korea have been gaining popularity among mainstream and youth audiences from indigenous communities in Northeast India for a decade. This paper argues that mediations in reference to Korean soaps contribute to emerging concepts of a cosmopolitan indigeneity in the region.

Miss Hong Kong in Pakistan: Action Heroines and Transregional Cinema in an Islamizing State

Esha Niyogi De, *UCLA, United States of America*

This paper studies Action Heroine films directed by female star Shamim Ara under the Pakistani Islamist dictator Zia Ul Haq. It argues that Shamim Ara's small-scale industrial networks across the region enabled a transregional aesthetic of female action resistant to Pakistan's misogynist regime.

Circus Itineraries and Regions of Performance: Emic Conceptualizations of India's Regions from the Perspective of Circus Managers

Éléonore Rimbault, *Department of Anthropology, University of Chicago, United States of America*

This paper interrogates regionalism based on an ethnography of circuses performing in "South India." My aims are to present circus managers' specific conceptualization of India's regions; and to reflect on this emic perspective to nuance academic regionalism.

Punjab, Peripheries and Beyond

A Subversive Punjabiyyat: Literary Dissent in Postcolonial Punjab

Sara Kazmi, *University of Cambridge, United Kingdom*

Combining an analysis of authors from both sides of the postcolonial divide in South Asia, this paper examines the work of Amrita Pritam, Najm Hosein Syed and Ustad Daman among others to explore the use of Punjabiyyat as a tool for subverting dominant notions of region, identity and the vernacular.

Punjabi Identity in a Trans-regional Context

Pritam Singh, *Oxford Brookes Business School, United Kingdom*

Punjab is one of those few regions in the world which are spatially located in the geographical boundaries of two different nation states-India and Pakistan. This immediately imparts a trans-regional character to Punjabi identity enhanced and complicated further by Punjabi diaspora.

Between Sindh, Haryana and the Hills: Cross-Regional Circulation of Musicians on Punjab's Periphery

Radha Kapuria, *King's College London, United Kingdom*

This paper questions the idea of Punjab as a musically distinct space, through the prism of musicians with a strong Punjab connection, who possessed equally significant ties to other locales on the periphery of mainland Punjab, to map cross-regional circulation of performing artistes of the region.

Sarāpās Across Contexts: Female Corporeality and the Fantastical in Early Modern South Asia

Kiran Sunar, *The University of British Columbia, Canada, Guest at Max Weber Kolleg, Universität Erfurt, Germany*

This paper takes a trans-regional reading of the Punjabi qissā Hīr Waris to survey how the female body becomes a site for playing out the tensions of trans-regionalism and regionalism in early modern Punjab. The boundaries drawn across the female body shift in an effort to form beauty as foreign.

P07 | Modi and Religious Minorities: The BJP in Power since 2014

Convenor: Heewon Kim,
SOAS, University of London, United Kingdom

The panel assesses the BJP's public policies on religious minorities since May 2014. It will evaluate how these policies are reshaping the public discourse on religious minorities and their impact on institutions for minorities, public sector employment, service delivery and communal violence.

To What Degree Is India an Ethnic Democracy?

Katharine Adeney, *School of Politics and IR, University of Nottingham, United Kingdom*

Since the election of Narendra Modi, many academics and activists have raised concerns about Hindu Majoritarianism. But how do we understand this phenomenon? Is India an ethnic democracy?

India and its Minorities Since 2014: Where Next?

Steven Wilkinson, *Yale University, United States of America*

This paper assesses majority-minority relations over the past four years, in light of previous governments, criticisms that have been made of the Modi administration, as well as the major political science explanations for conflict and conflict moderation.

'Minoritizing' People: Indian Nationalism, the 'Hindu' Sangh Parivar and 'Non-Hindus' in India Today

James Chiriyankandath, *Institute of Commonwealth Studies, University of London, United Kingdom*

Central to the majoritarian nationalism that inspires the BJP of Narendra Modi is a 'Hindu' India in which those defined as non-Hindus, especially Muslims and Christians, are minorities. This paper's focus is the effect this has on the practice of government and politics in India under Modi.

The Marginalization of Indian Muslims

Christophe Jaffrelot, *CERI, SciencesPo, France*

Muslims in India are marginalized in many ways: not only they are under represented in Parliament and are not reaching high position in the bureaucracy and the army, but they are also losing out socially (in terms of education and occupation) and become physically peripheral in the cities.

National Democratic Alliance and National Institutions for Religious Minorities: An Institutional Policy Analysis

Heewon Kim, *SOAS, University of London, United Kingdom*

This paper presents a preliminary analysis of the National Democratic Alliance (NDA) government's policies on religious minorities, with a particular focus on national institutions for minorities.

'Human Conditions' of Muslims and Christians under Modi Regime since 2014

Mujibur Rehman Shaikh, *Jamia Millia Islamia University, India*

It explores the condition of religious minorities under Modi regime (2014-). Employing the notion of human condition once developed by Hanna Arendt, this paper examines Modi's regime's policy towards two prominent religious minorities, Muslims and Christians.

The Hindu Right and Indian Jews: Minorities, Violence, and the Tropes of Jewish-Muslim Difference

Yulia Egorova, *Durham University, United Kingdom*

The paper, which is based on fieldwork and literary examples will contribute to the panel by exploring the position of the Jewish communities in India under the Modi government.

Hindutva in Kashmir and the Northeast: The View from the Long Duree

Marcus Franke, *CIRDIS, Vienna, Austria*

This paper, using an historical institutionalism approach, assesses what Modi's coming to power means for Kashmir and the Northeast, home of compact religious minorities, by evaluating the developments since 2014 into the context of the longue duree of colonial and post-colonial history.

Politics of Meat and Slaughterhouse in Northeast India and the Himalayas

Maru Miyamoto, *Keio University, Yokohama, Japan*

The paper examines how the religious minorities and their everyday practices in South Asia have been influenced by the politics over "sacred cows" since BJP took power in 2014. This is politico-anthropological studies on religion, slaughterhouse and livelihood in Northeast India and the Himalayas.

P08 | Political Representation in India: New Discourses, New Practices?

Convenors: Stéphanie Tawa Lama-Rewal¹, Virgynie Dutoya²

¹*Centre d'Études de l'Inde et de l'Asie du Sud, France,*

²*Centre Emile Durkheim, France*

This panel will analyse contemporary discourses and practices that seek to reform and reinvent political representation in India, both at the local and at the national level. It will focus on critiques of misrepresentation and on procedural innovations, and question their impact on democracy.

New Practices of Representation: A Study of Matua Politics in Rural West Bengal

Praskanva Sinharay, *Centre for Studies in Social Sciences, Jadavpur University, India*

This paper looks at the changing nature of political representation in rural West Bengal through an ethnographic study of the operations of a local religious organization called the Matua Mahasangha in the politics of the state.

How should the Common Man be Represented? The Discourse of the Aam Admi Party on Political Representation

Stéphanie Tawa Lama-Rewal, *Centre d'Études de l'Inde et de l'Asie du Sud, France*

The Aam Admi Party, created in 2012 by a few leaders of the anti-corruption movement, is a new type of party in several ways. This paper will analyse the evolving discourse of the AAP on political representation, and the reactions it generated, over its 5 years of existence.

From the Janlokal Movement to the Aam Admi Party: Strategies of Representation and Party Formation in India

Aheli Chowdhury, *University of Delhi, India*

The Aam Admi Party (Party of the Common Man) founded in 2012 as an outcome of a recent anti-corruption movement in India. The paper will trace making of the party, strategies of representations adopted & how that contributed to the formation of the party.

Creation and Withdrawal of Participatory Spaces in Gram Panchayats of West Bengal, India

Debjani Dasgupta, Glyn Williams,

Department of Urban Studies and Planning, University of Sheffield, United Kingdom

This paper tries to identify the factors causing creation and withdrawal of participatory spaces (signified by the Village Development Committees), with the potential to forge new forms of participation and representation in the context of Gram Panchayats (village council) of West Bengal in India.

The Sexual Violence Hall of Shame – A Collision between ‘Who Politically Represents the Margins’ and ‘Sexual Harassment’

Maranatha Grace Tham Wahlang, Gitanjali Joshua,

University of Hyderabad, India

This paper engages critically with the discourse surrounding political representation of minorities and the consequences thereof in the face of sexual harassment. We're looking at this with reference to the discussions surrounding the "sexual violence hall of shame", a list that emerged on Facebook.

The Enduring Promise of ‘Participation’: Understanding the Resilience of a Democratic Ideal in Communist Politics, the Case of Kerala

Lipin Ram, *IHEID, Switzerland*

This paper demonstrates the salience of the democratic ideal of ‘participation’ within three phases of Kerala’s communist history. It seeks to capture the transformative potential of a creative tension between ‘participation’ and ‘representation’ in the light of the Kerala experience.

Patronage and Power: The Politics of Indian Union Muslim League in Kerala

Sihabudeen Palliyalil, *University of Hyderabad, India*

The study analyzes the religious ideologies and the political strategies of Indian Union Muslim League in Kerala and how they employ their politics—patronage, power and policies— within the frame of secular democratic order. The study analyzes the party negotiation with political power and religion.

Local Elections in India: Political Representation or Bargaining Opportunity?

Sobhi Mohanty, *Graduate Institute of International & Development Studies, Switzerland*

Using a case study in Orissa, this paper analyses how urban poor interest groups who have mobilized around economic and land rights, use local elections as a political opportunity to bargain with the incumbent state government and explicitly negotiate their demands in return for their votes.

P09 | Documenting Mathematical Practices in South Asia: What Sources for what history?

Convenors: Agathe Keller¹, Senthil Babu²

¹ *Laboratoire SPHERE, Université Paris Diderot, France*

² *French Institute of Pondicherry, India*

This Panel would like to bring together people working on sources in different South Asian languages, documenting the past practices of mathematics in the Indian subcontinent with an emphasis on vernacular sources for South Asian history of mathematics.

The Persian Translation of Bhāskarāchārya’s Bījagaṇita

Zeinab Karimian, *Laboratoire SPHERE, Université Paris Diderot, France*

Bījagaṇita which is a Sanskrit algebraic work by Bhāskarāchārya (12th century) had been translated in Persian by ‘Aṭṭā’ Allāh Rūshdī for Shāh Jahān in 1634. In this paper, I will examine this Persian translation of *Bījagaṇita* according to some extant manuscripts, and compare it with the original work.

Siyaq, a Secret Mathematical Language

Ali Bordbarkhou, *ETH Zurich, Switzerland*

Ciphered numerical notation ‘Siyaq’, was the primary system for writing financial administrative accounts by Irani government. It survived regardless of the existence of other systems of numeration. Our aim is to explain why Siyaq obtained such a ciphered nature and maintained it for so long.

Layers of Mathematics in Late Medieval Kerala

Roy Wagner, *ETH Zurich, Switzerland*

I will discuss the relation of mathematical treatises from late medieval Kerala: High astronomical mathematics in Sanskrit and in Malayalam as well as more practice oriented mathematical texts in Malayalam.

About Prakrit Cosmological Texts and some Specificities of their Mathematical Content

Catherine Morice-Singh, *Laboratoire SPHERE, Université Paris Diderot, France*

Many of the cosmological ideas found in Jaina texts in Prakrit go hand in hand with a refined mathematical approach. I will present a selection of the specificities this approach contains, particularly some rules on series made to fit cosmological patterns and a peculiar system of measuring units.

Transitions in Mathematics Pedagogy in Nineteenth Century Maharashtra: Teachers, Textbooks and Translations

Aruna Bajantri, *Zakir Husain Center for Educational Studies, Jawaharlal Nehru University, India*

The paper highlights transitions in mathematics education in 19th C Marathi regions of Bombay Presidency. It analyses Marathi translations of popular English mathematics textbooks and the ways in which pedagogy was transformed in the context changing colonial policies towards indigenous schools.

Mathematics of ‘the Bazaar’: The Social History of Practical Mathematics in Colonial North India (1850s–1940s)

Arun Kumar, *University of Göttingen, Germany*

My paper will explore the growth and development of practical mathematics in colonial India. Particularly, it will focus on the growth of printed manuals that emerged in the late nineteenth century to teach commercial arithmetic for the purpose of moneylending.

Malayalam Pañcāṅgas; Their Format and Numbers

Sho Hirose, *ETH Zurich, Switzerland*

This paper attempts to analyze the structures of Pañcāṅgas (traditional calendars with astrological elements) written in Malayalam scripts from the region of Kerala. It focuses especially on the representation of numbers in the manuscripts.

Mathematics and Language Across the Colonial Transition in Western India

Prachi Deshpande, *Centre for Studies in Social Sciences, India*

This paper examines the colonial impact on Maratha scribal skills. It argues that colonial rule split previously enmeshed language and numerical skills in western India, turning scribes into data entry clerks, and mathematics and language into unrelated subjects within colonial education.

P10 | Literary Sentiments: Gender and the Vernacular in Colonial and Postcolonial South Asia

Convenors: H. Harder¹, S. Nijhawan²

¹*Suedasien Institute, Ruprecht-Karls University Heidelberg, Germany,*

²*Department of Languages, Literatures and Linguistics, York University, Canada*

The panel looks at the literary world in colonial and postcolonial South Asia with a focus on relationships between the vernacular and gender. It aims to advance links between colonial and postcolonial vernacular spheres by consulting a wide range of print materials, including fiction and nonfiction

Women's Travelogues and Female Mobility in Early Bengali Women's Journalism

Hans Harder, *South Asia Institute, Heidelberg University, Germany*

From the late 19th c onwards, an increasing number of individual Bengali women begin to explore the world outside the house, some very literally by traveling and writing about it. The paper analyses the travelogues found in colonial Bengali women's journalism in terms of gender, genre and mobility.

Politics of Gender, Language and Literary Production: Reading Work and Leisure in Women's Prose in Urdu Before and After Independence

Farha Noor, *Modern South Asian Languages and Literatures, Universitaet Heidelberg, Germany*

By reading into the binary of 'work' and 'leisure' in early Urdu home and literay journals for women before Independence and memoirs of Progressive women writers in the wake of the millennium, this paper aims to address questions of gender, language and the politics of literary production of Urdu

Otherring the Self: Women's Writings in Vernacular Press in Early 20th Bengal

Sarvani Gooptu, *Netaji Institute for Asian Studies, India*

Analyzing women's writings in Bengali periodicals in late 19th- early 20th c.on awareness of and travel to other countries as a means of creating a new Indian woman, like women in other countries yet different. Using the vernacular to connect with other women and subtly subvert dominance.

Double Lives and Mistresses Exposed: Vernacular Fiction Beyond Discourses of Honor

Shobna Nijhawan, *Department of Languages, Literatures and Linguistics, York University, Canada*

Hindi fiction of the 1940s offered imaginative and innovative spaces for the negotiation of family models once projected as normative in social reformist and nationalist discourses. This paper analyzes relationships that challenge the significance and meaning of family and female solidarities.

Bazārī Sentiments: Pleasure, Reform and Politics of Urdu Literary Culture

Razak Khan, *Centre for Modern Indian Studies, Goettingen University, Germany*

The paper explores the genre of rekhti poetry to examine the rich history and politics of gendered literary sentiments within reformist Urdu literary culture.

Hunger-Emotions Discourse in Twentieth-Century Bengal

Sukla Chatterjee, *University of Bonn, Germany*

The paper examines depiction of hunger in Bengali famine literature around 1943 with a special focus on gender specific approach toward hunger and starvation. It analyzes fictional narratives focusing on hunger to delineate the use of emotion in narrating hunger.

Translation in the Vernacular: Towards a Dalit Feminist Scholarly Praxis

Christi Merrill, *University of Michigan, United States of America*

I will discuss the Hindi writings of Dalit feminist Kausalya Baisantry, focusing on her translation from Marathi of fellow writer and activist Urmila Pawar to complicate our scholarly (especially postcolonial) approaches to reading Dalit literature in translation.

The Feminist Art of the Gali: Bhuvaneshwar Prasad Srivastava and the Hindi Literary Lumpen-Proletariat (1910-57)

Nandini Chandra, *Department of English, University of Hawaii, United States of America*

Bhuvaneshwar is an odd figure in the Hindi literary world who articulated a rare and unique feminism in his short stories and plays through the form of the gali or curse—hallmark of the lumpen who insinuates himself and yet transgresses the protocols of all kinds of places, both elite and popular.

Gender and the Vernacular: The Interpretation of Gender in the Plays of Bhuvaneshwar Prasad Shrivastav (1912/14–1957) and its Significance for the Radhasoami Tradition

Diana Dimitrova, *Institute of Religious Studies, University of Montreal, Canada*

This paper will examine the interpretation of gender in Bhuvaneshwar's dramas by discussing four of the author's one-act plays, Pratibha ka vivah (Pratibha's Marriage), 1933, Latri (Lottery), 1935, Straik (Strike), 1938 and Usar (Fallow Land), 1938.

A Feminist Corrective to Vernacular Dalit Literary Criticism

Laura Brueck, *Department of Asian Languages and Cultures, Northwestern University, United States of America*

This paper explores the gendered valences of literary critical debates that shape the contemporary Hindi and English Dalit literary spheres, by considering the work of feminist writers Anita Bharti (Hindi) and Meena Kandasamy (English).

The LCM of Language: The Sathottari Poetry of R. K. Joshi and Arun Kolatkar

Anjali Nerlekar, *IIT Bombay, India*

This paper focuses on the meditations on script, vocabulary, grammar and linguistic structure in the work of R. K. Joshi and Arun Kolatkar to uncover one literary node of the wider societal debates and conversations taking place in Bombay in the post- 1960 period.

Masculine Vernacular Histories of Travel in Colonial India: Writings of Satyadev Parivrajak

Charu Gupta, *Department of History, University of Delhi, India*

This paper focuses on the Hindi travel writings of Satyadev 'Parivrajak' (1879–1961). It argues that his vernacular travelogues were part of a colonized nation's attempt to reclaim a space of freedom, forged through the carving of 'perfect masculinist bodies'.

Good Bread, Bad Breeding: Hats, Lawyers, Servants, and Other Important Things to Remember

David Boyk, *Department of Asian Languages and Cultures, Northwestern University, United States of America*

Yadgar-e Rozgar (1931) recounts the lives of hundreds of Patna's people, from counterfeiters to courtesans. Struggling to reconcile modernist ideals with his sense that Patna's cohesion and distinctiveness depended on tradition, the author worried that "nationality" was yielding to "fashionability."

Fighting Purugulu with ‘Man Repairing Tablets’: Perspectives on early Telugu Advertisement

Heiko Frese, *South Asia Institute, Ruprecht-Karls Universität, Germany*

The paper will discuss questions of gender in Telugu newspaper advertisement of the early 20th century.

P12 | Arabic in South Asia: A Language in/of the Margins?

Convenors: Christopher Bahl, Simon Leese,

SOAS, University of London, United Kingdom

This panel will bring together scholars working on Arabic texts and Arabic speaking communities in the subcontinent, across all historical periods. Who has cultivated Arabic learning, what meanings has Arabic produced and taken on, and how has Arabic functioned within multilingual systems?

The Changing Relationships between Researchers and Speakers of Indian Languages

Claus Peter Zoller, *Department of Culture Studies and Oriental Languages, University of Oslo, Norway*

During the history of Indology, the relationships between researchers and speakers of Indian languages have undergone profound changes. It will be discussed why and in which way.

Reorienting Wonder: Material Traces of Arabic in South Asia and *The Wonders of Crafts* (Mandu, ca. 1509)

Vivek Gupta, *SOAS University of London, United Kingdom*

Wonders (*‘aja’ib*) appeared in many forms of expression in medieval India. Arabic, Hindi, and Persian books are among them. The Arabic and Hindi sources of Mahmud ibn Da’ud Shadiyabadi’s Persian translation (1509) of al-Jazari’s 12th-century *Book of the Knowledge of Ingenious Devices* attests to this.

Arabic Correspondence Between the Bahmani and Malwa Sultanates and the Mamluk Sultanate in the 15th Century: A Shared Culture?

Meia Walravens, *Centre for Political History, University of Antwerp, Belgium*

This paper discusses four Arabic letters that were exchanged between South Asian Sultanates and the Mamluk Sultanate of Egypt in the 15th century. Concretely, it seeks to examine if and how Bahmani and Malwa letters employed chancellery conventions that were in accordance with Mamluk expectations.

Explaining Arabic through Urdu, Enriching Urdu with Arabic in 20th-Century Hyderabad

Mikko Viitamäki, *Department of Languages, University of Helsinki, Finland*

The paper examines the use of Arabic in 20th-century Hyderabad by a Sufi scholar Abd al-Qadir Siddiqi. By that time, Urdu had substituted Persian and Arabic as a literary language. However, for Siddiqi Arabic remained the primary means to access the Quran, and present exact metaphysical concepts.

The Quran in Bengali or Arabic as a Language of Bangladesh?

Max Stille, *Max-Planck-Institute for Human Development, Germany*

I address the poetic and performative exegesis in supererogatory Islamic sermons in contemporary Bangladesh. I argue that in preaching performances, the Quran figures as a dialogue between God and Muhammad and therefore as a dramatic foil of a kerygmatic process and part of multilingual code-play.

“The Ruby that Is Alif”: Arabi Malayalam and Mappila Literary Formation

Muneer Aram Kuzhiyan, *Department of English, Aligarh Muslim University, India*

Focusing on the devotional performance genre of mala, this paper will explore the role of Arabi Malayalam (the hybrid dialect crafted by the Mappila Muslims of Kerala) in fashioning a literary formation in the “Arabic cosmopolis” of Kerala in South India.

The Quran in South Asia: Translations of the Quran in the Tamil Context

Yunush Ahamed Mohamed Sherif, *Sadakathullah Appa College, India*

The present paper will shed light on some of the early translations of the Quran in the Tamil context and its uniqueness

Embodying the Sunnah: Deobandi Hadith Commentaries

Ali Mian, *Seattle University, United States of America*

This paper examines how the Deobandis, a group of modern South Asian Muslim theologians, interpret, embody, and politicize the Prophet Muhammad’s normative example (*sunnah*). To that end, the paper analyzes three key Arabic commentaries authored by Deobandis in the first half of the 20th century.

The Bohra Dark Archive: The Transmission of Ismā‘īlī Manuscripts and the Language of Secrecy

Olly Akkerman, *FU Berlin, Germany*

My presentation unravels the as yet unstudied physical and social aspects of the Alawi Bohra philological tradition, discussing the social role of this archive as a repository of secret texts, and further examines the social role of Arabic in Alawi Bohra manuscript culture.

P13 | Juristic Personalities and the ‘Rights of Non-Humans’. Gods, Animals and Natural Resources as Legal Persons in South Asia

Convenors: Daniela Berti¹, Anthony Good²

¹*Centre d’Etudes Himalayennes, France*, ²*School of Social & Political Science, University of Edinburgh, United Kingdom*

Attributing legal personality to animate or inanimate ‘beings’ has taken on new forms with courts granting the status of ‘non human persons’ to animals or natural resources. At stake in these rulings are notions of personhood, intentionality, responsibility, as well as various kinds of ‘rights’.

Casting Rivers as Juristic Persons: The Entanglements of Judicial Culture and Sacred Nature in India

Rita Brara, *University of Delhi, India*

I examine the religion-phrased reasoning by a High Court that bestowed the status of a juristic person upon the Rivers Ganga and Yamuna. Notions of juristic personhood, elaborated in

the context of Hindu deities, were carried over to 'sacred' rivers, entangling sacred nature and judicial culture.

From Animal Protection to Animals' Own Rights. Arguing the Legal Status of Animals in Indian Courts

Daniela Berti, *Centre d'Etudes Himalayennes, France*

A number of cases related to animal protection and animal rights have recently been brought before the court in India. In this paper I go into some of these cases to show how the reasons why a particular animal is entitled to receive protection or specific rights are argued in court.

Non-Human Citizens: Circus Animals and Indian Law

Nisha Poyyaparth Rayaroth, *Centre for Indian Studies in Africa, University of the Witwatersrand, South Africa*

The 'rehabilitation' of certain wild animals from the 'private' circuses to the 'public' zoos, as part of the 1991 Supreme Court of India ban, would unravel how the very idea of scientific conservation becomes a violent guise of State and civil society propagating the binary of 'cruelty' and 'mercy'.

Rights of Non-Human Animals Based on Human Obligations

Nupur Rana, *Department of Political Science, Delhi University, India*

Korsgaard argues that human beings have duties towards non-human animals, which are sourced from the our most basic animal nature. The implications of these duties does not entail personhood of animals. Personhood may deter the attempts at giving animals their due in the form of right to life.

P14 | Banglascapes in Southern Europe: Comparative Perspectives

Convenors: Francesco Della Puppa¹, José Mapril², Andrea Priori³

¹*Department of Sociology, Philosophy, Education Applied Psychology (FISPPA), University of Padova, Italy*, ²*Center for research in Anthropology (CRIA), New University of Lisbon, Portugal*, ³*Master Public Anthropology, University Roma Tre, Italy*

Migrations from Bangladesh to Southern Europe have significantly grown in the past decades. This panel focuses on different aspects of the Bangladeshi diasporic experiences in Southern Europe, including the relationships with the country of origin and the different settlement countries.

Street Vendors and Tourism in Rome. How the Visibility of Bangladeshi Immigrants Shapes Urban Imaginaries of Identity

Maria Francesca Piazzoni, *University of Southern California, United States of America*

I explore how Bangladeshi street vendors contribute to the functioning of the tourism industry in Rome. I specifically ask how the visibility that these immigrants acquire in the iconic landscapes of tourism shapes the urban imaginaries of Rome.

Food, Relatedness and Home between Portugal and Bangladesh

José Mapril, *CRIA, New University of Lisbon, Portugal*

Based on an ethnography of Bangladeshis in Lisbon, this presentation argues that the daily consumption, production and distribution of food is intimately connected with relatedness, sociabilities and the making of a sense of home.

Unintended Asylum Seekers: Bangladeshi Probashi from Libya to Italy

Nicoletta Del Franco, *University of Parma, Italy*

This paper focuses on Bangladeshi probashi, who have recently reached Italy from Libya. It discusses the characteristics of this recent migration flow and how these migrants' circumstances differ from those of their older counterparts who migrated to Italy from the 1980s to the early 2000s.

The End of a “Transnational Life”: A Process of Self-Reappropriation and Emancipation. The Case of the Italian-Bangladeshi

Luca Haddad, *Ca' Foscari University, Italy*

Reflection on the idea of death developed by Bangladeshi migrants naturalised as Italian citizens, seen as a process of self-reappropriation and emancipation from the chain of debts and expectations linked to their male status in the diaspora.

Hindū Marriages between Tradition and Religion. The Intergenerational Perspective of Bangladeshi Women in Rome

Katiuscia Carnà, *Department of Education, University of Roma Tre, Italy*

The research, through a qualitative methodology, analyzes how traditional and Hindū religious values interact in marriage decisions in the country of origin and in the host country, offering a comparison between first and 'new' generations of Hindus Bangladeshi women resident in Rome.

Bangladeshi Women in Rome and London: Transnational Lives between Social Pressure and Empowerment

Valeria Giannuzzi, *El Colegio de la Frontera Norte, Mexico*

This paper takes data from a larger research and focuses on Bangladeshi women in Rome and London, their migratory plan, the different strategies adopted during their stay in the receiving country, the trajectories and, more in general, their migratory experience.

P15 | Levels of Culture in the Early Modern European Study of South Asian Languages

Convenors: Heinz Werner Wessler¹, Paolo Aranha²

¹*Dept. for Linguistics and Philology, Uppsala University, Sweden,*

²*Dept. of History, Hamburg University, Germany*

The panel explores how the development of early modern European studies on South Asian languages was affected by the relations between different levels of culture. We will examine how the knowledge production on South Asian languages occurred in a tension field produced by social asymmetries.

The Changing Relationships between Researchers and Speakers of Indian Languages

Claus Peter Zoller, *Department of Culture Studies and Oriental Languages, University of Oslo, Norway*

During the history of Indology, the relationships between researchers and speakers of Indian languages have undergone profound changes. It will be discussed why and in which way.

Cross-Cultural Encounters: Authorship, Attitudes, and Social Evaluation

Tej Bhatia, *Syracuse University, United States of America*

The aim of this paper is three-fold: (1), to examine the role of informants and authorship issues in early Hindi grammars; (2) language attitudes of European grammarians; and (3) social evaluation of the European grammarians by in-group (Europeans) and out-group (Indians).

Cross-Cultural Aspects in 17th and 18th Century Hindi Grammar

Ram Prasad Bhatt, *Dept. of Culture and History of India and Tibet, University of Hamburg, Germany*

The paper investigates the cross-cultural issues and the grammatical properties in the two oldest Hindi grammar's, namely, Ketelaar's Hindi grammar (1698) and de Tour's Hindi grammar (1704). It also discusses the cultural backgrounds of the people involved in documentation of these grammars.

A Port of Salvation and Learning: The Social and Cultural Context of the Capuchin Mission in 17th–18th c. Surat

Paolo Aranha, *Evangelisch-Theologische Fakultät, Ludwig-Maximilians-Universität München, Germany*

This paper aims to sketch the network of local teachers and scholars with whom the French Capuchin missionaries interacted in Surat between the 17th and 18th century, making it possible for the friar François-Marie de Tours († 1709) to compose a pioneering grammar and dictionary of Hindustānī.

Roberto Nobili's Āna Upadesam: A Tamil Catechism for Brahmans?

Giulia Nardini, *Heidelberg University, Germany*

Analysing the “cultural translation” operated by Roberto Nobili in his lifework Āna Upadesam, this Tamil compendium for teaching Catholic doctrine to the local Tamil community reveals the “polyphony” and the social asymmetries of the 17th century South India context.

God's Human Avatāra: Christological Terminology in Sarveśvarācā Gnāna Upadeśa by Simão Gomes S.J.

Pär Eliasson, *Department of Linguistics and Philology, Uppsala University, Sweden*

This paper aims to analyse the use of Christological terminology in Sarveśvarācā Gnāna a Upadeśa written in Marathi by Simão Gomes S.J. in the early 18th century, with special focus on identifying Hindu sources of inspiration.

A Passage West: Reinventing the Indian Grammatical Tradition

Carmela Mastrangelo, *Sapienza Università di Roma, Italy*

Focusing on a specific geographical area — i.e. the Southern part of India — and on a given historical period — i.e. the 18th century —, this paper aims to compare the oldest European grammars of Sanskrit language with their Indian archetypes.

“Grantha, which is their Latin”: Sanskrit and Vernacular Literature in Catholic and Protestant Reports

Will Sweetman, *Theology and Religion, University of Otago, New Zealand*

This paper surveys Catholic and Protestant reports of Indian religious literature from the sixteenth to the eighteenth century, examining the kinds of texts that missionaries collected, the sources of their collections, and their attitudes to Sanskrit and to literature in the Indian vernaculars.

P16 | Pakistan Desires: Queer Futurities of the Urban

Convenor: Omar Kasmani,

Institute for Social and Cultural Anthropology, Freie Universität, Germany

Focusing on queerness and the city in Pakistan, this interdisciplinary panel traces how the normative tenor of the urban comes to be intra-actively undermined via desirous acts that insist on the possibilities for another world: writing, art, sex, religious and political participation among others.

On Female Friendships and Other Taboos: Pakistani Cinema in the 1960s

Kamran Ali, *University of Texas, United States of America*

In discussing the Pakistani films *Saheli* (1961) and *Neela Parbat* (1969) the paper will discuss how themes of same sex desire, incest and other “taboo” subjects were brought forward in Pakistani cinema.

Locations in the Garden of Love

Bani Abidi, *Visual Artist, Germany*

A collaborative project between video artist Bani Abidi and writer Mohammad Hanif, this video installation is a look at love in public spaces in the city of Karachi.

Cruising the City, Violently: Killer Hijras and Violent Flâneurs in Pakistani Queer Screens

Momina Masood, *University of the Punjab, Pakistan*

Through an exploration of contemporary Pakistani queer visual media and film, this paper reimagines Pakistan’s hijra community as ballistic flâneurs and architects of heterotopic urban spaces, actively engaged in reconstituting the cisnormative city through violence, and deviant sexual acts.

Carnal Desires: Re-claiming Representation of the Male Body in Pakistani Art

Abdullah Qureshi, *Aalto University, Finland*

Representation of the male body has been a prominent subject for many Pakistani artists, in particular, heterosexual men. More recently, however, we see younger gay and queer artists confidently reclaiming that space. This paper traces that history, questioning what changed, and what it leads to.

P17 | Women and Public Spaces: Questions of Sexuality, Visibility and Freedom

Convenors: Rukmini Sen¹, Radhika Govinda²

¹*School of Liberal Studies, Ambedkar University Delhi, India,*

²*School of Social and Political Science, University of Edinburgh, United Kingdom*

This panel invites papers which explore how diverse women interact with urban public spaces in contemporary South Asia and in doing so compel us to re-examine the conceptual and material intersections of gender, sexuality, space, mobility and violence.

Autonomy, Mobility and Resistance

Girls Just Wanna Have Fun: Gender, Space and Mobility in Lyari, Karachi

Nida Kirmani, *School of Humanities and Social Sciences, Lahore University of Management Sciences, Pakistan*

Drawing on research conducted in the area of Lyari in Karachi, this paper documents the tactics used by women and girls to negotiate the urban landscape in the course of their everyday lives. It also explores female-dominated spaces to explore new spaces being carved out by women and girls.

Travel as Mobility, Travelling as Experience: Re-arranging Spaces and Self(s)

Rukmini Sen, *Ambedkar University Delhi, India*

This paper is about commuting and travelling within and outside the cities of dwelling through an auto-ethnographic narrative. How are these journeys undertaken, as single mobile women and/or a journey towards interiority-experiences of the spaces and self(s) made by women themselves?

Sociability, Intimate Relations and Sexuality on Campus in Delhi, India: A Study on Jawaharlal Nehru University (JNU) Students' Narratives

Jeanne Subtil, *Observatoire sociologique du changement (OSC), Sciences Po, France*

Women on JNU campus benefit from relatively high levels of autonomy and freedom, leading to new opportunities. The paper contributes to unveil the extent and the ways in which women engage in intimate relations and sexuality in this specific space, and how it impacts women's assertions of autonomy.

Mobile Phone, Mobility and Public Piety: The Paradoxes of Women's Emancipation in Bangladesh

Habibul Khondker, *Zayed University, United Arab Emirates*

This paper will examine the role of the Women's movement, mobile phone, and the state policies in the relative reduction of gender gap in Bangladesh compared to other large Muslim majority countries in the South Asian region as well as in Southeast Asia.

Self-hood, Bodies and Belonging

Queer-Feminist Geographies in an 'Unsafe city': An Auto-Ethnographic Account of Freedom and Belonging

Niharika Banerjee, *Ambedkar University, India*

This paper gives an autoethnographic account of how queer-feminist geographies are produced within gendered environments. Such autoethnographies help in strategically reclaiming women's bodies to counter regulatory regimes in urban India.

Surrogacy in the City: Fertile Spaces for Women Negotiating Livelihood

Sneha Banerjee, *Department of Social Anthropology and Cultural Studies, University of Zurich, Switzerland*

Using fieldwork in Mumbai and Delhi, this paper shows how informal networks forged by women in public spaces drove the surrogacy industry in India (till the ban in 2016). It focuses on how some city spaces become sites for urban poor women to negotiate the expanding spectrum of informal work.

The Evolution of Gendered Public Spaces in the Mumbai Metropolitan Region

Tanvi Bhatkal, *University of Cambridge, United Kingdom*

Women perceive cities differently from men, but urban plans often reproduce unequal gender relations. This paper explores how gender, with other elements of identity, intersects

with the socio-political dynamics of public space – in everyday life and urban plans - in the Mumbai Metropolitan Region.

Caste and Gender: A Study of Dalit Women

Daya Aruna, *Jamia Millia Islamia University, India*

Dalit movement resulted in the Dalit women's need to formulate Dalit feminism. Dalit feminism not only addresses the intersectionalities of caste and patriarchy but also critiques the position of Dalit women in both the feminist and Dalit organisation.

Agency, Activism and Assertion

Towards a Re-imagination of Feminist Discourse on Women, Public Spaces and Sexual Violence in Millennial India?

Radhika Govinda, *School of Social and Political Science, University of Edinburgh, United Kingdom*

This paper attempts to understand whether and how the articulations of feminist resistance since the 2012 Delhi gang rape push for a re-imagining of feminist discourse on women, public spaces and sexual violence in millennial India.

Sabeen Mahmud: A Social Activist Engaging with Public Spaces in Karachi

Valeria Lauricella, *South Asia Institute, University of Heidelberg, Germany*

As a human rights' activist and independent professional woman in Karachi, Sabeen Mahmud embodied issues of gender and class in contested public spaces of a dangerous Pakistani metropolis. Exercising her freedom of expression she powerfully challenged the right to risk for a woman in her society.

'We will be seen and we will matter!' Negotiating Space and Redefining Womanhood among Dalit Women Activists in Rajasthan

Sandhya Fuchs, *London School of Economics and Political Science, United Kingdom*

The paper explores how female Dalit activists in Rajasthan redefine ideas of respectable womanhood. As participants of the workforce and a struggle that is per definition public, they venture into new urban spaces and claim said spaces in a performative manner as part of their identity.

'We can't get anything by request, we have to strike or protest': Tamil Women's Quest for Justice and Transition in Post Conflict Northern Sri Lanka

Deborah Menezes, *School of Geosciences, University of Edinburgh, United Kingdom*

This paper addresses the complex issues around gender and post conflict reconstruction in the context of Sri Lanka.

Visual and Literary Representations

Picturing Public Protest in the Works of Sheba Chhachhi

Sophia Powers, *Washington University in St. Louis, United States of America*

This paper explores the unique iconography established by the photographic practice of activist/artist Sheba Chhachhi in her representation of solidarity among women across the caste and class spectrum as they visibly occupied public space during the 1970s anti-dowry protest movement.

Of Sex Worker, Festivals, and Rights: A Story of an Affirmative Sabotage in India

Debolina Dutta, *University of Melbourne, Australia*

This paper reads the organisation of the festival of Durga Puja by an urban sex workers' collective in Calcutta as an act of affirmative sabotage.

Public Versus Private in the Discourses of Women's Movement in Sri Lanka: The Contemporary Sri Lankan English Novel and Its Critique of 'Respectability'

Kaustav Bakshi, *Jadavpur University, India*

I shall analyse three postcolonial expatriate Sri Lankan English novels to address the volatile issue of women's role in public & private spheres in war-torn Sri Lanka. The novels, I shall show, while politicizing the Women's Question, decry the hetero-patriarchal resistance to women's liberation.

Hijab and Muslim Women's Negotiation for Public Space: Content Analysis of Malayalam Muslim Women's Magazine

M. Kk, *University of Hyderabad, India*

This paper attempts to unravel a seemingly contradictory phenomena, increased visibility of Muslim Women in public spaces and their widespread acceptance of hijab, through a detailed content analysis of Malayalam Muslim women magazines' hijab related content.

P18 | Religious Networks, Religious Communities

Convenors: Brian Hatcher¹, Raphaël Voix², Lucian Wong³, Rajarshi Ghosh⁴, Catherine Clementin-Ojha²

¹*Department of Religion, Tufts University, United States of America*, ²*Centre d'Études de l'Inde et de l'Asie du Sud, France*, ³*Oxford University, United Kingdom*, ⁴*Center for Studies in Social Sciences, India*,

This panel foregrounds the themes of mobility, lineage, place-making and hagiography in relation to the articulation, emplacement and re-formation of a variety of religious communities in modern Bengal. Panelists present original research on Sufi, Shaiva, Vaishnava and vernacular Hindu movements.

The Many Lives of a Bengali Saint

Raphaël Voix, *Centre d'Études de l'Inde et de l'Asie du Sud, France*

Based on an analysis of the different available hagiographies – books, movies and popular leaflets – and on fieldwork data, this paper examines the social dynamics at stake behind the multifarious narratives on the life of the Bengali Hindu ascetic Lokenath Brahmachari (died in 1890).

The Mandir and the Mela: Changing Face of Jayadeb-Kenduli in West Bengal

Das Gupta, *Sapienza University of Rome, Italy*

The paper explores the interface between the Radha-Benode temple and the 'Baul mela' as sites of cultural interaction in the village of Kenduli in West Bengal and traces their impact upon the local community and economy.

Gauḍīya Vaiṣṇava Re-formation in Colonial Bengal

Lucian Wong, *University of Oxford, United Kingdom*

Examination of re-formative developments within the Gauḍīya Vaiṣṇava tradition of Bengal during the 19th century. Drawing on a variety of Bengali Vaiṣṇava textual sources, the paper highlights the persisting relevance of figures of traditional Vaiṣṇava authority amidst these developments.

A Dasnami Monastic Network in Colonial Bengal

Brian Hatcher, *Department of Religion, Tufts University, United States of America*

Exploration of the spatial expansion and material articulation of a monastic network created in colonial Bengal by the Dasnami Sampraday, using evidence from Bengali texts, archaeological reports and field research.

Shaivism as the ‘Popular Culture’ of Northern West Bengal: A Socio-Psychological Study

Debajit Dutta, *Department of History, Jadavpur University, India*

The paper intends to explore the historical as well as socio-psychological roots of Shaiva worship in the sub-Himalayan Northern Bengal by scrutinizing the religio-cultural practices of the indigenous population and how Shaivism became transformed into a dominant ‘popular culture’ of the region.

Reciprocating Renunciate Status: Study of Reciprocity in the Vaishnava Sahajīya Tradition in West Bengal, India

Amnuaypond Kidpromma, *Politics, Philosophy, and Religion Department, Lancaster University, United Kingdom*

This paper highlights, through the Vaishnava Sahajīya’s feast (*sadhu seva*), the reciprocity between material and non-material objects in the form of gift (*dana*) and religious teachings (*sadhana*) among the Vaishnava Sahajīya renunciators and lay communities in West Bengal in India.

Bengali Jogīs and Their Struggle for a Caste Shift

Lubomi Ondračka, *Department of Philosophy and Religious Studies, Charles University, Czech Republic*

In my presentation, I will document a partially successful struggle of Bengali Jogīs for a higher caste status that took place in Eastern India during the first half of the 20th century.

A Jungle Goddess in the Refugee City: Popular Hinduism as Community Reproduction in Kolkata

James Bradbury, *University of Manchester, United Kingdom*

This paper draws on the Barobhuter Mela, an East Bengali village festival to a rural goddess which was re-established by a refugee community in Kolkata following Partition, to explore the relationship between public Hindu events and communal politics.

P19 | Gauging Comics and Graphic Narrative in South Asia

Convenors: Elizaveta Ilves¹, Daniela Cappello²

¹*Südasiens-Institut, Heidelberg University, Germany,*

²*Cluster Asia and Europe in a Global Context, Heidelberg University, Germany*

The topic will be approached from different theoretical and methodological perspectives in order to reach a broader understanding of the processes involved in creating, publishing and receiving comics and graphic novels in South Asia.

Sugar, Drawing and Growing Up

Oyndrila Sarkar, *Presidency University, India*

This paper attempts to connect spaces and narrations with the role of memory in the graphic novel form. With particular reference to Malik Sajad's *Munnu: A Boy From Kashmir* (HarperCollins, London: 2015), it tries to locate graphic storytelling as a method of enquiry in hostile geopolitical zones

Carved out of Conflict: Graphic Narratives of Warfare from India and Pakistan

Tehmina Pirzada, *Lahore School of Economics, Pakistan*

This paper will examine how graphic narratives of war produced in India and Pakistan incorporate different forms of media not only to negotiate sites of war and trauma but to illustrate how graphic narratives render and reassemble memories of warfare and armed conflict.

It Is Not Her Karmā

Gisele Cardoso de Lemos, *Department of English, Texas A&M University, United States of America*

In this paper I demonstrate how the idea of violence against women as attributed to the women's own karmā is questioned in the graphic novel *Priya's Mirror* by Ram Devineni and DParomita Vohra (2016).

Speaking Through Graphic Narratives: The Implication of Graphic-(Re) Creations of Nabarun Bhattacharya's Novels

Madhujā Mukherjee, *Department of Film Studies, Jadavpur University, India*

This paper focuses on my graphic-adaptation of Nabarun Bhattacharya's 'Lubdhak' (/The Dog Star, Bengali). I discuss the densities of the plot, Bhattacharya's political intent, and rethink my methods of visualising a science-fiction, and translating the complexities of the text into a graphic form.

Science-Fiction in Bengali Comics

Daniela Cappello, *Cluster Asia and Europe in a Global Context, Heidelberg University, Germany*

Science-fiction is a genre that centers on the power of science and technology, futuristic humanity and utopian worlds. Although it has not established as a fully developed genre of literature in India, it has seen great success and popularity in fiction, movies and comic writing in Bengali.

'Alienated but Confident': A Reading of the Comic Series Ms. Marvel, Kamala Khan

Suhaan Mehta, *University of Colorado, United States of America*

This paper examines the alienation and heroism of the Pakistani-American Ms. Marvel character, Kamala Khan. It calls attention to elements of comic art used to present Khan's internal and external conflicts. It also asks what it means for Marvel comics to become more inclusive in scope.

The Self and the Other in Bengali Comics

Elizaveta Ilves, *South Asia Institute, University of Heidelberg, Germany*

Through the analysis of text-image relations in selected 'Bengali' comics I will address the questions of authenticity and the process of globalization of the comic genre as such.

"A Delightful Twilight" - Kallutti-Kalkuda and Mayandal as Revolutionary Figures in Tuluva Society

Pauline Schuster-Löhlau, *Chair of Indology, Julius-Maximilians-Universität, Würzburg, Germany*

This paper studies the visual representation of the South Indian Tulu oral epics *Mayandal* and *Kallutti-Kalkuda*, focusing mainly on questions of national identity, gender, and class. These issues are raised in the comic-style illustrated stories themselves, narrating the characters' mythical lives.

Seeing' Indianness: An Analysis of Form in Indian Graphic Narratives in English

Emma Dawson Varughese, *Independent scholar, India*

Analysing moments from several post-millennial Indian graphic narratives in English, the paper considers how ideas of 'Indianness' are presented and critiqued through the medium of the text-image interface.

P20 | Textoclasm, Profanation, and Desacralization in South Asia

Convenor: Borayin Larios, *Südasiens-Institut, University of Heidelberg, Germany*

This panel explores the dissenting ways of relating to religious books, scriptures and other textual artifacts across South Asia. Our focus lies in the disputed status attached to the material presence of texts and words that are either deemed sacred or offensive to one's religious tradition.

Loss, Corruption, Theft: The Perilous Lives of Texts in Early Mādhva Vedānta

Valerie Stoker, *Wright State University, United States of America*

Focusing on the Sumadhvajaya's account of a raid on Madhva's library and on passages in Madhva's writings about the vulnerability of texts to loss, corruption and theft, this paper explores Mādhva Vedānta's remedies for rescuing texts from various threats to their existence.

The Misattributed 'Holy Relic' in the Oxford Libraries: The Svāmīnārāyaṇa Śikṣāpatrī Manuscript Sacralized on Erroneous Grounds

Avni Chag, *SOAS, United Kingdom*

This paper analyses the misattribution of a Sanskrit manuscript as a 'holy relic' to understand the scholarly processes by which such texts become 'sacred' and what impact their sacralization (and desacralization) have on the religious community to which they belong.

The Public Burning of the Laws of Manu in Contemporary India

Borayin Larios, *South Asia Institute, Heidelberg University, Germany*

The annual "Immolation Day of the Manusmṛti" by Dalits re-enacts Ambedkar's public ritual of 1927 to protest against the Brahmanical ideology of oppression. This paper analyzes reactions to this ritual and how opposing groups deal with issues of identity politics, caste, and gender in modern India.

P21 | Caste and the Outcaste. Subaltern Histories of Jati Formation.

Convenors: Nicolas Jaoul¹, Ramnarayan Rawat²

¹*IRIS, France,*

²*Department of History, University of Delaware, United States of America*

The existence of jati among Dalits and most backward castes has been taken for granted and dehistoricised. This panel invites scholars of the Dalit movement, of caste and social historians to question this dead angle and enter in a critical assessment of jati formation among the subaltern.

General Introduction and Question of Nomenclatures

“To seek a Nobler Inheritance”: Revisiting Namasudra Caste-formation and Nomenclature

Dwaipayana Sen, *Amherst College, United States of America*

This paper will suggest a much longer history to the term “Namasudra” than it’s predominantly late 19th/early 20th century referents, as well as the particular role the Australian Baptist missionary society played in enabling a profound reconceptualization of their collective self.

The Transformation of an Occupational Term into a Caste Category: The Emergence of the Term Chamar as a Caste Signifier

Ramnarayan Rawat, *University of Delaware, United States of America*

In this paper, I will argue that the generic caste category as Chamar “conceal” local jati categories of self-identification used by ‘untouchable’ castes. The the term Chamar has come to define define and constitute several local Dalit jati formulations in northern India, such as jaiswars, jatiyas.

Methodological Issues

Materiality and Non-Human Mediators of Caste in Southern India

Dhyvia Janarthanam, *Department of Sociology, University of Delhi, India*

Scholarship on South Asia has so far ignored the role of non-human entities to modern caste formations. Based on ethnographic research in south India, the paper seeks to remedy this gap, arguing that things are important mediators in the situating, re-scaling, and assembling of castes.

Caste Mobility and Social Movements in North India

Rajesh Prasad, *Centre for Historical Studies/School of Social Sciences, Jawaharlal Nehru University, India*

This paper will be an adequate analysis of the caste mobility movements in North India. This paper shall also seek to focus the nature of caste mobility efforts, to delineate the different channels of social mobility used by castes.

Investigating Dalit Social Pasts against the Grain of Caste

Nicolas Jaoul, *IRIS, France*

Gramsci underlined the value of monographs as the most valuable manner to recover traces of fragmented but nevertheless significant subaltern histories. In this paper, I make the case for a historiography of caste formation against the grain of caste-based discourses of Dalit jati organizations.

Monographies

Region, Religion, Labor: Historicizing Mahar Identity

Anupama Rao, *Barnard College, Columbia University, United States of America*

My paper explores the many sites (a Mahar purana, army documents, mythic histories, social reform manuals) through which the Somavanshi Mahars came to associate themselves with the identity "Mahar," and later, *Dalit* in the course of the late nineteenth and twentieth century.

A Historical Account of the Process of Jati Formation among 'Gaduliya' Lohars of South Rajasthan - The Transformation of a Sedentary Caste into a Nomadic Tribe

Leena Sharma, *Central University of Gujarat, India*

The paper proposes to undertake a local caste monography by using subaltern theories of caste to assess jati formation among the Gaduliya Lohars of South Rajasthan. The point of origin of the community is in doubt. They are named according to the nomadic lifestyle they have acquired historically.

Urban Space and Jati: A Study of Socio-Spatial Mobility of Koli Dalits in Ajmer

Jusmeet Singh, *CERI, Sciences Po, France*

The spatial dimension is key to understand the evolution of Dalit jatis in a city. The aim of this paper is to understand the socio-spatial mobility of Kolis in Ajmer in the wake of crucial historical spatial developments in and around the Koli *bastis*.

Caste Identity among Outcaste: Multiple Meanings of Madiga Identity in Telugu Region, South India

Chandraiah Gopani, *G.B Pant Social Science Institute, University of Allahabad, India*

Paper analyses 1) Madiga caste interrogation of broader identities, caste and disparities among Outcaste 2) The multiple meanings of Madiga Identity formation and the forms of destigmatisation of caste identity through the long term multi cited field work in Telugu region, South India.

Dalit Intercaste Relations

Jati Identities and Their Transformation in Kerala. A Historical Analysis of Dalit Pasts

Sanal Mohan, *School of Social Sciences, Mahatma Gandhi University, India*

The proposed paper will investigate the manner in which jati identities of the Dalit castes were formed often in opposition to one another even as they existed in almost the same social space historically.

Dissent and Marginality within: Arunthathiyars and Mangs Politics in Tamil Nadu and Maharashtra's Anti Caste Movements

Suryakant Waghmore¹, Ramkumar Govindan²

¹*Indian Institute of Technology, Indian Institute of Technology, India*, ²*Tata Institute of Social Sciences, India*

The Ambedkarisation of Mangs and Arunthathiyar renders visible the working of caste within Dalit movements and the solidification of jati sentiments. Their dissensus from within Ambedkarism also points to the incomplete nature of anti-caste politics and the lack of civility within Dalit movements

“Pot jaati todo samaj jodo” – Break the Sub-Subcaste Divisions and Unify the Society – Story of an Anti Sub-Subcaste Outfit in Nanded

Suraj Yengde, *Harvard, United States of America*

In this paper, I present an anthropological reading of jaatis in the scheduled caste framework of Maharashtra. The jaatis defied Ambedkar's thesis of “cultural unit” (1916) that seek to problematize the formation of jaatis—a concept much overlooked in the non-vernacular academy.

P22 | Producing and Consuming Photography in South Asia (1840–1980)

Convenors: Zoé Headley¹, Vanessa Caru^{1,2}

¹*Centre d'Études de l'Inde et de l'Asie du Sud, France*, ²*IFP, India*

This panel seeks to interrogate the social, material, and retail conditions of production, diffusion and consumption of commercial photography in south Asia from its arrival in 1840 up to the introduction of mechanised processing and printing in the mid 1980s.

Legacy and Memory: Royal Photography in Establishing Authority

Ponnarasu Subramanian, *French Institute of Pondicherry, India*

The paper will probe the act of photography by the palaiyakkarar (little kings), and by their professional photographer in understanding how with time, through the generations, this medium has been used consciously or not as a testimony to royalty and authority. And further in propagating the same.

A Turn to the Intimate: Domestic and Amateur Photography in India

Malika Leuzinger, *University College London, United Kingdom*

This paper explores the production, diffusion and consumption of photography in India through the work of a self-taught and lone photographer in a close-knit Muslim community in Cochin, examining how this ‘domestic’/‘amateur’ photography was shaped by and divergent from the dominant studio culture.

Circulation and Mobility of Photographic Images: Documenting Colonial India

Regina Höfer, *Department of Asian and Islamic Art History, University of Bonn, Germany*

The lecture discusses how different Indian and British photographers resp. studios catered for the picture production from the commissioning, production and retail of photographs during the trip to India of the Habsburg archduke Franz Ferdinand of Austria-Este in 1893.

Art of the Image: Collaboration and Conflict in South Asian Photography

Rahaab Allana, *Alkazi Foundation for the Arts, India*

The paper examines how the field of ‘art photography’ in urban centres of S. Asia trigger renewed readings of its visual histories. A comparative study highlighting local pictorial conventions, popular culture and European influence at a time of globalism.

Wiele and Klein Studio, Madras (1884–1987)

Swasti Bharti, *National Institute of Design, India*

Wiele and Klein Studio, Madras (1884–1987)

The Photographic Studios, Art History and the Archive

Chandrika Acharya, *Delhi Art Gallery Modern, India*

Drawn from Delhi Art Gallery Modern's archives, studio photography outputs belonging to modernist masters reveal how studios influenced dominant art practices. The paper reflects on the critical sociocultural role of the commercial photographer while tracing the career of obscure studio practitioners

Photographing a Century - The Case of Central Photo Studio

Siddhi Bhandari, *Department of Sociology, University of Delhi, India*

Technology has altered the structure of photography and workspaces, destabilising the very knowledge around photography. Through the biography of a photo studio, this paper attempts to look at the changes in the work of a conventional photo studio with a focus on digitisation and digital technology

An Investigation into Sunlight Studios (Tamil Nadu)

Ramesh Kumar, *French Institute of Pondicherry, India*

The presentation explores a little known aspect of the history of Indian photography: the daylight studio. This very specific constraint implied many adaptations on the part of the photographer which I will explore in this presentation namely through the case study of Nallapillai Studio.

Visualizing Death and the Corpse. Perspectives on Postmortem-Photography in India

Uwe Skoda, *Aarhus University, Denmark*

Taking well-documented traditions of postmortem photography in Europe and North America as a backdrop, the paper explores the rather under-researched situation of post-mortem photography in India, where death or the corpse have remained visible and photographable throughout the 20th century.

The Evolution of Visual Conventions in Tamil photo Portraiture: How Should One be Seen, over the Years?

Alexandra de Heering, *Universite de Cergy-Pontoise, Institut francais de Pondicherry, France*

This paper focuses on the visual rhetoric of Tamil commercial portrait photography, meant for private use, (1880–1980) and provides a concrete tool for the study of its evolution. The changing visual norms will be contextualized to contribute to the history of representations in South Asia.

The Archive of Child Studio Photography in Colonial India

Teresa Segura-Garcia, *Department of Humanities, Universitat Pompeu Fabra, Spain*

The idea of colonial childhood in India has been widely explored through written sources. The paper argues that the archive of child studio photography in colonial India brings fresh insights into the practices, experiences and agency of children in late-19th and early-20th century India.

The Vernacular Turn: Photography, Traditional Painters and Local Audiences at Nathdwara (1880s–1930s)

Isabella Nardi, *Independent scholar, Italy*

This paper explores vernacular uses and responses to photography in India through an analysis of a selection of artefacts produced at Nathdwara for Pushti Marg devotees. These works will challenge established notions of Indian photography which have been shaped by the study of the colonial archive.

P23 | The Sayyids in South Asia: The Social and Political Role of a Muslim Elite

Convenors: Julien Levesque¹, Laurence Gautier²

¹Centre for Social Sciences and Humanities, India, ²O.P. Jindal Global University, India

Sayyids claim descent from Prophet Muhammad. They generally stand at the top of the Muslim social hierarchy and tend to occupy an important role in public life. This interdisciplinary panel hopes to throw light on what it means to be sayyid in various socio-cultural contexts of South Asia.

Social Dominance, Religious Leadership and Power Networks: A Prosopographical Study of Sayyids in India

Laurence Gautier¹, Julien Levesque²

¹O.P. Jindal Global University, India, ²Centre for Social Sciences and Humanities, India

Introduction to the panel

Competing for Distinction: Lineage and Individual Recognition in Eighteenth Century Sindh

Shayan Rajani, *Tufts University, United States of America*

This paper examines the theoretical exposition of a sayyid-led social order in eighteenth-century Sindh by a Thatta-based scholar, Mir Ali Shir Qani, while also exploring the contestations and alternate arrangements that were prevalent in social practice.

Unspoken Pedigrees: Shi'i Islam and Sayyids in Pakistan

Simon Wolfgang Fuchs, *Institute of Islamic Studies, Albert-Ludwigs-Universität Freiburg, Germany*

This paper explores to what extent a sayyid pedigree has facilitated the rise of certain scholars and laymen to positions of leadership within Pakistan's Shi'i community. Existing scholarship provides only anecdotal evidence without, however, tracking internal debates about the topic.

Sayyids, Pathans, and the Awaam: Inter-“Caste“ Relations among Indian Barelwis

Usha Sanyal, *Wingate University, United States of America*

Since the Barelwi movement began in the late 19th century, it has elevated Sayyids to a high position, given the Barelwi emphasis on “loving the Prophet.” In practice, though, Sayyids do not occupy many leadership positions. This paper will examine inter-“caste“ relations among Indian Barelwis.

Caste, Culture, and Reform in 19th Century Colonial India: A Critical Engagement with Sir Sayyid Ahmad Khan's Sayyid-ness

Irfanullah Farooqi, *Department of Sociology, Aligarh Muslim University, India*

In this paper, specifically in relation to the movement initiated by Sir Sayyid Ahmad Khan, I intend to explore the deep connections between the agenda of reform on the one hand and the social location of the reformist on the other.

Genealogy, Authority and Muslim Political Representation in British India

Eve Tignol, *Aix-Marseille Université, France*

This paper emphasizes the significance of genealogy for Sayyids and other Muslim elites in British north India by exploring some of the literary productions and political endeavours of the Aligarh movement.

The Manifestations of Sayyids' Presence in the Political Culture of Kashmir: From Sufi Saints to the Chief Ministers of State

Ada Dyndo, *Faculty of Political Science and International Studies, University of Warsaw, Poland*

It is believed that the first Muslim missionary who came to Kashmir was a sayyid. Presently, the ruling elite of Indian-administrated Kashmir is still perceived through the prism of belonging to the ancestry of sayyids, what can be observed through the analysis of daily Indian newspapers.

Social Eminence of the Sayyids of Qasbahs: The Role of Intellectual Pursuits and Knowledge Production

Raisur M. Rahman, *Wake Forest University, United States of America*

This paper explores the role of knowledge production and literary output in ensuring the higher status that the sayyids came to enjoy within the local and the larger social fabric.

Social Stratification and Sayyid Muslims in Colonial North India: Genealogy as Narrating the Past at Qasbah Amroha (1878–1930)

Soheb Niazi, *Berlin Graduate School Muslim Cultures and Societies, Freie Universitat, Germany*

This paper discusses the question of genealogy and stratification, as raised and debated by the Sayyids, by discussing works on Tarikh in Urdu (1878–1930) that narrate the past at the qasbah town of Amroha in the Rohilkhand region of the United Provinces.

Sayyid Shia Networks from U.P.: Zamindars into Middle Classes

Julien Levesque, *Centre for Social Sciences and Humanities, India*

Historically, many of the Shia *sayyid* families have constituted the upper social strata of the qasbahs of Uttar Pradesh, but their status was profoundly affected by land reforms in the early 1950s. This paper will trace the social trajectory of these families after India's independence in 1947.

Trick or Treat? Muslim Thangals, Psychologisation and Pragmatic Realism in Northern Kerala, India

Claudia Lang, *Cermes3, France*

Many thangals, as sayyids are called in Northern Kerala, work as religious healers. Using the case of one thangal healer, I describe their role, legitimization and healing practices. The focus is on the psychologisation of ritual healing and on pragmatic realism in his healing practice.

Sayyids and Religious Reform Movements in South-Western Punjab in the 19th and 20th Century

Diego Abenante, *Department of political and social sciences, University of Trieste, Italy*

The aim of the paper is to discuss the religious and social roles played by Sayyids families in the south-western Punjab, with particular reference to the area of Multan between the 19th and 20th century.

To be a 'Sayyid' and 'Pir' Woman: Tracing Caste and Gender Equations in Kashmir

Sarbani Sharma, *Department of Sociology, University of Delhi, India*

The paper will unravel the various ways in which the socialities of young women can be understood through a more nuanced reading of politics of caste and gendered class-caste intersectionality in Islam in Kashmir.

Syyedism and Casteism in Sindh: Possibilities of Dalit Emancipation

Ghulam Hussain, *Department of Sociology, Bielefeld University, Germany*

Based on the ethnographic data and discursive analysis of prevalent narratives in Sindh, I argue that Syyedism in Sindh generates caste-based socioeconomic classes. To conclude, Syyedism forecloses the possibility of any emancipatory movement to eradicate casteism.

Syeds in the Middle Classes: Social Capital, Cultural Identity and Patterns of Mobility

Tanweer Fazal, *Centre for the Study of Social Systems, Jawaharlal Nehru University, India*

It studies the formation of middle class identity among the Syeds of N. India. Based on narratives, statistics and life histories—the route, process and impact of middle class creation—is grasped. It examines the relation between social and economic capital, patterns of mobility, status and values.

P24 | The Institutionalisation of Heritage in South Asia: the Possibilities of a Trans-Disciplinary Approach

Convenors: Anais Da Fonseca¹, Priyanka Basu²

¹*School of Oriental and African Studies, United Kingdom,*

²*British Library, United Kingdom*

This panel brings together current research on the institutionalisation of heritage in South Asia with a focus on visual and performing arts. It explores artistic practice chosen to represent heritage, institutions that categorize and promote them, and the nature of heritage created in this process.

Is “Institutionalization of Heritage” a Mapping Problem? An Insight of Khan Jahan Style

Shajjad Hossain¹, Filipe Themundo Barata²

¹*CIDEHUS and Department of History, University of Évora, Portugal,* ²*University of Évora, Portugal*

Human identity, perceived as a cultural DNA formed on a time-scale and perceived as a form of institutionalized heritage, can be decoded by Interpretative mapping. Here, Khan Jahan Style, referring to art practices and institutions in south-western part of Bangladesh, is deconstructed.

Odissi Dance as an Act of Decolonization: Rethinking the Established Odissi

Sinjini Chatterjee, *School of Oriental and African Studies, University of London, United Kingdom*

This essay examines the revival of Indian Classical Dance form Odissi in post colonial India studying elements of its reconstruction (synthesis of Mahari and Gotipua styles and use of Sanskrit poetry) and investigating whether the reconstruction is a part of the process of decolonization.

Diplomacies of Intangible and Tangible Heritage: Reviewing the Present and Past of Guwahati

Aastha Soni, *Indian Institute of Technology Gandhinagar, India*

On one hand where the significance of the intangible heritage is rather pertinent the tangible heritage of the city i.e. the historical places, monuments, artifacts of archaeological, architectural or scientific importance of Guwahati seem to be passive in the bigger picture.

Defining Indian Contemporary Art - A Transcultural Paradox?

Georgina Bexon, *Independent scholar, United Kingdom*

This paper examines the recent shift in the art of the new 'global' India, away from the conventional museum space to site-specific locations such as the Kochi-Muziris Biennale, which is a prominent example of an imagined 'localised' art space situated in a transcultural, deterritorialised world.

Looking Within: Influence of State Model on Community Identity in Mer Raas of Saurashtra, India

Himala Gohel, *School of Arts and Aesthetics, Jawaharlal Nehru University, India*

Mer Raas is a community dance from India. In this paper, I discuss the institutionalisation of this dance occurring on more than one level with the example of Garba(-related dance) as a form getting institutionalised by the State; and Mer Raas, being institutionalised by its own community members.

Kathak Performing Tradition: Representation and Domination

Kristina Dolinina, *Lithuanian Music and Theatre Academy, Department of Ethnomusicology, Lithuania*

This presentation aims to look into the near past and recent situation of Kathak dance. Using historiographical methods and field work it will map the dominating institutions and marginalised or minor/collateral related performing traditions, drawing the the lines of interactions and power shifts.

Interplay between Institutional Policies and Dance Practitioners: The Case of a Seminar Aiming at Regulating Choreographies in the "Indian Classical Dance" Odissi

Barbara Curda, *Laboratoire ACTé, Université Clermont Auvergne, France*

Drawing on ethnographic data related to a seminar on choreography organised by a major governmental institution in India with the aim of influencing dance productions of the "Indian classical dance" Odissi, this paper will analyse the interplay between government policies and dance practices.

Institution within Institution – Incorporating the Guru-Shishya-Parampara within Kathak Dance Institutes

Hanna Mannila, *University of Helsinki, Finland*

This paper discusses the transformation of the traditional institution of the so called guru-shishya-parampara in kathak dance, and its persistence within the context of contemporary kathak institutes. The paper is based on two ethnographical fieldwork projects conducted in India in 2015-2017.

When Gods Set Out to Wander – Heritage and the Global Hierarchy of Value in Performances of the Garhwal Himalayas

Karin Polit, *South Asia Institute, University of Heidelberg, Germany*

This paper will present ethnographic material dealing with Garhwal Himalayan performances, and engage theoretically with critical heritage studies. I will analyze decisions about what kind of ritual performances are included in local, regional, national or even global recognitions as heritage.

Temples as Performative Spaces for Modern Hindustani Classical Music: Harballabh Sangeet Sammelan and Lakshmi Narayan Raga Sabha

Naresh Kumar, *Kamala Nehru College, University of Delhi, India*

I look at two temples of Punjab, the venues of two well-known classical music festivals. Examining temple as performance-space not only makes the process of Hinduization of music understand; but the space and the art also become sites of contradictions and negotiations peculiar to Indian modernity.

Performing the Divine: Cultural Heritage and the Construction of Religious Identities in a Festival in Delhi

Sraman Sircar, *Department of Sociology and Social Anthropology, Central European University, Hungary*

The essay examines the cultural performances and discourses within the festival of 'Phool Waalon Ki Sair' in Delhi. Based on ethnographic study, it argues that the festival constructs specific notions of cultural heritage by creating insular religious identities for its working-class participants.

Mapping the Heritage of the Dispossessed

Sukumar Narayana, *Dept. of Political Science, Faculty of Social Sciences, Delhi University, India*

In India, it is the public authorities and experts who decide what constitute 'the heritage'. This privileging negates the memories and identities of many communities which are never recognized and institutionalized. The study seeks to deconstruct what constitutes heritage and its preservation

P25 | Who Speaks for the Village? Representations of the “Rural” in India from the Colonial to the Post-colonial Era

Convenors: Delphine Thivet¹, Joël Cabalion²

¹EHESS, France, ²Université François Rabelais de Tours, France

This panel will explore the representations of the village and its different social groups in India by colonial and postcolonial administrations, political parties, scholarship and literature from the colonial to the post-colonial era. It will focus on the transformations undergone by rural society.

After Displacement: Vernacular Modernity in the Quest for a Viable Resettlement

Vikramaditya Thakur, *University of Delaware, United States of America*

I study the Narmada dam displaced Bhil people of rural Maharashtra. Away from the realm of urban Anglophone activists lies the mobilization of vernacular-speaking leaders who are the organic leaders of their community and negotiate with the state successfully for resettlement.

“Village Communities” vs. “Business Corporations”? The Politics of Voice and Representation in Conflicts Surrounding India’s Cement Industry

Damien Krichewsky, *Forum Internationale Wissenschaft, University of Bonn, Germany*

The paper examines how Indian companies, activists and state actors elaborate competing discursive representations of village communities affected by contentious industrial processes. These representations are linked with local politics, where power and money-making control the voice of villagers.

The Politics of Village Reconstruction in Bhuj: A Case Study of 2001 Gujarat Earthquake

Sanjeev Kumar, *Zakir Husain Delhi College, University of Delhi, India*

This paper explores the politics of rural (village) reconstruction that emerged after a devastating earthquake that rocked the Kachchh region of Gujarat on 26th January 2001, a state in the western part of India.

Standing for Village or Bloc: Economic Transformation and Political Sociology of a Punjabi Village

Asad ur Rehman, *CEIAS-EHESS, France*

How the political sociology of a Punjabi village has transformed along class and caste lines with the displacement of agriculture as dominant source of livelihood. This paper studying political competition for local union council election offer fresh insights to emergence of new political actors

Village Dalit Cannot Speak for Manikyapur: A Study of the Rejection of Village Dalit as Representative

Thallapelli Praveen, *Centre for Political Studies, Jawaharlal Nehru University, India*

Manikyapur village that welcomed Maoism against feudalism has produced Maoists of high repute from all castes; however, time and again, it rejected the Dalit movement and village Dalit representative successfully in 2006 when the Gram Panchayat Sarpanch post was reserved for Scheduled Castes.

Contextualizing Resistance in Nandigram: From Colonial to Postcolonial, Changing Aspects

Anwesha Chakraborty, *Jawaharlal Nehru University, India*

The paper seeks to argue that the resistance in the state of West Bengal to land acquisition in a village, Nandigram in the year 2007 which possibly resulted in the end of thirty years of communist regime in the state bears a distinct history of peasant uprisings as far as the precolonial decades.

The Politics of Land, Displacement and Caste: Narratives from the Villages of Rajarhat, West Bengal

Ritanjan Das, *University of Portsmouth, United Kingdom*

This paper recounts the *Rajarhat* story in West Bengal: the development of an urban township over an erstwhile rural settlement. It deconstructs the politics of the neoliberal project of transforming villages into cities, illustrating a new form of spatial politics taking shape in rural India.

New India, a Cohesive Whole: Narrowing Gap between Rural and Urban

Sejuti Das Gupta, *James Madison College, Michigan State University, United States of America*

The binary lens of rural-urban has dominated popular discourse which is put to scrutiny. My fieldwork in India suggest the binary categories are insufficient in explaining 'new India'—India after 2004. The term 'rurban' is used. Means of accumulation of agrarian classes is assessed.

The Village in the City: An Ethnography of Village Migration in a Mumbai Chawl

Jonathan Galton, *SOAS, University of London, United Kingdom*

This paper draws on ethnographic fieldwork in a Mumbai chawl (tenement) to examine how villages are represented and recreated in an urban context. Focusing on chawl rooms

run by village committees for village migrants, I consider the belonging and exclusion that these arrangements foster.

Indian Village in Neo-liberal Times: An Idea and its Future

Manish Thakur, *IIM Calcutta, India*

The paper examines the idea of the Indian village in neo-liberal times. It argues for the fundamental decline of the idea of the village as an anchor-sheet for a desirable future.

Settling a Mobile Frontier: Three Voices from an Emergent 'Village Society', c.1803–1900

Girija Joshi, *Institute for History, Leiden University, Netherlands*

This paper explores the phenomenon of 'peasantization' in the nineteenth century in what is present-day Haryana. Bringing together different sources, it attempts to understand what 'peasantization' actually entailed for this historically mobile, pastoral region.

The Fact of 'Sealed' Fate: Agricultural Education in Rural Bihar, 1880–1930.

X. Preeti, *Department of History, University of Sussex, United Kingdom*

This paper will challenge the age-old view of villages being stagnant and isolated through agricultural education. It intends to see agricultural education as an agency to bring about polymorphic changes at the level of economy, environment, society, and decision making in the microcosm of Bihar.

Idyllic Representation of Life in the Himalayas in Contemporary Indian Fiction

Melina Munz, *Collaborative Research Centre 1015 „Muße“, Albert-Ludwigs-Universität Freiburg, Germany*

In contemporary Indian fiction rural life in the Himalayas is often presented positively. This is done through an emphasis on its authentic character. The paper asks how this characterisation of village life is construed by the narrative perspective rather than inherent in the protagonists' actions.

Organised Resistance in the Village: The Sword and the Sickle and the Lives of Others

Angela Eyre, *Open University, United Kingdom*

Mulk Raj Anand's *The Sword and the Sickle* (1942) and Neel Mukherjee's *The Lives of Others* (2014) are compared in order to examine the representation of peasant exploitation and historical movements of organised resistance.

P26 | Genres and the Cultural Ecology of Early Modern South India (16th–18th century)

Convenors: Margherita Trento¹, Talia Ariav¹, Tiziana Leucci²

¹University of Chicago, United States of America, ²Centre d'Études de l'Inde et de l'Asie du Sud, France

This panel examines the cultural production of early modern South India via the prism of genre. We explore the role of genres in literature, painting, music, and dance, and propose to view genre in this period as a crucial site of social and cultural negotiation, innovation and self-reflexivity.

Songs of Battle? *Paṭaippōr* and the Idea of Muslim Literary Genres in Tamil

Torsten Tschacher, *Institute of Islamic Studies, Freie Universität Berlin, Germany*

It has been claimed that Muslim poets developed five Tamil literary genres. This paper will engage with the notion of Muslim literary genres in Tamil through an investigation of one such genre, aiming thereby to critique the notion and to propose an alternative model.

Forming Genre: South Indian Murals and Early Modern Literatures

Anna Seastrand, *University of Minnesota, United States of America*

This paper revises the common misperception of early modern Southeast Indian murals as mere illustrations of written texts by insisting on the intermedial nature of texts and the genres they produce.

Christian Epic and Tamil Genres in the Eighteenth Century

Margherita Trento, *University of Chicago, United States of America*

This paper compares the description of some Tamil genres in the grammars written by the Jesuit missionary Costanzo Giuseppe Beschi (1680–1747) with the poetical works Beschi composed in those same genres, and proposes to read these poems as sites of negotiation between Tamil and Christian poetics.

A Genre Fit for a King: Kṛṣṇadevarāya and the Telugu *Prabandha*

Ilanit Loewy Shacham, *Tel-Aviv University, Israel*

Using the lens of the genre of court poem (Sanskrit *mahākāvya*, Telugu *prabandha*), this paper examines the new imperial idiom of Vijayanagara's most celebrated monarch, king Kṛṣṇadevarāya (r.1509–1529) as reflected in his Telugu poem, the *Āmuktamālyada* (*Giver of the Worn Garland*).

The Chrysalis of Early Modernity: Imagining the Musical World of Tañjāvūr under Nāyaka Patronage

Davesh Soneji, *University of Pennsylvania, United States of America*

This paper is on musical forms from seventeenth-century Nāyaka Tanjavur and their afterlives from the 18th to early 20th centuries. The four multilingual genres discussed here can be read as signposts of the key social and political issues that shape cultural history in this region.

Social Satire, Sacred Satire: Kuñcan Nampyār and the Tuḷḷal Performance Genre of Kerala

Helena Reddington, *School of Religious Studies, McGill University, Canada*

The Tuḷḷal performance genre originated in the 18th century during the reign of the early modern state of Travancore. The poetry, written in the vernacular Malayalam language, weaves Hindu religious narratives with satire and socio-political critique and remains relevant to contemporary issues.

Rāmabhadra Dīkṣiṭa's Ecology of Sanskrit Genres

Talia Ariav, *University of Chicago, United States of America*

Rāmabhadra Dīkṣiṭa, a poet and scholar patronized by Śāhaji I of Tanjavur (1683–1712), consistently expands the possibilities and boundaries of different Sanskrit genres. The paper explores genre as an organizing principle of production, vis-à-vis language and medium, in the world in question.

Pietro della Valle in the South Indian Nayak Kingdom of Ikkeri: The Travel Accounts by a 17th Century Italian Scholar and Musician

Tiziana Leucci, *Centre d'Études de l'Inde et de l'Asie du Sud, France*

The paper analyses the letters written by the Italian nobleman Pietro della Valle (1586–1652), narrating his impressions, descriptions and interpretations of the dance and music performances he witnessed, in the year 1623, in the South Indian Nayak kingdom of Ikkeri (today Karnataka State).

P27 | Economic Corridors, Development and Regional Cooperation in South Asia and Beyond

Convenor: Siegfried O. Wolf,
South Asia Democratic Forum, Belgium

The panel focuses on the development of Economic Corridors (EC) in South Asia with reference to China's OBOR/One Belt, One Road initiative. Papers elaborate on involved interests & challenges. Social, economic & political impacts of ECs on states and regional cooperation will be analysed, too.

The China-Pakistan Economic Corridor: An Assessment

Siegfried O. Wolf, *South Asia Democratic Forum, Belgium*

This study analyzes the sustainability of the China-Pakistan Economic Corridor (CPEC) as well as the involved interests and challenges. It introduces and applies a new conceptualization of Economic Corridors which is based on a review of the current literature and the author's own observations.

Objections and Concerns of Local Population of Pakistan About Development Projects Under China-Pakistan Economic Corridor: A Missing Aspect of Studies on CPEC

Muhammad Qasim Sodhar, *College of Liberal Arts, Shanghai University, China*

There are different opinions on CPEC in Pakistan. On the one hand, it is believed that CPEC is 'Game Changer' for Pakistan, but on contrary, this opinion also prevails that CPEC is just like another 'East India Company.' For success of CPEC, it is important to resolve concerns of local population.

China's Belt and Road Initiative in South Asia: Domestic and Regional Impact of the China-Pakistan Economic Corridor

Filippo Boni, *Department of Political Science and International Studies, University of Birmingham, United Kingdom*

This paper assesses the domestic and regional impact of CPEC. Domestically, CPEC has exacerbated the already tense civil-military relations. Regionally, CPEC has worsened Pakistan's relations with India but also enabled Islamabad to reconsider its ties with regional partners such as Iran and Russian Federation.

The Socio-Economic Impact of CPEC on the Life Aspects of Hunza People in Gilgit-Baltistan (Pakistan)

Sarfraz Khan, *Department of Sociology, Quaid-i-Azam University, Pakistan*

The current research was conducted in the city Hunza in Gilgit-Baltistan (Pakistan) with a special aim to understand the role of CPEC on the life of people. The current research was conducted by using selective qualitative research techniques.

India's Connectivity Strategies in Response to China's Belt and Road Initiative

Isabelle Saint Mezard, *Institut français de géopolitique, Université Paris 8, France*

The paper will analyse the tensions and constraints in India's connectivity strategies in response to China's BRI. In particular, it will highlight the discrepancies between the projects pushed by New Delhi and the interests of some states such as West Bengal and those of the Northeast.

Geo-Political Significance of China Pakistan Economic Corridor: An Evaluation Since Musharraf Era, From (2001-2015)

Zahid Khan, *Shanghai University, China*

This research work traces-out the fundamental idea of China-Pakistan Economic Corridor (CPEC) since president Musharraf era and its potential geographical and political importance for the entire Asian region. CPEC is a flagship project of One Belt One Road (OBOR) strategy.

The Delusive Logic of the Economic Corridors: A Case of China-Pakistan Economic Corridor (CPEC)

Sachin Pardhe, *University of Mumbai, India*

Economic Corridors as economic development model, well suits in regions where the logic of cooperation is based on the genuine intent and urge for development. In troubled regions where the security dynamics are so complex there is a need to reassess the viability of the same from security perspective.

The China-Pakistan Corridor Project – Imagination and Reality: Exploring the Balance of Ideology, Politics and Governance

Dietrich Reetz, *Freie Universität Berlin, Germany*

The paper seeks to explore the complexity and plurality of the various dimensions of the project that go much beyond strategic or economic considerations. They involve various layers of decision-making which are not necessarily fully compatible and interlinked.

The impact of Trans Himalayan Transport and Institutional Corridors

Tomaz Dentinho, *South Asia Democratic Forum, University of Azores, Portugal*

The aim of this paper is to assess the impact on trade of Trans Himalayan Infrastructural and Institutional Corridors. To do that a Trade Gravity Model is formulated, estimated and simulated for different scenarios of transport and institutional corridors.

South Asian Crossroads: On the Role of CPEC and other Economic Corridors in the Region

Wolfgang-Peter Zingel¹, Veena Ravikumar²

¹*South Asia Institute, Germany*, ²*Lady Shri Ram College for Women, University of Delhi, India*

The Chinese-Pakistan Economic Corridor results from advanced technology, the international political setup and Chinese capabilities. It is to overcome barriers of travel, transport and trade. Economic, political and strategic interests being intertwined, winners have to compensate the losers.

Rethinking South Asian Regionalism

Christian Wagner¹, Meena Singhroy²

¹*German Institute for International and Security Affairs (SWP), Germany*, ²*Institute for Defence Studies and Analyses (IDSA), India*

The political and economic concept of South Asia, as laid down in the SAARC is being challenged. Politically, India and Pakistan are increasingly distancing themselves.

Economically, new infrastructure projects offer more attractive economic incentives for South Asian states rather than SAARC.

China-Pakistan Economic Corridor (CPEC) – South Asian Paradigms and Perspectives

Mazher Hussain, *Department of History, The Islamic University of Bahawalpur, Pakistan*
CPEC is a flagship project of (OBOR) by China. It is aimed at connecting South, East, Central and West Asia and linking the entire Asian region with the African continent. It would shift the power and economic centralization from West to East and change the strategic and economic paradigms

P28 | Living on the Edge: Highland Societies and Lowland Polities

Convenors: Daniela de Simone¹, J. M. Gandhimathi², Anne Casile³, Michael Willis⁴

¹*British Museum, United Kingdom*, ²*Government Museum, India*, ³*L'Institut de recherche pour le développement (IRD), France*, ⁴*ERC synergy project, British Museum, United Kingdom*

This panel will focus on the relationship between upland societies and lowland polities. Although there is much evidence for both over the longue durée, the ways in which these dispensations interacted, and have been documented, has been largely unexplored despite developed theoretical literatures.

Upland Forests in the Pre-Colonial and Colonial Botanical History of India

Ranee Om Prakash¹, Basant Kumar Singh², Gopal Krishna², Dilip Kumar Roy²

¹*Natural History Museum, United Kingdom*, ²*Botanical Survey of India, India*,

The rich collections of Indian plants, drawings, archives, artefacts and ethnobotanical objects held in UK and institutions worldwide provide a unique opportunity for multidisciplinary research on upland forests in pre-colonial and colonial era in India.

Of Forest-Dwellers, Wild Animals and Spices: Towards a Pre-colonial History of Indian Upland Forests

Daniela De Simone, *The British Museum, United Kingdom*

The collections of grave goods from the Nilgiri Hills offer the unique opportunity to study archaeological material excavated in the upland forests around Udhagamandalam, which shows that comparisons of objects and ideas can be drawn across the Western Ghats over the longue durée.

Changing Community Identities and Museum Documentation

J.M. Gandhimathi, *Government Museum Chennai, India*

This paper aims to present the methodologies used by Government Museum, Chennai, India to reanalyse its documentation and presentation of Tribal artefacts in its collections in the context of changing social, political and cultural identities of these communities.

Approaches to Highland-Lowland Interactions

Jason Hawkes, *The British Museum, United Kingdom*

This paper will review archaeological approaches to highland-lowland interactions that have developed in other parts of the world, and consider their applicability in South Asia.

Rai Bahadur Hiralal's Gond Collection at the British Museum

Sushma Jansari, *The British Museum, United Kingdom*

Rai Bahadur Hiralal formed a large and wide-ranging collection of objects from the Gond tribe of Chhindwara District, Madhya Pradesh, as part of his work associated with the Ethnographic Survey of India. This material has not previously been researched and I will present an overview of it here.

Memorials to the Dead: Comparing Contexts, Bridging Traditions

Letizia Trinco, *Sapienza University of Rome, Italy*

The study of memorials to the dead – a lesser-explored class of materials in South Asia – may give some insight on the cultural interaction between “tribal” and “non-tribal” milieus in historic times. This contribution proposes a comparative approach on the ground of recurrent motifs and patterns.

Mandu and its Hinterlands through a Landscape Perspective

Anne Casile, *Institut de Recherche pour le Développement, France*

This presentation will focus on the area of Mandu in Central India, and present preliminary results of an ongoing landscape study based on archaeological survey and remote sensing, which seeks to explore the interfaces between society and the environment around resource management in medieval times.

Coin as a Lowland Phenomena

Robert Bracey, *British Museum, United Kingdom*

Is money exclusively an urban state phenomena? Are coins exclusively an urban state phenomena?

The talk will address the relationship between modes of exchange, monetization, and coins, and the distinctions drawn between highland and lowland, between state and non-state spaces.

P29 | Multiple Worlds of the Adivasis

Convenors: Sangeeta Dasgupta¹, Vinita Damodaran²

¹Centre for Historical Studies, Jawaharlal Nehru University, India, ²Centre for World Environmental History, University of Sussex, United Kingdom

As ‘adivasis’, or tribal communities, become visible as subjects in debates around indigeneity, identity, conversion, development and even climate change, our panel, which cuts across the colonial and postcolonial time-frames, seeks to initiate critical discussions around the subject of the adivasi.

Adivasi, Vanvasi, Aboriginal, or Tribal? Investigating the Political Efficacy of Migrant Indigeneity in an Indian Union Territory

Philipp Zehmisch, *Department of Social and Cultural Anthropology, Ludwig-Maximilians-University, Germany*

Various ascriptions of indigeneity in the modern state function to Other non-state peoples in order to justify their oppression, exploitation, exoticization, and museumization. The paper analyzes these trajectories and the political efficacy of notions of indigeneness in the Andaman Islands.

How to Celebrate a Ritual in a “Frightening” Place where “Things are a bit upside down”? The Sacred Groves Festival at the National Museum of Humankind (Bhopal, Madhya Pradesh)

Cécile Guillaume-Pey, *Labex Hastec, EHESS, France*

The National Museum of Humankind organizes every year a festival dedicated to the “Sacred Groves” where Adivasis plant trees and perform rituals. Through the analysis of ritual performances, I will focus on the frictions that arise between different sources of authority.

Adivasi Images, Adivasi Voices. The Resonance of the Eickstedt Collection

Katja Müller, *ZIRS, Halle University, Germany*

Adivasi express their voices in visual representations, in colonial as well as postcolonial times. The archive created by German anthropologist Egon von Eickstedt in the 1920s serves as a point of origin to analyse these voices, that are full of ambiguity, power relations and individual perceptions.

From the Margins: The Rewriting and Self-Authoring of Koch-Rajbanshi History

Rajib Nandi¹, Aparajita De²

¹*Institute of Social Studies Trust, India*, ²*Dept. of Geography, University of Delhi, India*

The paper explores the self rewriting of Koch Rajbanshi people’s history as a part of their larger political agenda. The paper argues that writing of history from the margins is an act of expressing modern self and also a process of emancipation that questions and dissents the centres of power.

The Glorious Pasts of Forest Dwellers: Memories of Land Rights in East-Central India

Sohini Sengupta, *Tata Institute of Social Sciences, India*

This paper examines how stories narrated by Binjhal adivasi people, a politically powerful group in pre-colonial east central India contest established accounts of tribal loss of rights to land under British rule.

Legal Pluralism and the Oraons in Jharkhand: Marriage Laws and Dispute Resolution

Anurag Augustine Ekka, *Centre for the Study of Law and Governance, Jawaharlal Nehru University, India*

The Oraons have witnessed contestations between other groups and within themselves in matters of regulation of the laws concerning marriage, inheritance and property. The idea legal Pluralism along with new influences on tribal customary laws and their legal systems forms the core of this study.

Deaths and Depositions: Suicide and Punishment in Lushai and Chin Hills in (1870–1898)

Anandaroop Sen, *University of Cape Town, South Africa*

The paper studies the intersections between tribal identities and legal subjects in South Asia. Set in the last quarter of the nineteenth century at the eastern frontiers of British India it looks at two British Military expeditions and their role in shaping law and life in the region.

Reframing Santal Politic of Representation: Environmental Justice and Cultural Heritage

Marine Carrin, *Centre d'Anthropologie Sociale, Université Toulouse Jean-Jaurès, France*

Santal writers and artists make ethnic claims, and demand redistributive justice. Santal knowledge revolves around an emergent historical consciousness and a feeling of shared identity, forging an Adivasi sensitivity, able to grasp conflicts over natural resources.

Conflict and Development-Induced Displacement: Uprooted Adivasis in Andhra Pradesh and Telangana

Dale Benbabaali, *University of Oxford, United Kingdom*

The aim of this paper is to look at the two main factors of displacement of Adivasis – conflict and development – in relation to each other, and understand the meaning of displacement for various tribal groups, as well as their relation to territory.

For Community Forest Rights and against Coal Mining: A Case from an Oraon Adivasi Village in Jharkhand, India

Brototi Roy¹, George Monippally²

¹*Institute of Environmental Science and Technology, Autonomous University of Barcelona, Spain*, ²*Jharkhand Van Adhikar Manch, India*

This paper documents the struggles and success of Adivasi inhabitants of Jala, a tribal village in Latehar district, Jharkhand, India against coal mining and for recognition of their community forest rights since 2010, by using multiple ways of negotiations, including judicial and direct action.

Undermining Livelihoods in the Name of Development: The Loot of Adivasi Resources

Felix Padel¹, Gladson Dungdung²

¹*Institute of Social & Cultural Anthropology, United Kingdom*, ²*Centre for World Environment History, United Kingdom*

Policy for India's tribal people has been couched in terms 'development'. Sometimes it is explicit that the nation's 'development' is of prime importance, and when Adivasis are living on top of desired land or minerals, their interests and well-being must be 'sacrificed' for the national good.

Between the Hills and Plains: Konda Reddi's Responding to Development

Thanuja Mummidi, *Centre for Study of Social Exclusion and Inclusive Policy, Pondicherry University, India*

The paper is based on video recordings of the Konda Reddis used to collect peoples' responses to the key question, 'is life in the hills or in the resettlement colony better and why?' The paper will cull out their responses to the issue of development that has been forced on them.

Doubly Disadvantaged?: Urban Adivasis in Jharkhand

Amit Prakash, *Jawaharlal Nehru University, India*

The adivasis of Jharkhand, displaced by development projects to urban areas, face twin injustice of poverty (maldistribution) as well as misrecognition. Such double injustice faced by urban adivasis will be examined with the assistance of relevant empirical datasets.

Pedagogy of Assimilation: India's Adivasi Education Policy since Independence

Malvika Gupta, *University of Oxford, United Kingdom*

This paper maps discourse on tribal education in India since Independence through a study of key reports on tribes/education, in their historical and political context, to understand key assumptions underlying policy statements and to see if there has been an evolution in ideas over the years.

Jumping over the Red Line. Adivasi Politics in and out the State in Kerala

Jose Egas, *CEIAS-EHESS, France*

The paper analyzes the possibilities for the Adivasis agency to generate resistance by subverting the margins of the State and participating in established structures. It analyses two cases in which such kind of participation has signified a political achievement.

Justice, Environmental Harm and Extinction: Contemporary Hindi Literature and the Adivasi

Joya John, *University of Chicago, United States of America*

The paper will track literary depictions of the adivasi as the underbelly of postcolonial India's vast infrastructural expansion and emergent environmental discourses. What strategies—realist, ethnographic or magic realist have writers used to represent such adivasi worlds?

P30 | 'Muslim Woman'/Muslim Women

Convenor: Patricia Jeffery

University of Edinburgh, United Kingdom

The stereotyped 'Muslim woman' has often been the terrain on which debates about Muslims in South Asia have been framed. Yet relatively little is known about how Muslim women experience everyday life in South Asia. This panel explores the diversities of Muslim women's lives in a range of contexts.

Wives Talk Back: Muslim Women's Discourses on Polygamy and Marriage Reform in Early Twentieth Century India

Sabera Bhayat, *University of Warwick, United Kingdom*

As Muslim women began to engage in their own social reform, issues of marriage, divorce, and succession were raised as problems facing Muslim women within patriarchal familial structures. Muslim women were vocal and active in raising polygamy as an issue for social reform among Indian Muslims.

Muslim Women and Personal Law between Gujarat and Natal, 1890–1920

Goolam Vahed¹, Thembisa Waetjen²

¹*University of KwaZulu-Natal, South Africa*, ²*University of Johannesburg, South Africa*

Gujarati Muslim migrants to colonial Natal straddled several legal systems, and some Muslim women used such ambiguities to pursue their own interests. This paper reconstructs household relations and inheritance patterns in Porbandar and how these translated to home-making in Natal.

Lived to Textual or Textual to Lived: Muslim Women and their Lives

Safia Begum¹, Abu Saleh²

¹University of Hyderabad, India, ²Raja Peary Mohan College, University of Calcutta, India

The present paper tries to seek how Ismat Chughtai has presented the realities of women's life and the paper interconnects it with the lived experiences of Hyderabad Muslim women's lives.

Bazm and Us, Women's Magazines as a Source of Belonging and Communication

Mehreen Jamal, *University of Arkansas, United States of America*

This paper covers the gender history of the first decade of Pakistan through the medium of women's press. This demonstrates how women's press, especially periodicals, provides a mode of communication to editors, writers, and readers (both men and women) and played role in opinion formation.

Conflicting Views on Women's Rights in Pakistan Today

Anita Weiss, *Department of International Studies, University of Oregon, United States of America*

This analyzes how different groups interpret women's rights in Pakistan today, reconciling the exigencies of modernity with local and global pressures to ensure rights within prevailing contexts. Case studies reveal how the resultant "culture wars" are visibly ripping the country apart.

Muslim Women and Inheritance in South Asia: Shari'at, Custom, and Practice

Sylvia Vatuk, *Department of Anthropology, University of Illinois at Chicago, United States of America*

Under Islamic Law, women are entitled to fixed proportional shares of the estates of a deceased parent or spouse and also, under certain circumstances, of other close relatives. But in practice few South Asian Muslim women actually inherit property. My paper examines some of the reasons for this.

Gully Governors, Contractors & Brokers: Power & Authority Amongst Indian Muslim Women in North India

Thomas Chambers, *Oxford Brookes University, United Kingdom*

This paper focuses on the forms of power and authority enacted by Muslim women engaging in informal contracting work, brokerage and mediation in the narrow gullies (lanes) of the Muslim dominated woodworking mohallas (neighbourhoods) in the North Indian city of Saharanpur.

Labouring Women: Gender and Precariousness in Old Delhi

Kalyani Menon, *DePaul University, United States of America*

I look at the everyday labour of Muslim women in Old Delhi as they struggle to make ends meet and support their families. Dependent on local and global flows of capital, this gendered labour, while critical to negotiating everyday life in neoliberal India, makes life more precarious for women.

Wives Left Behind: A study on the Impact of Men's International Labor Migration on their Left Behind Wives in Bangladesh

Marzana Kamal, *Bangor University, United Kingdom*

International male labor migration is prevalent from Bangladesh. Many of these men left their wives behind and there is a scant amount of research, analyzing these women's everyday life while their husband stay abroad for an extended period of time.

Muslim Women in Mumbai: Changing Aspirations, Attitudes and Self-Hoods

Tanvee Patel-Banerjee, *Indian Institute of Technology Bombay, India*

This paper examines the dynamic realities of Muslim women in Mumbai in the context of a liberalizing economy which offers them greater employment opportunities and draws them out of the ghettos to work and interact with people of different social and religious backgrounds.

Reflexive Selves: Muslim Girls' Constructions of 'Self'

Saba Hussain, *University of Warwick, United Kingdom*

This paper views Muslim girls' reconstructions of self-using four storylines, as bids for cultural authorization in order to become legitimate actors in the field of education and the wider society.

Being a 'Bengali', 'Muslim' 'Woman' : Social Biographies of Muslim Women from Kolkata

Sweta Chakraborty, *Dublin City University, Ireland*

The monolithic image of the 'Muslim woman' has been maintained to serve the interests of Islamophobia. Social biographies of 'Muslim women' from a slum in India display the diversity of identities and their manifestations in their lived-realities to deconstruct the stereotypes perpetuated.

Reflections on Lower Caste Muslim Women's Lives: Past and Present

Yasmeen Jahan¹, Md Aftab Alam²

¹*Centre for the Study of Discrimination and Exclusion, Jawaharlal Nehru University, India,*

²*Zakir Husain Delhi College, University of Delhi, India*

This study explores the question of lower caste women among Indian Muslims & issues of discriminations, social exclusion, economic exploitation, political marginalization, also the debates around their lived experiences. It focuses on how caste becomes a lived reality for lower caste Muslim women.

P32 | Writing - Grammar - Power: Language Issues in South Asia

Convenor: Georg Berkemer

IAAW, Humboldt University, Germany

This panel explores relations of languages, grammar traditions and writing systems to topics from fields such as anthropology, history, political and religious studies. Research on schriftlinguistik and textbuchkritik in an South Asian context creates knowledge beyond traditional language studies.

Uses of the Limbu Script in Contemporary Nepal: The Production of Religious Books

Martin Gaenszle, *Depart of South Asian, Tibetan and Buddhist Studies, Austria*

With the rise of ethnic politics the Limbu (Yakthumba) of Nepal have made increasing use of the so-called Srijanga script. Whereas previously this was only known to a minority, after the return of democracy in the 1990s a new literature has come into being which above all includes religious books.

Multiscripturalism: The Case of Bodo

Jona Vantard, *Institute for Asian and African Studies, Humboldt University, Germany*

The underexploredness of schrifflinguistik and writing-speaking relations becomes evident in the case of 'Bodo', a northeast Indian language with de-facto three scripts. This paper considers issues of "multiscripturalism" by probing into Bodo writing with an inter-disciplinary methodology.

The Emotional Politics of Writing Hindi in Latin Script

Monika Freier, *Humboldt-Universität zu Berlin, Germany*

Writing Hindi in a script other than Devanagari has led to controversies and discussions - in the present as well as in the past. The paper analyses the contexts, in which the use of the Latin script for Hindi was suggested as a viable, even preferable, option.

Borrowing Identity Language and Script: A Case of Parsi Gujarati

Anton Zykov, *INaLCO, France*

This talk will discuss why the Parsi community of India, having for centuries scrupulously maintained its distinctiveness in all possible religious, social and literary aspects, eagerly embraced a Gujarati-based script and language adopting it as a marker of their own distinguished identity.

Misleading Grammars: Translating Telugu

Thomas Höhmann, *Humboldt University of Berlin, Germany*

This presentation is about grammar and translation theory. It examines with examples from Telugu and several other languages, the relationship between normative and descriptive grammars in the area of conflict between politics and applied linguistics.

Speaking the Nation: Prime Ministers and the Making of Neo-Liberal India since 1991

Anandita Bajpai, *Institute for Asian and African Studies, Humboldt University and Leibniz-Zentrum Moderner Orient, Germany*

This paper focuses on the *speaking* Prime Ministers (PM) of India. It will elucidate the political grammar of the PMs since 1991 to show how the paradigmatic shift in Indian economy after the neo-liberal economic reforms has been oratorically explained and defended before audiences.

Letters of Forgetfulness: The Role of Script in the Partition of Hindi and Urdu

Niv Yaakov Savariego, *Humboldt-Universität zu Berlin, Germany*

The paper examines the role of script in the postcolonial cultural transformation of the subcontinent, maintaining that the differentiation of Hindi from Urdu was informed by conceptualizations rooted in Muslim thought.

It concludes with an examination of the confluence of script and cultural memory.

P33 | The (Un)Partitioned Sindh: The Entangled Narratives of Identity, Legacy, and Religion

Convenors: Kumbher Kamran¹, Bhavna Rajpal², Sindhri Saba¹

¹CEIAS-EHESS, France, ²University of Westminster, United Kingdom

This panel investigates how the Sindhi identity has been constructed in Pakistan and in India in the post-Partition period. It aims to focus on how a shared legacy and an evolving Sindhi identity is still at work in this process, beyond the physical partition of the two countries.

“Sindhi Durbars” before and after the Partition - 1947

Aruna Jethwani, *St. Miras College for girls, Savitribai Phule Pune University, India*

Sindh was a sacred land of sages, saints, Fakirs before the division of India in 1947. A symbol of unity of religions, Sindhis practised their spirituality through a living saint who headed the local Durbar. Every Durbar had spiritual legacy which has changed due to the migration of Durbars.

The Partitioned Sindh: Issue of Identity and Reconstruction of History

Humera Naz, *Department of History, University of Karachi, Pakistan*

The paper mainly argues that Sindh, which asserted its Islamic character during freedom movement, took a contradictory tide when national history used for political domination, projection of national identity and suppression of regional nationality. The Sindhi nationalists reconstructed the history.

Some Complexities of Restoring a Lost Legacy

Saaz Aggarwal, *Independent researcher, India*

Attempting to piece together fragments from the lost past of the Sindhi Hindus, much is found lost, destroyed, misunderstood, embellished, assumed or fictionalised. This paper presents cases, along with insights about the real and virtual Sindhi identity that emerged while documenting them.

Sindhionism, the Digital Hero of Sindhiyat?

Bhavna Rajpal, *University of Westminster, United Kingdom*

This paper wishes to explore the role played by the social media in the unending negotiation related to the building of Sindhiyat. It will focus on a young Sindhi from Ulhasnagar, India, through his Youtube channel called Sindhionism.

We are Dalit, but We are also Pakistani: The Dalit Sujhaag Tehrik and the Struggle for Dalit Rights in Pakistan

Mustafa Khan, *SOAS, University of London, United Kingdom*

Politics of Dalit identity in Pakistan, subaltern resistance, Ambedkar, caste relations in Sindh, Hindu minority in Pakistan, Hindu Muslim relations, Large Infrastructure projects, Infrastructural interventions, the development state, infrastructural led population displacement

Religious Practices, Conversion and Identity: A Case Study of Scheduled Castes of Sindh, Pakistan

Sindhri Saba, *CEIAS-EHESS, France*

The partition of Sub-Continent brought many social, cultural and religious changes in Pakistani society. In it the major issue was conversion, observed among scheduled castes communities, bringing identity crisis. This subject aims to study how conversion affected their religious identity.

Untouchability in Practice: Understanding the Religious Identity of the Ramdev Pir Cult in Sindh

Kumbher Kamran, *CEIAS-EHESS, France*

The untouchables, a socially marginalized community in Sindh is follower of the Ramdev Pir cult. This study aims to understand religious position of untouchables from their perspective, examining its syncretic nature by their rituals and practices.

(Re)Shaping the Society: Role of Islamic Education in Sindh, Pakistan

Fakhar Bilal, *Royal Holloway, University of London, United Kingdom*

This paper is an attempt to highlight the nexus of violence, prevalent attitudes and perception of madrasa education and Islam itself towards war on terror and suitable way forward through educational reforms, changes in structures and curricula in Madrasas.

P34 | Mainstreaming the Margins: Northeast India and Hindutva's Cultural Project

Convenors: Sajjan Kumar¹, Smitana Saikia²

¹*Jawaharlal Nehru University, India*, ²*Kings College London, India*

The paper looks into the Hindutva's Cultural Project in North-East, hitherto marginalised but ethnoculturally diverse region, followed a two pronged strategy by accommodating the elites in mainstream political profile while desiring their ethnocultural diversity to be part of the Hindutva paradigm.

Saffronizing the Margins: Growth of the Bharatiya Janata Party in Assam

Smitana Saikia, *Kings College London, India*

The saffron politics of BJP and Hindutva Outfits in North East India has acquired a hegemonic status in the last couple of years. They are not only appropriating the indigenous cultures but rather have metamorphosed them into a subset of the larger Hindutva majoritarian paradigm through acumen.

Playing the Waiting Game: Hindutva, the BJP, and the Margins of the Nation

Arkotong Longkumer, *University of Edinburgh, United Kingdom*

Why has the BJP emerged as a vital player in the Northeast? This presentation will analyse the Kalyan Ashram and the Vivekananda Kendra Vidyalayas, the rise of regional nationalism, and finally the demonstration of a strong secular credentials to minimise BJP's connection with Hindutva.

Mainstreaming the Margins: Northeast India and Hindutva's Cultural Project in Assam and Tripura

Sajjan Kumar, *Jawaharlal Nehru University, India*

The paper looks into the Hindutva's Cultural Project in North-East, hitherto marginalised but ethnoculturally diverse region, followed a two pronged strategy by accommodating the elites in mainstream political profile while desiring their ethnocultural diversity to be part of the Hindutva paradigm.

Changing Narratives of Folklore on Gender in Manipur and Future of Hindutva Culture

Anambar Aditya Chaudhury, *University Sorbonne Paris Cite, France*

The paper intends to examine how changing narratives of Folklore on women in Manipur gradually paved the way for strong Hindutva culture

Worship River, Worship the Nation: The Politics of Culture and Performance

Debajit Bora, *Jawaharlal Nehru University, India*

This paper intends to explore the Hindutva influenced cultural imposition in the northeastern part of India by the present right-wing government through a project called Namami

Brahmaputra and Namami Borak, which are projects directed to the governments greater agenda of mainstreaming the region

The Difficulty of Naming: Tracing the Brahmaputra and Assam in Popular Indian Imagination(s)

Priyam Goswami Choudhury, *Institut für Englische Philologie, Freie Universität, Germany*
My focus is Assam's first BJP led government (2016) and the "Namami Brahmaputra" festival (2017). The paper will trace the narrative of Brahmaputra from the first time it was traced to "Namami Brahmaputra" and create a framework to understand contemporary politics in Assam through history and film.

Counting Eggs Before They Hatch: BJP, the National Register of Citizens and the Bengalis in Barak Valley

Shabnam Surita, *Department for South Asian Studies, University of Bonn, Germany*
This paper explores how the updating of National Register of Citizens impacts the young Bengalis in Barak Valley and what the nuances of recording identities in a marginalised yet ethnically diverse region are, where citizenship and nationality often overlap and demarcate one's sense of belonging.

P35 | Goa: Encounter, Complexity, Division, Cosmopolitanism

Convenors: Alexander Henn¹, Rosa Maria Perez²

¹*School of Historical, Philosophical and Religious Studies, Arizona State University, United States of America*, ²*Center for International Studies, University Institute of Lisbon, Portugal*

This panel presents papers that deal with Goa as a place of long lasting historical encounters facilitating a particular religious complexity, social division, cosmopolitanism and global migration. Cases will entail especially (post)-colonial, religious, subaltern, literary, film and art studies.

"Our Favorite Saints". The Migrating Heritage of the Portuguese Catholic Goans

Inês Lourenço, *CRIA, Lisbon University Institute, Portugal*

This paper focuses on the specificities of Portuguese Catholic Goan cults that are somehow distinct from contemporary Portuguese Catholicism by cultural elements that resulted from the encounter between Portuguese and Goan religious and cultural references.

Global Village Goa

Pamila Gupta, *WiSER, University of the Witwatersrand, South Africa*

This paper revisits Goa's villages as places for first or second homes for many South Asians and Westerners. It is a search for interiority (spatially and psychically), and a 'lifestyle' choice, involving an indulgence in Goa's colonial past and a distinct form of urban rural cosmopolitan dwelling.

Encounter of the Images: Iconoclasm, Cultural Resilience and Religion in Early-modern Goa / India

Alexander Henn, *School of Historical, Philosophical and Religious Studies, Arizona State University, United States of America*

In this paper I will discuss how the Portuguese-Catholic ideology of idolatry and the indigenous cultural resilience in Goa against it shaped early modern discourses about religion and colonialism.

Against the Grain: Women and Nationalism in Goa

Rosa Maria Perez, *CRIA ISCTE- University of Lisbon Institute, Portugal*

Goa became a privileged tourist destination, the place of election for Bollywood stars, an emergent occurrence of festivals of literature, arts, and film. In my paper I will question the meaning extension and this encounter between Goa and the world, particularly through the analysis of Goan cinema.

P37 | Majoritarian Politics and Vigilante Justice in India

Convenors: Kazuya Nakamizo¹, Crispin Bates², Rohan D'Souza¹

¹*Graduate School of Asian and African Area Studies, Kyoto University, Japan*, ²*School of History, Classics, and Archaeology, University of Edinburgh, United Kingdom*,

This panel will debate the emergence of 'vigilante justice' in India. Notably, by 'gau- rakshaks', 'anti-romeo squads' etc. How these new forms of violence affect on state legitimacy and democratic practise? Do this 'Majoritarian' politics end the 'Unity through diversity' in India?

Vigilantism and the Making of 'New India': Changing Strategies for Hindutva

Kazuya Nakamizo, *Graduate School of Asian and African Area Studies, Kyoto University, Japan*

Recent 'vigilante justice' is a reflection of the democratic constraints on the Hindutva groups' militant strategies. It solves the dilemma between mobilizations of Hindus and retaining power at center, which requires the new analytical framework.

The Perils of Majoritarian Politics: Interrogating the Rise of Vigilante Justice in Contemporary India

Md Aftab Alam¹, Yasmeen Jahan²

¹*Zakir Husain Delhi College, University of Delhi, India*, ²*Centre for the Study of Discrimination and Exclusion, Jawaharlal Nehru University, India*

There has been marked shift in term of policies and practices towards minorities recently. Paper attempts to analyse the emergence of 'vigilante justice' in India & explains how it is influencing the functioning of institutions towards minorities. It undermines state legitimacy & democratic practice.

Politics and Violence in Era of Vigilante Justice in India

Dipendra Pathak, *National University of Educational Planning and Administration, India*

The state of Bengal in India which had remained immune to communal tension even at the peak of religious polarization during the nineties, witnessed a spate of communally-charged clashes last year. What has changed in the state which has had a long history of being riot-free?

Kar-sevaks and Gau-rakshaks: Hindutva and Vigilantism in India

Heba Ahmed, *Jawaharlal Nehru University, India*

This paper argues that the recent spate of anti-Muslim and anti-Dalit violence by gau-rakshaks or cow-protection squads in India can be linked to an earlier phase which saw the predominance of karsevaks and 'mandir-masjid' issues in politics. Both are linked to the emergence of Hindu nationalism.

Towards a Thinking of Politics Based on Secularisation and Choice: Beti Bachao Beti Padhao, Love Jihad and Hindutva

Sreenanti Banerjee *University of London, United Kingdom*

This paper aims to demonstrate how by premising its politics on liberal notions of 'choice' and the 'future' in its supposedly 'gender-just' initiative of Beti Bachao Beti Padhao, the Bharatiya Janta Party aims to establish the demographic majority of the Hindus as the political majority of India.

The Post-truth of Our Times: Of Bovine Politics, “Lynch” Nation and Patriotic Sensibilities

Subir Rana, *Independent Researcher, India*

My paper tries to trace the trajectory of bovine politics in India and critically reflect upon its effects on modernity and development. It also attempts to situate the government's agenda of “Sabka Saath, Sabka Vikas” against rule by lynch mobs who claim to be the true patriots of a gendered nation

Lynching, Norms, and Silence in Contemporary India

Vatsal Naresh, *Yale University, United States of America*

This paper offers an account of the creation and sustenance of a social norm that justifies lynching, and subsequently stifles dissent and opposition. I examine two mechanisms of sustenance drawn from pluralistic ignorance and the epistemology of disagreement produced by majoritarian democracy.

Hadiya and Her Ghar Wapsi

Shailaja Menon, *School of Liberal Studies, Ambedkar University, India*

Both tradition and modernity in India have been carriers of brahmanical patriarchal ideologies. The female body evokes a sense of panic and its freedom leads to the crumbling of the sacred structures. This paper reflects on moral surveillance on Hadiya and her attempts to exercise her own agency.

P38 | Education and Transformation in Contemporary India

Convenors: Meenakshi Thapan¹, Thomas Mueller²

¹*Dept. of Sociology, Delhi School of Economics, University of Delhi, India,*

²*Pädagogik bei Verhaltensstörungen, University of Wuerzburg, Germany*

The panel emphasizes the significance of education in the moral and nationalist dilemma that India finds itself in. We invite papers focussing on contemporary contradictions, cleavages and dilemmas in the field of education from a range of perspectives in varied social and cultural contexts.

Culture(s), Childhood(s), and Right(s): Theorizing the Right to Education in (Post)Colonial India

Umesh Sharma, *OISE/Centre for South Asian Studies at the Asian Institute - Munk School of Global Affairs, University of Toronto, Canada*

This paper explores 'The Right of Children to Free and Compulsory Education (RTE) Act' of the Government of India. Through engaging the themes of childhood, coloniality and rights, it aims to examine the complexities inherent in devising educational policy in a (post) colonial globalized context.

Vidya Bharati: Between Hindu Nationalism and the Free Market of Education

Krzysztof Iwanek, *Asia Research Centre, War Studies University, Poland*

This paper seeks to outline the strategy of Vidya Bharati, an educational organization which is a part of the RSS. Being a private institution and a part of the Hindu nationalist network, Vidya Bharati must maneuver between the necessities of the free market and its ideological goals.

First Generation School-Goers and the Inequalities in Schooling from the Grassroots Perspective

Iva Čapová, *Centre Maurice Halbwachs, Ecole Normale Supérieure, France*

The contribution deals with the mechanism of making of inequalities within the daily interaction in primary government schools. The study is based on the ethnographic study conducted in rural areas in Bihar and aims especially at the population of the first generation school-goers.

Textbooks, Knowledge and Power: Towards a Pedagogy from the Margins

Manasi Mohan, *University of Hyderabad, India*

This paper is an attempt to unravel the characteristics of the knowledge produced through textbooks by analyzing those published by State Government of Kerala, India to identify the role of power and to argue that pedagogy from the margins will nurture consciousness embedded in ethical values.

Diversity and Inclusion in Hindi Language Textbooks for Elementary Schools of Madhya Pradesh

Alex M. George, *Department of Social Anthropology / Max-Webber Kollege, University of Fribourg, Switzerland*

Elementary school Hindi textbooks are a site of symbolic capital. Children of marginalised linguistic and social communities negotiate with it to achieve social mobility. The analysis highlights how the dominant values systems promoted in them are located within religious and nationalistic context.

“Giving wings to their aspirations”: An Analysis of the Bicycle Scheme of Bihar Government and its Impact on Girl Child Education

Nishant Kumar, *Dyal Singh College, University of Delhi, India*

The paper seeks to study the bicycle scheme introduced by the government of Bihar and analyze its impact on girl child education, thereby mapping the forms of transformation it has initiated. It aims to draw a link between welfare policies and its multilevel impact on its common citizenry.

Gandhian Perspectives on Language and Education: Transformative Views on Success and Empowerment

Cynthia Groff, *Leiden University, Netherlands*

This presentation addresses India's educational and linguistic hierarchies from a village perspective, exploring the views of young women and their Gandhian educators on empowerment and on medium of instruction, as well as the implication of Gandhian values for modern-day education in India.

Pedagogical Transformations in India: The Role of Rural Intelligentsia in Teacher Training Programs

Syeda Asia, *Delhi School of Economics, India*

How do we understand the linkages between changing classroom transaction practices and knowledge-flows in Indian education system? This paper explores the role of

rural intelligentsia in building a *two-way* channel of innovation in pedagogy through an ethnographic study of teacher-training programs.

Empowering the Elementary School Teacher

Meenakshi Thapan, *Dept. of Sociology, University of Delhi, India*

The paper is about an innovative teacher enrichment program for elementary school teachers in rural and small-town India. We need to cultivate the necessary skills as well as deeper aspects of self-inquiry and build transformative capacities to allow them to work with responsibility and compassion.

Evangelizing Free Software in India: Improving Education Through Activism

Jasmine Folz, *University of Manchester, United Kingdom*

Based on ethnographic fieldwork, this paper explores how free software activists are trying to improve and reshape Indian education at all levels. In addition to producing students who are technically adept, the activists aim to produce critical thinkers who question technical and social orthodoxy.

Technology Transfer a Barrier for Indigenous Knowledge in Contemporary India

Aparajita Gantayet, *National University of Educational Planning and Administration, India*

In India, much emphasis has been given to making India Digital and to this purpose industry-academia-government collaborations have been encouraged. As a result indigenous knowledge systems have been disrupted. A case-study method has been undertaken to address this dilemma.

P39 | Coded Citizenship. Biometrics, Identity and De-socializing Technologies in South Asia

Convenor: Pier Giorgio Solinas

Sienna University, Italy

The panel will be focused on the contemporary systems of identification by digital biometric profiles, cards and databases under governmental control. The main cases, the AADAAR in India and NADRA in Pakistan supply a baseline reference for comparative reviews and anthropological implications.

Paper Divides, Disruptive Technology, and Durable Hierarchies in India's Aadhaar Project

Parul Baxi, *University of California Davis, United States of America*

This paper examines the implementation of India's Aadhaar. Drawing upon fieldwork in three Indian cities, the paper argues that this innovation reproduced the very inequalities the state sought to resolve for the urban poor, as it got embroiled in the politics and practices of everyday citizenship.

Material Politics of Biometric IDs: Everyday Practices of Aadhaar

Bidisha Chaudhuri, *International Institute of Information Technology Bangalore (IIITB), India*

This paper examines the material politics of digital biometric IDs by focusing on everyday practices around Aadhaar in India. It shows how material/technological dimensions of identification co-constitute the representational politics of identity through recurrent practices.

India's Aadhaar and the Datafication of Anti-Poverty Programmes

Silvia Masiero, *Loughborough University, United Kingdom*

Anti-poverty programmes are increasingly subjected to datafication, meaning the conversion of the lived experience of poverty into machine-readable data. Based on empirics collected on India's food security system during six years, this paper examines the effects of datafication on such programmes.

Chasing Rights in Delhi: Reflections on the National Food Security Act

Nandini Nayak, *Ambedkar University Delhi, India*

In the 2000s, 'rights-based approaches' to development acquired prominence both in the international development bureaucracy and in India. While the progressive language of rights is deployed, it is mediated by a web of actors, and technologies such as Aadhaar. This paper looks at 'NFSA' in Delhi.

Materializing Gender: Understanding the Entangled Agency of Matter in Identity Management of Gender Non-conforming Individuals

Muhammad Azfar Nisar¹, Ayesha Masood²

¹*Lahore University of Management Sciences, Pakistan,*

²*Information Technology University, Pakistan*

Based on ethnographic fieldwork on the interactions between KhawajaSira-a gender non-conforming group-and NADRA officials in Pakistan, this article analyzes camera as the primary gatekeeper in the official gender identity management system. Implications for agency and discretion are also discussed.

From Pipes to Platforms: Designing a Country-Scale Project

Ranjit Singh, *Department of Science and Technology Studies, Cornell University, United States of America*

This paper draws on ethnographic study of Aadhaar, India's biometrics-based national identification project, to engage with the crucial question of how Aadhaar's design team conceptualized and knew its sociotechnical enterprise of building a unique identification number for every Indian resident.

Disentangling the Social, or How to Turn Socially Embedded Persons into Digital Individuals

Ursula Rao, *Institute of Anthropology, University of Leipzig, Germany*

This paper uses the case of the Indian aadhaar system to characterize evolving regimes of truth rooted in the notion of body as information. It does so by tracing the way operator relate mechanized readings of body parts to other information provided by documents or personal identification.

Authenticated Subjects: Unique Identification Databases as Sites for Disciplining Workers/Citizens

Shakuntala Shakthi, *Centre of Development Studies, University of Cambridge, United Kingdom*

This paper will draw parallels between the UIDAI in India and the National Skills Registry, an employee verification database in the Indian information technology industry, to highlight the potential for these forms of biometric identification to be utilised as disciplining strategies.

P40 | Self in Performance II: Life Narratives in South Asia

Convenors: Monika Browarczyk¹, Alaka Chudal²

¹*South Asian Studies, Adam Mickiewicz University, Poland,*

²*Department of South Asian, Tibetan and Buddhist Studies, University of Vienna, Austria*

Focusing on interdisciplinary study of life narratives in South Asia we invite scholars of different fields to research construction(s) of the self in life narratives in various forms (literature, orature, cinema, performing arts, and social media etc.) from the period of early modernity onwards.

Narrative Subjects in the Indo-Persian Network: The Literary Identity of the Sufi Poet Usmān

Annalisa Bocchetti¹, Stefania Cavaliere¹

¹*University of Naples "L'Orientale", Italy*

This paper aims to explore the construction and the narration of a new hybrid literary identity in the intellectual Indo-islamic milieu of Premodern India through a socio- textual reading of the *Citrāvālī* (1613 AD) of Usmān, a versified romance by one of the major Sufi Indian poets.

Performance of a Nurse in the Years of the Maoist People's War in Nepal: Radha Paudel's Autobiographical Narrative

Waltraud Hubinger, A. Chudal *South Asia Institute, University of Vienna, Austria*

Subject of this paper's research is the original Nepalese text of Radha Paudel's autobiographical narrative. Radha Paudel, daughter of a poor Brahmin family in the Terai, describes her own dramatic story from childhood, as well as her dramatic experiences in Jumla during the Maoist civil war.

Life Narratives of Bene Israel Women and Their Ideas of Belonging in Colonial and Postcolonial India

Riho Isaka, *University of Tokyo, Japan*

This paper examines life narratives of Bene Israel Jewish women intellectuals in colonial and postcolonial India, focusing on how they expressed their ideas of home and belonging and how they negotiated their position as women of this 'minuscule minority'.

The Ascetic Self: Svāmī Brahmānanda and the Construction of a Contemporary Hagiography

Daniela Bevilacqua, SOAS, *University of London, United Kingdom*

Through a comparison between past sources and written, oral evidences, this paper aims to analyse the life narrative of Svāmī Brahmānanda -an ascetic who, performing austerities, discovered past holy places- to verify how literary topos are used to give authority to his figure and to his discovery.

Re-inventing the Self: Literary Autobiography of Mohinder Kaur Gill

Maria Skakuj-Puri, *Independent scholar, India*

This paper is going to examine life writings of a contemporary Punjabi poet and scholar of Sikhism, dr. Mohinder Kaur Gill (1937-2017), with references to writings of other public figures whose autobiographies have been published in The Literary Autobiographies Series of Punjab University, Patiala.

Wandering in the Himalaya and Writing on the Self: Travel Writing as Inner Journey

Nicola Pozza, *South Asian Studies, University of Lausanne, Switzerland*

Fascination for the Himalayan regions resulted in many Hindi travelogues and life narratives. A textual and comparative analysis of these texts shows that they primarily constitute a means to narrate the self rather than speak about the Other.

“Self” and “Performance” in Documentary Filmmaking in India: Life Histories, Camera Techniques and Women’s Discourse from the 1980s and the Early 2000s

Giulia Battaglia, *IAC/LAIOS, France*

In this paper I explore the question of “self” and “performance” in documentary filmmaking in India. Based on 2007-2009 fieldwork and 1980s archival material, I challenge the idea that ‘performative’ documentary is the consequence of the 1990s entrance of women filmmakers into the documentary scene.

Picturing Places of the Self: A Topoanalysis of the Collective and Aesthetic Autobiographies of Radhaben Garva and Tejubehan

Alessandra Consolaro, *Dept of Humanities, University of Turin, Italy*

This paper focuses on Radhaben Garva’s and Tejubehan’s visual and written collective auto/biographical texts. Through an examination of the places that index personal memory in women’s pictorial autobiographies, it aims to contribute to a topoanalysis of rural Indian women’s life-writing.

Writing Women’s Lives: Negotiating Power, Voice and Subjectivity in Indian Feminist Life Histories

Anne Devenish, *University of KwaZulu-Natal, South Africa*

This paper reflects on the possibilities of using life histories, transnationalism and embodiment as theoretical and methodological approaches to negotiate power, voice and subjectivity in writing the life histories of twentieth century Indian woman nationalists and feminists.

Postcolonialism’s Archive Fever 2.0: A Global Warming

N. Goswami, *Indiana State University, United States of America*

Shetty and Bellamy’s reading of Gayatri Spivak repeats ‘women’ as good wifehood. If sexual difference displaces women’s irretrievable heterogeneity to inaugurate cultural logic, then Bhuvaneswari revives absolute immanence by showing how nature is immured to elide culture’s contingency.

Mapping Subjectivity, Hybridity, and Agency: Narratives of Self in Modern Malayalam Poetry

George Pati, *Valparaiso University, United States of America*

This paper maps subjectivity, hybridity, and agency in modern Malayalam poetry composed by Kumāran Āśān (1873–1924), a member of the low caste in Kerala, and demonstrates his works to be narratives of subaltern religious sensibility and his utopian vision of collective community in modern Kerala.

An Epic of Everyday. An Autobiography of Chandra Kiran Sonrexa

Monika Browarczyk, *South Asian Studies, Adam Mickiewicz University, Poland*

Sonrexa in her autobiography of 2008 constructs her narrative-self as that of a person incarcerated and circumscribed by her gender. The narrative catalogues her life as constant

and meticulous discharge of numerous responsibilities of a woman though ultimately with a little space of her own.

Main Features of Dalit Professor's Autobiography

Guzel Strelkova, *Institute of Asian and African Studies, Moscow State University, Russian Federation*

The paper considers features of Autobiography genre in Hindi literature focusing on Dalit Autobiography. Comparison of Autobiography by Prof. of JNU Tulsiram with "Juthan" by O. Valmiki and Women autobiography shows Tulsiram's talent, profound, positive approach to life, importance of education.

P41 | Religion and Socio-Political Violence in South Asia

Convenors: Frank Heidemann¹, Arun Jones², Sarbeswar Sahoo³

¹University of Munich, Institute for Social and Cultural Anthropology, Germany, ²Emory University, Candler School of Theology, United States of America, ³Indian Institute of Technology Delhi, Department of Humanities and Social Sciences, India

This panel seeks to go beyond simplistic assumptions regarding connections (or lack of connections) between religion & political violence in South Asia, and provide nuanced & sophisticated analyses of the nexus between religion, politics and social violence both in historical and contemporary cases.

Ambivalence, Ambiguity and Alienation

Raphael Susewind, *Department of International Development, King's College London, United Kingdom*

The proposed paper is a conceptual contribution to the question of religion and violence, based on ethnographic fieldwork in Gujarat and Lucknow. It sees violence as the outcome of an overzealous pursuit of moral and categorical clarity which alienates us from the ambiguity of lived experience.

A Genealogy of Resistance Politics: A Historical Study of the Lingayats of Karnataka

Amitha Santiago, *Bishop Cotton Women's Christian College, Bangalore University, India*

This paper attempts to construct a genealogy of resistance regarding the Lingayats of Karnataka. Conflict zones both past and present are studied to explore processes that produced Lingayat resistance of Hinduism, by examining the conflicts during Basavanna, Akkamahadevi and Devaradasimayya's time

Communal Violence and Marginal Communities in Kandhamal: Viewing Through the Lens of Social Conflict

James Ponniah Kulandai Raj, *School of Philosophy and Religious Thought, University of Madras, India*

This paper describes Kandhamal religious violence in India through the lens of social conflict. It discusses both the factors that lead to conflict between the two marginal communities, the adivasis and the Dalit Christians, and the responses of the latter to the situation of religious violence.

Beyond the “Bling”: Rethinking the Dera Phenomenon in North-Western India

Anna Bochkovskaya, *Institute of Asian and African Studies, Lomonosov Moscow State University, Russian Federation*

The paper explores August 2017 violence in India's North-Western states within the context of socio-economic activities of Dera Sacha Sauda, a pseudo-religious community promoting itself as “a social welfare & spiritual organization that preaches and practices humanitarianism and selfless services”.

Religion, Politics and Violence: Mapping the Intersections Post 1980s in India

Astha Mishra, U. Bhatti, *University of Hyderabad, India*

The communal violence is political in genesis and is a result of the skillful manipulation of the religious sentiments. The ‘mutual hostility’ between the two communities has been used as an instrument by the political parties to seek electoral benefits.

Mapping Communal Violence in Muzaffarnagar: An Enquiry through Intersectional Method

Jyoti Diwakar, *Department of Political Science, University of Delhi, India*

This paper discusses how has been religiously motivated political violence perpetrated on lower caste Pasamanda Muslims in Muzaffarnagar. Apart Communal angle the Political Economy of Labour between Thakurs, Jats and Muslims need to be explored in order to understand the communal-caste violence.

Deliberating Differences: ‘Public Sphere’ as a Deterrent to Religious Violence in Kerala, India

Sasikumar Harikrishnan, *School of Law and Government, Dublin City University, Ireland*

Using Habermas’ study of the public sphere and Almond and Verba’s ‘civic culture’ as entry points, this paper looks at the role of ‘secular public spaces’ in shaping a political culture in 20th century Kerala that acknowledged but transcended communal identities in favour of plural and secular ends

Religious Violence in the Film Dev

Ellen Goldberg, *Queen’s University, School of Religion, Canada*

In this paper I look at the intolerance of Indian communalism, and the horror of religious and socio-political violence, through the lens of Govind Nihilani’s 2004 award-winning film Dev. The theories of Franz Fanon, Hannah Arendt, Martha Nussbaum, and Bhaskar Sarkar inform my analysis.

Reading Violence: Construction of the Indian Muslim Identity through Select Urdu and Hindi Short Fiction

Shabeeh Rahat, *Jamia Millia Islamia University, India*

The paper attempts to look at the history of an identity politics and its dynamics through the literary texts projecting the way Indian Muslim identity has been constructed as minority, against the Indian Hindu, how stereotypes gain subconscious assent, externalised in brutal physical violence.

Lizards, Snakes, and Lessons on Violence in the Mahabharata

Arti Dhand, *University of Toronto, Canada*

The Adiparvan of the Mahabharata contains a dizzying collection of seemingly random tales that taken collectively represent a contoured and searching reflection on the topic of violence. In this paper, I analyze the many upakhyanas of the Adiparva to unpack paradoxes of violence in the Mahabharata.

Bhagavad Gita and the Legitimization of Violence: Through the Works of Gandhi and Golwalkar

Arpita Chakraborty, *Dublin City University, Ireland*

This paper will look at how the Gita has appeared in the works of Gandhi and Golwalkar and influenced their gendered conception of violence. It also look at how the same text has been subject to varied interpretations of religious concepts and their actualizations in the contemporary society.

Redefining the Secular Project: Bangladesh's Experience with Nation, Community and Religious Violence

Samia Huq, *BRAC University, Bangladesh*

The paper aims to assess Bangladesh's self-avowed secularism by looking at intra religious violence and the state's precarity in dealing with assaults and affronts. In tracing such violence and public and state responses, the paper explores the contours of Islam as sanctioned by a secular state

Islam, Pakistan and Religiously Inspired Political Violence: The Role of Religious Actors, Parties and Its Impact on Pakistan's Democracy and Society

Saira Orakzai, *Department of Near Eastern Languages and Civilizations, Harvard University, United States of America*

Islam plays a central role in Pakistan's identity-making process. Since the events of 9/11, the significant rise of religiously inspired political violence, extremism, and terrorism in Pakistan has influenced its democratic setup, constitutional process, and human rights values.

Anti-Christian Violence in India: Hindutva's Proxy War on Secular Modernity (A Socio-Cosmological Approach)

Chad Bauman, *Butler University, United States of America*

This paper explores the relationship of religion and conflict through the lens of anti-Christian violence in contemporary India. Adopting a broadly constructivist approach I call "socio-cosmological," I portray this violence as a proxy war of Hindutva forces against secular modernity itself.

A History of Anti-Muslim Violence in the Context of Sinhala-Muslim Tensions in Southern Sri Lanka

Farzana Haniffa, *University of Colombo, Sri Lanka*

This paper will discuss incidents of anti-Muslim violence in Southern Sri Lanka over the past four decades and will argue that the post-war (post-2009) Buddhist monk led anti-Muslim movement must be understood within a historical context that takes account of these past incidents.

P42 | The Ethics and Practice of Remembering in India

Convenors: Shuchi Kapila¹, Geetha Ganapathy-Doré²

¹English Department, Grinnell College, United States of America, ²English and Anglo-Saxon Languages, Sorbonne Paris Cité, France

Memory is particularly charged in India where the historical traumas and the violent formation of national identities continue to affect our present and future. This panel will study memory practices in India in literature, a public museum, art projects, and in social interventions.

Remembering Nehru and Non-alignment in Some Postcolonial Indian and French Texts

Geetha Ganapathy-Doré, *Sorbonne Paris Cité, France*

This paper will try and see how Nehru is remembered in select Indian English and French fiction, biography and autobiography. Using Nehru's own writings, Guha's *Makers of Modern India* and Sahgal's *Nehru's India* as counter texts, it will study the transmutation of memory into history.

On Memory and Forgetting

Meenakshi Malhotra, *Hansraj College, University of Delhi, India*

I propose to focus on the narratives of women who have experienced trauma and violence as 'victims' of domestic abuse. The paper looks at the counselling and therapeutic process with a view to unpacking its function as a memory project or practice.

Memory, Re-presentation and Resistance in Literature: Contemporary Negotiations with Left Radicalism in India

Arjab Roy, *The English And Foreign Languages University, India*

This paper explores the recent attempts of negotiations with the Left Radical politics in India using memory as a tool. It throws light on the strategies and acts of remembering the Naxalbari Movement and Maoist politics to emerge with critiques of the Indian State as an agent of neo-liberalism.

Forms of Postcolonial Nostalgia

Toral Gajarawala, *New York University, United States of America*

This paper considers a literary mode of "nostalgia for the modern" as a characteristic of postcolonial culture. I argue that recent novels, short fiction, and journalism from South Asia serve as an affective archive for a distinct type of nostalgia that draws on the anticolonial moment.

The Amritsar Partition Museum

Shuchi Kapila, *English Department, Grinnell College, United States of America*

This paper explores through an ethnographic lens the newly created Partition museum in Amritsar as a contemporary memory project 70 years after the event.

Migrant Memory and the Postcolonial Imagination: Exploring Memories of Partition among South Asian Communities in the UK

Emily Keightley¹, Clelia Clini², Chloë Alaghband-Zadeh¹

¹*Department of Social Sciences, Loughborough University, United Kingdom*, ²*Institute for Media and Creative Industries, Loughborough University London, United Kingdom*

This paper focuses on a research project on the circulation of memories of Partition among South Asian communities in the UK. With an interdisciplinary approach which draws upon Memory, Postcolonial and Subaltern Studies, the research explores the lasting impact of Partition on diasporic communities.

Constructing Regional and National Identity in Punjab's Museums: 1947–1970

Mrinalini Venkateswaran, *Faculty of History, University of Cambridge, United Kingdom*

I explore the role of post-colonial museums in the writing of history, and creating identity in south Asia. In the context of the partition of museum collections, I focus on the Chandigarh Museum, to investigate how it represented regional and national identity.

“Why Should I Recall the Past?”: Knowledge Acquisition, Storage, and Retrieval in Rural Local Governments in West Bengal, India

Soumyabrato Bagchi, Bhaskar Chakrabarti, *Indian Institute of Management Calcutta, India*

Our study analyses the process of remembering in rural local governments in the state of West Bengal, India after the end of 34 years of ruling of the Left Front Government. We explore different ways of storing memories, and the role of politics in creation and erasing of such memory.

Zakir’s Melancholy and the City of Aurangabad

Swati Birla, *University of Massachusetts Amherst, United States of America*

This presentation engages with the literature on Partition. It extends the geography of partition from Punjab and Bengal to Hyderabad that persists as a dual oblivion in the story of Partition; cartographic and historical.

Law’s Memory: Cinematic Justice in the Aftermath of Mass Atrocity

Oishik Sircar, *O.P. Jindal Global University, India*

This paper reads the parallel memorial narratives of law and cinema in the making and ordering of collective memories of the 2002 Gujarat pogrom.

Acts of Forgetting and Re-remembering: The State Cultural Akademies and the National School of Drama in the First Decade After Independence

Anita Cherian, *School of Culture and Creative Expressions, Ambedkar University Delhi, India*

My paper will examine the intersections of memory and institutionalization in the first decade after Indian independence. I am concerned with the role of state cultural institutions, such as the three Akademies and the National School of Drama, in the production of a ‘national’ culture.

P43 | New Realms of the Fantastic: Interdisciplinary Investigation of the Fantastic in South Asian Literature and Film

Convenors: Justyna Wiśniewska-Singh¹, Justyna Kurowska¹

¹*Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland*

The panel invites explorations of fantastic narratives in South Asia with a focus on their role as socially revealing texts of culture. We welcome papers that incorporate the fantastic in the current literary and film discourse, focusing not only on the renowned but also on ‘popular’ texts.

Demons, Tantrics and Burning Grounds: Elements of the Fantastic in Vikram-Vetal Narratives

Ira Sarma, *Institut für Indologie und Zentralasienwissenschaften, Universität Leipzig, Germany*

This paper explores how the Vikram-Vetal theme has been handled as a fantastic narrative and how geographical and cultural boundaries have influenced adaptations processes during the theme’s journey through time and space, from 11th-century Sanskrit literature to 21st-century US-American novels.

Spectral Cosmopolitics in Early Twentieth Century Bangla Horror Writings

Suvadip Sinha, *University of Minnesota, United States of America*

Through an analysis of a number of stories published in Vidyabinode's *Aloukik Rahashya*, this paper argues that cultural nationalism as propagated by these stories is ironically based on what lies beyond life and creates a possibility of spectral cosmopolitics.

Ghostless Ghost Films? The Appropriation of European Gothic in Bombay Cinema

Deimantas Valanciunas, *Vilnius University, Lithuania*

The paper will investigate how the Bombay gothic of the 1960s rethinks and appropriates conventional European gothic aesthetics and narratives in order to comment on particular socio-historical circumstances of the time and to reflect upon the project of Nehruvian modernity.

Violence, Coming of Age, and the Fantastic in Abhishek Majumdar's *The Djinns of Eidgah* (2012)

Mayurika Chakravorty, *Carleton University, Canada*

This paper explores how Abhishek Majumdar's play *The Djinns of Eidgah* (2012), set against the backdrop of the Kashmir conflict, uses the fantastic in an attempt to capture the *dyscatastrophic* reality as well as to afford a *mythopoeic* structure to the ruptured cultural fabric of contemporary Kashmir.

The Self and the Other's Identity between Unreal Narratives and Social Reality in Hindi Short Stories

Xavier Gros, *IRPHIL de Lyon, France*

Focusing on how the real connects with the unreal in Vaid and Prakash's Hindi short stories, this paper aims to analyze, through philosophical notions of spectre and narrative identity, the authors' exploratory discourse on self- and the other's identity, along with denunciation of social disorders.

Elements of the Fantastic and Magical Realism in Vinod Kumar Shukla's Novels

Justyna Kurowska, *Institute of Oriental Studies, Adam Mickiewicz University, Poland*

The paper investigates four contemporary novels by Vinod Kumar Shukla and problematizes the categories of 'real', 'known' and 'fantastic' in their cultural context through the investigation of typical fantastic motifs present in author's narratives.

The Fantastic in Devakīnandan Khatri's Novel *Candrakāntā*

Justyna Wiśniewska-Singh, *Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland*

The paper investigates motifs of the fantastic in the late nineteenth century prose work by Devakīnandan Khatri. Owing to the recurring motifs of the fantastic, as well as a love story of the eponymous Princess Candrakāntā, the novel made a tremendous impact on the (reading) public of the time.

P44 | Body Politics, Female Subjectivities and Reproductive Health Rights in South Asia

Convenors: Maya Unnithan¹, Sayani Mitra²

¹*Department of Anthropology, United Kingdom*, ²*Medical Ethics and History of Medicine, University of Göttingen, Germany*

This session seeks to explore the growing popularity of assisted reproductive technologies (ARTs) like IVF, surrogacy, egg and sperm donation alongside inequalities in access to fertility treatment, contraception, abortion and maternal health care in South Asia.

Skewing Fertility in India: When ART adds to Infertility

Rakhi Ghoshal¹, Bronwyn Parry²

¹*School of Law, Auro University, India,* ²*School of Global Affairs, King's College London, United Kingdom*

The erstwhile for-elite ART market in India has now tailored itself to cater to subaltern infertility. But as the market adjusted its service coordinates corresponding to the non-elite socio-econo-cultural matrix of this space, it generated complex consequences, even producing infertility itself.

Sex-selective Abortion, Dowry and New Reproductive Technologies in India: A Critical Anthropological Perspective

Walter Venditto, *Südasiens-Institut, Heidelberg University, Germany*

Through my fieldwork in Kathputli colony (Delhi), I will show that dowry and sex-selective abortion are not backward cultural practices that resist modernization. In fact by giving birth only to male children, poor women refuse to use their wombs as tools to produce cheap labour force.

Reproductive Disruptions during Gestational Surrogacy in India: Exploring Instances of Foetal Reductions and Selective-Abortions

Sayani Mitra, *Department of Medical Ethics and History of Medicine, University of Göttingen, Germany*

This paper discusses the much neglected events of foetal reduction and selective-abortion during gestational surrogacy in India. It examines the narratives of the surrogates and the intended parents regarding reproductive disruptions and traces the politics of knowledge production around the same.

Infertility as Inevitable: The Nature of Chronicity and Assisted Reproduction in India

Anindita Majumdar, *Indian Institute of Technology Hyderabad, India*

In this paper I seek to analyse the ways in which infertility medicine and chronicity are linked. Juxtaposed with on-going work on the notion of the 'biological clock', this paper aims to build on the idea of the chronic as inevitable within clinical discourse.

P45 | Landscapes, Agriculture, Tourism and Ethnicity in the Himalayas: An India-Nepal Comparison

Convenor: Frédéric Landy^{1, 2}

¹*University Paris Nanterre, France,* and ²*French Institute of Pondicherry, India*

Who owns the landscapes in Asia? Through the analysis of contemporary landscape changes in five Asian countries, we confront landscape representations, discourses and practices of local societies, states, and tourism operators, and the resulting power relations.

La face cachée du paysage himalayen des territoires à minorités ethniques (Inde, Népal) : les représentations à l'épreuve de la mondialisation

Evelyne Gauché, *Université de Tours, France*

Cette présentation s'attache à analyser les interactions issues de la pluralité de regards (touristes, populations locales, opérateurs touristiques) que génère le développement du tourisme dans les territoires à minorités ethniques de l'Himalaya indienne et népalaise, et les enjeux qui en découlent.

Imagined Lives, Living Landscapes – A Visual Interpretation of Tamil Landscapes

Gopinath Sricandane, *French Institute of Pondicherry, India*

This paper will photo document the landscape in which I was born. Tamil is one of the two classical languages of India. Tamil classical literature from 3 B.C. provides us a vantage point by setting poems in particular landscapes from where we could look at the present day landscapes and society.

Heritage Making of Himalayan Landscapes: The Difficult Revenge of Marginal Groups and Areas (Case Studies in Kumaon, India, and Annapurnas, Nepal)

Frédéric Landy^{1, 2} *¹University Paris Nanterre, France, ²French Institute of Pondicherry, India*

If ecotourism is based on the visit of landscapes, then their producers are a priori winners, because it allows them to get an income derived from tourism, or the payment of ecosystem services. Is there a possible revenge for spaces and groups that have been marginalized so far?

Agriculture, Public Goods and Tourism in Himalaya (Kumaon, India ; Eastern Annapurna, Nepal)

Nadège Garambois¹, Juliette Flipon¹, Marion Le Bihan¹, Guillaume Lorre¹
¹AgroParisTech, France

Since 1950's, agrarian systems of Kumaon and eastern Annapurna have known deep transformations. If living standards have increased, agricultural changes are affecting both social and environmental public goods production, whereas tourism, in these regions, may not reverse significantly this trend.

P46 | Major Patrons in Minor Courts: Rethinking Early Modern Cultural Production

Convenors: Nadia Cattoni¹, Richard Williams²

¹Dipartimento di Studi sull'Asia e sull'Africa Mediterranea (DSAAM), Ca'Foscari, Italy ²SOAS, University of London, United Kingdom

This panel considers early modern cultural productions outside the main cultural centres of North India, including small courts, religious centres, and elite households. By critically examining "peripheral" regions and patrons, we will explore the diversity of cultural actors.

The Vernacular Tastes of a Muslim Rajput Poet

Cynthia Talbot, *University of Texas at Austin, Dept. of History, United States of America*

This paper examines a seventeenth-century vernacular poet from a minor warrior lineage, whose geographic location was peripheral and whose social position straddled the boundaries between Hindu and Muslim, so as to better understand literary production in the less rarefied circles of Mughal India

Singing a Network: Radhavallabhi Gurus and Lyricists in the Eighteenth Century

Richard Williams, *SOAS, University of London, United Kingdom*

This paper considers how a vaishnava sect, the Radhavallabhis, operated in the 18th century without the support of a royal patron. Examining Caca Vrindavandas (fl.1737– 1787), I will discuss the role of music and literature in maintaining the sectarian network.

A Major Poet for Major Patrons

Nadia Cattoni, *Dipartimento di Studi sull'Asia e sull'Africa Mediterranea, Ca'Foscari, Italy*

Following the steps of the rīti poet Dev (end of 17th c.–1767), this paper will discuss the large network of patrons supporting literary production in vernacular languages inside and outside the cosmopolitan Delhi in the first half of the 18th century.

Cultural Production at the Shekhawati Court of Sikar (1700–1850)

Aleksandra Turek, *University of Warsaw, Poland*

The aim of the paper is to consider the role of the court of Sikar as a site of cultural production in early modern Rajasthan. It will be demonstrated that cultural exchange between the centre and periphery in Rajasthan was enabled by the mobile social networks created by Rajputs.

Written into History: The Sangitasiromani and the Creation of a Sultan

Ayesha Sheth, *South Asia Studies department, University of Pennsylvania, United States of America*

The paper explores a fifteenth century musicological text, the Sangitasiromani, as a formulation of political legitimacy. It highlights the importance of the very negotiations of power and the self with respect to an overlord that resulted in significant cultural outputs during this period.

Winged Fairies in the City of Shiva: The Amethi Temple in Banaras and Courtly Culture at the Margins

Heeryoon Shin, *Vanderbilt University, United States of America*

This paper explores the cultural production of local elites in the Awadh region and their engagement with the larger regional and trans-regional courtly cultures. I examine the exchanges across minor and major courts, media, and Hindu-Muslim boundaries through the development of a decorative motif.

The Garden Architecture and Paintings of Maharaja Bakhat Singh of Nagaur

Giles Tillotson, *Sushant School of Liberal Arts, Ansal University, India*

The contribution to garden architecture and to painting (especially murals) made by Maharaja Bakhat Singh of Nagaur (1724–51) is compared to other works which came before and after, to show how a major patron at a minor court changed the course of development of a major artistic genre.

Mahabharata Painting in the Punjab Hills: A Study at the Courts of Kangra, Guler, and Garhwal

Saachi Sood, *SOAS, University of London, United Kingdom*

The analysis of illustrations from the Mahabharata commissioned in the Punjab Hill courts require rethinking the academic and artistic canon established to study Pahari miniature painting—leading to a more inclusive study of court style, popular theme, and the relationship between artist and patron.

The Heart of the Company: Making Sense of Poetry and Politics in 1770s Chittagong

Thomas Newbold, Thibaut d'Hubert, *Department of South Asian Languages and Civilizations, University of Chicago, United States of America*

This contribution reads an imaginative prasasti poem commissioned by a remarkable landlady 1770s Chittagong to ask what sort of political languages did poetic forms authorize, or, conversely, what poetic forms retained purchase in the world of early colonial Bengal.

Reading along the Grain: Sanskrit Textual Production in 18th Bengal

Eduardo Acosta, *Department of South Asian Languages and Civilizations, The University of Chicago, United States of America*

I explore the textual production of the Nadia Raj in 17th–18th century Bengal. By focusing on texts produced shortly before the reign of Raja Krishnachandra, I intend to dispels long-lived notions of Sanskrit textual production in this court as merely reproducing without ideation old Puranic ethos.

Patronage, Legitimacy and Social Production of a Text: Examining the Chandimangal of Mukunda Chakroborty

Aniket Chetty, *Siliguri College, North Bengal University, India*

Keywords: Mangalkavya, Chandimangal, Mukunda Chakroborty, Patronage, Legitimation, Political Culture, Core and Periphery

Thinking about Tradition, Centre and Periphery: The Case of Brajvāsīdās's *Parabodha-cand-udota*

Rosina Pastore, *Université de Lausanne, Switzerland*

The *Parabodha-cand-udota* of Brajvāsīdās is one among the Brajbhāṣā retellings of the the Sanskrit *Prabodhacandrodaya* by Kṛṣṇamiśra (11th c.). What were the ideas of Kṛṣṇamiśra's work that circulated among the authors who chose to adapt it? How did an 18th century bhakti author deal with tradition?

Thinking Politically, Thinking Strategically: Texts and Contexts of Political Thoughts at Banaras Court in the Mid–18th Century

Rabi Prakash, *Centre for the Study of Social Systems, School of Social Sciences, Jawaharlal Nehru University, India*

The paper argues that the production of texts on rājñīti in the 18th century happened at the courts of small kings. It shows how the Kings of Banaras in the mid 18th century used Sanskrit Pandits and vernacular scholars to imagine their political authority to seek śāstric and popular endorsements.

Sex, Secrets and Savant: Translating Sexualities in Early Modern Bidar

Sonia Wigh, *College of Humanities, University of Exeter, United Kingdom*

The paper looks at the translation, production, and consumption of erotological texts, in the court of Ali Barid Shah of Bidar in the 16th century. The multiple layers of translations are used to understand transformations in literary representations of early modern attitudes towards sexualities.

***Bālarāmbharata* of Kartika Tirunal Balarama Varma: The patronage of the Rajahs of Travancore**

Agnieszka Wójcik, *Department of Languages and Cultures of India & South Asia, Jagiellonian University, Poland*

The paper will present the portrait of Kartika Tirunal Balarama Varma (1724–1798), a ruler of the southern Indian state of Travancore, and his work, a Sanskrit treatise on teatrology entitled the *Bālarāmbharata*, in the broad context of the tradition of patronage of Travancore rulers.

P47 | Studying Up: Power, Politics, and Practice in Elite Education

Convenors: Anna Ruddock¹, Jean-Thomas Martelli¹

¹*King's College London, United Kingdom*

This panel presents a growing body of work on elite educational institutions. With 40% of all South Asians under 25, and competition for entry into institutions notoriously fierce, papers will interrogate the politics of 'elite' education, and consider their consequences for regional landscapes.

The Dynamics of Entry Into Elite Educational Institutions in India: A Case Study of IIT Delhi for Joint Entrance Examination

Vartika Kaushal, *National University of Educational Planning and Administration, India*

The perceived role of being in an elite institution to rise up in social mobility drives students to fiercely compete for the limited seats. The paper explores factors exacerbating social and economic exclusion of students at the entry level itself given the exponentially rising yearly competition.

Elimination, Differentiation and Labour Market Integration: The Case of IITK Students

Odile Henry, *LabTop/CRESPPA, Université Paris 8, France*

This communication will focus on the Indian Institutes of Technology, as schools of excellence. We will firstly examine the processes of elimination of students from the dominated groups and secondly the rationales of the job placement of these students within the private sector.

Performing the Party. National Holiday Events and Politics at a Public University Campus in Bangladesh

Mascha Schulz, *Department of Social Anthropology and Cultural Studies, University of Zurich, Switzerland*

This paper explores the University Campus as a relevant site for party politics and domination of the ruling party in Bangladesh focusing particularly on events organized by students activist and the university administration on national holidays or other commemorative dates.

Casteism and Elitism in Higher Educational Institutions in Bihar

Sanjeev Kumar, *University of Delhi, India*

The objective of this paper is to use a mixed method to discuss both representation and participation of students and teachers from marginalized sections to understand the existing educational discourse on casteism and elitism in the higher educational institutions in Bihar.

Claiming the Elite Institution: The Journey from the Margin to Center Stage Through Deprivation Point

Dipsita Dhar, *Center for studies of Regional Development, Jawaharlal Nehru University, India*

This paper will examine the undoing of an Elite Institution to a more heterogeneous inclusive space, through sustained student movement and a progressive admission policy. The role of Deprivation Points in challenging the gendered power dynamics and hegemony will be primary focus of this paper.

Becoming Middle Class in a Dalit Way: Social Mobility Tensions

Kristina Garalyte, *The Center of Oriental Studies, Vilnius University, Lithuania*

Drawing on ethnographic research in New Delhi and Hyderabad universities, this paper explores the Scheduled Caste students' upward social mobility trajectories. It tells the story of the arduous becoming of the subaltern elite, which evolves around caste and class, personal and group tensions.

Caste and Mental Health in an Urban Indian University

Nilisha Vashist, *University College London, United Kingdom*

Through ethnography of an elite urban University campus in Maharashtra, this paper studies the dynamics of caste with class, regional identity, and gender and sexuality in affecting the mental well-being of students belonging to marginalised/backward caste groups.

Marxism and Politics of Universalism in India: Study of Power, Dominance and Hegemony

Jitendra Suna, *Jawaharlal Nehru University, India*

In a country like India, certain sections of dominant castes were able to hold over the left politics and ideology of Marx. In this context, the paper will bring out the politics of universalism and Marxism in the elite institutions like Jawaharlal Nehru University.

P48 | Infrastructures: Labour and Nature in South Asia

Convenors: Vidhya Raveendranathan¹, Aditya Ramesh², Matthew Schutzer³, Madavi Jha⁴

¹University of Göttingen, Germany, ²SOAS, University of London, United Kingdom, ³New York University, United States of America, ⁴Jawaharlal Nehru University, India

This panel seeks to nuance existing histories of infrastructure by focusing on labour and the environment. This allows us to connect South Asia's distinctive ecological, agrarian, and laboring regimes with broader considerations of how infrastructures shape historical trajectories.

Producing the Urban Coast: Masula Boatmen and the Making of the Harbour in Nineteenth Century Madras City

Vidhya Raveendranathan, *Centre for Modern Indian Studies, Georg August Göttingen, Germany*

This paper shows how the production of urban infrastructures such as the Madras Harbour was embedded in local environments as well as shaped by the changing social relations, rhythms of work and quotidian conflicts between the boatmen and colonial state.

Diet, Wage and Work: Labouring Women and Public Works in Colonial North India

Madavi Jha, *Jawaharlal Nehru University, India*

This paper traces the gendered history of diet and work on Public Works in late nineteenth century north India. What were the notions and practices of diet, wage and work that were constitutive of the labouring women? How were these categories reproduced in other temporal spatial context?

‘Hard Labour’: Convicts in Early Colonial India

Nitin Sinha, *Leibniz Zentrum Moderner Orient, Germany*

In the early nineteenth century, the relationship between public works, of which roads were the most important, and forced labour was of dual character. Means of transport not only aided the movement of convicts but also required convict labour for construction.

Labour Reforms and Impact on Workers in Automobile Industry in India

Shuchi Bharti, *Centre for the Study of Law and Governance, Jawaharlal Nehru University, India*

A socio-legal analysis of existing labor relations and the recent amendments at the central and state levels vis-à-vis the upsurges witnessed at the automobile industry in India. The focus is on assessing the transforming nature of work in the backdrop of the regulatory discourse.

The Work of Tanks: ‘Protective Works’, Maintenance, and Ecology in Colonial South India

Aditya Ramesh, *SOAS, University of London, United Kingdom*

The decline of tanks in colonial India as irrigation technologies and cultural institutions has sharply divided scholarly opinion. This paper argues that colonial engineers abandoned and maintained tank systems guided by capitalistic value, the ‘science of empire’, and ecological limits.

‘Nature has become carbonised:’ Landscapes of Coal and Frontiers of Accumulation in Eastern Chotanagpur, 1870–1918

Matthew Shutzer, *New York University, United States of America*

How did coal become a form of property? This paper analyzes the emergence of coal as a form of landed property in a context of an unprecedented energy commodity boom in South Asia at the end of the nineteenth century.

Exploring the Co-constitution of Waste Work, Infrastructure and Material Ecologies in Delhi

Olivia Calleja, *Université Libre de Bruxelles, Belgium*

Waste, its infrastructure, and labour are intimately entwined and co-constitute each other. The paper explores this assumption in the case of changing waste management in Delhi. Based on ethnographic data, I propose to examine these relations by looking at waste workers’ communities and practices.

P49 | Visual Anthropology of Performance: Roles, Forms and Limits of Audio-visual Analysis in the South Asian Performing Arts

Convenors: Virginie Johan¹, Ingrid Le Gargasson²

¹*EFEO, Ecole française d'Extrême-Orient, France*, ²*CREM, Université Paris Ouest Nanterre, France*

This panel examines the epistemological role of audio-visual materials in the anthropological and aesthetic study of performing arts (music, dance, theater) in South Asia. It addresses the stakes and limitations of images as a support for artistic transmission and as an analytical tool for scholars.

In Search for the Divine. Studying Possession Through the Lens of a Camera

Marianne Pasty-Abdul Wahid, *Independent researcher, Germany*

This presentation will underscore the strengths and limitations of audio-visual tools for understanding and analyzing possession in the context of the Hindu ritual theatre Mudi yettu (Kerala, South India).

The Use of Audio-Visual Materials in the Transmission of North Indian Classical Music and the Advantage of Multimedia Realizations in the Musicological Analysis

Jeanne Miramon-Bonhoure¹, Ingrid Le Gargasson²

¹*IReMus, Paris Sorbonne, France*, ²*CREM, Université Paris Ouest Nanterre, France*

Based on examples of multimedia realizations involving Hindustani music performances, this paper will highlight the range of possibilities offered by recent software used for music analysis. It will also address the present use of audio and video recordings by scholars and musicians.

P50 | Religious Flows and Ruptures in South Asia

Convenors: M. Vandenhelesken¹, M. Barkataki-Ruscheweyh²

¹*Centre for Interdisciplinary Research and Documentation of Inner and South-Asian Cultural History (CIRDIS), University of Vienna, Austria*, ²*Department of Social and Cultural Anthropology, Vrije Universiteit (VU), Netherlands*

This panel considers the circulation of bodies and ideas as well as of the processes and discourses of differentiation as entry points to understand current religious dynamics in South Asia.

Disrupting Development: Nature Cure (Prakriti Jeevanam) Healing Camps as Ethical Counterpoint to Social Mobility and Migration in Kerala, South India

Victoria Sheldon, *University of Toronto, Canada*

This paper examines Nature Cure (Prakriti Jeevanam) healing camps in Kerala, south India, with attention to their role in reimagining regional and religious identity. Practitioners revalorize local lifeways, in ethical opposition to normative social aspirations related to migration and consumerism.

Ghadri Poetry and Interrogations of Subjugated Knowledges in History

Amrit Deol, *University of California, United States of America*

This paper locates the relevance of religious flows and ruptures within the Ghadar Party and the religious and political space of Punjab from 1913–1917. Specifically, it analyzes the formations of religious and secular networks within the Sikh community in colonial India and its diaspora.

The Hindu Goddess Comes to Michigan (USA)

Tracy Pintchman, *Loyola University Chicago, United States of America*

This paper explores the diaspora dynamics of a North American Hindu Goddess Temple, the Parashakthi Temple in Pontiac, Michigan (USA). It delineates in particular ways the Parashakthi temple creatively recreates Hindu Goddess traditions in dynamic conversation with the temple's American context.

Sectarian and Ethnical Differentiations in Upper Assam: The Moran-Motak Case

Philippe Ramirez¹, Meenaxi Barkataki-Ruscheweyh²

¹CEH-CNRS, France, ²Department of Social and Cultural Anthropology, Vrije Universiteit Amsterdam, Netherlands

This paper will explore the interconnections between religious affiliations to gurus, geographical positions and identity formation in the case of two closely associated groups of Upper Assam, the Moran and Motak.

Resisting Anti-synthesis: Community Bards, Oral Performances, and Everyday Concerns of Life in the Mewat Region of North India

Mukesh Kumar, *Faculty of Arts and Social Sciences, University of Technology, Australia*

This paper will deal with the question of older religious networks of the Muslim Jogis with Hinduism and Islam and reemergence of the themes of Hindu-Muslim unity in their new songs and performances in order to deal with the issue of pressure in an era marked by religious separatism.

From Community to Chen: Public Performance of Kumari Worship in Nepal and the Mobilization of Sacred Geography

Purna Pradhan, *Theatre and Performance Studies, Jawaharlal Nehru University, India*

Kumari or *Dyah Meiju* (in Newari), also known as the living or virgin goddess, is worshipped in Nepal as the most powerful goddess, an incarnation of Hindu goddess Taleju. This paper aims to study the mobilization of sacred geography as Kumari migrates from her community to the Kumari *Chen*.

Donyipolo ('Sun-moon') among the Adi of Arunachal: Contextualizing the Radical Restructuring of an Indigenous Himalayan Faith

Claire Stacy Scheid, *Independent Researcher, United States of America*

This paper examines the structural changes applied by Adi activists to their indigenous faith of Donyipolo ('Sun-moon') in Arunachal Pradesh, India. These new methods of worship constitute a 'formalization', deliberately restructuring Donyipolo to mirror the composition of more mainstream religions.

P51 | Mediating South Asian Diasporic Experience in the 21st Century: Narratives across Borders

Convenors: Clelia Clini¹, Deimantas Valanciunas²

¹*Institute for Media and Creative Industries, Loughborough University London, United Kingdom*, ²*Vilnius University, Lithuania*

This panel will explore narratives of diaspora originating from both South Asia and the diaspora. The panel will open up a dialogue between different practices of representation (cinema, literature, new media) and perspectives and discuss them in relation to the South Asian political context

Diasporic Renegotiations: Nostalgia and Artistic Expression in Sunetra Gupta's *A Sin of Colour*

Monika Fludernik, *English Department, University of Freiburg, Germany*

The paper establishes a close connection between nostalgia and diaspora, locating nostalgia in artistic practice and situations of intellectual exchange. The research is connected to an interdisciplinary study group on otium and a project on leisure in contemporary South Asian literatures.

The Dalit Diaspora in the United States of America: Activism and Caste in the Indian Diasporic Experience

Purvi Mehta, *Colorado College, United States of America*

Through an analysis of diasporic anti-caste activism, this paper highlights the importance of caste and caste identity in the diasporic experience and argues that the experience of the Dalit diaspora force a rethinking of most representations of the post-1965 Indian diaspora in the United States of America.

Snapshot Photography of Indians in White Australia

Kama Maclean, *Humanities and Social Sciences, University of New South Wales, Australia*

This paper explores the pre-history of the contemporary Indian diaspora in Australia via a visual analysis of their place in White Australia in the early twentieth century, focusing on vernacular photography to trace a tentative politics of friendship between white photographers and Indian hawkers.

The Politics of Home in the Migrant Home Films of Kerala

Mohamed Shafeeq Karinkurayil, *Centre for Philosophy and Humanities, Manipal University, India*

The Home Films of Kerala set in Muslim migrant households, often tell the story of the alienated migrant unable to feel at home at his home. I look at how the postcolonial Indian secular imperative influences the form of these movies which exhort a return to tradition but cannot wish away the new.

Moving from Namesake to Affiliation: Dreaming One's Way to Action

John Hawley, *Department of English, Santa Clara University, United States of America*

Diasporic engagement arises from self-fashioning as a response to imposed identities, and is given ideational shape by literature and newer forms of textuality (blogs, social media, cinema, etc.). Is a need for affiliation in the South Asian diasporic community "significant"?

Jewish Dancing Actors in Bombay Cinema

Anugyan Nag, *AJK-Mass Communication Research Centre, Jamia Millia Islamia, India*

The 1930s-40s had Jewish actresses in Bombay cinema. Azurie, Cuckoo, Nadira et al. reigned dancing stars of this era. This paper focuses on their screen dance as a site of diasporic negotiations and transactions on issues relating to the representation, gender, body, and stardom.

Diasporic Liminality: Caribbean Iterations of Hindu Identity

Sabita Manian¹, Brad Bullock²

¹*University of Lynchburg, United States of America*, ²*Randolph College, United States of America*

This paper will examine print and social media narratives of the Indian diaspora's discursive performance of hybrid/creole representations of identity politics and Hinduism in the Caribbean (e.g. Guyana), in the context of (a) historical and current migration; and (b) a global pan-Hindu agenda.

Remembering Bangladesh: Narrating the Nation from the Transnational in Tahmima Anam

Antara Chatterjee, *Indian Institute of Science Education and Research, India*

In this paper, I will read the fiction (3 published novels forming an intergenerational trilogy) of the Britain based Bangladeshi author, Tahmima Anam, to examine how ideas of the nation, and the intimate nexus between nation, identity and history are constructed and complicated in her fiction.

Migration and Memory in the Creation of Bangladesh: A Study through Sorayya Khan's *Noor*

Anindita Ghosh, *Maitreyi College, University of Delhi, India*

Through *Noor* (2003), Sorayya Khan, the Pakistani novelist, documents the migration and collective trauma of the Bangladeshis (Biharis and Muhajirs) around the Liberation war.

This paper shall look at her semi-fictional work to understand the geopolitics around this diaspora triggered by nation-building

P52 | Maritime Crossroads: Social Histories of South Indian Port Cities

Convenors: Sebastian Prange¹, Ophira Gamliel²

¹*University of British Columbia, Department of History, Canada*, ²*Ruhr-Universität Bochum, Center for Religious Studies, Germany*

This panel takes the port city as a lens through which to examine the communities and networks that constituted Indian Ocean trade. Its particular concern is with the social history of the diverse mobile groups of merchants who resided in the port cities of the Malabar Coast.

The Making of a Luso-Malayali Community in the Port City of Calicut in 1498

Renu Abraham, *University of Kent, United Kingdom*

My paper will examine the first encounter of the Portuguese with the port city of Calicut in 1498 – specifically with the caste and trade organisation in the region – through a counter reading of the Portuguese ship-journal kept by one of Vasco da Gama's crew members.

Negotiating Overseas Trade Relations and the Land Based Nation Narrative: A Cultural History of *Ponnani*, a Port City in Malabar, Kerala

Anupama Surendranath¹, Haritha Ramachandran²

¹*Indian Institute of Technology Bombay (IITB), India*, ²*Centre for Comparative Literature, University of Hyderabad, India*

This paper is an attempt to sketch the cultural history of the port city of *Ponnani* to discuss the specificities of the region intertwined in the interactions among the communities/religions through trade and travel.

Harbour of Fortune: 16th Century Portuguese Advent in the Port City of Cochin

Chakkungal Puthenveedu, *Jamia Millia Islamia University, India*

The paper would look at the social history of maritime trade in the city of Cochin with a focus on the Portuguese advent. It would explore the history of interactions of the expatriate community with the natives in the matters of trade, governance, religion and culture.

Calicut: Trade, Politics, and Community in a Medieval Indian Ocean Port

Sebastian Prange, *University of British Columbia, Department of History, Canada*

The port city of Calicut (Malay. Kozhikode) was at the heart of the trading world of the medieval Indian Ocean. Its rise to prominence is closely associated with the role of expatriate Muslim merchants. This paper examines the relationship of these Muslims to this South Indian state and society.

The Networks of Catholic Armenian Merchants of Madras in the Eighteenth Century

Bhaswati Bhattacharya, *CeMIS, Georg August University, Germany*

Based on wills and last testaments of a few Catholic Armenian merchants of Madras in the eighteenth century, this paper analyzes the intra-communal and inter-communal networks of Armenian merchants.

On certain routes of Asian trade, Apostolic Armenians were dependent on their Catholic counterparts.

The Everyday Life of Law: Madras under East India Company Rule, 1750–1820

Aparna Balachandran, *Department of History, University of Delhi, India*

This paper discusses the articulation of legal subjectivity by the inhabitants of the port city of Madras in South India under the East India Company to look at the quotidian relationship between colonial legal subjects and the language, norms and institutions of early colonial law.

Porbandar's Maritime Crossroad: Memon Muslims and Port Politics in the Late Nineteenth Century

Thembisa Waetjen¹, Goolam Vahed²

¹*University of Johannesburg, South Africa*, ²*University of KwaZulu-Natal, South Africa*

This paper explores the role of Memon traders in the port politics of Porbandar — a maritime crossroads 'in decline' — between 1860–1900, and the religious, economic and imperial influences that emerged to transform this Princely State and the waning powers of its ruling family.

Textual Crossroads and Transregional Encounters: Jewish Networks in Cochin 1500s–1700s

Ophira Gamliel^{1, 2}

¹*CERES, Ruhr University Bochum, Germany*, ²*Theology and Religious Studies, Glasgow University, United Kingdom*

References to Cochin in Hebrew texts since the 1500s attest the growing engagement of local and diaspora Jews in European global trade networks while disengaging from their historical Arab-Muslim trade allies. The texts are analyzed as instrumental in networking across regions and communities.

P53 | Oral-Written-Performed. The Rāmāyaṇa in Indian Literature and Arts

Convenors: Danuta Stasik, Bożena Śliwaczyńska,

Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland

This panel seeks to examine the various forms in which the Rāmāyaṇa has functioned in Indian literature and arts in the past and present. The panel will focus on the narrative strategies adopted in Sanskrit and vernacular tellings, texts and performances.

Rāmavat Bhīṣma – Epic Narratives as a Source of Illustrations for Hermeneutical Discussions on Dharma

Monika Nowakowska, *Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland*

This paper looks at the functioning of the reference to Rāma's story and its ethical framing in the hermeneutical tradition of Vedic ritual, called Mīmāṃsā, in the context of the discussion of the sources of knowledge of dharma.

Stories in Stone: Sculptural Representations of the Rāma Narrative

John Brockington, *Wolfson College, University of Oxford, United Kingdom*

A survey of sculptural representations of the Rāma narrative, noting their regional and chronological distribution, examining their relationship to the verbal texts (both the Vālmīki Rāmāyaṇa and vernacular re-tellings) and analysing the changes brought about by visual narration.

Dharmik Kings in Courtly Agendas: The Figure of Rama in the Works of Keśavdās

Stefania Cavaliere, *University of Naples Orientale, Italy*

The paper explores how the figure of Rāma and his story are variously interpreted in the works of the poet Keśavdās, according to the new philosophical, religious and cultural claims of 17th century Mughal India.

How to Show What Is Not: The Use of Illusion in the Classical Sanskrit Rāma Plays

Mary Brockington, *Wolfson College, University of Oxford, United Kingdom*

The abundant use of illusion by the classical Sanskrit dramatists in their constant search for novelty and individuality presents a different image of the main characters, but has little effect on the rest of the Rāma narrative tradition.

The Rāmāyaṇa Story in the Cākṃyār Kūttu (Kūṭiyāṭṭam Theatre, Kerala, South India)

Bożena Śliwaczyńska, *Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland*

My paper deals with the Rāmāyaṇa story in the Cākṃyār Kūttu format of the Kūṭiyāṭṭam theatre (Kerala, South India). The Cākṃyār Kūttu (as well as the entire Kūṭiyāṭṭam theatre tradition) was and is still meant a part of the temple rituals in some temples of Kerala.

When the Demon King Moves to Center Stage

Paula Richman, *Oberlin College, United States of America*

Most plays in Hindu Ramayana tradition depict villainous Ravana as Rama's opposite, but my paper analyzes modern South Indian productions where Ravana takes center stage (with Rama absent or at the margins), revealing how playwrights represent Ravana's aspirations for family, lineage, and kingdom.

Specific Features of the Tamil Ballad "The Story of Kusalavaṇ" (Kusalavaṇ Katai)

Aleksander Dubyanskiy, *Institute of Asian and African Studies, Moscow State University, Russian Federation*

"The Story of Kusalavaṇ" is based on the events of the last part of the poem "Ramayana". Sita in exile gives birth to a child named Kusalavaṇ. The paper aims to show the discrepancies between the epic poem and the folk story and to interpret them in terms of traditional Tamil culture.

Narrative and Authorial Strategies in the Vālmīki-Rāmāyaṇa and in Bhavabhūti's Uttararāmacarita

Danielle Feller, *Section de Langues et Civilisations d'Asie du sud, Université de Lausanne, Switzerland*

Bhavabhūti's Uttararāmacarita (7th c. CE) is mainly based on the Rāmāyaṇa's last chapter, the Uttarakāṇḍa. Bhavabhūti feminizes the story, mainly by adding female characters. The feminine is the voice of pathos: and indeed, the karuṇa-rasa or pathetic sentiment is foremost in this play.

Vernacular Jain Rāmāyaṇas as Saṭī-Kathās: Familiar Structure, Innovative Narrative

Adrian Plau, *SOAS, University of London, United Kingdom*

This paper traces the rise of Jain Rāmāyaṇas in the mode of saṭī-kathās, and sees them as case studies for a narrative strategy that achieves thematic alteration mainly through shift of emphasis rather than adding or omitting familiar story elements.

On Fire Ordeal: Who and Why? Ācārya Tulsī's Agni-parīkṣā or a Modern Jain Telling of the Rāmāyaṇa

Danuta Stasik, *Chair of South Asian Studies, Faculty of Oriental Studies, University of Warsaw, Poland*

The paper offers a contextualized analysis of *Agni-parīkṣā* (1961/1972) by Ācārya Tulsī, a famous Jain leader. In 1970, his poem rooted in the Jain Rāmāyaṇa tradition was interpreted by Hindu traditionalists as an insult to their beliefs and as a result banned by the government of Madhya Pradesh.

Fire and Blood: Sītā and Śūrpaṅkhā in Modern Rāmāyaṇa Dance-Dramas

Sohini Pillai, *University of California, Berkeley, United States of America*

This paper will closely examine the depictions of Sītā's trial by fire and Śūrpaṅkhā's mutilation in three modern Rāmāyaṇa dance-dramas. I will argue that the presentations of these episodes reflect changing perceptions towards violence against women in contemporary India.

P54 | Political Systems and Their Influence on Foreign Policy Making in South Asia

Convenors: Aleksandra Jaskólska¹, Arndt Michael²

¹*Institute of International Relations, University of Warsaw, Poland*, ²*University of Freiburg, Germany*

The focus of the panel: as to if and to which extent the political systems have influenced foreign policy-making in South Asia. The panel seeks to address this question by evaluating various political systems in South Asia. The objective is to compare the process of change among South Asian states.

Uneasy Co-existence: Pakistan's National Security State in the Cold War Operational Environment and the Role of the ISI in the Afghan War of the 1980s

Arshad Ali, *University of Otago, New Zealand*

The paper seeks to identify the immediate security challenges to Pakistan and evolution of its national security state from 1947-1988 and demonstrate that Pakistan's alignment with the US during the Cold War had less to do with the wider struggle against Soviet-style communism than helping to make Pakistan more secure its own neighbourhood.

The Features of Indian Foreign Policy Making under Narendra Modi Government

Aleksei Zakharov, *Institute of Oriental Studies, Russian Academy of Sciences, Russian Federation*

This paper examines the foreign policy making in India under Narendra Modi's government taking into account the important features of India's democracy. The paper explores approaches to external affairs and the factors which affect policy-making process.

Imbalance of Control between Security Establishment and Civil Servants in Pakistan's Foreign Affairs: Relations with Afghanistan and China after 2013

Agnieszka Nitza-Makowska, *Collegium Civitas, Poland*

Pakistan's democratic transition of power in 2013 raised false hopes for strengthening the position of civil servants vis-à-vis security establishment. The essential governing areas, as foreign affairs, experience the imbalance of control, which results in policies that ignore an ordinary citizen.

Authoritarianism in India

Chris Ogden, *School of International Relations, University of St Andrews, United Kingdom*

This paper investigates the extent of authoritarian tendencies in the world's largest democracy. Through a range of analysis, it will investigate how South Asia's largest state functions, and the wider implications that this may have concerning the conduct of Indian foreign policy.

P55 | Dalit and Adivasi Narratives and the Contestation of Space

Convenors: Mara Matta¹, Gopika Jadeja², Daniel Bilton³

¹Sapienza, University of Rome, Italy, , ²University of Singapore, ³Nottingham Trent University, United Kingdom,

This panel addresses the link between untouchability and space in fictional and historical narratives and discusses the spatiality of Dalit and Adivasi texts. It explores how different spaces change individual and collective experiences of caste and social organisation in South Asia.

From India Coffee House to Indian Coffee House: The Formation of the Indian Coffee Workers' Cooperative Societies

Bhaswati Bhattacharya, *CeMIS, Georg August University, Germany*

This paper focuses on the struggle of the class IV workers of the Coffee Board in regaining their foothold in the public sphere of the India Coffee House that was transformed into the Indian Coffee House as a result of their movement.

Body and Social Dignity Locating 'Self' as Marginal Body

Rajesh Komath, *School of Social Sciences, Mahatma Gandhi University, India*

The paper argues that Theyyam performances are godly ritual practices but performed by subaltern bodies. It tries to locate a liminal social phenomenon of transcending to human and godly. However, lower caste bodies are considered marginal body or 'unclean' body though it takes the role of the god.

Negotiating Activist and Cultural Spaces in Contemporary Dalit Literature

Daniel Bilton, *Nottingham Trent University, United Kingdom*

This paper will explore how writers are able to coalesce activist and cultural spaces within contemporary Dalit literature. It will argue that writers are beginning to engage with Dalit specific gods, dance and folklore, and will question how this relates to the activist nature of Dalit literature.

Representing the Self: The Adivasi Narrative in Indian Adivasi Literature

Mohan Dharavath, *Independent Researcher, India*

This paper focuses on various adivasi voices and concerns through adivasi literature—folk, fiction, non-fiction, biographical as well as autobiographical. It will also critically examine the way in which the narratives are self-generated and contest many mainstream understandings and stereotypes.

Making of Space by Erstwhile Untouchables: A Study of Historical Narratives

Rajshree Dhali, *SGTB Khalsa College, University of Delhi, India*

My paper explores the construction of historical narratives by the intellectuals of erstwhile untouchables, 'Meghwals' in Rajasthan, India. The paper deals with the space that the narratives intend to create and the rising consciousness of and about the Meghwals by creating a past of theirs.

Vibrancy of a "Vasti" in Dalit Lifeworlds

Purnachandra Naik, *Jawaharlal Nehru University, India*

Dalit neighbourhoods are vibrant spaces. Far from being passive and sterile spaces, they are socio-politically charged spaces. Their role in Dalit agency formation and identity construction is seminal. In Dalit life-writings their dynamic aspects are explored.

Dalit Street Theatre and Caste-cohered Locales in the Space Politics of Ahmedabad

Dyotana Banerjee, *Indian Institute of Technology Gandhinagar, India*

The paper argues how working class Dalit spaces are selectively used as the platform of middle class Dalit activism in the western Indian city Ahmedabad and how the class and caste cohered spaces interact and shape the language and ethos of Dalit performativity in the urban space.

The Goddess and her Progeny: Caste and Space in a Gujarati Village

Rubina Jasani, *University of Manchester, United Kingdom*

This paper is based on oral histories collected around the construction of a temple for housing a lineage Goddess in Central Gujarat. The histories unravel the complex ways in which caste, gender and space interact in contemporary Gujarat.

Caste, Space and Politics: Adi-Dravida Intellectual Traditions in Colonial Tamil Nadu

Deepanjan Krishnan, *Jawaharlal Nehru University, India*

This paper by analysing the texts produced by Adi-Dravida intellectuals in colonial TamilNadu, traces the emergence of the Adi-Dravida identity and politics. It explores how different spaces aided the process of intellectual and political awakening of the untouchables against the Hindu caste order.

'Shooting' Cultures in the Chittagong Hill Tracts of Bangladesh

Mara Matta, *Istituto Italiano di Studi Orientali, Sapienza Università di Roma, Italy*

This paper explores the upcoming new cinema of the Chittagong Hill Tracts of Bangladesh (CHTs) through the work of some indigenous filmmakers who have been trying to break the silence and challenge the misleading representations of the CHTs and its people.

P56 | Bouquets of Poetry and Garlands of Poets: The Anthology in South Asia

Convenors: Tyler Williams¹, Manpreet Kaur², Arthur Dudley³

¹University of Chicago, United States of America, ²Columbia University, United States of America, ³University of Cambridge, United Kingdom

This panel takes a comparative look at the anthology as a genre in pre-modern South Asia by investigating examples from multiple linguistic, literary, regional, and religious traditions. Papers will examine issues of authorship, form, structure, genre, transmission, and performance.

Hāla's Seven Centuries as an Anthology

Andrew Ollett, *University of Chicago, United States of America*

An examination of the attributions of individual verses of Hāla's Seven Centuries, the foundational work of Prakrit literature, to particular authors in the commentarial tradition, with discussion of its implications for the history of the text's transmission and its interpretation.

Different Speakers, One Voice?

Bharati Jagannathan, *University of Delhi, India*

Both male and female bhakti saints express their yearning for the divine lover in the female voice. I'll examine the Tamil Srivaisnava anthology, NalayiraDivyaPrabandham, to study the

contrasts in how a woman, Andal, and the men, Nammalvar and Tirumankaiavar, address Viṣṇu in their erotic poems.

The Poetics of Detachment in Medieval Sanskrit Anthologies

Jesse Knutson, *University of Hawaii, United States of America*

This paper explores the dialectic of form, content, and social life in the new poetry of the medieval Sanskrit anthologies.

Dadupanthi Anthologies: Tradition and Change

Dalpat Rajpurohit, *Columbia University, United States of America*

Dadupanthi anthologies presented a thematic model for grouping bhakti poetry in north India. This model allowed compilers to collate the poetry of various poet-saints irrespective of their sectarian affiliation. Later poets adopted and changed this model to fit their own devotional sentiments.

The Persian Dictionary as Literary Anthology

Arthur Dudley, *Faculty of Asian and Middle Eastern Studies, University of Cambridge, United Kingdom*

Early-modern Persian dictionaries, with few exceptions, provide poetic quotations with their definitions. Can we therefore see dictionaries as literary anthologies?

Tender Woman Voices: Anthologies of Hindi Poetesses in Pre-Independent India

Raman Sinha, *Jawaharlal Nehru University, India*

This proposed study on four exclusive anthologies of Hindi women poetesses in the early twentieth century, will try to understand the motives and after effects of such an enterprise in its historical, sociological and literary contexts.

Competing Anthologies for a Pliable Tradition: Form, Structure, and Vision in Kannada Saints' Stories

Gil Ben-Herut, *University of South Florida, United States of America*

In this presentation I wish to highlight the textual and structural particularities of three late-medieval anthologies of saints' lives from the southern Deccan in order to shed light on the diverging, or – better yet, competing – visions of Śivabhakti in the Kannada-speaking region.

P57 – Towards a Digital Encyclopaedic Dictionary of South Asian Literatures: The French DELI Project

Convenors: Anne Castaing¹, Nicolas Dejenne², Ingrid Le Gargasson³

¹Centre d'Études de l'Inde et de l'Asie du Sud, France, ²Université Sorbonne-Nouvelle, Paris 3, France, ³CREM, Université Paris Ouest Nanterre, France

The panel aims both at providing a general presentation of the collaborative French project of digital Encyclopaedic Dictionary of South Asian Literatures (acronym DELI), launched in 2015, and at highlighting the epistemological, methodological and technical questions raised by such an undertaking.
