



24th European Conference on South Asian Studies

Warsaw, Poland, 27 to 30 July 2016

Organised by Polish Oriental Society (PTO)

Faculty of Oriental Studies (Chair of South Asian Studies)

University of Warsaw



Conference Timetable



Wednesday 27 July

12:00-17:45 Registration desk open

13:00-14:00 Welcome

14:00-15:30 Panel session 1
incl. Sponsored Panel (BGK)

15:30-16:00 Coffee

16:00-17:30 Panel session 2

17:30- 17:45 Break

17:45-19:15 Panel session 3

19:45- Welcome dinner

Friday 29 July

08:30-17:15 Registration desk open

09:00-10:30 Panel session 8

10:30-11:00 Coffee

11:00-12:30 Panel session 9

12:30-13:30 Lunch

13:30-15:00 Panel session 10

15:00-15:30 Coffee

15:30-17:00 Panel session 11

17:00-17:30 Break

17:30-19:00 EASAS General assembly

19:30- Get-together, Dzik Club

Thursday 28 July

08:30-17:15 Registration desk open

09:00-10:30 Panel session 4

10:30-11:00 Coffee

11:00-12:30 Panel session 5

12:30-13:30 Lunch

13:30-15:00 Keynote

15:00-15:30 Coffee

15:30-17:00 Panel session 6

17:00-17:30 Break

17:30-19:00 Panel session 7

Saturday 30 July

08:30-17:15 Registration desk open
(closes 13:45)

09:00-10:30 Panel session 12

10:30-11:00 Coffee

11:00-12:30 Panel session 13

12:30-13:30 Final assembly

ECSAS2016

24th European Conference on South Asian Studies, Warsaw, Poland

**Polish Oriental Society (PTO)
and Faculty of Oriental Studies - Chair of South Asian Studies,
University of Warsaw**

27 to 30 July 2016

Partners and sponsors of ECSAS2016



Ministry
of Foreign Affairs
Republic of Poland

ECSAS2016 has been organised with the financial support of the Ministry of Foreign Affairs, Republic of Poland.



UW  Two centuries
Good beginning

The 24th European Conference on South Asian Studies, ECSAS2016, has been organised under the honorary patronage of the Rector of the University of Warsaw.

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NomadIT: Eli Bugler, Darren Edale, James Howard, Rohan Jackson, Triinu Mets, Elaine Morley

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Wireless internet at the venue:

You can access WiFi throughout the conference venue: connect to network *uw.saconference* using password: ECSAS2016. Alternatively use your Eduroam credentials.

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Welcome

Welcome address from the Mayor of Warsaw

Ladies and Gentlemen,

I am glad that Warsaw has the pleasure to host this year's European Conference on South Asian Studies. I would like to thank the Executive Board and the Members of the EASAS for this choice. I address you in a dual role: as Mayor of the City of Warsaw and as a Professor at the University of Warsaw, the higher education institution which is co-organising this conference.

I would like to welcome all the participants in this conference, researchers of the present and past of South Asia, scholars and students of various universities and research facilities, and representatives of Asian countries and other regions of the world. You have come here from as many as 40 different countries! Your presence proves the conference's importance, making it a significant international academic event.

The programme of the conference is rich and diverse. Many congratulations to the authors of the presentations. I wish you interesting lectures as well as fruitful exchanges of opinions and discussions. I also cordially invite you to have fun in our beautiful city! Please use these few days to get to know it. There is something here for everyone to enjoy!

Hanna Gronkiewicz-Waltz
Mayor of Warsaw

Welcome address from the Rector of the University of Warsaw

Dear Colleagues,

It is a great pleasure for me to welcome you to the University of Warsaw. It is the first time that the European Conference on South Asian Studies has been held in Warsaw – a lively and vibrant city, shaped by both western and eastern influences.

This year we celebrate the 200th anniversary of founding of the University, and the motto of this celebration is “Two centuries, good beginning”. But if we look further than our campuses, there are many beginnings taking place daily all over the world. South Asia is a region in particular where many processes are currently reshaping nations, economies, societies and cultures. Given the significance of that part of the world, understanding these processes is essential. To this end, we require knowledge of the present times, the past and also traditions. The University of Warsaw and its Faculty of Oriental Studies, offer the perfect place for the ECSAS meeting.

The scale of the conference emphasises its importance and is truly impressive: over 40 panels and over 400 participants from almost 40 countries in Europe, South Asia and other parts of the world. I am sure that there will be many opportunities for presentations, discussions and networking.

I wish you a fruitful meeting and enjoyable stay in Warsaw and at our University!

Marcin Palys
Rector of the University of Warsaw

Welcome address from the President of the Polish Oriental Society

Dear participants of the 24th European Conference on South Asian Studies,

It is a pleasure to see the PTO — the Polish Oriental Society — in cooperation with the University of Warsaw, host you here in Warsaw during this event, bearing in mind its significance for the development of South Asian studies worldwide. Research on South Asia is a very important branch of Polish Oriental studies and has a certain, one could say, historical, significance for the PTO. One of the most prominent Polish scholars of Indian culture — Sanskritologist Andrzej Gawroński — was among the founders of this society, which began its history in Lvov, in 1922. Beside Arabists and Turkologists, it was Indologists who constituted a majority of the Society's members, especially in the early years of its existence. Gawroński, first associated with the University of Lvov, and later on with the Jagiellonian University in Cracow, was also a co-founder of *Rocznik Orientalistyczny*, the oldest Polish journal devoted to Oriental studies still in print since 1914. He was a mentor for subsequent generations of researchers of India, with Stanisław Schayer — the founding father (in 1932) of the then Institute (now the Faculty) of Oriental Studies at the University of Warsaw — among them. I do hope that the spirit of those and other prominent Polish South Asian scholars will be watching over the proceedings.

I would like to express my gratitude to the organising team headed by Prof. Danuta Stasik from the Chair of South Asian Studies at the University of Warsaw for their commitment to all the organisational aspects of the conference. I would also like to stress that this event has greatly benefited from the financial support of the Ministry of Foreign Affairs of the Republic of Poland (within the framework of “Cooperation in the Field Public Diplomacy 2016”), for which, on behalf of the organisers, I am truly grateful.

I wish you all a fruitful conference,

Prof. Marek M. Dziekan
President of the Polish Oriental Society

Welcome address from ECSAS2016 Conference Convenor

Dear Colleagues,

On behalf of the Organising Committee, I am pleased to welcome you to the ECSAS 2016, the 24th conference of the European Association for South Asian Studies. This conference, held in Poland for the first time, has been co-organised by the Polish Oriental Society (PTO) and the University of Warsaw. It is a great honour but also a great responsibility to play host to the largest and most prestigious European conference concerned with research on South Asia. This year it has gathered scholars from almost 40 countries. They represent a wide range of disciplines, thus creating an exciting forum for academic interaction within and outside the 49 conference panels and opening up new vistas for a more globalised academic cooperation. I am also very grateful to Professor Sumit Guha (Frances Higginbotham Nalle Centennial Professor in History) from the University of Texas at Austin for accepting our invitation to deliver the keynote lecture at this conference.

While 2016 is a special year for the University of Warsaw as it celebrates the bicentenary of its establishment, it also marks, maybe less formally, but still round — the 50th — anniversary of our conference. I would like to recall here that in 1966, in Bad Herrenalb in the Black Forest, the first ever conference (though with no number) took place. It was convened by Professor Dietmar Rothermund who, unfortunately, is unable to be with us this time but conveys his very best wishes for a very fruitful conference.

I would like to thank each and every one of you for attending the Warsaw ECSAS and bringing your expertise to our gathering. Let me also offer a sincere thank-you to everyone who made this conference possible in its present format. First of all I would like to thank the PTO (the Polish Oriental Society) — our co-organiser — for their interest in joining forces with the Faculty of Oriental Studies of the University of Warsaw to work on the organisation of the 24th ECSAS and for our smooth cooperation through all the stages of the preparations for the conference. I offer words of thanks to BGK — Bank Gospodarstwa Krajowego, the partner of the University of Warsaw who also actively participates in the event by giving a panel for their financial support. I would also like to acknowledge the support of the Ministry of Foreign Affairs of the Republic of Poland in the form of their generous grant for the PTO and substantial assistance provided to the organising team. Last but not least, I wish to express our appreciation to the members of the Academic Committee and NomadIT team — our conference administrators. My personal respect and thanks go out to all of you.

Dear delegates, I wish you a successful conference and fruitful discussions. Please do not forget to take the opportunity to move around the historical campus of the University of Warsaw and its neighbourhood, to visit at least some of the places of interest in our capital and enjoy your stay in Poland!

Danuta Stasik
ECSAS2016 Conference Convenor

Welcome address from the Council of the European Association for South Asian Studies

Welcome to Warsaw!

The Council of the European Association for South Asian Studies welcomes you to Warsaw for its 24th Conference. We are especially honoured to hold this gathering for the first time in Poland. In fact, this is the second time that the EASAS has held its conference in the eastern part of Europe: the 15th Conference was held in 1998 in Prague (Czech Republic). This reflects the changing realities in this part of the world, but it also shows the growing inclusiveness of EASAS as an institution. We hope that this conference will likewise mark the beginning of a broadening scope of international cooperation.

Thus, the EASAS was particularly delighted that our colleagues in Warsaw agreed to organise the conference, and that they took up the task with such energy and enthusiasm. We are grateful to Danuta Stasik and her colleagues for taking the initiative in organising the conference through the Faculty of Oriental Studies, University of Warsaw, in cooperation with the Polish Oriental Society (PTO). The organising committee has been very efficient in raising support for the event.

The conference will mark a further step in the development of the EASAS as a professional organisation. Recent years have witnessed various activities — PhD student meetings, special workshops and publication efforts. Therefore, the EASAS provides an ever broader range of options for networking and academic collaboration.

Apart from this being the first time for the ECSAS in Poland, there is a further reason to celebrate this special meeting. This year the University of Warsaw is celebrating the bicentenary of its foundation. So we invite you to explore the complex history as well as the lively present of this city to which the university has been inextricably linked.

Martin Gaenszle (President)

Alessandra Consolaro (Vice-President)

Lars Eklund (Treasurer)

Practical information

Using this programme

This section aims to help with the practicalities of attending ECSAS2016, navigating this book, the venue and Warsaw in general.

The general *Timetable* on the inside front cover gives a quick overview of when receptions, plenaries, panel sessions and other events are taking place. The *Events* section gives details of the activities taking place this week besides the panel sessions, including the Welcome Banquet, the AGM etc.

The full academic programme is detailed in the *Daily timetable* section which shows what is happening and where, at any given moment, in chronological sequence. The *Panel and paper abstracts* section provides the actual panel and paper abstracts. The panels are ordered by their panel reference number - P01, P02, etc.

At the rear of the book there is a *List of participants* to help you identify the panels in which particular colleagues will convene/discuss/present their work. Following this 'index' there are the *Publisher advertisements*, and then a *Conference planner*. The latter is a blank grid where you can note down which panels you wish to go to when, allowing you to create your personal conference timetable. In the inside rear cover there is the panel session grid, showing a bird's eye view of which panel is on at which time. Finally, you will find a map of the venue and the surrounding area at the back of the book.

If you need any help interpreting the information in the conference book, please ask a member of the conference team at the reception desk.

Timing of panels

Panels have been allocated one to four ninety-minute sessions, with up to four (and in some rare cases five) papers per session. With up to 12 panel rooms in use at a time, any one panel is up against that number of alternatives. The times of each panel are shown in the respective abstract section and are also indicated in the *Daily timetable*.

Timing of individual papers (*NEW*)

This year, in order to improve the conference experience for those delegates who like to panel-hop, convenors were asked to indicate the distribution of papers across the panel sessions and we've marked those session breaks in the printed (but not online) programme. We have asked panel convenors not to subsequently alter the order and if someone withdraws last-minute, we ask that you all have the patience to then either have discussion in the 'spare time' or a break, and hence retain papers in their original allocated time slot.

The conference venue

ECSAS2016 conference will be held in the Old University Library (Stara Biblioteka Uniwersytetu Warszawskiego) that is situated within the Main Campus of the University of Warsaw at Krakowskie Przedmieście 26/28 in the historical city centre.

The Old University Library was built in 1894 and was very modern for its time: the library was able to hold 750,000 volumes, and the large storage space resembled a huge steel grille. The building was emptied of books in 1999 when the new Main Library opened at Powiśle and thoroughly rebuilt, merging architectural modernity with tradition. The building now houses a modern teaching and conference centre. Fragments of the impressive steel construction are still visible in the former storage space of the Library.

Venue for Welcome ceremony, Keynote lecture, EASAS General assembly and Final assembly

The 2016 ECSAS Keynote lecture by Sumit Guha (Professor of History, University of Texas) will take place at 13:30 on Thursday 28th July at the Assembly Hall in the Old University Library.

The Assembly Hall of the Old University Library will also be used for the Welcome ceremony (13:00 on Wednesday 27th July), EASAS General assembly (17:30 on Friday 29th July) and the Final assembly (16:00 on Saturday 30th July).

Welcome buffet dinner

The dinner (19:45 on Wednesday 27th July) will take place on the premises of the New Warsaw University Library, Dobra street no.56/66 (10 minutes' walk from the conference's venue), either in the Library's exhibition room or in the gardens, depending on weather conditions - the location will be confirmed a week before the conference.

Get-together

A get-together with light snacks and music (19:30 on Friday 29th July) will take place at Dzik Club, Belwederska street 44A (c. 12 minutes by bus 116, 180 or 503 from the conference's venue (direction towards the university hotel Hera), stop Łazienki Królewskie + 5 minutes' walk towards Hera). The venue houses a well-supplied cash bar.

Refreshment breaks and lunch

Refreshments and lunch can be obtained by delegates upon showing their conference badge in the Old University Library Main hall on the ground floor (smaller capacity) and on the first floor (bigger capacity).

Reception desk, ECSAS2016 conference team

On arrival at the Reception desk (ground floor foyer, Old University Library) you will have been given this book and your conference badge. Please wear your badge at all times throughout the conference: for security reasons, you will not be admitted to sessions or social events without it.

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area, that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the ECSAS2016 logo. If you cannot see a team member, please ask for help at the Reception desk.

NomadIT office

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office in Room 114 located on the first floor of the Old Library.



Reception desk opening hours

Wed	12:00 - 17:45
Thu	08:30 - 17:15
Fri	08:30 - 17:15
Sat	08:30 - 13:45

NomadIT office opening hours

Wed	12:00 - 15:00	15:20 - 18:00	
Thu	08:30 - 12:30	13:00 - 14:45	15:00 - 17:15
Fri	08:30 - 12:30	13:00 - 14:45	15:00 - 17:15
Sat	08:45 - 12:30	13:00 - 14:00	

Recycling

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception or to a member of the conference team when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum.

Emergency contact details

During the conference, emergency messages should be sent to ecsas2016@nomadit.co.uk. A member of NomadIT can be contacted on a local cell/mobile phone +48 579 299 574.

Computer room

If you are visiting Warsaw without your own computer/tablet, and need to check emails and browse the web, you can do that in Room 206 in the Old Library, that houses 12 computer terminals.

Warsaw

Getting around in Warsaw

Warsaw's integrated public-transport system is operated by Zarząd Transportu Miejskiego (ZTM) and consists of tram, bus and metro lines, all using the same ticketing system. The main routes operate from about 5am to 11pm, and services are frequent and reliable, though often crowded during rush hours (7am-9am and 3.30pm-6.30pm, Monday to Friday). Friday and Saturday nights the Metro runs until 2.30am. After 11pm several night bus routes link major suburbs to the city centre. The night-service hub is at Emilii Plater street, next to the Palace of Culture & Science, from where buses depart every half-hour.

Buy a ticket before boarding buses, trams and metros. Tickets are available from ticket machines and are also sold at Ruch and Relay news stands, some hotels, post offices, Metro stations and various general stores – look for a sign saying 'Sprzedaż Biletów ZTM'. Tickets, timetables and information are available at ZTM information desks at several underground stations as well as online (http://www.ztm.waw.pl/rozklad_nowy.php?c=182&l=2)

Different ticket prices and packages are available depending on your needs. For most trips, a *jednorazowy* bilet (single-journey ticket) is sufficient. A ticket valid for 20 minutes costs 3.40zł and a ticket valid for 75 minutes costs 4.60 zł; they can be used for more than one service within that period. For several journeys within a longer period of time, consider a 90-minute ticket, which costs 7zł. This ticket also allows unlimited transfers. You can also purchase a 24-hour unlimited transfer ticket for 15zł or the weekend ticket for 26zł, which is valid from 7pm Friday to 8am Monday.

Note that all these tickets include night buses. Foreign students under 26 years of age who have an International Student Identity Card (ISIC) get a discount of around 50%.

You must validate your ticket by feeding it (magnetic stripe facing down) into the yellow validator machine on the bus or tram or in the Metro station lobby the first time you board; this stamps the expiry time and date on it.

Night buses depart at fixed hours from the bus terminal next to the Central Railway Station.

There are a few routes that are of special interest to tourists:

- **148, 175 and 188** operate to and from the airport;
- **180** drives along the *Warsaw Sightseeing Route* between the *Powązki Cemetery* and *Wilanów*.

Taxis

Licensed taxis are recommended, as “pirates” tend to charge exorbitant rates. Be especially careful of the cabs parked close to Plac Zamkowy (the Old Town) and Central Railway Station.

The maximum base fare (*taryfa 1*) is 3zł/km and applies to journeys within the city (zone 1) on weekdays, the average fare is 2-2,50 zł/km. Taxi drivers charge 150% of the base fare (*taryfa 2*) at night or on weekends and public holidays, and 200% of the base fare (*taryfa 3*) for journeys into the suburbs. Watch out for blue rectangular signs saying *taxi 2 strefa* (*Taxi Zone 2*), they charge 300% of the base fare (*taryfa 4*) at night and in the suburbs or on weekends and public holidays). In addition, they also charge you a 8zł initial fee (*closing the door*), 40.00zł/hour for waiting for you if you are not in the first zone, and for getting back to the first zone if you left in zone 2. There are no surcharges for additional passengers (normally up to 4 should fit), or for luggage.

There is no obligation of tipping the drivers. The driver is required to give you a receipt on request. The full route must be written on the receipt. If the route was suboptimal, the fare can be challenged. Call the City Guard (Polish: *Straż Miejska*) at 986 (+48 22 986 from a mobile phone) should there be any problems. The aforementioned prices apply only to officially registered taxis. Other carriers may charge you whatever they feel like, so these are best avoided.

Some licensed taxi companies

- Ele Taxi: +48 22 811 11 11
- Super Taxi: +48 22 19622
- Sawa Taxi: +48 22 644 44 44
- Bayer Taxi: +48 22 19667
- Eco Taxi: + 48 22 644 22 22

Business hours

Business hours for public institutions and offices are 08:00 or 09:00-16:00 or 17:00. Shops, groceries are usually open from 08:00-20:00. (Shopping malls are open 7 days a week).

Post office

Central Post Office, ul. Świętokrzyska 31/33. Open 24/7.

Money

Poland's legal tender is called Złoty (PLN). 1 złoty = 100 groszy. Coins in circulation: PLN 1, 2 and 5 and 1, 2, 5, 10, 20 and 50 groszy coins. Notes in circulation: PLN 10, 20, 50, 100 and 200 notes. You can exchange money everywhere in Poland, in big cities and small towns. You can use an ATM machine or visit a bank, currency exchange counter in town or at a hotel reception desk. All major foreign currencies may be exchanged for Polish money at a bank or an exchange office (identified by the name Kantor). Over the counter exchange is available at larger hotels, at border crossings or in dedicated outlets across towns and cities. Banks in larger cities are usually open from 09:00-18:00 on weekdays and until 13:00 on Saturdays. In smaller towns or villages they have more limited business hours, usually from 09:00-13:00. Rates at Kantors are generally better and these are usually open from 09:00-19:00 weekdays and until 14:00 on Saturdays. 24-hour services are usually available in larger major tourist centres such as train stations, border crossings and airports. Major travellers cheques can be exchanged (for a commission) at most of the locations above, with the exception of Kantors. Eurocheques are accepted in accordance with the standard international practice.

Shopping malls

Złote Tarasy Ul. Złota 59 www.zlotetarasy.pl

One of the most popular malls in Warsaw, with ultra-modern design. 200 shops, over 30 restaurants and cafés, a Multiplex Cinema (8 screens) and Pure Jatomi Platinum Fitness club.

Arkadia Al. Jana Pawła II 82 www.arkadia.com.pl

Arkadia is the biggest shopping mall in Warsaw and all of Poland, and a very popular place that draws Warsaw's citizens and tourists alike for shopping and entertainment. There are over 200 shops, 30 restaurants and cafés, a Cinema City theatre (15 screens) with Cinema City 4DX (equipped with high tech motion seats, offering special customised sensual effects and varieties of special effects in a 3D format), and Calypso Fitness Club.

City Centre food

Warsaw's vibrant culinary scene is most evident in the city centre, where traditional Polish restaurants jostle with modern eateries catering to cuisines from around the globe. If you'd like to try authentic Polish dishes, head to **Dawne Smaki**, a vintage-style restaurant where the old flavors of Poland are brought to life in tasty soups, noodle broths and meat-stuffed dumplings. **Café Blikle** is another premier Polish restaurant with a more contemporary feel. Often praised as the city's top restaurant, **Butchery & Wine** is a popular choice, serving succulent steaks with a fine selection of wine. For Indian food close to the venue, we'd suggest **Bollywood Lounge**, **Buddha**, and a little farther away, **Namaste India**.

- *Dawne Smaki*, ul. Nowy Świat 49: +48 22 465 83 20
- *Café Blikle*, ul. Nowy Świat 33: +48 22 826 45 68
- *Butchery & Wine*, ul. Zurawia 22: +48 22 502 31 18
- *Bollywood Lounge*, Nowy Świat 58: +48 22 827 02 83
- *Buddha*, Nowy Świat 23: +48 22 826 35 01
- *Namaste India*, Nowogrodzka 15: +48 22 357 09 39

Old Town food

Starówka is just the place to dine if you want to soak up the Polish old-world atmosphere and indulge in a spot of people-watching. However, the Old Town is always bustling with tourists, and hungry wanderers are ripe for the picking in the eyes of many over-priced yet average restaurants here. Choose carefully. If you want authentic Polish cuisine, hunt down **Polka**, a restaurant featuring flamboyant décor and serving local specialities. For a sophisticated dining experience, look no further than French restaurant **La Rotisserie**, dishing up elegant fusion cuisine inside the boutique **Mamaison Hotel Le Regina**.

La Rotisserie, ul. Koscielna 12: +48 22 531 60 01

Restauracja Polka, ul. Świętojańska 2: +48 22 635 35 35

(source: <http://www.hotels.com/articles/ar003525/where-to-eat-in-warsaw-a-food-and-dining-guide/>)

Vegetarian restaurants in the centre

Mango Vegan, Bracka 20, Warszawa: +48 22 884 798 563. Open 11:00-20:00

Àu Lạc - Oriental & Vegetarian Bar, Chmielna 10, Warszawa: +48 22 888 999 099.

Open 10:00-21:00

Marrakesh Cafe, Wilcza 11: +48 602 574 108. Open 08:00-22:00

Krowarzywa Vegan Burger, Marszałkowska 27/35 A: +48 881 777 894. Open 12:00-23:00

Local Vegan Bistro, Krucza 23/31: +48 517 615 122.

Nightlife in the city

Expats frequent Warsaw's bars and clubs like **Paparazzi** and **Eve** to name just a few located in the city centre. Among the most tourist-friendly spots in Warsaw is **Klubokawiarnia**, which bills itself as one of the hippest places in the city located on Czackiego street. The club closes every day at 6am. Strict selection, like in many other clubs, so it's best to go with a local guide to avoid negotiating at the door.

On the artistically hip side, there is **Kulturalna**, **Powiększenia** and **Plan B** where you don't need to dress up, and you can get by with jeans and a t-shirt. For the more adventurous, cross the river to the run-down Praga district. Here you can find bars and clubs in former factories and in old tenement buildings.

Fabryka Trzciny and **Saturator** are two popular clubs. Other more popular choices and things that are good to know about them:

Platinum Club: a trendy nightclub; favored among tourists and local show-biz. It is also one of the most expensive bars in Warsaw and door selection is very strict.

Klinika: as well quite trendy music club. Located in old Russian military fort on the Raławicka 99 street. About 10-15 minutes by taxi from city centre.

Regeneracja: a popular bar with dancing open late. The crowd tends to be a bit older (30's) and people who don't take work seriously.

Lemon: another late night fun dancing spot, but not a formal club like Platinum.

Read more here: <https://www.tripadvisor.com/Travel-g274856-s402/Warsaw:Poland:Nightlife.html>

Pubs and bars at the Vistula river

Getting to the river is easy. You can either use public transport but you'll probably need to take a walk from the stop to the exact spot as buses and trams always stop few hundred meters from the water.

Party warriors usually go south. From **Most Świętokrzyski** (and the nearby **Copernicus Science Centre**) you can take an hour-long walk up the river and come across numerous clubs. Copernicus Science Centre area is the cradle of fashion for the Vistula, the place where the first clubs were opened and then expanded down south. Most proximate are: **BarKa** (run by the owners of Plan B) and **Kolor Niebieski** (eng. **Colour Blue**, also a summer version of a popular regular club – '55'). **BarKa** (eng. boat or bar 'K') is, as its names suggests, placed on a boat and stands out with its charming character and beautiful sails that serve as sun umbrellas. **BarKa** is also known for the best selection of DJs including the top notch 'Flirtini' collective as well as guest DJs from all over Europe. Its neighbour, **Kolor Niebieski**, specialises in concerts and parties and is recommended for those who don't like it when the dance floor rocks too much on the waves.

Going further up the river is a great idea. You'll pass by some strange, avoidable places, like the 'Aldona' boat that looks as if nobody has been there since the 1980s, but you'll finally reach the party basin – Boulevard Flotylii Wiślanej. You can't have more possibilities than here: **Niedorzeczni 500od1500**, **Hocki Klocki**, **Kurort**, **Sezon**, **Pomost 511** and finally one of the biggest and venerable clubs – **Cud nad Wisłą** (eng. **Miracle at the Vistula**). The only way to see them all and realize what is going on where, is to walk to the very end of Boulevard Flotylii Wiślanej and check the "party-ometer" on your own. The only hint we can give you is that **Kurort** and **Sezon** are better for relaxing, while **Cud nad Wisłą**, **Pomost 511**, **Niedorzeczni 500od1500** and **Hocki Klocki** have more of a "party hard" feel. If you want to take a break in dancing and chill out for a while, check out **Lejtak** – the southernmost spot with its lovely little peninsula and ultra comfortable hammocks.

Next, on the other side of the river, you should visit **Poniatówka beach**, with clubs such as **Plażowa** and **Temat Rzeka**. The latter is probably the one most specialised in beach sports, offering courts for all kind of sports and organising tournaments for amateurs every week. Because **Poniatówka Beach** is very deep and long, and because the water level of the Vistula changes frequently.

Cud nad Wisłą has always been one of the most active concert venues organising at least two concerts a week (Thursdays – alternative music, Sundays – jazz) and giving you a complete overview of what is trending and worth listening to in Polish indie pop. This year, they’ve even added live acts to their wide repertoire. Other places worth checking out for some good live music are: **Kolor Niebieski**, **Temat Rzeka** and **Hocki Klocki**.

(source: <http://culture.pl/en/article/a-hipster-guide-to-warsaw-summer-edition>)

Visitor attractions

Please also see: <http://www.inyourpocket.com/warsaw>

As is the case with many major European cities, Warsaw is situated on a river. The river’s name is Vistula (Polish: *Wisła*) and it crosses the city on a north-south axis, dividing it into two parts, usually referred to as the left bank (Polish: *lewy brzeg* adj. *lewobrzeżna Warszawa*) and the right bank (Polish: *prawy brzeg* adj. *prawobrzeżna Warszawa*).

City centre

Historically, the right bank was the first one to become populated, during the 9th or 10th century. However, the present city’s central district, called Śródmieście lies on the left bank. The Old Town is fully contained within the borders of the city center.

The central point of the city is located at the intersection of Al. Jerozolimskie and ul. Marszałkowska, near the entrance to the Metro Centrum subway station. It is good to know that the Palace of Culture is a landmark visible from almost any location in Warsaw. Should you ever get lost in the city, just walk toward the Palace of Culture and Science.

The quarter delimited by Al. Jerozolimskie, ul. Marszałkowska, al. Jana Pawła II, and ul. Świętokrzyska, contains Dworzec Centralny, the main railway station, and the Palace of Culture and Science.

Museums within Warsaw

Warsaw Uprising Museum, Grzybowska 79. A museum with an interactive display that documents the historic struggle of the Poles during WWII. The Uprising should have lasted only 3 days but lasted more than 2 months. The brief 3-D film that simulates flying over the destroyed city is powerful.<http://www.1944.pl/en/>

Center for Contemporary Art (Centrum Sztuki Współczesnej), Jazdów 2, 00-467. Warsaw's Center for Contemporary Art is housed at the Ujazdów Castle (Zamek Ujazdowski) in the historic Ujazdów district, between Ujazdów Park (Park Ujazdowski) and the Royal Baths Park (Łazienki Królewskie), in Warsaw. Its beginnings date to the 13th century, and it was rebuilt several times. The Centre for Contemporary Art Ujazdowski Castle is a place for the creation, presentation and documentation of contemporary art in all of its manifestations. The CSW organizes exhibitions, presentations of visual theater, performances, concerts of contemporary music, experimental films and video art screenings, creative workshops, and numerous artistic events mixing the various genres and forms of art. Ujazdowski Castle also operates as the Library and Artistic Reading Room, and the Videoteka (video library), releasing films of artistic events. <http://csw.art.pl/>

Royal Łazienki (Łazienki Królewskie). The Royal Łazienki Museum in Warsaw consists of a palace and garden complex, which stretches within the area of nearby 80 hectares. The origins of Łazienki date back to the end of the 17th century. The estate was acquired and redesigned by the last Polish king, Stanisław August Poniatowski, in the mid-18th century, and laid out in classical style, complete with a palace on the central lake, an ancient Roman-style amphitheatre, an orangerie and a whole wonderland of beautifully-crafted gardens. Stepping off the wide, elegant Ujazdowskie Avenue that runs the length of the park, you descend into virtually unspoilt nature, as the city with its noise and bustle disappears beyond the canopy of trees. <http://www.lazienki-krolewskie.pl/en/poznaj-lazienki>

National Museum in Warsaw (Muzeum Narodowe w Warszawie), Aleje Jerozolimskie 3, 00-495. The National Museum in Warsaw is one of the largest museums in Poland and it comprises a rich collection of ancient art (Egyptian, Greek, Roman), an extensive gallery of Polish painting since the 16th century and a collection of foreign painting (Italian, French, Flemish, Dutch, German and Russian), numismatic collections, a gallery of applied arts and a department of oriental art, with the largest collection of Chinese art in Poland. The Museum also boasts the Faras Gallery with Europe's largest collection of Nubian Christian art and the Gallery of Medieval Art with artefacts from all regions historically associated with Poland. <http://www.mnw.art.pl/>

The State Ethnographical Museum in Warsaw (Państwowe Muzeum Etnograficzne w Warszawie), Kredytowa 1. The State Ethnographic Museum in Warsaw, founded in 1888, is the oldest museum of its kind in Poland. The Museum collects examples of Polish and international folk culture, which number over 80.000 objects. Permanent exhibitions present the cultures of Africa, Oceania, and America as well as some aspects of Polish culture such as rituals, customs, and material culture. <http://www.ethnomuseum.pl/>

Copernicus Science Center (Centrum Nauki Kopernik), Wybrzeże Kościuszkowskie 20. Copernicus Science Centre conducts modern scientific communication through interactive exhibitions addressed to different groups of recipients (adults, adolescents and children), shows and workshops on scientific themes, debates and discussions as well as activities from the borderland of science and art. The mission of the Centre is to inspire curiosity, assist the independent discovering of the world, help to learn and inspire social dialogue on science. It is one of the largest and most modern institutions of this type in Europe. <http://www.kopernik.org.pl/en/>

Heavens of Copernicus (Niebo Kopernika), ul. Wybrzeże Kościuszkowskie 20, Centrum Nauki Kopernik. The Heavens of Copernicus Planetarium is situated in the centre of Warsaw, right next to the Copernicus Science Centre. From the outside it resembles an enormous erratic block – you can enter through the southern doors near the Vistula River. The Heavens of Copernicus is one of the most modern and original planetariums in Europe. The spherical screen is sixteen meters in diameter, surrounding the audience from all sides and giving the impression of immersion in the images on screen, which are astronomy shows and popular-science films. On Friday evenings the centre puts on classical concerts, live jazz improvisation and laser shows under the stars. <http://www.niebokopernika.pl>

POLIN (Muzeum Historii Żydów Polskich). The 2016 European Museum of the Year – POLIN – the Museum of the History of Polish Jews was opened in 2013. The Hebrew word *Polin* in the museum's name has a dual meaning: either "Poland" or "rest here" and is related to a legend on the arrival of the first Jews in Poland. This highly interactive museum is situated in a modernist building created by the award-winning Finnish architect Rainer Mahlamäki on the site of the former Jewish ghetto. A gem of the collection is the thoroughly restored interior of the 17th-century wooden synagogue in Gwoździec (former Polish territory, now the western part of Ukraine). Take at least a couple of hours to see the whole permanent exhibition. <http://www.polin.pl/en/>

Chopin Museum, Ul. Okólnik 1. High-tech, multimedia museum within the Baroque Ostrogski Palace, showcasing the work of the country's most famous composer. You're encouraged to take your time through four floors of displays, including stopping by the listening booths in the basement where you can browse Chopin's oeuvre to your heart's content. Limited visitation is allowed each hour; your best bet is to book your visit in advance by phone or online (+48 22 441 62 51 or <https://tickets.nifc.pl/>) <http://chopin.museum/en>

Multimedial Fountain Park operates every Friday and Saturday at 21:30.

Built on the site of a derelict concrete pond, the fountain features 367 nozzles which are capable of firing 800 cubic metres of water 25m into the air over the rebuilt 3000 square metre pond, the stunning visual show is provided by the fountain's synchronisation with 295 coloured LED RGB lights and a laser projector able to create visual effects such as Warsaw's iconic Syrena (Mermaid) moving through the water. These multimedia shows have proved so popular that visitors are warned to stake out a position on the banked viewing terraces as early as possible in order to get the best views. Though crowded it may be, we thoroughly recommend the experience. <http://parkfontann.pl>

Going outside of Warsaw

Kampinos Forest (~15km, take the 708 bus) – A wild and beautiful primeval forest, often called the green lungs of Warsaw, and an ideal choice for a day off from the noise of the city. There is Kampinos Forest, Biosphere Reserve in the vicinity of the capital. If you are seeking peace, you will probably find it there.

Konstancin-Jeziorna (~20km, take the 700 bus) – A spa town with a spacious park. Famous for its clean air and high housing prices.

Radziejowice (~40km) – Places worth visiting: Park and Palace in Radziejowice, a statue funded as a tribute to Józef Chełmoński in Kuklówka Zarzeczna, the (Mini) Museum of Frog in Żabia Wola, the grave of Chełmoński in Żelechów. For the last 25 years of his life, the famous Polish painter Józef Chełmoński lived in a modest manor house with a piece of farmland in rural Mazovia. Nowadays, in the chambers of neoclassical palace you can see many of Chełmoński works. With a great sense of color, Chełmoński successfully replicated the natural beauty of that region. Mazovia's landscape is wide and flat as a table, with small patches of forest.

Kraków/Krakow (~300km, in just under 3 hours by hourly IC/Ex trains) – The former capital of Poland, this was the European City of Culture in 2000.

Lublin (~200km) – A medieval city with a well preserved old town, it is now the largest city and main tourist attraction in eastern Poland.

Kazimierz Dolny (~150km, less than two hours by TLK train to Puławy, then half an hour by bus) – A Renaissance town with a picturesque marketplace, it is a hub for painters and Boheme.

Żelazowa Wola (~50km) – Żelazowa Wola is a village in Gmina Sochaczew, Sochaczew County, Masovian Voivodeship, in east-central Poland. It lies on the Utrata River, and is the birthplace of the Polish-French pianist and composer Frédéric Chopin, and the violinist Henryk Szeryng. It is known for its picturesque Masovian landscape, including numerous winding streams surrounded by willows and hills. Housed in an annex to the Chopins' home, surrounded by a park, is a museum devoted to the composer. In summer, Chopin's music gets performed here by pianists from all over the world.

Events

Wednesday 27th July

13:00-14:00 Welcome, Assembly Hall, Old University Library

The organisers of the conference and the representatives of the University of Warsaw welcome delegates to ECSAS2016.

14:00-15:30 Sponsored Panel (BGK) “Aspects of Cooperation between Poland and South Asia: Economic Relations in Practice”, Room 308

The panel will focus on prospects for economic cooperation between Poland and the countries of South Asia. What is the business potential in individual markets? What are the most popular trade destinations? What are the investment opportunities?

We will consider:

- the key role of science and innovation in modern economy - challenges to financial institutions (no hard assets, high volatility)
- the importance of financing instruments in promoting cooperation between Central and Eastern Europe and Asia
- where are we vs. where do we want to be? What banks (in particular BGK) and KUKE (Export Credit Insurance Corporation) can do to stimulate cooperation between Poland and Asia?
- the impact of cultural factors on economic cooperation. How European banks are different from Asian banks - challenges and opportunities

19:45-22:00 Welcome buffet dinner, New Warsaw University Library, Dobra street no. 56/66

The organisers of the ECSAS2016 have the pleasure of inviting all participants of the conference to a welcome dinner on Wednesday, 27 July 2016, at 19:45. The dinner will take place on the premises of the New Warsaw University Library, Dobra street no.56/66 (10 minutes' walk from the conference's venue), either in the Library's exhibition room or in the gardens, depending on weather conditions - the location will be confirmed a week before the conference.

Thursday 28th July

13:30-15:00 Keynote lecture by *Sumit Guha (Professor of History, University of Texas)*, **Assembly Hall, Old University Library**

Asia, Europe and America in the Making of ‘Caste’

My presentation will look at the long history of what is often thought of as Southern Asia’s ‘peculiar institution’, caste, in the *longue durée* and across world history. It will focus especially on the first age of globalization, which was inaugurated by the Iberian voyages from the late fifteenth century. This intensified already ancient processes in which marked and bounded social entities (including castes), collided with each other in the course of political, economic, and environmental upheavals. The boundaries and membership of these entities could not remain unaffected. Furthermore, states – indeed colonial empires, grew in durability, size and reach through the past half-millennium. I will outline how these processes helped to shape the working and conceptualization of caste. I will argue that an adequate understanding of South Asian society requires us not only to bring the state back into its social history; it must bring non-Hindus back in, too. Otherwise, we not only risk historical error but also encourage a politics that sees non-Hindus as alien to Indian society. In conclusion, I will argue for the continuing value of historical and Indological skills for an understanding of the present *and* the past.

Friday 29th July

17:30-19:00 EASAS General assembly, Assembly Hall, Old University Library

All members of the EASAS are invited to attend the association’s AGM.

19:30-24:00 A get-together, Dzik Club, Belwederska street 44A

All are invited for an informal get-together with light snacks and music. (The venue houses a well-supplied cash bar.)

Saturday 30th July

12:30-13:30 Final assembly, Assembly Hall, Old University Library

Book exhibit

There will be a Book exhibit in ground floor Foyer at the Old Library where delegates are invited to browse the titles, and talk to the publisher representatives. The support of the publishers is an important part of putting on the annual conference, so please do take the time to visit their stands, and talk to their staff.

The hours of the Book exhibit will be as follows:

Wed 12:00-17:45

Thu 08:30-17:30

Fri 08:30-17:30

Sat 08:30-15:30.

The following publishers will be in attendance: CrossAsia E-Publishing, Dom Wydawniczy Elipsa, Peter Lang, Star Books/Foreign Language Books, and Taylor and Francis.

xasia



Daily timetable

Wednesday 27th July

13:00-14:00 **Welcome, Assembly Hall, Old University Library**

14:00-15:30 **Panel session 1**

P04 Mediating South Asian religious traditions

Convenors: Tatiana Oranskaia (Universitaet Hamburg); Diana Dimitrova (University of Montreal)

Room 216: first of four sessions

P06 Caste, labour and identity in India and the Indian labour diaspora

Convenors: Andrea Major (University of Leeds); Crispin Bates (University of Edinburgh)

Room 211: first of three sessions

P09 Art and freedom of speech in contemporary India

Convenors: Laetitia Zecchini (CNRS); Malvika Maheshwari (Ashoka University)

Room 212: single session

P12 Politicising hunger: famine, food security and political legitimacy in South Asia (19th & 20th century)

Convenors: Joanna Simonow (ETH Zurich); Saurabh Mishra (University of Sheffield)

Room 112: first of two sessions

P15 India in Europe: colonial influences on European cities

Convenors: Margret Frenz (University of Oxford); Roger Jeffery (University of Edinburgh)

Room 111: first of two sessions

P24 Secular knowledge systems in early modern literary cultures

Convenors: Richard David Williams (University of Oxford); Stefania Cavaliere (University of Naples "L'Orientale")

Room 213: first of three sessions

P30 Modalities of conversion in India

Convenors: Peter Berger (University of Groningen); Sarbeswar Sahoo (Indian Institute of Technology Delhi)

Room 215: first of two sessions

P36 The quality of democracy in South Asia: state of the art, prospects and challenges

Convenors: Siegfried O. Wolf (Heidelberg University)

Chair: Paulo Casaca (South Asia Democratic Forum)

Room 214: first of three sessions

P48 Peripheral Modernity and the South Asian literary world

Convenors: Priyanka Basu (School of Oriental and African Studies); Sourit Bhattacharya (University of Warwick)

Room 207: first of two sessions

P49 Historicising marginality and development: alternative narratives in contemporary India

Convenors: Amit Prakash (Jawaharlal Nehru University); Sanjukta Das Gupta (Sapienza University of Rome)

Room 205: first of two sessions

14:00-15:30 **Sponsored Panel (BGK) “Aspects of Cooperation between Poland and South Asia: Economic Relations in Practice”, Room 308**

15:30-16:00 **Refreshments**

16:00-17:30 **Panel session 2**

P04 Mediating South Asian religious traditions

Convenors: Tatiana Oranskaia (Universitaet Hamburg); Diana Dimitrova (University of Montreal)

Room 216: second of four sessions

P06 Caste, labour and identity in India and the Indian labour diaspora

Convenors: Andrea Major (University of Leeds); Crispin Bates (University of Edinburgh)

Room 211: second of three sessions

P12 Politicising hunger: famine, food security and political legitimacy in South Asia (19th & 20th century)

Convenors: Joanna Simonow (ETH Zurich); Saurabh Mishra (University of Sheffield)

Room 112: second of two sessions

P15 India in Europe: colonial influences on European cities

Convenors: Margret Frenz (University of Oxford); Roger Jeffery (University of Edinburgh)

Room 111: second of two sessions

P24 Secular knowledge systems in early modern literary cultures

Convenors: Richard David Williams (University of Oxford); Stefania Cavaliere (University of Naples "L'Orientale")

Room 213: second of three sessions

P30 Modalities of conversion in India

Convenors: Peter Berger (University of Groningen); Sarbeswar Sahoo (Indian Institute of Technology Delhi)

Room 215: second of two sessions

P36 The quality of democracy in South Asia: state of the art, prospects and challenges

Convenors: Siegfried O. Wolf (Heidelberg University)

Chair: Paulo Casaca (South Asia Democratic Forum)

Room 214: second of three sessions

P48 Peripheral Modernity and the South Asian literary world

Convenors: Priyanka Basu (School of Oriental and African Studies); Sourit Bhattacharya (University of Warwick)

Room 207: second of two sessions

P49 Historicising marginality and development: alternative narratives in contemporary India

Convenors: Amit Prakash (Jawaharlal Nehru University); Sanjukta Das Gupta (Sapienza University of Rome)

Room 205: second of two sessions

17:45-19:15 **Panel session 3**

P04 Mediating South Asian religious traditions

Convenors: Tatiana Oranskaia (Universitaet Hamburg); Diana Dimitrova (University of Montreal)

Room 216: third of four sessions

P06 Caste, labour and identity in India and the Indian labour diaspora

Convenors: Andrea Major (University of Leeds); Crispin Bates (University of Edinburgh)

Room 211: third of three sessions

P24 Secular knowledge systems in early modern literary cultures

Convenors: Richard David Williams (University of Oxford); Stefania Cavaliere (University of Naples "L'Orientale")

Room 213: third of three sessions

P36 The quality of democracy in South Asia: state of the art, prospects and challenges

Convenors: Siegfried O. Wolf (Heidelberg University)

Chair: Paulo Casaca (South Asia Democratic Forum)

Room 214: third of three sessions

P40 Technology, technicians and the state in South Asia: political and social uses of technical knowledge

Convenors: Berenice Girard (EHESS Paris); Vanessa Caru (CNRS)

Room 212: single session

P46 Chandni Chowk to Chauri Chaura: the transformation of the Indian political landscape, 1912-1922

Convenors: Michael Mann (Humboldt-Universität zu Berlin); Kim Wagner (Queen Mary, University of London)

Room 111: single session

19:45-22:00 Welcome buffet dinner, New Warsaw University Library, Dobra street no. 56/66

Thursday 28th July

08:30 Registration opens

09:00-10:30 Panel session 4

P01 Writing adivasi histories

Convenors: Sangeeta Dasgupta (Jawaharlal Nehru University); Vinita Damodaran (University of Sussex)

Discussants: Vinita Damodaran (University of Sussex); Crispin Bates (University of Edinburgh); Alpa Shah (LSE)

Room 211: first of four sessions

P02 The performing arts in the ritual context

Convenor: Bożena Śliwczyńska (University of Warsaw)

Room 213: first of three sessions

P03 Arts of the political in contemporary South Asian literature and film

Convenors: Thomas de Bruijn; Alessandra Consolaro (University of Torino); Sunny Singh (London Metropolitan University)

Room 112: first of four sessions

P04 Mediating South Asian religious traditions

Convenors: Tatiana Oranskaia (Universitaet Hamburg); Diana Dimitrova (University of Montreal)

Room 216: fourth of four sessions

P08 Street-shrines: religion of the everyday in urban India

Convenors: Borayin Larios (Heidelberg University); Raphaël Voix (CNRS-EHESS)
Chair: William French (Loyola University of Chicago)

Room 214: first of three sessions

P13 Making media connections on the margins

Convenors: Lidia Guzy (National University of Ireland); Uwe Skoda (Aarhus University)

Chair: Stefano Beggiora (University Ca' Foscari of Venice)

Room 205: single session

P14 The study of South Asian languages in the context of the early modern intercultural encounters between India and Europe

Convenors: Paolo Aranha (Ludwig-Maximilians-Universität München); Heinz Werner Wessler (University of Uppsala)

Room 113: first of four sessions

P18 Print journalism in modern South Asia

Convenors: Amelia Bonea (University of Oxford); Michael Mann (Humboldt-Universitaet zu Berlin)

Room 111: first of two sessions

P28 Fractured freedoms: identities and assertions from the margins in post-colonial India

Convenors: Nishant Kumar (King's College London); Beatrice Renzi (University of Fribourg); Sukumar Narayana (Delhi University)

Room 207: first of two sessions

P32 Locality, narratives and experiences: Muslim past and present in South Asia

Convenors: M. Raisur Rahman (Wake Forest University); Razak Khan (Georg-August-Universität Göttingen)

Chair: Torsten Tschacher (Freie Universität Berlin)

Room 215: first of three sessions

P43 Dalit writing, caste and space

Convenor: Nicole Thiara (Nottingham Trent University)

Room 212: first of two sessions

10:30-11:00 **Refreshments**

11:00-12:30 Panel session 5

P01 Writing adivasi histories

Convenors: Sangeeta Dasgupta (Jawaharlal Nehru University); Vinita Damodaran (University of Sussex)

Discussants: Vinita Damodaran (University of Sussex); Crispin Bates (University of Edinburgh); Alpa Shah (LSE)

Room 211: second of four sessions

P02 The performing arts in the ritual context

Convenor: Bożena Śliwczyńska (University of Warsaw)

Room 213: second of three sessions

P03 Arts of the political in contemporary South Asian literature and film

Convenors: Thomas de Bruijn; Alessandra Consolaro (University of Torino); Sunny Singh (London Metropolitan University)

Room 112: second of four sessions

P08 Street-shrines: religion of the everyday in urban India

Convenors: Borayin Larios (Heidelberg University); Raphaël Voix (CNRS-EHESS)

Chair: William French (Loyola University of Chicago)

Room 214: second of three sessions

P10 Rethinking the role of institutions in South Asia: historical institutionalism and path dependence

Convenors: Ian Talbot (University of Southampton); Gurharpal Singh (SOAS, University of London)

Room 205: first of three sessions

P14 The study of South Asian languages in the context of the early modern intercultural encounters between India and Europe

Convenors: Paolo Aranha (Ludwig-Maximilians-Universität München); Heinz Werner Wessler (University of Uppsala)

Room 113: second of four sessions

P18 Print journalism in modern South Asia

Convenors: Amelia Bonea (University of Oxford); Michael Mann (Humboldt-Universität zu Berlin)

Room 111: second of two sessions

P23 Changing family realities in South Asia

Convenor: Fritzi-Marie Titzmann (Leipzig University)

Chair: Nadja-Christina Schneider (Humboldt University Berlin)

Room 216: first of two sessions

P28 Fractured freedoms: identities and assertions from the margins in post-colonial India

Convenors: Nishant Kumar (King's College London); Beatrice Renzi (University of Fribourg); Sukumar Narayana (Delhi University)

Room 207: second of two sessions

P32 Locality, narratives and experiences: Muslim past and present in South Asia

Convenors: M. Raisur Rahman (Wake Forest University); Razak Khan (Georg-August-Universität Göttingen)

Chair: Torsten Tschacher (Freie Universität Berlin)

Room 215: second of three sessions

P43 Dalit writing, caste and space

Convenor: Nicole Thiara (Nottingham Trent University)

Room 212: second of two sessions

12:30-13:30 **Lunch**

13:30-15:00 **Keynote lecture** by *Sumit Guha (Professor of History, University of Texas), Assembly Hall, Old University Library*

15:00-15:30 **Refreshments**

15:30-17:00 **Panel session 6**

P01 Writing adivasi histories

Convenors: Sangeeta Dasgupta (Jawaharlal Nehru University); Vinita Damodaran (University of Sussex)

Discussants: Vinita Damodaran (University of Sussex); Crispin Bates (University of Edinburgh); Alpa Shah (LSE)

Room 211: third of four sessions

P02 The performing arts in the ritual context

Convenor: Bożena Śliwczyńska (University of Warsaw)

Room 213: third of three sessions

P03 Arts of the political in contemporary South Asian literature and film

Convenors: Thomas de Bruijn; Alessandra Consolaro (University of Torino); Sunny Singh (London Metropolitan University)

Room 112: third of four sessions

P08 Street-shrines: religion of the everyday in urban India

Convenors: Borayin Larios (Heidelberg University); Raphaël Voix (CNRS-EHESS)

Chair: William French (Loyola University of Chicago)

Room 214: third of three sessions

P10 Rethinking the role of institutions in South Asia: historical institutionalism and path dependence

Convenors: Ian Talbot (University of Southampton); Gurharpal Singh (SOAS, University of London)

Room 205: second of three sessions

P14 The study of South Asian languages in the context of the early modern intercultural encounters between India and Europe

Convenors: Paolo Aranha (Ludwig-Maximilians-Universität München); Heinz Werner Wessler (University of Uppsala)

Room 113: third of four sessions

P22 East Asia in South Asia: new aspirations from transnational media flows within Asia

Convenors: Markus Schleiter (Heidelberg University); Mara Matta (University of Rome 'La Sapienza')

Room 212: first of two sessions

P23 Changing family realities in South Asia

Convenor: Fritzi-Marie Titzmann (Leipzig University)

Chair: Nadja-Christina Schneider (Humboldt University Berlin)

Room 216: second of two sessions

P32 Locality, narratives and experiences: Muslim past and present in South Asia

Convenors: M. Raisur Rahman (Wake Forest University); Razak Khan (Georg-August-Universität Göttingen)

Chair: Torsten Tschacher (Freie Universität Berlin)

Room 215: third of three sessions

17:30-19:00 **Panel session 7**

P01 Writing adivasi histories

Convenors: Sangeeta Dasgupta (Jawaharlal Nehru University); Vinita Damodaran (University of Sussex)

Discussants: Vinita Damodaran (University of Sussex); Crispin Bates (University of Edinburgh); Alpa Shah (LSE)

Room 211: fourth of four sessions

P03 Arts of the political in contemporary South Asian literature and film

Convenors: Thomas de Bruijn; Alessandra Consolaro (University of Torino); Sunny Singh (London Metropolitan University)

Room 112: fourth of four sessions

P10 Rethinking the role of institutions in South Asia: historical institutionalism and path dependence

Convenors: Ian Talbot (University of Southampton); Gurharpal Singh (SOAS, University of London)

Room 205: third of three sessions

P14 The study of South Asian languages in the context of the early modern intercultural encounters between India and Europe

Convenors: Paolo Aranha (Ludwig-Maximilians-Universität München); Heinz Werner Wessler (University of Uppsala)

Room 113: fourth of four sessions

P22 East Asia in South Asia: new aspirations from transnational media flows within Asia

Convenors: Markus Schleiter (Heidelberg University); Mara Matta (University of Rome 'La Sapienza')

Room 212: second of two sessions

P41 Spatial and visual dimensions of pilgrimage in South Asia

Convenors: Joerg Gengnagel (University of Heidelberg); Vera Lazzaretti (Università degli Studi di Milano)

Room 213: single session

Friday 29th July

08:30 **Registration opens**

09:00-10:30 **Panel session 8**

P11 Resisting images, political aesthetics, and documentary film

Convenors: Jürgen Schaflechner (South Asia Institut Heidelberg); Max Kramer

Room 308: first of four sessions

P16 Persistent hierarchies? Caste today

Convenors: Sarbani Bandyopadhyay (Indian Institute of Technology, Bombay); Kenneth Bo Nielsen (University of Bergen)

Discussant: Sumit Guha (University of Texas at Austin)

Room 308: first of three sessions

P17 Self in performance: contemporary life narratives in South Asia

Convenors: Monika Browarczyk (Adam Mickiewicz University); Alaka Atreya Chudal (University of Vienna)

Room 112: first of four sessions

P19 Imagining a lost present: situating memory across/beyond Partition

Convenors: Anne Murphy (University of British Columbia); Churnjeet Mahn (University of Strathclyde)

Room 212: first of four sessions

P20 The underbelly of the Indian boom: Adivasis and Dalits

Convenors: Alpa Shah (LSE); Jens Lerche (SOAS, University of London)
Discussant: Sangeeta Dasgupta (Jawaharlal Nehru University); Dennis Rodgers (University of Amsterdam)

Room 205: first of four sessions

P21 South Asia's changing security environment

Convenors: Meena Singh Roy (Institute for Defence Studies and Analyses); Christian Wagner (German Institute for International and Security Affairs)

Room 111: first of four sessions

P31 The new woman question in the wake of neo-liberal times in South Asia

Convenors: Nazia Hussein (London School of Economics); Sarah Potthoff (University of Bielefeld)

Room 211: first of three sessions

P33 New approaches to manuscript variations in South Asia

Convenors: Arthur Dudley (University of Cambridge); Neeraja Poddar (Philadelphia Museum of Art)

Room 216: first of three sessions

P34 Mobility and belonging in South Asia

Convenors: Eva Gerharz (Ruhr-University Bochum); Shelley Feldman (Cornell University)

Room 113: first of three sessions

P35 Linguistic terrains in South Asia: translation and the enlargement of language cultures

Convenors: Matthias Frenz (Studienstiftung des deutschen Volkes / University of Edinburgh); Hephzibah Israel (University of Edinburgh)

Room 215: first of three sessions

P37 The politics of inclusive development in South Asia

Convenor: Kunal Sen (University of Manchester)

Room 214: single session

P38 Understanding India's international rise

Convenor: Chris Ogden (University of St Andrews)

Room 207: single session

10:30-11:00 **Refreshments**

11:00-12:30 **Panel session 9**

P11 Resisting images, political aesthetics, and documentary film

Convenors: Jürgen Schaflechner (South Asia Institut Heidelberg); Max Kramer

Room 308: second of four sessions

P16 Persistent hierarchies? Caste today

Convenors: Sarbani Bandyopadhyay (Indian Institute of Technology, Bombay); Kenneth Bo Nielsen (University of Bergen)

Discussant: Sumit Guha (University of Texas at Austin)

Room 308: second of three sessions

P17 Self in performance: contemporary life narratives in South Asia

Convenors: Monika Browarczyk (Adam Mickiewicz University); Alaka Atreya Chudal (University of Vienna)

Room 112: second of four sessions

P19 Imagining a lost present: situating memory across/beyond Partition

Convenors: Anne Murphy (University of British Columbia); Churnjeet Mahn (University of Strathclyde)

Room 212: second of four sessions

P20 The underbelly of the Indian boom: Adivasis and Dalits

Convenors: Alpa Shah (LSE); Jens Lerche (SOAS, University of London)

Discussant: Sangeeta Dasgupta (Jawaharlal Nehru University); Dennis Rodgers (University of Amsterdam)

Room 205: second of four sessions

P21 South Asia's changing security environment

Convenors: Meena Singh Roy (Institute for Defence Studies and Analyses); Christian Wagner (German Institute for International and Security Affairs)

Room 111: second of four sessions

P25 The price of belonging

Convenors: Éva Rozália Hölzle (Bielefeld University); Joanna Pfaff-Czarnecka (Bielefeld University)

Room 214: first of three sessions

P27 Understanding political violence in South Asia

Convenors: Zobaida Nasreen (Durham University); Ali Riaz (Illinois State University)

Room 207: first of three sessions

P31 The new woman question in the wake of neo-liberal times in South Asia

Convenors: Nazia Hussein (London School of Economics); Sarah Potthoff (University of Bielefeld)

Room 211: second of three sessions

P33 New approaches to manuscript variations in South Asia

Convenors: Arthur Dudley (University of Cambridge); Neeraja Poddar (Philadelphia Museum of Art)

Room 216: second of three sessions

P34 Mobility and belonging in South Asia

Convenors: Eva Gerharz (Ruhr-University Bochum); Shelley Feldman (Cornell University)

Room 113: second of three sessions

P35 Linguistic terrains in South Asia: translation and the enlargement of language cultures

Convenors: Matthias Frenz (Studienstiftung des deutschen Volkes / University of Edinburgh); Hephzibah Israel (University of Edinburgh)

Room 215: second of three sessions

12:30-13:30 **Lunch**

13:30-15:00 **Panel session 10**

P11 Resisting images, political aesthetics, and documentary film

Convenors: Jürgen Schaflechner (South Asia Institut Heidelberg); Max Kramer

Room 308: third of four sessions

P16 Persistent hierarchies? Caste today

Convenors: Sarbani Bandyopadhyay (Indian Institute of Technology, Bombay); Kenneth Bo Nielsen (University of Bergen)

Discussant: Sumit Guha (University of Texas at Austin)

Room 308: third of three sessions

P17 Self in performance: contemporary life narratives in South Asia

Convenors: Monika Browarczyk (Adam Mickiewicz University); Alaka Atreya Chudal (University of Vienna)

Room 112: third of four sessions

P19 Imagining a lost present: situating memory across/beyond Partition

Convenors: Anne Murphy (University of British Columbia); Churnjeet Mahn (University of Strathclyde)

Room 212: third of four sessions

P20 The underbelly of the Indian boom: Adivasis and Dalits

Convenors: Alpa Shah (LSE); Jens Lerche (SOAS, University of London)
Discussant: Sangeeta Dasgupta (Jawaharlal Nehru University); Dennis Rodgers
(University of Amsterdam)

Room 205: third of four sessions

P21 South Asia's changing security environment

Convenors: Meena Singh Roy (Institute for Defence Studies and Analyses); Christian
Wagner (German Institute for International and Security Affairs)

Room 111: third of four sessions

P25 The price of belonging

Convenors: Éva Rozália Hölzle (Bielefeld University); Joanna Pfaff-Czarnecka
(Bielefeld University)

Room 214: second of three sessions

P27 Understanding political violence in South Asia

Convenors: Zobaida Nasreen (Durham University); Ali Riaz (Illinois State University)

Room 207: second of three sessions

P31 The new woman question in the wake of neo-liberal times in South Asia

Convenors: Nazia Hussein (London School of Economics); Sarah Potthoff (University
of Bielefeld)

Room 211: third of three sessions

P33 New approaches to manuscript variations in South Asia

Convenors: Arthur Dudley (University of Cambridge); Neeraja Poddar (Philadelphia
Museum of Art)

Room 216: third of three sessions

P34 Mobility and belonging in South Asia

Convenors: Eva Gerharz (Ruhr-University Bochum); Shelley Feldman (Cornell
University)

Room 113: third of three sessions

**P35 Linguistic terrains in South Asia: translation and the enlargement of
language cultures**

Convenors: Matthias Frenz (Studienstiftung des deutschen Volkes / University of
Edinburgh); Hephzibah Israel (University of Edinburgh)

Room 215: third of three sessions

15:00-15:30 Refreshments

15:30-17:00 Panel session 11

P11 Resisting images, political aesthetics, and documentary film

Convenors: Jürgen Schaflechner (South Asia Institut Heidelberg); Max Kramer

Room 308: fourth of four sessions

P17 Self in performance: contemporary life narratives in South Asia

Convenors: Monika Browarczyk (Adam Mickiewicz University); Alaka Atreya Chudal (University of Vienna)

Room 112: fourth of four sessions

P19 Imagining a lost present: situating memory across/beyond Partition

Convenors: Anne Murphy (University of British Columbia); Churnjeet Mahn (University of Strathclyde)

Room 212: fourth of four sessions

P20 The underbelly of the Indian boom: Adivasis and Dalits

Convenors: Alpa Shah (LSE); Jens Lerche (SOAS, University of London)

Discussant: Sangeeta Dasgupta (Jawaharlal Nehru University); Dennis Rodgers (University of Amsterdam)

Room 205: fourth of four sessions

P21 South Asia's changing security environment

Convenors: Meena Singh Roy (Institute for Defence Studies and Analyses); Christian Wagner (German Institute for International and Security Affairs)

Room 111: fourth of four sessions

P25 The price of belonging

Convenors: Éva Rozália Hölzle (Bielefeld University); Joanna Pfaff-Czarnecka (Bielefeld University)

Room 214: third of three sessions

P27 Understanding political violence in South Asia

Convenors: Zobaida Nasreen (Durham University); Ali Riaz (Illinois State University)

Room 207: third of three sessions

17:30-19:00 EASAS General assembly, Assembly Hall, Old University Library

Saturday 30th July

08:30 **Registration opens**

09:00-10:30 **Panel session 12**

P05 Imagining India in Central and Eastern Europe

Convenor: Martin Hříbek (Charles University in Prague)

Chair: Ajay Sinha (Mount Holyoke College)

Room 211: first of two sessions

P07 Mobilizing youth in colonial and post-colonial South Asia

Convenors: Harald Fischer-Tine (ETH Zurich); Kristine Alexander (University of Lethbridge)

Room 111: first of two sessions

P26 Servants' past: interrogating forms of domestic service, 1600-1850

Convenors: Nitin Varma (Humboldt University Berlin); Nitin Sinha (Zentrum Moderner Orient, Berlin)

Discussant: Prasun Chatterjee (Oxford University Press, New Delhi)

Room 216: first of two sessions

P29 Security challenges in contemporary India-Pakistan relations

Convenors: Agnieszka Kuszewska (University of Social Sciences and Humanities); Liladhar Pendse (University of California-Berkeley)

Room 207: first of two sessions

P39 Liberating Kashmir from the 'South Asian' past and identity

Convenors: Rafiq Ahmad (Sopore College, University of Kashmir); Ather Zia (University of Northern Colorado); Dibyesh Anand (University of Westminster)

Room 215: first of two sessions

P42 Visions of progress, voices of dissent: the emergence, development and early reception of modern South Asian theatres

Convenor: Rashna Nicholson (Ludwig Maximilian University of Munich)

Room 214: first of two sessions

P45 Policing the city - how public order and security are conceptualised and delivered in contemporary South Asia

Convenors: Dennis Rodgers (University of Amsterdam); Jaideep Gupte (University of Sussex)

Discussant: Alpa Shah (LSE)

Room 213: first of two sessions

P47 Landscapes of development in (late colonial and post-1947) South Asia: a historical re-examination

Convenors: Sarah Ansari (Royal Holloway, University of London); Markus Daechsel (Royal Holloway)

Room 212: first of two sessions

10:30-11:00 Refreshments

11:00-12:30 Panel session 13

P05 Imagining India in Central and Eastern Europe

Convenor: Martin Hříbek (Faculty of Arts, Charles University in Prague)

Chair: Ajay Sinha (Mount Holyoke College)

Room 211: second of two sessions

P07 Mobilizing youth in colonial and post-colonial South Asia

Convenors: Harald Fischer-Tine (ETH Zurich); Kristine Alexander (The University of Lethbridge)

Room 111: second of two sessions

P26 Servants' past: interrogating forms of domestic service, 1600-1850

Convenors: Nitin Varma (Humboldt University Berlin); Nitin Sinha (Zentrum Moderner Orient, Berlin)

Discussant: Prasun Chatterjee (Oxford University Press, New Delhi)

Room 216: second of two sessions

P29 Security challenges in contemporary India-Pakistan relations

Convenors: Agnieszka Kuszewska (University of Social Sciences and Humanities);

Liladhar Pendse (University of California-Berkeley)

Room 207: second of two sessions

P39 Liberating Kashmir from the 'South Asian' past and identity

Convenors: Rafiq Ahmad (Sopore College, University of Kashmir); Ather Zia

(University of Northern Colorado, Gender and Anthropology); Dibyesh Anand

(University of Westminster)

Room 215: second of two sessions

P42 Visions of progress, voices of dissent: the emergence, development and early reception of modern South Asian theatres

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P45 Policing the city - how public order and security are conceptualised and delivered in contemporary South Asia

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Discussant: Alpa Shah (LSE)

Room 213: second of two sessions

P47 Landscapes of development in (late colonial and post-1947) South Asia: a historical re-examination

Convenors: Sarah Ansari (Royal Holloway, University of London); Markus Daechsel (Royal Holloway)

Room 212: second of two sessions

12:30-13:30 **Final assembly, Assembly Hall, Old University Library**

Panel and paper abstracts

P01 Writing adivasi histories

Convenors: Sangeeta Dasgupta (Jawaharlal Nehru University); Vinita Damodaran (University of Sussex)

Discussants: Vinita Damodaran (University of Sussex); Crispin Bates (University of Edinburgh); Alpa Shah (LSE)

Room 211: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00, 17:30-19:00

This panel hopes to re-contextualise adivasi experiences and identities in the colonial period, and in present times, and engage with different kinds of archives, in order to rethink the analytic terrains upon which adivasi histories are premised.

09:00-10:30

At the intersections of indigeneity and ethnicity: the lineage act, 2005

Reeju Ray (University of Western Ontario)

A feminist analysis of the co-constitution of ethnicity and indigeneity in the frontier hills of the Indian state of Meghalaya through an examination of the Lineage Act, 2005.

Culture, capital and the gender gap in political economy preferences: evidence from Meghalaya's matrilineal tribes

Nikhar Gaikwad (Yale University); Rachel Brulé (NYU Abu Dhabi)

We leverage variation in social norms related to inheritance and wealth management among matrilineal and patrilineal tribal groups in Meghalaya in order to study the determinants of the gender gap in political economy preferences and behavior.

Indigenous women, ecoresistance and decoloniality from South India

Deepa Kozhisseri (Indian Institute of Technology)

In this paper using ethnographic methods I argue that indigenous women of Attappady Hills South India are resisting settler colonialism through environment practice and creating new history of decoloniality.

Reframing environmental justice from an Adivasi perspective

Marine Carrin (Université de Toulouse Jean Jaures)

The paper shows how the Santals frame their own idea of environmental justice to answer to state policies.

11:00-12:30

Identity, land and conservation: resilient Adivasis resistance in Kerala

Jose Egas (CEIAS)

This paper analyzes the current internal dynamics of Adivasis identity and representation in a challenging environment of land limitation and conservation excesses in Kerala. It examines how the mobilizing strategies reshape the political identity.

‘Tribe, class and nation’ in an Eastern Indian steel town

Christian Strümpell (Humboldt University Berlin)

The paper deals with adivasi politics in the Odishan steel town Rourkela, focusing on trade unions aiming to defend adivasi steel workers and ‘cultural associations’ promoting the ‘development’ of adivasi communities, and on their respective relations to the politics of the adivasi urban poor.

Unravelling the narrative of small pocket resistance: Adivasi and land acquisition in Jharkhand

Rahul Ranjan (Jawaharlal Nehru University)

An engagement with adivasi resistance over land acquisition in Jharkhand.

Beyond the civilizing mission: missionaries, adivasis, and the Raj in colonial Eastern India, 1845-1900

Uday Chandra (Georgetown University, Qatar)

This paper focuses on everyday interactions between Lutheran and Jesuit missionaries and newly-defined ‘tribal’ communities in colonial Chotanagpur. These interactions, I argue, cannot be simply viewed in isolation from the political economy of agrarian change in this eastern Indian region.

15:30-17:00

Legal battle and authenticating voices: who belongs to a ‘tribe’?

Sangeeta Dasgupta (Jawaharlal Nehru University)

This paper discusses some of the landmark legal battles amongst adivasis over claims to land, laws of inheritance, and contests over electoral seats. In this context, it will analyze the anthropologist Sarat Chandra Roy’s texts which shaped legislative and judicial opinion.

Tribal agency in the making of the Indian constitution

Saagar Tewari (Centre for the Study of Developing Societies, Delhi)

This paper argues that it was the agency of the tribal people which eventually made scheduling a politically expedient move for the Congress Nationalists. It recapitulates emerging Adivasi readings of history, constitutional deliberations, communist led movements and analyzes the activities of Jaipal Singh.

Asserting adivasi-ness: Mahatos and the state in the jungle Mahals of West Bengal

Lipika Kamra (University of Oxford)

This paper explores the relationship between processes of state-making and the shifting claims of identity among the Kudmi-Mahatos, a middle peasant group in eastern India.

History at the margins: Koch-Rajbanshis and their politics of resistance and rewriting their history and identity

Rajib Nandi (Institute of Social Studies Trust); Aparajita De (University of Delhi)

The paper explores the rewriting of Koch Rajbanshi people's history and identity as a part of larger political project. 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.

17:30-19:00

Natural disasters in post-colonial North-East India: different memories of famine of 1959 in Mizoram

Jagdish Dawar

In this paper an attempt has been made to study the social, economic and political consequences of the famine of 1959 and how it has been remembered differently orally and also represented in fictional narratives.

Time, nature, property rights: history of the Santali songs in India

Mahua Sarkar (Jadavpur University)

The Jhumur songs of the adivasi communities of eastern India exhibit a historicity, redefining santal identities through different moments and can be perceived as an 'alternative archive'. The present effort traces the history of nature state and people through the adivasi songs composed in a given time.

Pleasure, performativity and pedagogy in the commemoration of Santal Hul

Sudipto Mukhopadhyay (Subhas Chandra Bose Centenary College, University of Kalyani)

Commemoration becomes a pretext for certain revisions of history and its inherent quality in affecting the participant makes it a celebration of the cultural coordinates of a community. In Hul commemoration, we see how adivasi history is enforced into the minds of the consenting subjects.

P02 The performing arts in the ritual context

Convenor: Bożena Śliwczyńska (University of Warsaw)

Room 213: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00

The panel is intended for a discussion on various forms of Performing Arts connected with the ritual in the past and/or in the present. The papers consider forms a) being a ritual *sensu stricto*, thus their performance was/is meant as the ritual as such, and b) being a part of the complex ritual.

09:00-10:30

Sacralizing the performing tradition: rituals as perceived in the Nāṭyaśāstra

Aditi Singh (Jawaharlal Nehru University)

Critical assessment of the relation between rituals and performing traditions as expressed in the literary source— the Nāṭyaśāstra (Theoretical treatise on the craft of Dramaturgy, roughly dated to 2nd century CE, ascribed to ‘Bharata’).

Kūṭiyāṭṭam theatre: the aesthetic and ritual experience of the performance

Bożena Śliwczyńska (University of Warsaw)

Kūṭiyāṭṭam theatre is the only surviving form of the Sanskrit classical theatre. During the long history the Kūṭiyāṭṭam has established its very unique position as a part of ritual activities in Hindu temples in Kerala (South India).

The adventures of Kṛṣṇa in the Nañṇyār Kūttu

Aparna Parameswaran

The Nañṇyār Kūttu is a solo stage form related to the Sanskrit classical theatre— Kūṭiyāṭṭam (Kerala, South India). The only subject of the Nañṇyār Kūttu is a story of Kṛṣṇa’s life staged in many episodes. The Nañṇyār Kūttu is still meant as a ritual in Hindu temples of Kerala.

11:00-12:30

Congregational practices in the Manipuri Sankirtana tradition

Debanjali Biswas (King’s College London)

Historically Manipur’s Sankirtana evolved as an integral part of Vaishnavite rituals but in the twentieth century, the inherent aspects tradition has been taught, performed and popularised as separate entities such as congregational chanting, dance, percussive and music traditions.

Cultural powerplay in the Chhau dance of Purulia

Tutun Mukherjee (University of Hyderabad)

The paper will examine the ritualistic Chhau dance performance of the Mahishasuramardhini saga that presents a dialectics of the sublime and the grotesque, good and evil, power and the lack of it, in the role play of the victor and the vanquished.

A staged ritual or a ritualized stage? Performing the sacred in Kathak dance art and praxis

Katarzyna Skiba (Jagiellonian University)

The paper questions the religious and ritual dimensions of Kathak as its allegedly essential features. It demonstrates the changes in Kathak art and praxis due to its relocation from courts and salons to modern dance schools and theatres, underlining the tendency to sanctify the dance.

Indian classical dance-theatre as part of the Catholic ritual

Maria Caterina Mortillaro

In the last decades in India some theologians and priests have tried to introduce Indian classical dance-theatre in the Catholic liturgy, even if the Vatican has not approved this form of inculturation. The paper explores the technical and theological problems related to this adaptation of the rite.

15:30-17:00

The ritual context in today's kathak performances

Hanna Mannila (University of Helsinki)

This paper examines the ritual aspects of today's kathak performances: To what extent is the ancient Hindu ritual of dance as an offering still present? The paper will be based on observations of kathak performances and interviews of kathak dancers in India in winter 2015–2016.

Demons as gods: de-constructing the ephemeral and informal economy of “Ravana-Effigy” makers of Titarpur in West Delhi

Anjan Sen (University of Delhi); Soma Sengupta (University of Delhi)

From being a local ritual in a village in the margins of Delhi; burning of Ravana effigies on Dussehra has become a festival of national importance. The present paper analyses the integration of (Ravana Effigy-burning) with a performing art (Ram-Lila) associated with a major festival (Dussehra).

Performing justice in the spirit possession rituals of Tulunadu

Michael Dusche (Manipal University)

All over India we encounter peculiar examples of dispute resolution where the “enforcement of law” is delegated to spirits such as *daivas* or *būtas*, *devtas* or *jinnas*. In this paper I will argue that these spirits are efficacious social institutions in the mediation of justice.

P03 Arts of the political in contemporary South Asian literature and film

Convenors: Thomas de Bruijn; Alessandra Consolaro (University of Torino); Sunny Singh (London Metropolitan University)

Room 112: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00, 17:30-19:00

Political action has been a major motive for artistic creation in modern South Asia. The panel invites paper that critically deal with fiction or cinema that stems from political rebellion, subversion or idealism, or depicts the political arena.

09:00-10:30

Nuances of the political: satire and activism in contemporary Bollywood

Binayak Bhattacharya (English and Foreign Languages University)

In contemporary India, where absence of direct political critique is seemingly apparent in cinema, the paper investigates how the nuanced political rhetoric, appearing in satirical terms, carves a newer form. It takes two films, Tere Bin Laden (2010) and Matru Ki Bijlee Ka Mandola (2013) as cases here.

From Hina to Haider: the Kashmir films of Bollywood

Julia Szivak (ELTE University, Budapest)

In Bollywood Kashmir has always been represented as a romantic Heaven. But the Kashmir insurgency of the 1990s created a new type of Kashmir film dealing with belonging and terrorism. I examine the changing narratives of these films and its implications for nationalism, patriotism and identity.

Secularization of the Muslim in popular Hindi cinema

Roshni Sengupta (University of Leiden)

Popular Hindi films have in the recent past witnessed a trend towards secularizing the Muslim in film narratives. The paper would endeavour to explore these tendencies and their political implications.

The Politics of class, caste and community: representation of heteroglossic voices in the Indian films of Franz Osten

Sadiq Rahman (University of Hamburg)

Less known German filmmaker Franz Osten's Indian films, with strong political undertone, have contributed in developing cultural perspectives on India in pre-war German Cinema. He explores class, caste and community and merges local and global politics. I review how he represents politics on screen.

11:00-12:30**The unruly indies and nationalistic Bollywood***Marijana Janjić (University of Zagreb); Lana Oresic (University of Zagreb)*

The paper will review the nature of political ideas expressed in mainstream Bollywood films and co called 'indie' films. The purpose is to look for the political ideology behind the camera.

Babur knows best: the representation of Babur in Jeet Thayil's libretto "Babur in London"*Nathalie Paarlberg (Leiden University)*

A critical discourse analysis of the libretto of the opera "Babur in London" (2012) written by Jeet Thayil. Thayil was inspired by the London 7/7 and Mumbai 2008 attacks, and through the protagonists engages with the nature of Islam, national identity and multiculturalism in the UK and India.

Mapping the environmentalism in the āṃcalik India*Tatiana Dubyanskaya; Gautam Chakrabarti (Freie Universität Berlin/)*

The presentation will discuss, in the context of contemporary socio-political debates on ecology in India and using a few contemporary texts from Hindi, Urdu and Bengali literature, how subaltern voices speak about the pressing environmental problems to and on behalf of their neighborhood.

'From the British Raj to Monsanto Raj': seeding dissent in Sonora Jha's foreign*Janhavi Mittal (King's College London)*

Addressing the concatenating forms of structural and 'slow' violence that precipitate farmer suicides in Vidarbha, I examine how Sonora Jha's *Foreign* strategically negotiates the representational challenge of new figures of subalternity through a performative aesthetics of 'literary governmentality'.

15:30-17:00**The limits of a Dalit literary subjectivity in the post-liberalization period: Ajay Navaria's Hindi novel *Udhar ke Log* [the people over there] (2008)***Richard Delacy (Harvard University)*

Dalit fiction from the 1990s offered a political and aesthetic challenge to high-caste Hindi literary texts. *Udhar ke Log* highlights the limits of this movement in an era of consumer culture. My paper focuses on the interpretive and aesthetic strategies deployed to achieve this purpose in the novel.

Violent environments: adivasi identity, naxalite insurgency, and natural reveries in contemporary Hindi literature

Gregory Goulding (International Institute for Asian Studies, University of Leiden)

This paper explores a recent 2015 Hindi novel which deals with the politics of globalization and political violence in the tribal (Adivasi) region of Central India, analyzing its language of nature and violence in the depiction both of global shipping and Naxalite insurgency.

S.R. Harnot: a Hindi voice against the arrogance of power

Mariola Offredi (University of Venice)

The paper will focus on one of the many themes dealt with by Harnot in his short stories, that of the arrogance of power.

“Silence is golden”: Hindi fictions speaking out about the emergency

Nicola Pozza (University of Lausanne)

The Emergency of 1975-1977 without doubt constitutes one of the most tragic episodes in postcolonial India. In this contribution and through an analysis of Hindi fictions addressing this issue, I will look at the way these narratives have depicted the authoritarian rule and its repressive policy.

17:30-19:00

Resisting violence in postcolonial India: reading M. G. Vassanji's a place within

Asma Sayed (Grant MacEwan University)

In this paper, I read M. G. Vassanji's travelogue *A Place Within* as a political critique of postcolonial India, and argue that Vassanji disrupts popular linear understandings of history, and invites readers to question the current political climate of divisiveness in India.

Hotel Arcadia: a literary response to multiple forms of politicised violence in contemporary India

Sunny Singh (London Metropolitan University)

Politically motivated violence has multiple forms in South Asia, as in the world.

This paper explores the ways Hotel Arcadia constructs a literary response not only to instances of armed political violence but also to the entrenched structural, symbolic and psychosocial violence on multiple axes.

Violence in Arcadia: public and intimate literary reactions to political violence in contemporary India

Thomas de Bruijn

Politically inspired violence in South Asia affects literature in many ways. This paper juxtaposes the effects it has on the characters of Sunny Singh's latest novel *Hotel Arcadia* and on public acts such as literary authors returning the Sahitya Akademi award.

P04 Mediating South Asian religious traditions

Convenors: Tatiana Oranskaia (Universitaet Hamburg); Diana Dimitrova (University of Montreal)

Room 216: Wed 27th July, 14:00-15:30, 16:00-17:30, 17:45-19:15; Thu 28th July 09:00-10:30

The panel invites contributions that explore the role of different forms of media in shaping, modifying and transmitting religious content in South Asian traditions in the Indian subcontinent and in the South Asian diaspora.

14:00-15:30

Kabir, oral tradition, and media

Linda Hess (Stanford University)

The paper will review the history of media through which Kabir's utterances have passed, showing how media affect text, transmission, and reception. Given the media complexity, it will also ask whether "oral tradition" exists; and it will evaluate the views of prominent twentieth century theorists of orality.

The construction of Mary's image in India: from Virgin Immaculate to Bharat Mata

Patrizia Granziera (Universidad Autonoma del Estado de Morelos)

This paper explores the manner in which Catholic friars responded to the popularity of the goddess in India and how medias became an essential tool to present a new constructed image of Mary to the native people.

Mutations of a deity under the media impact: the case of Hardaul of Orchha

Tatiana Oranskaia (Universitaet Hamburg)

This paper will attempt to answer the question, in what way the new media impact the image of Lala Hardaul, a local deity worshipped in Bundelkhand, India. The analysis is based on a comparison of the basic folklore version of his legend with its numerous audio and video variants.

Saints, hagiographies and the Nama-bhakti tradition in premodern Assam

Radha Das (Gauhati University)

Assam (in northeastern India) was swept by a tide of bhakti between the 16th-18th centuries. A rich corpus of hagiographical works emerged in its wake. These reflect both the popular perceptions of the time and the dynamics of the contemporary society. This paper seeks to explore aspects of these.

16:00-17:30

The interface between popular religion and mass media: case study of a Folk deity Ramdev, in Rajasthan, India

Rajshree Dhali (SGTB Khalsa College, University of Delhi.)

The paper explores the impact and role of print and electronic media on the traditional image of Ramdev, a Folk deity in western Rajasthan. It explores how media created his new image, modified and unsettled some existing religious traditions and impacted the social composition of his followers.

The mediating of the Radhasoami tradition in transnational space

Diana Dimitrova (University of Montreal)

This paper studies the mediating of the tradition in transnational space. It focuses upon the use of new media and examines the new developments pertaining to ritual and sacred space in the Radhasoami movement in the USA.

Central Himalayan oral traditions across media modalities

John Leavitt (Université de Montréal)

Across the Central Himalayas, performers of oral genres have traditionally used a formulaic language register distinct from those of everyday speech. More recently, the stories carried in this tradition have been re-presented in new media: popular music, novels and plays, and Bollywood-style films.

Printed Gods: popular posters and their impact on image-making and devotional practices of Hindus in North India

Brigitte Luchesi (University of Bremen)

Modern printing techniques brought forth a new type of visual media in India: inexpensive colourful prints, many of them showing deities. The paper calls attention to the effects of these popular posters on the appearance of other kinds of religious images and on forms of devotional practices today.

17:45-19:15

Touting Devas: “inappropriate” appropriations of Hindu gods

Gita V. Pai (University of Wisconsin-La Crosse)

By examining a few case studies in the United States, United Kingdom, Australia, and India, this paper explores appropriations of Hindu imagery in the media, and it studies certain religious groups’ responses to what they define as the misappropriation of their sacred iconography.

Being playfully Hindu

Arnab Banerji (Loyola Marymount University)

I study darsan and puja as performative events. I assert that the mediated observance of religion via live streaming from India challenges and pushes the boundaries of darsan and changes the nature of the faith system. Auslander's concept of liveness is used to interrogate this phenomenon.

More than online Darśan: distinction through religious knowledge on reunionese Hindu Facebook sites

Natalie Lang (University of Göttingen)

Hindus in the French overseas department La Réunion have established Facebook as important site for religious negotiations. The acquisition of religious knowledge and the establishment of contacts with Hindus worldwide via Facebook seem reflective of aspirations for social distinction.

Mediating secularity through religion

Sana Ghazi (Max Planck Institute for the Study of Religious and Ethnic Diversity)

This paper aims to ethnographically deconstruct secular lives through the medium of religious categories, by looking at everyday practices of young Muslim women in Mumbai. I aim to show that secularism as we understand it owes its vocabularies and acts to religion, in which it is already embedded.

Thu 28th July 09:00-10:30

Dinkoism as critique of mainstream religion in Kerala

Umar Nizarudeen (Jawaharlal Nehru University)

A religious-cult called Dinkoism, popular in social-media and online-groups uses a Soviet-era children's comic book super-hero-figure called 'Dinkan' as parody of mainstream religious deities of Islam, Hinduism and Christianity in the Southern-Indian state of Kerala.

P05 Imagining India in Central and Eastern Europe

Convenor: Martin Hříbek (Charles University in Prague)

Chair: Ajay Sinha (Mount Holyoke College)

Room 211: Sat 30th July, 09:00-10:30, 11:00-12:30

Production of knowledge about the Orient has not been an enterprise of a monolithic 'West' but rather of European national communities with different histories and interests. This panel focuses on representations of India in literature, art, and scholarship produced in Central and Eastern Europe.

09:00-10:30

‘Refugee from Nazi Germany’: Alex Aronson, his “western eyes” and Rabindranath Tagore

Gautam Chakrabarti (Freie Universität Berlin/)

This paper will attempt to locate Alex Aronson’s European sensibilities and his self-perception as “a very private person”, while in Rabindranath Tagore’s cosmopolitan but also rural idyll, against the backdrop of an emerging intercultural educational paradigm that was anchored in Indic universalism.

Witkacy’s deconstruction of the ‘Spiritual Journey to India’ myth in ‘Farewell to Autumn’

Krzysztof Iwanek (Hankuk University of Foreign Studies)

This paper seeks to analyse the Indian motifs in S.I. Witkiewicz’s ‘Farewell to Autumn’, as an example of critiquing the ‘spiritual journey to India’ myth.

Knowledge and power in Indo-Czech entanglements

Martin Hříbek (Charles University in Prague)

In this presentation I look at Czech Orientalist discourse on India. Focusing on the work of the Indologist and diplomat Otakar Pertold I explore whether that discourse was only self-referential and directed inward, or there was a nexus between representation of India interests in India.

Imagining India: Croatian present knowledge spheres

Marijana Janjić (University of Zagreb); Lana Oresic (University of Zagreb)

The paper will review the image of India as it exists in the public space (science, art, politics, media) from 1990 onward, after the downfall of Yugoslavia.

11:00-12:30

Imagining and performing India in the repertoire of Russian Ballets (19th and 20th centuries)

Tiziana Leucci (CNRS)

My paper analyses the ballets staged in Russia whose plots related to India, particularly its dancing girls known as bayadères or bayaderka (terms of portuguese origin). I’ll show how they were composed by taking inspiration from the European travellers’ accounts and the contemporary Orientalist scholarship.

Orientalism in a photograph

Ajay Sinha (Mount Holyoke College)

In 1938, the Indian dancer Ram Gopal travels to Warsaw, where a critic compares him to an American dancer. Ram Gopal’s photographs by an American photographer shows Orientalism as a nested exchange of gaze and representation binding the dancer, the dance, the critic, and the photographer.

Is there a Viennese school of Indian Art History? Early considerations on Indian and Oriental Art by Viennese scholars at the beginning of the 20th century

Verena Widorn (University of Vienna)

The paper deals with the methodological approach to Indian and Oriental Art by students of Josef Strzygowski, such as Stella Kramrisch, Emmy Wellesz, or Ernst Diez, at the Viennese Institute of Art History in the first half of the 20th century.

P06 Caste, labour and identity in India and the Indian labour diaspora

Convenors: Andrea Major (University of Leeds); Crispin Bates (University of Edinburgh)

Room 211: Wed 27th July, 14:00-15:30, 16:00-17:30, 17:45-19:15

Relationships between caste/tribal identities and labour mobilisation, exploitation and activism are controversial and complex. This panel explores how collective identities have been used to control labour, and how they have been challenged, renegotiated and reclaimed by those opposing its abuse.

14:00-15:30

‘Slave castes’ and ‘coolies’: colonial discourses of ‘unfree’ labour, 1811-1843

Andrea Major (University of Leeds)

This paper explores the relationship between debates indentured labour migration and wider interpretations of caste slavery, debt bondage and other forms of ‘unfree’ labour in India, in order to critically analysis the colonial assumptions that underpinned the emergence of the ‘coolie’ stereotype.

Uncasting and recasting the Indian labour migrant

Crispin Bates (University of Edinburgh)

Caste and the Indian labour diaspora continues to be a much mythologised and controversial subject. The paper will attempt to unpack past and present stereotypes and generalisations in colonial, nationalist and post-colonial discourse on Indian Ocean labour migration, with particular reference to Mauritius.

Negotiating identity, representation and justice in Assam’s tea plantations

Anna-Lena Wolf (University of Bern)

This paper discusses how different collective identities are constructed, contested and used in negotiations over justice and representation of tea plantation labourers in Assam by different interest groups engaged with the welfare and development of the labourers.

Hindi mazdoor: migration, caste and identity formation

Mythri Prasad (Centre for Development Studies, Thiruvananthapuram)

The paper tries to understand the relationship between caste and migration in Kerala, South India.

Indenture and mobility: circuits of subaltern movement, criminalization and concentration, 1850 - 1930

Henry Schwarz (Georgetown University)

This paper charts the relocation of large numbers of formerly nomadic, itinerant, wandering or otherwise peripatetic communities, such as performers, minstrels, acrobats, palm readers, gypsies, herders, and other itinerant lifestyles into settled enclaves in the wake of the Indian Mutiny (1857-59).

Mediated bodies: re-interrogating debt and mobility under Tundu and Kangany system (c. 1880-1940)

Ritesh Kumar Jaiswal (University of Delhi)

This paper seeks to redefine the Indian migratory patterns by analysing the colonial Indian labour emigration to Ceylon which was largely kangany induced. The economics of advance-debt and its intricate linkages with the institution of Tundu as well as the labour regime will assume special focus.

Disciplining the hill tribes into coolie labour

Santosh Hasnu (University of Delhi)

The paper is an attempt to enquire into the mechanism adopted by British Raj to employ tribal groups needed for construction works in colonial North East India. Deploying the various sections of hill tribes into collective identities helped the British to control the coolie labour force.

Disobeying the principle of self-selection: the Pardhi tribe and public works under NREGA

Devanshi Chanchani (University of East Anglia)

I argue that iterative cultural and economic factors influence poverty for the Pardhi. Productive activity perceived to involve high-energy expenditure while economically attractive, can be rejected from unfamiliar body-techniques or in contexts where communities aim to preserve 'body-capital'.

“Criminal tribes”, labour mobilisation, industrial action and cultural production

William Gould (University of Leeds)

This paper explores how mobilisation around labour disputes in the late 1930s in western India implicated communities incarcerated in open prisons, becoming a means by which so-called 'Criminal Tribes' expressed insurgent forms of citizenship.

17:45-19:15

Migrant remittance and ‘economic behaviour’: case of Persian Gulf migrants from a Malabar locality*Rajeevan Kunnath (Government Arts & Science College, Mankada, Malappuram)*

In South Asia, studies on Diaspora are insufficient to grasp the complex nature of the economic behavior of various migrant communities. This paper explores how the remittance and lived experience of migrant community has been shaped their economic behavior.

The pioneers of Satyagraha: indentured labourers Defy Racist Laws, 1907-1914*Kalpna Hiralal (University of Kwazulu/Natal)*

This paper examines the inter-sections of labour exploitation and resistance in the context of the 1913 Satyagraha campaign in South Africa. This paper argues that indentured labourers despite their subjugated status challenged the South African state in 1913 despite their labouring status.

Encountering labels: South Asian migrants and the lived realities of the categories of labour in Suriname before, during and after indenture, 1873-1921*Margriet Fokken (University of Groningen)*

In this paper I analyse how South Asian migrants accepted, adapted and rejected occupational identities ascribed to them before, during and after indenture in Suriname. I look at how distinctions of gender, caste, class, religion and age played their part.

Indian food in South Africa as a contribution to India’s soft power initiatives: a case study of Durban, South Africa*Anand Singh (Howard College Campus); Sheetal Bhoola (University of Kwazulu Natal)*

The reach of India’s soft power is debated and challenged. People of Indian origin in South Africa have sustained the heritage of Indian cuisine till present. Indian food remains as one of the most accountable ways in which it could be recognised as a contribution to soft power initiatives.

P07 Mobilizing youth in colonial and post-colonial South Asia

Convenors: Harald Fischer-Tine (ETH Zurich); Kristine Alexander (University of Lethbridge)

Room 111: Sat 30th July, 09:00-10:30, 11:00-12:30

This panel will shed new light on the ways in which multiple, sometimes competing ideologies and groups sought to mobilize young people across twentieth-century South Asia.

09:00-10:30

Educating the child's body: gender and physical education in colonial schools in late colonial Bengal

Sudipa Topdar (Illinois State University)

My paper deploys children's bodies as an analytical lens to examine the political significance of knowledge production, school curriculum, "sedition", and deviant childhoods in the British colonial projects of late colonial Bengal.

Manly Sikhs & useful citizens: Khalsa college, Amritsar, physical education and sport, and the Sikh youth in British India, 1892-1947

Michael Philipp Brunner (ETH Zurich)

This paper looks at ideals and codes of conduct conveyed through sports and physical education at Khalsa College, Amritsar, to transform the Sikh youth into loyal and masculine citizens as imagined by the various Sikh fractions as well as the civil and military authorities in late colonial India.

"Youth in Harness": The YMCA's youth empowerment schemes in late colonial South Asia (c. 1920-1947)

Harald Fischer-Tine (ETH Zurich)

Focusing on the establishment of a college for physical education and a training centre for rural elites, the paper explores the crucial role of the US-dominated Young Men's Christian Association in India in devising youth empowerment schemes from the 1920s to the 1940s.

The Girl Guide movement in colonial and postcolonial India

Kristine Alexander (University of Lethbridge)

Foregrounding age and gender as categories of analysis, this paper examines the Girl Guide movement's attempts to mobilize girlhood for sometimes contested ends in late colonial and postcolonial India.

11:00-12:30**Youth, violence and Pakistan: a study of Muslim national guards in Calcutta, 1942-47***Sugata Nandi (West Bengal State University, Kolkata, India)*

The Muslim National Guards, quasi military youth wing of Muslim League, played a violent and vital role in Pakistan movement in Calcutta during 1942-47. This paper studies how it mobilized a large section of educated Muslim youth of the city to attain Pakistan using violence.

To chain them to the wheel of progress: the INC's youth department in the Cold War*Franziska Roy (Zentrum Moderner Orient)*

The paper deals with the Congress-affiliated youth organisations, particularly their international relations and nation-building aspirations during the Cold War.

P08 Street-shrines: religion of the everyday in urban India

Convenors: Borayin Larios (Heidelberg University); Raphaël Voix (CNRS-EHESS)

Chair: William French (Loyola University of Chicago)

Room 214: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00

This panel aims at exploring the production and dynamics of street-shrines in urban India. Through ethnographic work at specific shrines, each paper will contribute to describe and question the discourses and practices that form an important part of everyday religion in Indian cities.

09:00-10:30**Introduction***Borayin Larios (Heidelberg University), Raphaël Voix (CNRS-EHESS)*

The introduction to our panel aims at exploring the construction of our object of study. It raises the question: what do we need to consider when attempting to embark on the study of these shrines? What methods and theories can be used to approach these sites? This session will set up the analytical framework that will guide the discussions of our panel.

Varanasi's tiny temples and the making of Hindu worlds*Chris Haskett (Centre College)*

In India's 'holiest city,' in the shadow of some of Hinduism's most important temples, how do diminutive local shrines make Hinduism happen?

Enshrining the heroic male body: Bhi(sh)ma at the wayside

Tracy Pinchman (Loyola University Chicago)

This paper explores effigies constructed by Hindu women as objects of veneration by the side of the Ganges River where it flows at the edge of the city of Benares.

Worshipping Hanuman along the streets of Delhi: one god, many versions

Deborah Nadal (Wenner Gren Foundation)

The paper explores the shrines devoted to Hanuman that dot the streets of Delhi. Below the huge statue of this god that stands out at the Hanuman Mandir of Karol Bagh, uncountable tiny shrines tell a divergent story of him and narrate a different relationship between him and his devotees.

11:00-12:30

Street shrines and sacred publics in Amritsar

Yogesh Snehi (Ambedkar University, Delhi)

This paper explores a diverse spectrum of shrines in and around the walled city of Amritsar and proposes that street shrines correspond to lived neighbourhoods of the city and exemplify the pre-partition memories of belonging in modern India.

Construction/emergence of ‘street’ shrines in Hyderabad: a cultural study

Safia Begum (University of Hyderabad)

The present paper tries to understand the concept, origin and establishment of ‘street’ shrines by taking some of the shrines of Hyderabad’s old city area as a case study.

The roadside shines in the Greater Hyderabad: a balance wheel of many masses

Baishali Ghosh (University of Hyderabad)

The paper probes the crouching shrines on the roadside and middle of the roads in the Greater Hyderabad that often reflect the aspiration of becoming a temple. These shrines are vulnerable to ignite violence and register emotion and motion of the newly migrant dwellers and old inhabitants.

Shrines, mobility and urban space in Goa

Alexander Henn (Arizona State University)

Wayside shrines show an astonishing dynamic in the cities of Goa / India. They not only persist in a milieu of drastic modern change. Many of them even cut across the orthodox divisions of Hinduism and Catholicism and exceed temples and churches in popularity.

15:30-17:00

Locating Lokanātha Brahmachāri’s cult in West-Bengal: wayside shrines and private temples

Raphaël Voix (CNRS-EHESS)

This paper proposes a description and an analysis of the emergence of Lokanātha Brahmachāri’s wayside shrines and private temples in contemporary Kolkata.

Ephemeral and permanent shrines on the streets of Kolkata: homelessness, worship, and prosperity

Frank Korom (Boston University)

The paper explores shrines adorning the streets of Kolkata, of which there are permanent and ephemeral ones. While people from all walks of life participate in their creation and maintenance, what separates them is class and economy.

From the heavens to the streets: Pune's wayside shrines

Borayin Larios (Heidelberg University)

Taking contrasting examples of street-shrines found in Pune city this contribution seeks to theorize how street-shrines contribute to the construction of a sense of belonging to particular communities and to certain localities by examining several social dynamics besides religiously motivated ones.

P09 Art and freedom of speech in contemporary India

Convenors: Laetitia Zecchini (CNRS); Malvika Maheshwari (Ashoka University)

Room 212: Wed 27th July, 14:00-15:30

The panel turns to independent India's concern with artistic freedom of speech. The aim is not only to offer a critique of the reigning violent regulation of artistic speech but also to observe how political reasoning has constituted spaces and identities that are significant for artistic practice.

Writing as resistance: the hungry generation of post-colonial Calcutta

Titas De Sarkar (Jawaharlal Nehru University)

The paper explores the extent of freedom enjoyed by the artists in post-colonial Calcutta, roughly between 1947-1977, through the raging debates on the writings of the 'Hungry Generation' poets.

Transgression as commodity: deterritorializing dissent in Hindi cinema

Sarunas Paunksnis (Kaunas University of Technology)

By discussing some recent films the paper argues that the rise of politically engaged Hindi cinema in early 21st century produces a form of commodified dissent in cinema, and is the opposite of political critique.

Congress, criminalization and attacks on artists in India

Malvika Maheshwari (Ashoka University)

Free speech has been a complicated issue throughout the life of the state in India. I observe the impact of criminalization of Indian politics on free speech of artists during the decade of the eighties.

Hurt and censorship in India: on communities of sentiment and competing vulnerabilities

Laetitia Zecchini (CNRS)

This paper examines the entanglement of the rhetoric of censorship with the language and performance of emotions, and the tangibility, topicality and vocabulary of ‘hurt’ or ‘injury’ in practices of cultural regulation in India.

P10 Rethinking the role of institutions in South Asia: historical institutionalism and path dependence

Convenors: Ian Talbot (University of Southampton); Gurharpal Singh (SOAS, University of London)

Room 205: Thu 28th July, 11:00-12:30, 15:30-17:00, 17:30-19:00

This panel will rethink the role of institutions in South Asian through the concepts of historical institutionalism and path dependence. It will re-examine the post-colonial experience and its contribution to the theory of historical institutionalism and path dependence.

11:00-12:30

Rethinking the role of institutions in South Asia: historical institutionalism and path dependence- an overview

Gurharpal Singh (SOAS, University of London)

The paper will provide an overview of the use of institutionalism in South Asia and the strengths and weaknesses of historical institutionalism and path dependence as frameworks for understanding contemporary policy debates in the region.

Continuum of counter-revolutions: rethinking the origins of Pakistan and their post-1947 impacts

Imran Ali (Karachi School of Business & Leadership)

As opposed to established explanations of Pakistan’s creation, an entirely revised interpretation emerges from contradictions and reactions that pre-1947 growth generated in the Pakistan region itself. These dynamics also fundamentally explicate the configurations of political economy in post-1947 Pakistan.

Structure, conjuncture, and disjuncture: protests, elections, and the persistence of elite power in Pakistan

Hassan Javid (Lahore University of Management Sciences); Anushay Malik (Lahore University of Management Sciences)

This paper will compare the elections of 1970 and 2008, as well as the movements that led up to them, and identify the combination of causes and events that allowed for these potentially transformative conjunctures to emerge in Pakistan.

15:30-17:00

Pakistan and the Afghan Jihad: violence and path dependency*Yunas Samad (University of Bradford)*

The Afghan intervention developed a path dependency normalizing high levels of violence and proliferation of militant organizations. This remains an escalating problem irrespective of whether Security Establishment makes radical change in strategy in relations to the numerous militant groups.

Civil-military relations in post-2013 Pakistan*Ian Talbot (University of Southampton)*

The May 2013 Pakistan elections have not been followed by a re-balancing of civil-military relations. The paper contextualizes these contemporary developments through a reflection on Pakistan's political culture and the institutional barriers to democratic consolidation.

A study of Council of Islamic Ideology: an institution for the 'Islamisation of Pakistan'*Mansoor Ahmed (l'École des Hautes Études en Sciences Sociales)*

By analyzing the role of Council of Islamic Ideology (CII) as a refuge for both the 'modernists' and the 'traditionalist' in Pakistan, this paper contextualizes the influence of its recommendations on the social fabric and the legal system of the country.

Path dependency and the liberalization of the media: reassessing the Musharraf regime*Kiran Hassan (School of Oriental and African Studies, University of London)*

By analysing the emergence of Pakistan's highly unregulated private television industry, this paper compares the Pakistani media system to Mediterranean countries in the light of Hallin and Mancini's (2004) theory of media models.

17:30-19:00**The Untouchables: questions of immunity, corruption and criminality in India's parliament***Ronojoy Sen (National University of Singapore)*

The paper seeks to understand the historical institutional development of Indian parliament through its persistent association with corruption.

United Progressive Alliance (2004-14), Muslims and the anti-communal violence bill*Heewon Kim (SOAS, University of London)*

The paper examines the policy process of the United Progressive Alliance government's attempts to legislate a model anti-communal violence bill by focusing on the draft bills of 2005 and 2011.

Historical construction of traditional authority in Chittagong hill tracts of Bangladesh

Fariba Alamgir (University of East Anglia and University of Copenhagen)

The presentation aims to shed lights on the process of authority formation in Chittagong Hill Tracts of Bangladesh regarding land control with a focus on the historical construction of traditional authority.

Corporations as political actor: perspectives of readymade garments industry of Bangladesh

Nandita Farhad (University of Surrey)

This study investigates the political notion of corporate consciousness in health and occupational safety issues, and takes the Bangladesh Readymade Garments industry as its context to shade light on political CSR approaches of social connectedness.

P11 Resisting images, political aesthetics, and documentary film

Convenors: Jürgen Schaflechner (South Asia Institut Heidelberg); Max Kramer
Room 308: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00, 15:30-17:00

This panel aims at bringing together academic filmmakers working on South Asia to present and discuss their work in the light of the emergent interest in political aesthetics of the digital documentary.

Nuclear hallucinations: authoritarian knowledge claims in documentary and role of modes of comedy

Fathima Nizaruddin (University of Westminster, London)

The presentation will consist of a ten-minute film excerpt and theoretical arguments from my practice based research project 'Nuclear Hallucinations'. The project explores the role of modes of comedy in destabilizing authoritarian knowledge claims in documentary.

Khoon diy baarav (Blood leaves its trail) 2015

Iffat Fatima

The film enters the vexed political scenario in Indian Controlled Kashmir through the lives of families of the victims of enforced disappearances. A non-sequential account of personal narratives and reminiscences it seeks to confront advocates of amnesia in Kashmir as well as in other conflict zones.

Till then the roads carry her...

Uzma Falak (AJK Mass Communication Research Centre, Jamia Millia Islamia, New Delhi); Sarah Ewald (University of Heidelberg)

The film attempts to challenge dominant narratives of victimhood of women in Indian-controlled Kashmir and resist the 'official' cultural producers' exoticised iconography.

7000 miles: everyday lives beyond geographical boundaries

Nausheen Ishtiaq

7000 Miles is a film project about everyday life in two cities 7000 miles apart, as lived and experienced by 20 people from different socioeconomic and ethnic backgrounds. The film aims to de-mystify and de-exoticise the “other” by opening a window into everyday life in both cities.

P12 Politicising hunger: famine, food security and political legitimacy in South Asia (19th & 20th century)

Convenors: Joanna Simonow (ETH Zurich); Saurabh Mishra (University of Sheffield)

Room 112: Wed 27th July, 14:00-15:30, 16:00-17:30

The panel seeks to provide a historical perspective on the instrumentality of famines and food insecurity in competitions over legitimacy, authority and power. While the panel focusses on the regional and historical context of South Asia, it will have room to discuss potential global resonances.

14:00-15:30

Poorhouses and the politics of hunger in colonial North India

Sanjay Kumar Sharma (Ambedkar University Delhi)

This paper explores the origins, principles and functioning of poorhouses that were established in colonial north India. Following the workhouses in 19th c Britain, poorhouses sought to combat hunger, transform indigenous charity and instill discipline before disappearing from the colonial agenda.

Inaction, overregulation and mild mediation: British politics during famines in Orissa (1866), Bihar-Bengal (1873-74) and Madras (1877)

Svetlana Sidorova (Institute of Oriental Studies, Russian Academy)

This paper studies contradictory and changeable British famine policy in India in 1860-70s and the role of the parliamentary business lobby in the process of its elaboration and implementation.

Famines and the rise of nationalism in North Western Provinces and Awadh (India) during the nineteenth century

Seema Srivastava

This paper co-relates the rise in anti-imperial sentiments and mobilization of Indians against foreign domination during four nineteenth century famines in politically crucial North Western Provinces and Awadh, now Uttar Pradesh.

Famines, dearth and cattle in colonial North India, 1896-1900

Saurabh Mishra (University of Sheffield)

This paper looks at cattle mortality during two massive famines that broke out in India at the end of the nineteenth century. It will discuss colonial famine policies and examine the various ideological motivations that lay behind the relief measures that were implemented by the state.

16:00-17:30

Quantifying hunger: statistics as social science in the nineteenth century

Anindita Nag (German Historical Institute, Washington DC)

This paper seeks to address the centrality of statistics to famine relief practices in nineteenth and early twentieth century India.

‘Who lives if Bengal dies?’ Indian communists and the staging of famine and hunger, c.1942-46

Joanna Simonow (ETH Zurich)

Examining how Indian Communists portrayed hunger, famine and starvation in the 1940s, the talk provides a perspective on the entanglements of politics and famine relief and explores the instrumentality of hunger and victimhood.

Political struggles and the birth of public food distribution in Kerala, India

Ramakumar R (Tata Institute of Social Sciences)

This paper is a documentation of the political history of the public food distribution system (PDS) in Kerala, India. The origins of today’s PDS in Kerala are traced to the struggles of peasants and industrial workers in the 1940s, and the powerful food movements of Left parties in the mid-1960s.

P13 Making media connections on the margins

Convenors: Lidia Guzy (National University of Ireland); Uwe Skoda (Aarhus University)

Chair: Stefano Beggiora (University Ca’ Foscari of Venice)

Room 205: Thu 28th July, 09:00-10:30

This panel critically discusses the role of media – ranging from trance, sound, chant, body, ritual, text, photography, video, film to museum – informing the socio-political dynamics and change of contemporary indigenous and Adivasi contexts of India.

Death rites and dance performance among the Saoras of Odisha: a funeral march at the festival of indigenous cultures?

Stefano Beggiora (University Ca' Foscari of Venice)

The paper analyzes the traditional funeral dance of the Lanjia Saoras, an indigenous group of Odisha (India). Deprived of its original religious significance, this performance has now become a mediatic means through which emphasize the vanishing identity of a marginalized tribe.

From iron goddess to sponge iron factory: transforming Goddess Durga in a former princely state of Odisha

Uwe Skoda (Aarhus University)

The paper looks at ways in which Goddess Durga and her festivals has been the focus to make connections between Adivasi and castes, Rajas and administrators, industrialists and migrants – bringing up material overlaps, i.e. the goddess in iron and earthen forms in a mining area.

The pop hit “Injurious to Health”: popular culture, “indigenous” traditions and the cultural practice of romancing based on the example of a Santali video song

Markus Schleiter (Heidelberg University)

Together with artists of the “indigenous” community of the Santal, I participated in the production of a music video album in India. Based on the example of a clip from the album I will show how, through this song, young listeners relive the very ambivalent meaningfulness of a village dance night.

Music, indigenous and sustainable documentation: a medium of cultural connectivity (case study from Western Odisha, India)

Lidia Guzy (National University of Ireland)

This paper discusses indigenous documentation projects of the Bora Sambar region as local attempts of cultural connectivity. It also reflects on the role of the ethnographer's involvement in fostering cultural connections through ethnography and mutual audio visual music productions.

P14 The study of South Asian languages in the context of the early modern intercultural encounters between India and Europe

Convenors: Paolo Aranha (Ludwig-Maximilians-Universität München); Heinz Werner Wessler (University of Uppsala, Dept for Linguistics and Philology)

Room 113: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00, 17:30-19:00

The panel invites researchers working on the early modern lexicographical and grammatical traditions and on the historical context of the encounter between India and Europe before William Jones and the emergence of European academic Indology.

09:00-10:30

François-Marie de Tours Hindustānī-dictionary of 1703 and its context

Heinz Werner Wessler (University of Uppsala)

Report on a project on François-Marie de Tours' "Thesaurus Linguae Indianae", i.e. "lingua mogolana" or "Hindustānī" in context and its unique position in early missionary linguistics.

Capuchin orientalism: the linguistic and intellectual milieu of François-Marie de Tours and his missionary Confrères between the Levant and India, c. 17th-18th

Paolo Aranha (Ludwig-Maximilians-Universität München)

This paper aims to contextualize François-Marie de Tours' grammar and dictionary of the "Lingua Mogolana" within the linguistic and intellectual efforts of the early modern French Capuchin missionaries scattered between Syria and South India.

A comparative study of Ketelaar's and de Tours' Hindi Grammar

Ram Prasad Bhatt (University of Hamburg)

The paper seeks to provide a comparative study of the conjugational patterns, i.e. the nominal and verbal paradigms used by Ketelaar and de Tours in their Grammars and examine the use of the negative particles.

The pioneers of the [European] Hindi grammatical tradition

Tej Bhatia (Syracuse University)

This paper presents the salient lexicographical and grammatical properties and the cross-cultural issues pertaining to the oldest grammar of Hindustānī written by Joan Josua Ketelaar, based on Bhatia and Machida's (2008 and 2014) analysis of the Dutch manuscript copy of the grammar.

11:00-12:30

Europeans studies on Indian languages and lexicon before William Jones

Syed Hasnain (Aligarh Muslim University)

The paper presents a survey of European interest and works in modern Indian languages starting from Fr. Stephens' Kristapurāṇa (1616) down the history, until Grierson's review of Jāyasi's Padmāvat.

Roberto Nobili's Christian Tamil lexicon, 17th century Madurai

Giulia Nardini (Heidelberg University)

This paper detects the process of 'cultural translation' applied by Roberto Nobili SJ (1577-1656) in the *Ñāṇa Upadēsam*, his magnum opus, in order to transfer Catholic concepts into the Tamil language.

History and pedagogy of Sanskrit grammar through the works of Johann Ernst Hanxleden and Paulinus a Sancto Bartholomaeo

Carmela Mastrangelo (Sapienza Università di Roma)

This paper focuses on Paulinus' Sanskrit grammars — “Sidharūbam seu grammatica Samscrdamica” (Roma 1790) and “Vyācarana seu locupletissima Samscrdamicae linguae institutio” (Roma 1804) —, their relationship with Hanxleden's “Grammatica Grandonica”, and the reference texts used by these missionaries.

Lexicographical undertakings of European missionary field workers in India

Toon Van Hal (KU Leuven)

The paper aims at surveying the characteristics of lexicographical work undertaken by European missionaries in India. The paper first seeks to offer some approximate quantitative figures and will then concisely present three lexicographical samples.

15:30-17:00

A pastoral tongue: Jesuit Marāṭhī writing in seventeenth century Goa

Ananya Chakravarti (Georgetown University)

This paper will examine the tradition of Jesuit writing in Portuguese Goa to explore the development of a pastoral language specifically designed for Christian literature.

Kristapurāṇa: old words, new thoughts or old thoughts, new words

Pär Eliasson (Uppsala universitet)

Adopting the outer form of Marāṭhī words with Hindu signification but altering the concepts they signify, Thomas Stephens SJ (1549-1619) constructs a language system, whose outer form is almost identical with the Hindu religious language on which it is based, but fit for expressing Christian ideas.

The creation and spread of linguistic knowledge under the Dutch East India Company

Anna Pytlowany (University of Amsterdam)

The Dutch East India Company (VOC) was instrumental in opening up the linguistic horizons of European scholars in the 17th-18th centuries. This paper explores the scope and nature of VOC patronage by examining specific language documents from India, and tracing the fates of those documents.

Which sacrifice? Entangled languages and disputed practices in early modern South Asia

Marianna Ferrara (Sapienza University of Rome)

From a Christian viewpoint ‘sacrifice’ denotes gentilidad, idolatry, and ritual killing. New questions arise if one tries to investigate the local religious environment that takes voice in the Christian fight against sacrifice. I will focus on the entangled receptions of the terms *karman* and *yajña*.

17:30-19:00

‘I picked these flowers of knowledge for you’: Jesuit political thought and cultural translation at the Mughal court

Uros Zver (European University Institute)

The presentation explores a manuscript on the art of statecraft composed by a Spanish Jesuit at the Mughal court, and ways in which it renews shared Perso-Hellenic political ideas to advance a socio-religious objective.

P15 India in Europe: colonial influences on European cities

Convenors: Margret Frenz (University of Oxford); Roger Jeffery (University of Edinburgh)

Room 111: Wed 27th July, 14:00-15:30, 16:00-17:30

This panel is on the economic, social, and cultural influence of India on European cities, including Edinburgh, Dundee, Oxford, Lisbon, and Paris. The panel will address methodological and intellectual debates concerning the role of colonial experiences on the urban context in the long 19th century.

14:00-15:30

An elephant on the roof: Indian traces in contemporary Oxfordshire

Margret Frenz (University of Oxford)

Indian influences on British academic, cultural, and social institutions were significant, but often went unnoticed. This paper will shed light on several architectural landmarks in contemporary Oxford and its surroundings that are connected with India.

Indian collections in Paris (18th and 19th centuries): some insights into their shaping and influence

Anne-Julie Etter (Cergy-Pontoise University)

This paper explores the constitution and influence of Indian collections in France, and more especially in Paris, during the 18th and 19th centuries. It includes a comparative perspective with Indian collections that were set up in Britain at the same period.

The invention of the Indo-Portuguese: the reception and classification of Indian objects and Indian Christian art in Portuguese museums

Carla Alferes Pinto (FCSH - NOVA)

In this presentation I will address the question of Indo-Portuguese art combining the interpretation of documental and visual data that express the importance of 19th century exhibitions and of art museum collections for the reception of Indian origin artefacts in Portugal.

16:00-17:30**Ambassadors, merchants and weavers: South Asians in Paris, 1783-1793***Blake Smith (Northwestern University / EHESS)*

This paper examines three moments of South Asian presence in Paris before and during the Revolution. From these cases, in which South Asians were guests or prisoners of the state, it traces a decisive shift in France's engagement with the Subcontinent.

India through Dundonian eyes*Jim Tomlinson (University of Glasgow)*

This paper focuses upon three attempts (from the 1890s and 1920s) to understand India, produced in Dundee in the face of competition from the Calcutta jute industry. These are used to analyse how 'Indianness' was understood, and how these understandings shaped attitudes and behaviour in Dundee.

India and medical education for women in Edinburgh, 1871-1901*Roger Jeffery (University of Edinburgh)*

Edinburgh's residents who had lived and worked in India had varied impacts on its social and political life. Contrary to the stereotype, not all held reactionary views. This paper explores India's role in the campaigns for women's medical education.

P16 Persistent hierarchies? Caste today

Convenors: Sarbani Bandyopadhyay (Indian Institute of Technology, Bombay); Kenneth Bo Nielsen (University of Bergen)

Discussant: Sumit Guha (University of Texas at Austin)

Room 308: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00

Caste continues to be a significant force in Indian society and politics, taking on new guises even as older pervasive hierarchies continue to seep into the present. This panel interrogates the contemporary workings of caste, and the context-specific practices and ideas associated with it.

09:00-10:30**A ghettoized 'Smart City': caste and capital in the remaking of Ahmedabad***Dyotana Banerjee (Indian Institute of Technology Gandhinagar)*

This paper argues how collusion of capital with caste reshapes modern Indian cities. Ethnographic evidence from Ahmedabad, an 'investor friendly' 'Smart City' in neoliberal times, reveals that caste boundaries are sustained through enormous investments in developing caste specific neighbourhoods.

Castes, caste-like structures or hierarchy without caste? The question of caste and hierarchy among the Latin Catholics of Kerala

Miriam Benteler (Bauhaus-Universität Weimar)

Instead of asking whether the Latin Catholics of Kerala can be labelled a caste, the paper extracts hierarchical structures among the Latin Catholics and argues that hierarchy is valued in the community, as in Indian caste society in general.

A mirror between two worlds: confronting memories of emancipation and dominance among Dalits and non-Dalits

Alexandra de Heering (University of Namur/French Institute of Pondicherry)

The mechanisms of power and oppression still governing Indian society can be deciphered by analyzing and confronting the testimonies of both Dalits and non-Dalits. This paper endeavours to present the outcome of an oral history enquiry among both groups in rural Tamil Nadu.

Interrogating contemporary hierarchies: caste among religious minorities in South Asia

Aftab Alam (University of Delhi)

Paper de-bunks the myth of looking at Muslims as single and monolithic group. It interrogates the workings of caste among Muslims and persisting hierarchies within. It provides an ethnographic profile of Dalit Muslim castes and examines the pervasive hierarchies & forms of discrimination.

11:00-12:30

Casteing Bengali middle class: contemporary narratives

Sarbani Bandyopadhyay (Indian Institute of Technology, Bombay)

While caste is underexplored in studies of Bengali middle class, contemporary life narratives establish the opposite. Here I demonstrate that the presence of caste in the public sphere is not due to interventions by marginalised castes but is woven into ways in which middle classness is constituted.

Is caste dying in the UK? A note on credibility, evidence and concept

Meena Dhanda (University of Wolverhampton)

Opposition to the inclusion of caste in the Equality Act 2010, rests on a key premiss, challenged in the paper that caste is dying in the UK. The alleged deficits of credibility, evidence and concept are addressed to argue that caste is not dying in the UK.

Community making and history writing: studying the Aggarwal business caste in Delhi, 1940-2015

Ujjithra Ponniah (Jawaharlal Nehru University)

This historical and sociological study of a business community-Aggarwal in Delhi shows their concerted efforts at urban reproduction and identity formation post the 1940s through a variety of sources in the city of Delhi.

Framing the meaning in caste: understanding the ontology of caste through experience

Thallapelli Praveen (Jawaharlal Nehru University)

This paper is an attempt to understand the (framing of) meaning in the debates on ontology of caste with reference to the idea of experience in general and my own experiences as a Dalit activist in particular.

13:30-15:00

The untouchable citizen: language and political (un)belonging in Goa

Jason Keith Fernandes (ISCTE- IUL)

Exploring the emotional terrain of groups in Goa, especially with regard to Konkani the official language of the state, demonstrates how caste and practices of untouchability are central to citizenship experiences. What one encounters in Goa, is not an egalitarian polity, but a casteist polity.

Changing politics of caste in West Bengal: the role of Matua Mahasangha

Praskanva Sinharay (Centre for Studies in Social Sciences, Calcutta)

The paper conceptually approaches the actual operation of caste in rural West Bengal through looking at the representative politics of a non-party political formation – Matua Mahasangha and its modes of interactions with the formal world of party-politics.

Caste in the campus: Discourses on caste-identities and links with psychological distress

Nilisha Vashist (University College London)

This paper, built upon secondary data sources, tries to analyse how caste-identities are consolidated and contested among students in Indian Universities. It also seeks to open up a dialogue on possible links between such caste-discourses and resulting psychological distress.

Caste tomorrow: a way of thinking about the futures of caste

Ramesh Bairy T S (Indian Institute of Technology Bombay)

This paper is an attempt to think about the futures of caste with feet firmly in the present and the past.

P17 Self in performance: contemporary life narratives in South Asia

Convenors: Monika Browarczyk (Adam Mickiewicz University); Alaka Atreya Chudal (University of Vienna)

Room 112: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00, 15:30-17:00

The panel focuses on an interdisciplinary approach to study of life narratives in South Asia. By life narratives we understand not only literary texts but texts of culture. Scholars of various disciplines are invited to consider how the self is constructed in these life narratives.

09:00-10:30

Rāmānuja in 14th century Śrīvaiṣṇava Scripture and 21st century television

Bharati Jagannathan (Miranda House, University of Delhi)

Each biographical representation reinvents its subject, making careful choices to craft new messages. Comparing a popular TV serial on Rāmānuja with the earliest biographic material in Śrīvaiṣṇava scriptures shows how biography continues to be an effective medium to speak to new audiences.

Performing transgender: self and religious devotion in present day South India

Sarah Merkle (Julius-Maximilians Universität Würzburg)

The paper focuses on jōgappas, a local community of devotees of the South Indian goddess Reṇukā-Ellamma. Based on recent field data I shall discuss their multi-contextual self-positioning within diverse and sometimes contradictory discourses on (trans-)gender and (folk-)religion.

Siri women between shame and fame: female performers narrate their life stories

Pauline Schuster-Löhlau (University of Würzburg)

This paper examines how female participants of the South Indian Siri tradition experience themselves in the liminal stages of the Siri ritual, and in their daily lives. How does the women's exceptional position as a female deity's vehicle and medium influence their life narratives and self-identity?

Life history as insight into worldview: talking about the Aghor tradition of India

Jishnu Shankar (University of Texas at Austin)

Discussion on the Aghor Tradition of ascetics in India.

11:00-12:30

Writing the self: literary strategies in Dalip Kaur Tiwana's autobiographical writings

Maria Skakuj Puri

This paper is going to examine autobiographical writings of contemporary Punjabi writer, Dalip Kaur Tiwana, with some references to autobiographies of other Punjabi women writers of the same generation such as Amrita Pritam and Ajeet Kaur.

Writing as Creation: a biography by a woman-writer

Guzel Strelkova (Institute of Asian and African Studies, MSU)

The paper discusses approaches to a biography in Contemporary Hindi Literature. Shivani's autobiography as a basic text of a life narrative is compared with "Bisat" edited by M. Garg. Memoirs, biography and literary allusions establish new dimensions for creative writing, enriching cultural history.

Private and public selves? Negotiating (literary) space through female life narrations

Lisa-Marie Reuter (University of Wuerzburg)

The paper focuses on early 20th century autobiographical texts by women in which the authors grant insight into supposedly "female" affairs of the private sphere. At the same time private female identities are being publicly reconstructed to fit the agenda of social reform.

First-person narrative in the Hindi novel

Justyna Wiśniewska-Singh (University of Warsaw)

The first-person narrative mode, crucial for autobiographical accounts, was absent during the initial period of novel writing in Hindi. It started appearing within this new literary genre only from the first decade of the twentieth century, contributing to the further development of Hindi novel.

13:30-15:00

Multiple selves in multiple texts: performing the 'Bhadramahila' through the female star biography

Smita Banerjee (Delhi College of Arts and Commerce, Delhi University)

I analyse the constructions of performative multiple and conflicting 'selves' as seen in life narratives of Bengali woman superstar Suchitra Sen (1931-2014). I examine the triad of sensual glamour queen, bhadramahila and reclusive sanyasin to excavate a map of conflicts of traditional and modern.

From heroic Durga to the next victim of an oppressive patriarchal Indian culture. Too many variants of Phoolan Devi's biography

Tatiana Szurlej

The aim of the paper is to present the figure of Phoolan Devi and some version of her biographies. The most essential elements of Phoolan's story are present in every narration about her, but every author, including the heroine herself, highlights only some of its components, changing the others.

Self in performance: Rituparno Ghosh as Chitrangada

Raman Sinha (Jawaharlal Nehru University)

This study will focus on the film & life of Rituparno Ghosh (1963-2013), an icon of the LGBT community of India, in general and his film Chitrangada (2012) in particular.

MF Husain's Hindi autobiography Em.Ef. Husen kī kahānī apnī zubānī: sketches of a performative self surfing the world in space and time

Alessandra Consolaro (University of Torino)

In MF Husain's Hindi autobiography *Em. Ef. Husen kī kahānī apnī zubānī* people and places become a catalyst for manifestations of the self in art and in literature. I introduce this verbal and visual autobiography as a series of sketches of a performative self surfing the world in space and time.

15:30-17:00

Sobti meets Hashmat: an autobiographical essay by Krishna Sobti

Monika Browarczyk (Adam Mickiewicz University)

In 1977 Krishna Sobti in an autobiographical essay, *Sobti Meets Hashmat*, described herself using the figure of her male alter ego, or Hashmat. The paper examines the text as a distinct auto-narrative focusing on performing the self through a construct of heterogeneous, multi-layered persona.

Being a Jewish woman in Ahmedabad: Esther David and her 'home'

Riho Isaka (University of Tokyo)

This paper examines the fictional and non-fictional works of Esther David, a Bene Israel Jewish writer and artist in Ahmedabad. I explore the ways in which she negotiated her multiple identities that evolved through her relationships with her family, the Jewish community, Ahmedabad, and India.

Nostalgia in autobiographies: reading Tagore's "Jiban Smriti" (1912) and other autobiographical writings

Hans Harder (SAI Heidelberg)

This paper examines Rabindranath Tagore's autobiographical writings with a focus on nostalgia, probing the contention that nostalgia is a privileged sentiment. Under what conditions does nostalgia arise? How to link it to the dominant temporal imaginaries of colonial and postcolonial South Asia?

Exploring a forgotten archive: (self-)representation of Himalayan prisoners of war in world war in Germany

Alaka Atreya Chudal (University of Vienna); Stefan Lüder (Humboldt-Universität zu Berlin)

This paper will explore the Sound Archive of Berlin which holds a collection of records with Himalayan prisoners of World War I. With the help of a vast amount of records, it will try to figure out to what extent could these records with prisoners of war be understood as "representations of the self"?

P18 Print journalism in modern South Asia

Convenors: Amelia Bonea (University of Oxford); Michael Mann (Humboldt-Universitaet zu Berlin)

Room 111: Thu 28th July, 09:00-10:30, 11:00-12:30

This panel aims to expand the repertoire of historical scholarship on print journalism in South Asia by focusing on little explored topics such as genres of journalism, journalism education, professionalization, advertising, theories of the press, copyright, technology, and sensationalism.

09:00-10:30

Reporting sports: tracing the early history of sports journalism in colonial Bengal

Amitava Chatterjee (Kazi Nazrul University)

This paper explores the representations of the sporting events in the print media for a wider understanding of the process of transformation of sport from an orally transmitted popular culture to a mass culture with mass spectatorship and its effect in the socio-political ambience of colonial Bengal.

‘The busy ferment of conversation’: reporting torture in mid-nineteenth-century Madras

Derek Elliott (Al Akhawayn University in Ifrane)

This paper argues that the focus on sensationalised forms of police torture in newspapers drew focus away from the more ubiquitous, yet banal, revenue violence, thus allowing a critique of Indians rather than colonial administrative modalities.

Advocacy journalism and the self-respect movement in late colonial South India

Uma Ganesan (Manchester University, North Manchester, Indiana, USA)

This paper analyses the Self-Respect journals that emerged in response to the need felt for a “non-Brahmin public sphere” to disseminate the Self-Respect movement’s radical views on caste and gender in late colonial South India.

Voices of nameless women: women’s narratives in Hindi magazines of early 20th century India

Hisae Komatsu (Otemon Gakuin University)

The aim of this paper is to describe and analyze the role Hindi magazines played in giving women a voice in early 20th century India, focusing on the narratives by anonymous women in the readers’ columns.

Mizo modernity: vernacular newspapers and ‘indigenous’ cosmopolitanism

Lallianpuii Lallianpuii (Tata Institute of Social Sciences)

The aim is to understand the growth of Mizo newspapers. I argue that these newspapers were the base for articulation of identity and a significant means to connect to Mizo thought-which was viewed as “modern and connected” (Pachau&Schendel,2015) as opposed to parochial.

Novel identities: literary journalism and serialised fiction in late colonial periodicals in India

Tara Puri (University of Bristol)

This paper focuses on literary journalism and serialised fiction in English language periodicals in late 19th and early 20th century India, and their role in the formation of a new subjectivity.

Printing politics of assertion: situating Dalit magazines in Malayalam journalism (1914-2001)

Ranjith Thankappan (The English and Foreign Languages University)

The paper attempts to place magazines run by Dalits, the ‘ex-untouchables’, within Malayalam journalism, a modern vernacular cultural space where the nationalist articulations of a Malayalam speaking community find political expression in the southwestern Indian state of Kerala.

Muslim print sphere and new public: language and identity in colonial Kerala, South India

Muhammed Niyas Ashraf (Freie University Berlin)

This paper engages in identifying unambiguous connection between the proliferation of vernacular print in the context of Modernity through the manifestation of language as an apparatus fashioned for the formation of an identity by Makti Tangal to comprehend and expand Muslim public sphere in colonial Kerala.

P19 Imagining a lost present: situating memory across/beyond Partition

Convenors: Anne Murphy (University of British Columbia); Churnjeet Mahn (University of Strathclyde)

Room 212: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00, 15:30-17:00

This panel explores the locations of memory along/about the Indo-Pakistan/Indo-Bangladesh borders and the complex ways in which such memories are both allowed for and erased in our present in the form of cultural heritage and representation, exploring exemplary sites, texts, and representations.

09:00-10:30**Montage: the perverse and the real of auteur Partitions***Abhijeet Paul (Middlebury College)*

This essay explores the common technique of montage in the auteur cinema of Satyajit Ray, Ritwik Ghatak, and Mrinal Sen in Bengal in the 1960s and 1970s. Partition motifs appear in montaged frames in cinema: borderlands, graffiti, signage, crowds, publics, processions, city skylines, etc.

Songs and words of freedom: understanding cultural Bangladesh through the films of Tareque Masud*Priyanka Basu (School of Oriental and African Studies, University of London)*

Tareque Masud is one of the most well-known film directors of Bangladesh who had captured the cultural landscape of the nation during the events of the 1971 War. This paper analyses the films of Masud as a cinematic archive capturing personal and collective memories and his own artistic positioning.

Between mini-India and Sonar Bangla: memorisation and place-making practices of East Bengal Hindu refugees in the Andaman Islands*Philipp Zehmisch (Center for Advanced Studies, Munich)*

East Bengal Hindu refugees settled in the Andaman Islands can be characterised both by their local “Indian-ness” and their translocal “Bengali-ness”. This paper will highlight three dimensions of memorisation among Bengali settlers by analysing the interplay of belonging, place-making practices, and politics.

Mediation, social movement and archives of memory: a case study of the Shahbag movement*Sanchari De (Jadavpur University, Lund University)*

The aim of this paper is to discuss conceptual issues of the complex relation between mediation and social movements and how this relation is making socio-cultural memories visible with a reference to Shahbag Movement in Bangladesh.

11:00-12:30**Retelling partition: the east-west story***Pallavi Chakravarty (Ambedkar University Delhi)*

This paper explores the memories and expressions of the victims of one of the most tragic and violent events in the history of the 21st century: the partition of the Indian subcontinent. The partition of India created two states in political terms, but countless were displaced from their homes in this process.

In ruins: the politics of signage at the Aam Khas Bagh*Churnjeet Mahn (University of Strathclyde)*

This paper considers the way state and local management of signage at the Aam Khas Bagh (Sirhind, Punjab).

Music and its many memories: complicating 1947 for the Punjab

Radha Kapuria (King's College London)

How did Punjabi musicians view the 1947 borders through time, and how have they worked to negotiate these boundaries? I re-situate musicians as historical agents, functioning in diverse contexts; critiquing their romanticisation as carriers of a “syncretic” phenomenon.

Communal violence in Gujarat, 2002: Hindutva, memory and beyond

Heba Ahmed (Jawaharlal Nehru University)

This paper is based upon field work conducted in Ahmedabad. It examines how the memory of ‘Partition’ is re-inscribed before and after an episode of communal violence.

13:30-15:00

Poetics of a lost home: writing the memory of partition

Anne Castaing (CNRS)

In the light of recent anthologies of short stories and interview collections, this paper aims at questioning memory and subjectivity in the recent narration (whether fictional or historical) of Partition, as an attempt to trace an unwritten social and popular History.

Traveling a partitioned landscape: the stories of Pakistani Punjabi-language author, Zubair Ahmed

Anne Murphy (University of British Columbia)

This paper considers the work of Punjabi-language Lahore-based short story writer Zubair Ahmed to understand the configuration of pre-partition memories that haunt the author’s present.

Narrating trauma, constructing binaries: partition in Muslim women’s autobiographical writing

Siobhan Lambert-Hurley (University of Sheffield)

This paper uses Muslim women’s autobiographical writings to analyse how partition memories are constructed in relation to gender, class and community at different historical moments and locations.

15:30-17:00

Partition and migration: relocating memory in the West

Daniela Vitolo (University “L’Orientale” - Naples)

My discussion moves from a reading of Bapsi Sidhwa’s short story “Defend Yourself Against Me” in order to analyse how it represents the memory of Partition relocating it in the everyday life of a community of migrants in the West.

From Udero Lal in Sindh to Sindhunagar in Maharashtra: memories and physical spaces across borders in the cult of Udero Lal / Jhulelal

Bhavna Rajpal (University of Westminster); Michel Boivin (Centre for South Asian Studies)

The paper explores the role of Udero Lal in constructing Sindhiyat in Pakistan and India. It focuses on the memories and physical spaces of the temples of Udero Lal in Sindh and Jhulelal in Maharashtra. It also discusses how these temples negotiate with national borders and religious belongings.

The making of South Asia's minorities: a diplomatic history, 1947-1952

Pallavi Raghavan (Center for Policy Research)

This paper will offer a chronology of the events leading to the Nehru- Liaquat Pact of 1950.

P20 The underbelly of the Indian boom: Adivasis and Dalits

Convenors: Alpa Shah (LSE); Jens Lerche (SOAS, University of London)

Discussant: Sangeeta Dasgupta (Jawaharlal Nehru University); Dennis Rodgers (University of Amsterdam)

Room 205: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00, 15:30-17:00

This panel seeks to explore how and why Adivasis and Dalits remain at the bottom of the Indian social and economic hierarchy.

09:00-10:30

The great divide: Adivasis and Dalits in the Indian underbelly

Jens Lerche (SOAS, University of London); Alpa Shah (LSE)

As social discrimination continues to mark the contours of poverty, we investigate how and why Adivasis and Dalits remain at the bottom of the Indian social and economic hierarchy, drawing on fine-grained field research from across the length and breadth of the country.

Resource capture and exploitation in a Telangana tribal area

Dalel Benbabaali (London School of Economics)

This paper looks at how Adivasi and Dalit lives have been differently impacted by industrialisation in a village located in the Bhadrachalam scheduled area of Telangana to understand the processes of dispossession and proletarianisation that led to the marginalisation of already vulnerable groups.

The alien workforce and the performance of identity: Comparative study of Tamil and Jharkhandi plantation workforce in Kerala's tea belt

Jayaseelan Raj (London School of Economics)

The paper focuses on how traditional forms of caste hierarchy and other categories of workers' identity are engaged as a mode of control and discipline to reproduce casualised plantation labour.

11:00-12:30

"Without the factories we would have nothing": socially marked livelihood options in a village in a big industrial estate in Tamil Nadu, India

Brendan Donegan (LSE)

The ethnographic material explored in this paper shows how Adivasis and Dalits tend to remain at the bottom of India's social and economic hierarchy when industry provides new livelihood options in a rural area, but also shows the deeply ambivalent relationship local Dalits have the factories.

Beyond nomadism: (Social) mobility among ST Gaddis and ST Gujjars in Himachal Pradesh

Richard Axelby (LSE)

Against a backdrop of booming India, this paper will provide what is perhaps the first comparison of Muslim STs with Hindu STs as Gaddis and Gujjars in Chamba District (Himachal Pradesh) struggle to negotiate the obstacles which block paths to social mobility.

Sinking or swimming? Caste discrimination in higher education and Dalit students on Campus

Clarinda Still (University Of Oxford)

The student protests surrounding the suicide of Rohith Vemula have raised serious questions about caste discrimination in higher education in India. This paper looks examines the experience of Dalit students in elite institutions and comments on the changing nature of caste discrimination.

13:30-15:00

Dalit livelihood and (de)mobilisation in Andhra Pradesh: dealing with rising power inequalities

David Picherit (CNRS)

This paper looks at the ways Dalit livelihood and modes of mobilisation have been affected by the transformations of the political factions and their modes of accumulation in Andhra Pradesh, India.

Dalit women and work in resurgent India

Nisha Srivastava (University of Allahabad)

Decent work opportunities are critical for women, but in India, women's participation in work has been declining. Dalit women are particularly disadvantaged in the labour market. This study examines the work profile of dalit and non-dalit women in India's recent period of rapid growth.

Dalit and non-Dalit workers in the construction industry in India

Ravi Srivastava (Jawaharlal Nehru University)

Based on field studies, this paper explores how dalit and non-dalit workers are incorporated into the construction labour market of the Delhi region and their differences in terms of work profile, recruitment conditions, working conditions, wages, skill acquisition, and conditions of social reproduction.

15:30-17:00

Khairlanji: images of caste violence in “Shining India”

Nicolas Jaoul (CNRS)

The presentation will rely on a documentary movie produced by a local Dalit activist in Nagpur in the aftermath of the Khairlanji massacre. The images of the exhumation of dead bodies show how shining India's underlying violence and the popular response against it were staged by the local movement.

P21 South Asia's changing security environment

Convenors: Meena Singh Roy (Institute for Defence Studies and Analyses); Christian Wagner (German Institute for International and Security Affairs)

Room 111: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00, 15:30-17:00

New governments in Delhi, Kabul and Colombo and the withdrawal of the international troops from Afghanistan have changed the parameters in South Asia. The panel will look at the consequences of these changes for the security environment in the region.

09:00-10:30

India as security provider in South Asia

Christian Wagner (German Institute for International and Security Affairs)

India has intensified its security cooperation with its neighbours in recent years. This has been alleviated by a common understanding among most of India's neighbours that militant movements pose the most important domestic security threats that require cross border cooperation.

Prospects of corporation on non-traditional security environment in South Asia

Ravindra Jaybhaye (Savitribai Phule Pune University)

The non-traditional security issues like climate change along with water, energy, and food security and others have more devastation than conventional military conflicts. There is need of co-operation and co-ordination to design strategy for various level negotiations and joint action on the issues.

The institutionalization of cooperative-security practices in South Asia

Arndt Michael (University of Freiburg)

The paper makes the case for the existence of two distinct variations of communities of practice in South Asia, i.e. a bilateral and a multilateral community of practice.

India-Iran relations in the 21st century: adapting to new realities in the West Asian region

Meena Singh Roy (Institute for Defence Studies and Analyses)

India and Iran have a long history of engagement. Iran's improving ties with the US, its growing regional profile, and India's deep desire to cement its ties with Iran offer great potential for enhanced cooperation between India and Iran.

Indo-Israeli relations: redefining 'strategic' cooperation

Kumaraswamy P R (Jawaharlal Nehru University)

Indo-Israeli relations have expanded and transcended the traditional notions of 'strategic ties' and have expanded into areas which would provide long-term stability and sustenance to the bilateral ties.

11:00-12:30

Evolving civil-military relations in Pakistan: impact on internal and geopolitical security

Alina Filimonova (Institute of Asian and African Studies, Lomonosov Moscow State University)

This study explores in what way the changing balance of power in Pakistan (specifically, the soaring popularity of the military) is likely to influence security developments both within and outside the country.

Pakistan's involvement in Afghanistan after NATO withdrawal

Aleksander Glogowski (Jagiellonian University in Cracow)

Pakistan plays a key role in Afghan politics since its independence. From the beginning question of non-recognition of the Durand Line is considered as a menace for security of Pakistan. Having friendly or at least non-pro-Indian government is considered as strategic for Islamabad.

Pakistan at crossroads

Wolfgang-Peter Zingel (South Asia Institute of Heidelberg University)

The Chinese Pakistan Economic Corridor has raised high hopes in Pakistan, while the Iran embargo is being lifted and the Afghanistan war going on. What does this mean for a state that is failing more politically and socially than economically as well for its relations with India and the rest of South Asia?

Pakistan's regional dilemmas: challenges and opportunities

Amina Khan (Institute of Strategic Studies (ISSI) Islamabad)

With numerous domestic challenges (home-grown terrorism & militancy), it remains to be seen how Pakistan can overcome them & carve out a place for itself in the region by balancing its ties with Afghanistan & India countries whose ties with Pakistan have been complex & at times just short of war.

13:30-15:00**The smaller battles in Afghanistan: reforming the police sector and the impediments ahead**

Siddharth Tripathi (Lady Shri Ram College)

The paper examines police reforms in Afghanistan and the challenges faced at conceptual and contextual levels. It foregrounds the lack of coordination, coherence and long term commitment among the external players especially the EU as major stumbling blocks in bringing about successful reforms.

Changing security environment in South Asia and implications for Nepal

Bishnu Raj Upreti (Nepal Centre for Contemporary Research)

With the changes in the governments in some of the South Asian countries and their governing approaches have direct and indirect consequences to the Nepal's economy and security. This paper examines these dynamics.

Maldives as a security threat in South Asia

Azra Naseem (Dublin City University)

An empirical analysis of unchecked Saudi-funded spread of Wahhabism and Salafism in Maldives, and its implications for South Asian security. Contributes towards bridging the existing gap in knowledge of Maldivian affairs in attempts to understand South Asia's security environment as a whole.

Connectivity, security, development: the tale of the East of South Asia

Anasua Basu Ray Chaudhury (Observer Research Foundation, Kolkata)

Keeping China's increasing involvement in the adjoining areas of India's northeast, Bangladesh, Nepal, Bhutan and Myanmar in mind, the proposed paper intends to analyse security- development conundrum against the backdrop of initiatives taken for strengthening cross-border connectivity.

Identity and security: Bangladesh and South Asian security

Bhumitra Chakma (University of Hull)

Bangladesh is at a crossroads in defining its identity. How Bangladesh defines its identity will have profound implications for its foreign policy and security orientation, in turn affecting the South Asian security environment.

Rise of religious fundamentalism: an institutional comparison of Pakistan and Bangladesh

Urmi Tat (Institute of peace and conflict studies, New Delhi)

The paper proposes to examine the factors that continue to provide a breeding ground to radical/extremist elements in contemporary times, primarily focusing on the impediments to autonomy and capacity of institutions of governance and legitimacy in Pakistan and Bangladesh over the last decade.

The India-Myanmar relationship: new directions after change of governments?

Pierre Gottschlich (University of Rostock)

The paper deals with possible new directions in the complicated bilateral relations between India and Myanmar after national elections produced new governments in New Delhi 2014 and in Naypyidaw 2015. Can Myanmar be a balancing factor in South Asia's changing security environment?

The politics of 'shifting' borders: contestations at the Indo-Myanmar border

Sumitra Thoidingjam (Jamia Millia Islamia)

The paper will look at recent developments in the Indo-Myanmar border and its implications on India's border security.

P22 East Asia in South Asia: new aspirations from transnational media flows within Asia

Convenors: Markus Schleiter (Heidelberg University); Mara Matta (University of Rome 'La Sapienza')

Room 212: Thu 28th July, 15:30-17:00, 17:30-19:00

The panel explores the differing forms of consumption of Asian popular media in South Asia. It looks at audiences' media practices and at the emerging of specific infrastructures that favour the circulation of cultural products from East and Southeast Asia.

15:30-17:00

Indian and Asian gothic: contemporary Indian horror cinema in the context of SE and East Asian horror

Deimantas Valanciunas (Vilnius University)

The present paper investigates how Bollywood horror films imitate, appropriate and incorporate elements from SE and East Asian horror films and the cultural functionality and significance of these elements in contemporary Indian horror cinema.

Is everybody Kung Fu Fighting? Indian Popular Cinema and Martial Arts Films

Clelia Clini (John Cabot University)

The paper analyses recent Indian martial arts films and their relationship with Hong Kong Kung Fu cinema through a postcolonial lens. The analysis will further discuss this genre as an example of an emerging pan-Asian sensibility within popular Indian cinema.

Between spaces: travels of cinematic forms across (British) Indian territories and beyond

Madhuja Mukherjee (Jadavpur University)

The Indian Cinematograph Committee Report (1927-28) is a valuable record of the ways in which American films travelled across Indian territories and beyond. This paper uses this report to show how this early moment of transaction is linked with contemporary traffic of media files across Asia.

17:30-19:00

Seoul searching in Dhaka?: Perception and reception of Korean films among Bangladeshi youth

Zakir Hossain Raju (Independent University, Bangladesh)

This paper explores how Bangladeshis consume and imagine 'East Asia' through the connections between Korean cinema and Bangladeshi audiences. It locates the spectatorship of this cinema in Bangladesh through empirical evidences, and how these audiences construct a notion of Asian modernity.

P23 Changing family realities in South Asia

Convenor: Fritzi-Marie Titzmann (Leipzig University)

Chair: Nadja-Christina Schneider (Humboldt University Berlin)

Room 216: Thu 28th July, 11:00-12:30, 15:30-17:00

The family as an institution is undergoing crucial changes related to the dramatic socioeconomic changes of the last decades. New forms of intimacy, technology and social organization provide noticeable challenges to a monolithic view of the traditional South Asian joint family.

11:00-12:30

The housewife goes to market: gender, class and neoliberal values in Kolkata

Henrike Donner (Goldsmiths)

As neoliberal policies have become more deeply entrenched in middle-class family life the meaning of the term housewife has changed. This paper discusses how middle-class women in Kolkata negotiate the tension between joint family values and the demand for entrepreneurial selfhood.

Muslim middle class families: negotiating belonging and narratives of (Indian) modernity

Stefanie Strulik (Graduate Institute of International and Development Studies, Geneva)

The ethnographic paper delineates narrative and performative aspects of middleclassness, modernity and belonging of Muslim middle-class families in Lucknow. A focus on the multipolar references in knowledge production follows the translocal, if not transnational character of family life.

Changing notions of 'care' and 'doing family' in Nepal's urban middle class

Roberta Mandoki (Heidelberg University)

This paper looks at changing understandings of 'care' and 'doing family' from the perspective of older people from Kathmandu's middle class. By exploring different 'elderscapes' (Katz 2009) and their implications, it follows Baldassar & Merla (2014) in rethinking current theoretical concepts of care.

Graphic relations: representations of family in 21st-century visual narratives

Ira Sarma (Leipzig University)

The paper will look at discursive and visual representations of family relationships in contemporary Indian graphic narratives – a heterogeneous category of texts created by an experimental scene of young writers and artists who negotiate everyday experiences through innovative ways of narration.

15:30-17:00

Pre-marital relationships and the family in contemporary India*Parul Bhandari (Centre de Sciences Humaines)*

This paper explores pre-marital relationships of professionals in Delhi. It enquires into the role of the family in obstructing or supporting these relationships and examines the affect of these strategies on the relationship between family members.

Live-in relationships in India*Fritzi-Marie Titzmann (Leipzig University)*

As compared to premarital 'dating' which is increasingly acceptable among the urban middle and upper classes in India, 'live-in relationships' pose a far bigger threat because they undermine the sanctity of the bond of matrimony.

What you see is what you'll learn: filming and viewing transnational surrogacy in India*Nadja-Christina Schneider (Humboldt University Berlin)*

Starting from the question how we learn to 'see' the rapid development of assisted reproductive technologies and their repercussions through visual media, my paper takes an interest in the growing number of documentaries and fictive films about transnational surrogacy and reproductive tourism in India.

Gendering men around a women-focused micro-finance program in Kerala, South India*Lars Aaberg (University of Oslo)*

The status of women as gendered subjects within families has garnered attention from the fields of anthropology and development researchers. This paper will provide a gender-focused analysis of a micro-finance program geared toward women with the expressed purpose of empowering them in Kerala, South India.

P24 Secular knowledge systems in early modern literary cultures

Convenors: Richard David Williams (University of Oxford); Stefania Cavaliere (University of Naples "L'Orientale")

Room 213: Wed 27th July, 14:00-15:30, 16:00-17:30, 17:45-19:15

This panel considers early modern literary productions that had essentially non-religious interests and priorities, examining texts from different knowledge systems to excavate the intellectual history of pre-colonial South Asia.

14:00-15:30

Recipes of fire: firework varieties in Veṭikkampavidhi, a Malayalam text on early-modern pyrotechny

Abhilash Malayil (Indian Institute of Technology-Mandi)

This paper deals with an eighteenth century Malayalam text; Veṭikkampavidhi or ‘the manual of fireworks’.

Medical knowledge in a Bengali ritual manual. A note on snuḥi in Picchilātantra.

Fabrizio Ferrari (University of Chester)

Picchilātantra is a short Śākta tantra mostly dealing with yantra and mantra. In a section on Śitalādevī, the worship of snuḥi (Euphorbia) is recommended to protect from poxes. The paper discusses the intersection of medical and ritual knowledge in premodern Bengali culture.

Mughal horoscopes as propaganda

Stephan Popp (University of Vienna)

This paper shall treat Mughal use of astrology for justifying the emperors’ claim to power. Especially, it will regard their claim to a messianic role and to be born rulers with a then scientific proof.

The circulation of kāma: from erotics to rīti poetry

Nadia Cattoni (Lausanne University)

The Braj poet Dev (17th c.) wrote texts focused on descriptions of the nāyikā, the feminine figure of love poetry. To innovate in a genre codified by others, he introduced in one of his work erotic systems of knowledge from scientific treatises. The paper will present the link between the two genres.

16:00-17:30

Rajput self-fashioning: sub-imperial aesthetics in the eighteenth century

Richard David Williams (University of Oxford)

This paper considers eighteenth-century works on music and the arts written in Brajbhasha, and explores how they articulated politically-resonant forms of cultural prestige.

Negotiating the secular and the religious in the periphery: Courtly imaginaries in the gurbilās literature

Julie Vig (University of British Columbia)

This paper examines how the notion of court or darbar is articulated in a mid-to-late eighteenth century Braj-Punjabi text with the goal of providing a case study on how courtly life at the periphery of imperial contexts was articulated in relation to the “religious” and the “secular”.

Metaphysical and strategic legitimation for peace and war in the *Vijñānagītā* by Keśavdās

Stefania Cavaliere (University of Naples “L’Orientale”)

In the literary framework of the Prabodhacandrodaya tradition, my paper aims to illustrate some dynamics of peace and war both as political strategies the virtuous king has to follow to achieve a fruitful rule and as a moral conduct to liberate his soul

Stealing heavenly glory for mundane use: on how to disguise a subversion under a stiff armour of poetics. (Example of *Śivarājabhūṣaṇa*, a 17th handbook of poetics)

Piotr Borek (Jagiellonian University in Kraków)

It was not a sincere devotion that loaded court poetry with alaukik themes. Using them was a way to fulfil patron’s political agenda to boast his power. Shifting divine glory into the ruler’s space could be hazardous, but convention allowed to pretend that it is only an aesthetic play.

17:45-19:15

Hostility or solidarity? Rajputs and Jats in the “Chavali” poems from the region of Shekhavati

Aleksandra Turek (University of Warsaw)

The aim of this paper is to demonstrate on the example of the “Chavali” poems from Shekhavati that regional works can serve not only a ludic purpose but to strengthen intercaste solidarity. The “Chavali” poems are works that commemorate the successful co-operation of Rajputs and Jats in Shekhavati.

Poetic marketplaces and secular ethics in eighteenth-century India

Nida Sajid (Georg-August-Universität)

This paper investigates the ways in which the imaginative topography and the humanist vocabulary of Nazir Akbarabadi’s poetry intersects with as well as diverges from the existing norms of literary creativity and devotional literature to articulate a secular ethics in the eighteenth century.

P25 The price of belonging

Convenors: Éva Rozália Hölzle (Bielefeld University); Joanna Pfaff-Czarnecka (Bielefeld University)

Room 214: Fri 29th July, 11:00-12:30, 13:30-15:00, 15:30-17:00

This panel examines the various forms of belonging in relation to practices of (forced) intra-group inclusion and collective boundaries transgression in contemporary South Asia. Our concern is to explore the ‘price of belonging’ that individuals and collectives pay for belonging together.

11:00-12:30

The dangers of proximity: the ambivalences of family ties and friendship among Nepalese night watchmen in Bangalore

Joanna Pfaff-Czarnecka (Bielefeld University)

Kinship and friendship endow persons with crucial material and immaterial resources such as solidarity and support. At the same time, the social proximity inherent in these constellations can be dangerous when intimate knowledge about kin and friends can be used against them – to one's own advantage.

‘Neither here nor there’: Gurkha families, migrant mobilities, and the politics of belonging

Kelvin E.Y. Low (National University of Singapore)

This paper interrogates notions of (not-)belonging among Gurkha families. It looks at ex-Gurkhas who have retired from the Singapore Police Force and whose children were born and schooled in Singapore. I ask: (1) What is the character of belonging?; and (2) What are the politics of belonging?

The costs of belonging and legal conversion to Christianity in Central India

Thomas Krutak (University of Leipzig)

The talk deals with the effects of the laws on conversion in several Indian states which define exclusive religious boundaries implying a potential loss of belonging on various levels. Drawing on fieldwork in Central India I highlight strategies of Christian leaders to reduce the costs of belonging.

Dwelling in the slums: an ethnography of belonging

Rosa Maria Perez (ISCTE-Lisbon University Institute)

My paper is the outcome of an ethnographic research carried out in two slums of Ahmedabad, India, amongst Dalit women who roll the agarbatti and who undergo the complex politics of structural inequities beyond constitutional rights granted by law.

13:30-15:00

“Being Bardeuris, we should have a pujārī from our family”: hereditary rights and training for the rituals among the Brahmins of the Kāmākhyā Temple (Assam)

Irene Majo Garigliano (CNRS, Centre d'Études Himalayennes)

Only trained Bardeuris (Brahmins who have hereditary rights over the Kāmākhyā Temple) can worship the Goddess Kāmākhyā; for those who are not trained, arrangements are put in place to ensure the worship. This paper examines the controversial opinions of the Bardeuris around these arrangements.

Landlocked identities

Chandrika Acharya (Delhi Art Gallery Modern)

India-Bangladesh enclaves offer a study of identity formation and how it plays with the sense of belonging. For enclave dwellers geographically bound in one nation while being the citizens of another, multiplicities of self-hood are unfolded with a contested sense of territory and allegiance.

Of “blood” and belonging: contested origins in a Himalayan borderland

Swargajyoti Gohain (Indian Institute of Technology Kanpur)

This paper examines how the Monpas, an ethnic minority straddling the borders between Tibet, India and Bhutan, narrate Tibetan and Bhutanese origins to articulate transnational belonging.

“Your PhD is about me, but you have lost your subject”: a note on political defection in an Indian campus

Jean-Thomas Martelli (King's College London)

This paper explores different types of political defection in the context of contemporary student activism in New Delhi. If “belonging” to a group involves a social cost for the individual, to be removed from it implies one too.

15:30-17:00

Ambivalence of belonging: conceptual issues and ethnographic examples from the central Himalayas

Antje Linkenbach (Universität Erfurt)

Inspired by M. Hénaff's work I will reflect on the notions of gift and sacrifice. I will argue that they seem to be more adequate to grasp the ambivalence of belonging - a socio-relational concept -, than the term “price” - a signifier of detachment due to its proximity to money.

P26 Servants' past: interrogating forms of domestic service, 1600-1850

Convenors: Nitin Varma (Humboldt University Berlin); Nitin Sinha (Zentrum Moderner Orient, Berlin)

Discussant: Prasun Chatterjee (Oxford University Press, New Delhi)

Room 216: Sat 30th July, 09:00-10:30, 11:00-12:30

Taking wage and labour on the one hand and affect and intimacy on the other, the panel proposes to study the forms of domestic relationship in a variety of households. It aims to do so by keeping servants in the centre of the inquiry.

09:00-10:30

Securing the Naukar: caste, gender and the ‘domestic’ in the fifteenth century Mithila

Pankaj Jha (Lady Shri Ram College for Women, University of Delhi)

The paper proposes an examination of forms of domestic service in the fifteenth century Mithila. It does so by historicizing both the ‘domestic’ and the idea of ‘service’ to write a pre-history of the colonial and post-colonial category of ‘naukar’.

Domestic servants in early colonial rule

Nitin Sinha (Zentrum Moderner Orient, Berlin)

This paper will look at some of the issues related to employment and work of domestic servants in colonial India between the period of 1750s and 1850s.

11:00-12:30

Child and trusted friend: affective and quasi-familial bonds between master and elite slave in a late mughal household

Emma Kalb (University of Chicago)

This paper explores how affect was central to the construction of relations between elite slaves and masters in the Mughal period. It stresses both the functional nature of such affective ties and the distinct sorts of master-slave relationships forged in the domestic space of the elite household.

Thieves and servants: domestics in a Danish colonial town in Bengal, c.1800-1850

Simon Rastén (National Museum of Denmark / Aarhus University)

The paper explores the lives and status of domestic servants in the Danish trading post Serampore in early nineteenth-century Bengal. Based on cases from the colonial criminal court, it examines relations and conflicts between domestics and employers within a selection of different households.

P27 Understanding political violence in South Asia

Convenors: Zobaïda Nasreen (Durham University); Ali Riaz (Illinois State University)

Room 207: Fri 29th July, 11:00-12:30, 13:30-15:00, 15:30-17:00

The panel intends to examine causes of and conditions for political violence, perpetrated by states and non-state actors as well as employed by citizens as a form of resistance, in South Asia. Papers will utilize various historical, sociological, and political perspectives.

11:00-12:30**A taxonomy of political violence in South Asia***Ali Riaz (Illinois State University)*

The paper examines various forms of political violence in South Asia and develops a taxonomy of these violence.

Rendering them silent: global worker protests and political violence in Sri Lanka*Sandya Hewamanne (University of Essex)*

Focusing on a global factory worker protest in May 2011 in Sri Lanka, this paper argues that one form of political violence is rendering varied groups silent and invisible by using psychological and cultural violence such as threats, and co-option.

Examining the role of the state and political parties in ethnic violence: Kandhamal (2008) and Muzzafarnagar (2013)*Mujibur Shaikh (Jamia Millia Central University)*

This paper seeks to explore the role of the state and the political parties in two major ethnic violence against two major religious minorities in India: Christians in Kandhamal in 2008 and Muslims in Muzaffarnagar in 2013.

“Are you an agent of army? Why do you have olive color bag?”: violence, suspicion and mistrust in the Chittagong Hill Tracts (CHT) in Bangladesh*Zobaida Nasreen (Durham University)*

This paper deals with the nature of the state of violence in the CHT through the lens of everyday forms of suspicion and distrust.

13:30-15:00**Sinhalese Buddhist nationalism and anti-Muslim violence in Sri Lanka***Neil DeVotta (Wake Forest University)*

The paper seeks to explain the causes undergirding recent anti-Muslim violence by a Sinhalese Buddhist nationalist group in Sri Lanka and what this may mean in an increasingly Islamophobic world.

Good violence, bad violence? The Indian women’s movement’s engagement with violence in Kashmir*Arpita Chakraborty (Dublin City University)*

The long history of the women’s movement in India has seen regular engagement with various forms of violence against women as well as other minority groups. This paper attempts to look at how the women’s movement in India has responded to various forms of political violence experienced in Kashmir.

Identity-dynamics among Sinhala Youth in post-war Sri Lanka

Katharina Frauenfeld (University of Marburg)

Youth perceptions represent a significant indicator for the general condition of a society. Thus, this paper seeks to shed light on the dynamics of collective identity of Sinhala youth, its implications for intergroup relations and the building of lasting and stable peace in post-war Sri Lanka.

Money politics and violence

Tazeen Murshid (Global Development Research Cooperation)

The failure of the state to mediate the competing interests of different demand groups fairly creates a vacuum wherein anarchic tendencies grow, giving rise to partisan politics, corruption and violence, which destroy trust and confidence in inclusive political development.

15:30-17:00

Pre-electoral violence in Bangladesh: the case of the January 2014 Parliamentary elections

Afroja Khanam (University of Lapland)

Focusing on the parliamentary elections in January 2014 in Bangladesh, this paper analyses different pre-election dynamics, particularly the causes and triggers, the actors, and the manifestations and consequences.

“Forced conversion” and Hindu women’s agency in Sindh, Pakistan

Jürgen Schaflechner (South Asia Institut Heidelberg)

This paper deals with cases of “forced conversion” of Hindu women in Pakistan and aims to disentangle this complex phenomena.

Revolutionary violence and the changing political dynamics of Nepal (1996-2006)

Subho Basu (McGill University)

This paper explains how the structural violence of governing elites in everyday life transforms into a systematic violence during the Maoist rebellion in Nepal.

P28 Fractured freedoms: identities and assertions from the margins in post-colonial India

Convenors: Nishant Kumar (King’s College London); Beatrice Renzi (University of Fribourg); Sukumar Narayana (Delhi University)

Room 207: Thu 28th July, 09:00-10:30, 11:00-12:30

History, religion and politics colluded to deny opportunities to the majority of Indians depriving them of social and cultural capital. This panel would strive to unpack the discursive categories of ‘excluded social groups’ in terms of intersecting caste, class and patriarchal hierarchies.

09:00-10:30**Multiple narratives of Muslim minority communities in India: lived realities of the 'excluded' and assertions from the margins***Aftab Alam (University of Delhi)*

Paper de-bunks the myth of looking at Muslims as single, monolithic & homogenous group. It interrogates the 'mainstream' Muslim politics which reflects upper caste-driven symbolic/emotive/identity politics. It focuses on lived realities of Muslim communities and narratives of assertions from within.

Buddhist conversion: a process of emancipating selfhood*Sanjeev Kumar (Delhi University)*

Conversion is not a onetime phenomenon, which could break the Hindu way of thinking in one go. It is a continuous process for creating new public spheres based on fraternity and equality, which is an essential feature of emancipation of selfhood.

Ever elusive freedoms, marginalization and narratives of muslim identity: the case study of 'Halalkhor' community in India*Yasmeen Jahan (Jawaharlal Nehru University, New Delhi)*

This paper highlights in particular the case of Halalkhors (Sweepers/scavengers), their experiences, narratives of spatial segregation and social stigma in India. It interrogates the discursive categories of 'excluded social groups' and foregrounds intersectionalities and multiple hierarchies.

State, law, and livelihood: a study tribal women's struggle for community rights over forest resources*Kamal Nayan Choubey (Dyal Singh College, Delhi University)*

This paper aims to probe that how far the struggle of adivasi women for the community rights over forest resources in forest areas has challenged the nature and functioning of State apparatus in these areas and what has been the role of a 'progressive' law i.e. Forest Rights Act, 2006 in their struggle?

11:00-12:30**Growing pains: considering the age of consent debates in India***Anisha Thomas*

The paper examines the intersections and divergences in colonial and post colonial discourses with regard to women and children by interrogating the arguments made at when increasing in the age of consent was being debated.

Violated territories: fragmented realities of Indo-Chinese communities of Kolkata

Rishika Mukhopadhyay (University of Delhi)

The paper will look into the nature of social violence endured by the Indo-Chinese community of Kolkata and see how the categories of social and spatial are not two incommensurable constructs. Rather social is immanent within spatial which is addressed through the narratives of this silenced community.

Fractured labour unions: caste and class identities and assertions in the post-colonial Mumbai, c.1947-1982

Babasaheb Kambale (University of Mumbai); Pratibha Kamble (Sathaye college)

This paper argues that unions in the textile industry were simply 'Fractured Labour Unions'. The formation of unions their activity, ideology and issues were closely linked with the caste identity.

Performance and identity: the Pulluvans and serpent worship

Shailaja Menon (Ambedkar University, Delhi)

The gift of decoding the 'language' of the snake gods through ritual music, dance and pictographic art, was the duty of the Pulluvans, a marginalized group whose identity differed in the geographical regions of Kerala reflecting assertion and subjugation.

P29 Security challenges in contemporary India-Pakistan relations

Convenors: Agnieszka Kuszewska (University of Social Sciences and Humanities); Liladhar Pendse (University of California-Berkeley)

Room 207: Sat 30th July, 09:00-10:30, 11:00-12:30

The panel aims to spur discussion on security challenges in India-Pakistan relations. Panelists are welcomed to touch upon the issue of Kashmir and other problems, the role of state and non-state actors, Indo-Pakistani rivalry in the context of future regional strategy of both states.

09:00-10:30

Can the principle of coexistence between India and Pakistan guarantee the peace and prosperity in the region?

Muhammad Iqbal Chawla (University of the Punjab, Lahore)

The study argues though history of Indian and Pakistan shows their political rivalry and military conflicts have put them far behind yet if they apply the principle of co-existence as basic guiding principle it can help reduce tension and normalize their relation.

India-Pakistan relations: the dynamics of contemporary security challenges

Agnieszka Kuszewska (University of Social Sciences and Humanities)

The paper sheds light on major current challenges in India-Pakistan relations in the context of regional geopolitical dynamics and internal challenges.

Incongruous match-making: The US and China caught in the web of the mangled Pakistan-India relationship

Dietrich Reetz (Zentrum Moderner Orient)

This presentation is exploring the argument that much of the current phase of instability in the relations between Pakistan and India is related to the shifting and unsettling strategic equation of the US and China with both countries.

11:00-12:30

A subcontinental conundrum: can India and Pakistan live in peace?

Purusottam Bhattacharya (Jadavpur University)

The Conflict ridden relationship between India and Pakistan contains two different narratives of nationalism. The present deadlock can only be broken if the two countries can change their perceptions of each other. There lies the hope for a normal relationship.

India-Pakistan relations: will it always remain a conundrum?

Veena Ravikumar (Lady Shri Ram College)

This paper examines the causes of rift between India and Pakistan in terms of language, religion, state structure, democratic culture, militarization, nuclearisation and the contentious issue of Kashmir, and its implications for regional security.

P30 Modalities of conversion in India

Convenors: Peter Berger (University of Groningen); Sarbeswar Sahoo (Indian Institute of Technology Delhi)

Room 215: Wed 27th July, 14:00-15:30, 16:00-17:30

This panel seeks to examine the modalities and processes of religious conversion in India with regard to three interconnected levels: the subjective experience of the actors involved, the (inter)group dynamics and the larger political and societal contexts.

14:00-15:30

Appropriation, assertion, and abandonment: processes of cultural change in Highland Odisha

Peter Berger (University of Groningen)

Three processes will be compared: first, the individual conversion toward an ascetic reform movement; second, appropriation of cultural features of "Indian mainstream society" by the young; third, assertion of an "Adivasi identity" by a few.

The nature and significance of non-Brahman (middling caste) ‘conversion’ movements in the Methodist mission, Hyderabad, c.1925-1947

Geoffrey Oddie (University of Sydney)

Explores one of a number of such movements which took place subsequent to untouchable (dalit) movements into Christianity, and which occurred in coastal Telugu speaking areas, as well as in Hyderabad, from about the 1920’s onwards.

Communism and the cross: caste-class trajectory of conversion to Christianity in coastal Andhra, South India

Ashok Kumar Mocherla (Indian Institute of Technology Mandi)

This paper attempts to examine how communist activism indubitably planted seeds of ‘caste consciousness’ and in turn contributed for the growth of Christianity in some parts of coastal Andhra Pradesh.

Conversion to Christianity and healing: the Naga of north-east India

Vibha Joshi (Tuebingen University/University of Oxford)

Using the concepts of rupture (Joel Robbins) and transnational transcendence (Csordas) the paper explores the theme of healing and its historical and contemporary role in Christianity among the Naga of northeast India.

16:00-17:30

Identity change and the construction of difference: colonial and post-colonial conversions among the Naga of Northeast India

Iliyana Angelova (University of Oxford)

The paper will present a comparative account of colonial and post-colonial conversions among the Naga tribes of Northeast India and argue that in both periods Naga conversions have been underpinned by perceptions of modernity and attempts to assert ethnic distinctiveness and political autonomy.

Belief and core-belief of religion and customs: church as a contested ground in a village in Nagaland

A. Wati Walling (NIT Nagaland)

There’s a multi-layered conflict and division within a single Christian denomination. The tenets of religion (Christianity here) as believed and the core-belief (the way it is lived out) is found intricately linked with traditional customs – believe and practices.

Taking refuge in Christ: four narratives on religious conversion in India

Sarbeswar Sahoo (Indian Institute of Technology Delhi)

The paper examines four narratives on conversion – narratives of Hindu nationalists, Christian missionaries, Adivasi converts, and (Hindu) Adivasis. These narratives show how different actors assign different meanings, often contradictory to each other, to the complex and controversial issue of conversion.

The multiple conversions of Zahur-ul-Haqq

Arun Jones (Emory University)

A critical examination of the autobiography of a 19th century North Indian school teacher to uncover the personal, communal, religious, political and social factors that facilitated his conversions from Sunni Islam to the Pranami sect, then to Christianity, and finally to evangelical Protestantism.

P31 The new woman question in the wake of neo-liberal times in South Asia

Convenors: Nazia Hussein (London School of Economics); Sarah Potthoff (University of Bielefeld)

Room 211: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00

This panel examines contemporary neo-liberal South Asia to explore change and continuity in understanding the idea of the 'new woman' in relation to state, class, culture, religion, family and media.

09:00-10:30

Ambient intimacies: consumerism, development and the new female worker in Kolkata

Saikat Maitra (University of Goettingen)

This paper ethnographically explores how the exposure to the life-styles of global consumerism are scripting a new worker-subjectivity amongst underclass female service workers in Kolkata, India.

Women's agency within family disputes in rural South India

Sarah Potthoff (University of Bielefeld)

This paper emphasizes the necessity to look beyond a positive law and the articulation of women's rights within it. The paper takes instead the perspective of legal pluralism that turns out to be crucial to understand women's agency within family disputes in India.

Surveillance and counter-surveillance: narratives of schooling Muslim girls in Assam

Saba Hussain (University of Warwick)

This paper highlight the interplay of gendered surveillance and counter-surveillance in constructing the identity of 'new girlhood' among school going Muslim girls in Assam.

"Woman" as a flashpoint within the nation: the border as method in tales of modernity

Nandita Ghosh (Fairleigh Dickinson University)

This paper reflects on a 30-year national discourse of rationality and progress despite challenges during a globalized era, a discourse that falters when encountering non-submissive female bodies.

11:00-12:30

Manage your marriage: moral education in women's colleges

Sneha Krishnan (University of Oxford)

This paper examines moral education in women's colleges in Chennai, India, to show that young women are increasingly encouraged to take a managerial approach to successful family life. This paper ethnographically outlines new 'new woman' subjectivities in this ethical discourse on young womanhood.

Re-imagining the traditional buying roles: exploring the 'new women' in Delhi

Soma Sengupta (University of Delhi); Anjan Sen (University of Delhi)

The empowered women with higher education and better employment in urban India, is affecting their buying roles. The paper analyses the influence of 'new women' in the purchase decision-making process for different category of products in Delhi. The study has strategic implication for the marketers.

The new heroine: gender representations in contemporary Pakistani dramas

Virginie Dutoya (CNRS)

This proposed paper discussed gender representations in contemporary Urdu TV dramas in Pakistan. The paper analyses how, while ostensibly defending women's rights, these dramas participate in the definition of a "new Pakistani woman" and domesticate gender equality as an urban middle-class value.

Mis(s)guided by popular feminisms: TV commercials in India and their Women's Empowerment

Deepali Yadav (Banaras Hindu University)

The understanding of ad-makers about feminism in India is threat to entire issue of women's empowerment who unconsciously generate paradox of modern, liberated woman through visual and verbal politics that propagates mediated and sterilized understanding of feminism.

13:30-15:00

Negotiating boundaries in neo-liberal India: female headed households and the new Muslim woman

Mary Abraham (Jawaharlal Nehru University, New Delhi)

This paper explores the formation of 'new womanhood' in the lives of five Indian Muslim women on becoming heads of their families and while traversing through patriarchal boundaries of the public (informal sector) and the private (families), in the face of neo-Liberal policies of the state.

Investigating the fetishised woman consumer of print advertisements in india from 1970-1990

Shaheen Ahmed (Jawaharlal Nehru University)

This paper shall examine the construction of new womanhood in India in popular visual culture with focus on print advertisements of soap, toiletry products and contraceptives from 1970-1990.

Fighting back, giving in, “girl”ing up: accounts of difference, oppression and “emancipation” from an Indian classroom

Reva Yunus (University of Warwick)

This paper unpacks the specific ways in which cultural and economic changes have shaped girls’ learning contexts and experiences in urban India. It focuses on differences among girls, as well as biases implicit in classroom texts & practices and retheorises “emancipation” in/through education.

P32 Locality, narratives and experiences: Muslim past and present in South Asia

Convenors: M. Raisur Rahman (Wake Forest University); Razak Khan (Georg-August-Universität Göttingen)

Chair: Torsten Tschacher (Freie Universität Berlin)

Room 215: Thu 28th July, 09:00-10:30, 11:00-12:30, 15:30-17:00

This panel examines the salience of local histories and contemporary localized experiences in the formation of Muslim identities and politics, parsing their intersections with the larger historical narrative from colonial to post-colonial south Asia.

09:00-10:30

Scholarly sociability in late eighteenth century Rampur and Lucknow

Naveena Naqvi (University of California Los Angeles)

This paper considers a memoir and biographical dictionary of the Afghan and Hindustani scholars who had relocated themselves to Lucknow at the end of the eighteenth century. Through my reading of this work, I foreground the varied resources that scholars drew on as states subdivided in this period.

Community of memories: Tazkiras and production of Rampur locality

Razak Khan (Georg-August-Universität Göttingen)

This paper examines Urdu literary production by Muslims of Rampur to understand the shifting contours of locality and local identity from colonial to post-colonial context.

11:00-12:30

Genealogy as history: constructing self, family, and community in Muslim South Asia

M. Raisur Rahman (Wake Forest University)

This paper examines genealogy as a genre of history, in particular by looking into how individuals, families, and communities in colonial India situated themselves within the larger social spheres and claimed a distinct status for themselves.

‘Bani Adom’ versus ‘Sons of the Soil’: Bengali Muslim migrants in colonial Assam, c.1900-1947

Layli Uddin (British Library)

This paper examines the lives of Bengali Muslim migrant cultivators in colonial Assam. Using cheap and popular religious texts, it demonstrates how cosmological accounts and representations of soil helped to construct a politics of Muslim belonging.

Writing ‘Muslim histories’ in post-colonial South India: understanding the Muslim history conference of Kozhikode, Kerala, 2013

Shaheen Kelachan Thodika (Jawaharlal Nehru University)

This paper explores the questions of ‘historicism’ and discursive ruptures in the vernacular history writing tradition of Mappila Muslims in Malabar. The influence of various trends including secular scientific history and Subaltern Studies project are also analysed.

15:30-17:00

Women’s non public voices: mobility, transgressions and various pleasures in Karachi

Kamran Ali (University of Texas, Austin)

This paper will explore how women survive and negotiate the contradictions of life in a city like Karachi. In order to explore the interstices we turn to women’s voices that are present in diaries, biographies, memoirs and even fiction; sources where we find women speaking in non-public spaces.

A by-lane of history: explorations of Old Delhi’s Gali Batashan

Soofia Siddique (Freie Universität Berlin)

This paper explores the nature of the evolving and contingent local with reference to a gali (by-lane) in Old Delhi, Gali Batashan by juxtaposing two historical moments and accounts: one a literary account from the early 20th century and the other a contemporary view from my recent field visit.

Muslim authors in Hindi literature: the (re)production of minority

David Landau (SOAS, University of London)

Through reading novels written in Hindi by Muslim authors published before and after the Babri Masjid demolition and the rise of Hindutva, this paper examines the way a minority represents itself in the national language and participates or struggles against the dominant modes of nationalism.

P33 New approaches to manuscript variations in South Asia

Convenors: Arthur Dudley (University of Cambridge); Neeraja Poddar (Philadelphia Museum of Art)

Room 216: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00

The papers in this panel explore the themes of copying, repetition and reproduction in the context of early-modern South Asian manuscripts in order to understand how such books were valued, used and disseminated.

09:00-10:30

Thinking about manuscript variations

Arthur Dudley (University of Cambridge); Neeraja Poddar (Philadelphia Museum of Art)

The convenors will provide some context for the panel as a whole.

The Fatehpur manuscript as anthology of scribal styles

Kenneth E Bryant (UBC)

One of the earliest [1582 CE] of Hindi manuscripts, the Fatehpur manuscript titled “Pada Surdasji Ka”, contains three sections, each apparently copied from a different exemplar. Some two dozen poems appear in more than one section each, with interesting implications.

Nectar or arrow: cases of textual variations in early Kabirian padas

Minyu Zhang (Peking University)

This paper studies the micro pattern of textual variations at both word and sentence level in early Kabirian padas and what motivated behind the phenomena. Such variations reflect how the multifacetedness of the Kabirian tradition is gradually shaped.

A note on the analysis of two early Rājasthānī Dādūpanthī manuscripts

Jaroslav Strnad (Oriental Institute of the CAS, Prague)

Paper presents a method of comparative analysis of internal structure of vāṇīs included in manuscripts produced by members of Dādūpanth in 17th century Rājasthān that can throw new light on their early formation, relative chronology, filiation, and their uses in the spiritual life of the community.

11:00-12:30

Shiri Guru Granth Sahib in the age of DH: implications of Pashaura Singh's working draft theory and synoptic edition of Ulysses

Gurpreet Singh (University of Lethbridge)

Textual history of the Shiri Guru Granth Sahib (SGGS), religious book of Sikh, is available in form of Goindval pothis. Singh's theory of pothis as 'working drafts' for the SGGS and Hans Walter Gabel's synoptic edition of Ulysses is way forward for textual criticism in the new brave world of DH.

The riddle of the two versions of Pada-Prasanga-Mālā: who is in and who is out in an eighteenth-century Bhakti hagiography

Heidi Pauwels (University of Washington)

This paper grapples with the riddle of the two different extant versions of the eighteenth-century hagiography, Pada-prasanga-mālā, attributed to the Kishangarhi poet-prince Nāgaridās.

Replication and innovation in the folk narratives of Telangana: scroll paintings of the Markandeya Purana 1625-2000

Anais Da Fonseca (School of Oriental and African Studies, University of London)

This paper presents scroll paintings of the Markandeya Purana from Telangana India, ranging from 1625 to 2000. In observing the modification of the visual narrative through its replication, I argue that changes reflect the social and cultural context of the communities involved with these paintings.

Publishing and publics in a world without print

Tyler Williams (University of Chicago)

This paper analyzes the paratextual and material aspects of four types of manuscripts in two literary vernaculars—Brajhasha and Urdu—to reconstruct a notion of what it meant to make a work 'public' in early modern North India, and of the type of public that these manuscripts presuppose.

13:30-15:00

Predicaments of print: manuscript variations of Dabistān-i Mazāhib and writing histories of religion in Mughal India

Sudev Sheth (University of Pennsylvania)

The 17th-century Persian book Dabistān-i Mazāhib is a valuable source for writing about religious groups in Mughal India. This paper explores what scholars have variously understood as the original text. How should we account for significant manuscript variations in our research and writing?

'A good and reliable book': the general history 'Ḥabīb al-siyar' and questions of owner- and readership from the 16th to 19th centuries

Philip Bockholt (Freie Universität Berlin)

Khvāndamīr's Ḥabīb al-siyar has been copied all over the Persianate world. By having a look at colophons and other paratextual elements contained in hundreds of manuscripts, the questions of when, where, and whom the work was copied for and/or read and possessed by shall be addressed.

The dissemination and reading of Arabic grammar treatises in the early modern Deccan

Christopher Bahl (SOAS, University of London)

This paper is a study of the intertextual significances between a medieval treatise on Arabic syntax and its commentary, based on later manuscript versions, addressing the socio-cultural significance of manuscript dissemination and their contextual reading among Arabicised communities in the Deccan.

P34 Mobility and belonging in South Asia

Convenors: Eva Gerharz (Ruhr-University Bochum); Shelley Feldman (Cornell University)

Room 113: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00

This panel seeks to illuminate the ways in which spatial mobility shapes people's future aspirations to offer new perspectives on social mobility and people's subjective feelings of belonging.

09:00-10:30

Reconstructing labour migration theory from the Bangladesh experience

Rita Afsar (University of Western Australia)

The purpose of this paper is to reconstruct the labour migration theory from a narrative of Bangladeshi to the Gulf States from both known and established facts and features, and those that are not so well documented but together they give it a distinct character.

How do we belong? Migration from rural Bangladesh to the Gulf

Maruf Lutfur (Ruhr University Bochum)

Through storytelling this paper reflects how migration influences the sense of belonging; while considering the dynamics of (re)construction processes and the role trajectories play in altering the shape of belongings that portray experiences of individual migrants from Bangladesh to the Gulf.

Burmese refugees in Delhi

Anne-Sophie Bentz (University Paris Diderot)

The present study is based on fieldwork conducted in November 2013 with thirty Burmese refugees living in Delhi. It addresses the following questions: reasons why these refugees have left Burma and gone to India; living conditions in Delhi; the refugees' future prospects.

Reconceptualizing 'transit': an ethnographic study of Somali refugees in Delhi, India

Bani Gill (University of Copenhagen)

Based on the narratives of Somali refugees currently located in Delhi, this paper will attempt to center mobility within the larger field of forced migration, understanding how ideas of (im)mobility and transit interact and engage with configurations of belonging, home and identity.

11:00-12:30

Domestic labour in the urban household: migration and the case of the full time house-help

Kritika Pandey (University of Delhi)

This paper aims to understand the ramifications of rural-urban migration in context of the domestic house-helps in urban areas by engaging with the middle class or upper middle class employer, the rural migrant domestic house help and the 'placement agencies' that bring the two together.

Being trapped in New York City? Aspirations, deprivation and politics of belonging of migrants from the chittagong hill tracts, Bangladesh

Eva Gerharz (Ruhr-University Bochum); Corinna Land

The paper analyses the strategies developed by migrants from the Chittagong Hill Tracts, Bangladesh in New York that meet the fulfilment of the upward mobility aspirations and how they negotiate their indigenous belonging in local and transnational space.

Family matters: marriages, mobility, and national identity in the India-Bangladesh borderlands

Sahana Ghosh (Yale University)

How do extensive family networks and kinship practices across the India-Bangladesh borderlands negotiate the increasing militarization of the border? This paper offers an ethnographic view on mobile practices through generations of borderland family histories.

What does the record show? Shifting patterns of belonging and security

Shelley Feldman (Cornell University)

This paper explores belonging as a contingent relation of inclusion that is produced through legislative and policy reform and through the enactment of rights to citizenship and property as these are reflected in court proceedings and policy choices.

Everyday mobility experiences and belonging among migrants from the Chittagong Hill Tracts in Dhaka, Bangladesh

Jacco Visser (Lund University)

The paper examines how mobility experiences by migrants from the Chittagong Hill Tracts in Dhaka, Bangladesh affect configurations of belonging, particularly against the backdrop of increased access to alternative economic opportunities, techscapes and consumption in the city.

13:30-15:00

‘Ghettoisation’, mobility, and regional belonging: a multi-sited ethnography of the Vohra Gujarati community in India and abroad

Sanderien Verstappen (University of Amsterdam)

The paper explores how rural-urban and transnational mobility intersect and affect feelings of belonging through ethnography of Vohras in Gujarat and abroad, who are making a ‘Muslim area’ in a rural town in central Gujarat into a centre of a regional and transnational community.

Dreaming in the shadow of history: three young men and their aspirations in Lucknow, India

Raphael Susewind (University of Oxford)

Through the dreams of three young men, their mental maps of the world and the material restraints that condition their different trajectories, my paper adds a deliberately ethnographic perspective on migration, highlighting the small steps not taken rather than the global routes dreamt of.

Grassroots indigenous youth movement in the Chittagong hill tracts: the struggle against coloniality, national identity and culture in Bangladesh

Hari Tripura (Ruhr University Bochum)

This study analyses the factors, motivations and aspirations of youth movements by a growing number of indigenous youth and student activists and its impact on the political and social aspects of the indigenous communities in the Chittagong Hill Tracts (CHT) of Bangladesh.

Human migration from north-east to South India: a study of student aspirations, identity and discrimination

Priyanca Mathur Velath (St. Joseph's College, Bangalore)

This paper seeks to explore the dynamics that surround the migration of human capital, primarily students in search of better avenues for higher education and work, from states in North-East India to cities in South India; to address the accompanying complexities in identity and aspirations.

Negotiating Consent: Forging 'Sexual Contracts' for Non-Agrarian Futures

Rama Srinivasan (Brown University)

This paper links conversations around consent to societal moves away from agriculture in the north Indian state of Haryana. It examines how the rising aspiration for new educational and professional opportunities outside of agriculture contribute to changing expectations from intimate relationships.

P35 Linguistic terrains in South Asia: translation and the enlargement of language cultures

Convenors: Matthias Frenz (Studienstiftung des deutschen Volkes / University of Edinburgh); Hephzibah Israel (University of Edinburgh)

Room 215: Fri 29th July, 09:00-10:30, 11:00-12:30, 13:30-15:00

This panel investigates the role and significance of translation in the multilingual, complex literary worlds of South Asia. How did the translation of specific genres, themes and texts across linguistic contexts influence conceptualizations and developments of language cultures and to what purpose?

09:00-10:30

From marginal to canonical: a premodern translation of saints' lives from Telugu to Kannada in the Śivabhakti tradition

Gil Ben-Herut (University of South Florida)

My presentation will focus on several hagiographical accounts written in Telugu and Kannada during the thirteenth and fourteenth centuries in an effort to understand the relation between a text's language, its devotional vision, and its reception in its original language and in translation.

The tale of the book, or why Tamil Muslims wrote Purāṇas

Torsten Tschacher (Freie Universität Berlin)

The paper seeks to explain the use of the genre marker purāṇam in Tamil literature on Islamic themes, arguing that the term purāṇam served as a signifier for a narrative originating in Arabic or Persian discourse, thereby highlighting the narrative's origins outside South India.

A language to talk back: Muslims and the turn to Malayalam script, late 19th century, south India

Mohamed Shafeeq Karinkurayil

This paper looks at translation as the mode of the shift of the Muslim public sphere to the Malayalam script and polity in late nineteenth century in the south Indian state of Kerala.

Translation in law: Persian and other languages of legal documentation in late Mughal to early colonial India

Nandini Chatterjee (University of Exeter)

This paper will discuss bi-lingual (Persian and Hindi/Bengali/others) legal documents from 17th-19th century India, in order to explore a specific area of language use (legal documentation) and translation practices therein.

11:00-12:30

Who is Su'ad?: translating arabic love and devotion in 19th century North India

Simon Leese (SOAS, University of London)

How are the Arabic poetics of love, separation and devotion translated in a multilingual context, and what forms do these translations take? This paper will examine these questions in the context of 19th century Indian commentaries and translations of canonical Arabic poems.

Translation of rhetoric, rhetoric of translation: aspects of Islamic rhetoric theory and its application in South Asia

Max Stille (Heidelberg University)

This paper endeavors to raise questions about the translation of rhetoric theory from Arabic to South Asia; about the translation of this theory into practice; and about translation as an aesthetic dimension of Islamic sermons in contemporary Bangladesh.

Translation, Brahmin Christian conversion and the modern woman in 19th c. Maharashtra: Rev. Sheshadri's Bala Sundree Tagore

Deepra Dandekar (Heidelberg University)

The paper discusses a 19th century Marathi text that allegedly translates a Bengali narrative describing a Hindu Brahmin woman's conversion to Christianity. The text seeks to produce a social category of modern and emancipated women, who can serve as an experiential blueprint for Indian women.

Translation on the career path: the British civil servant, the missionary and the Indian catechist

Hephzibah Israel (University of Edinburgh)

This paper examines the function of translation as a pedagogical tool in nineteenth-century India in realigning existing linguistic boundaries and forms of knowledge. This ability to translate introduces new measures of competencies capable of launching young men across varied career paths.

13:30-15:00

“We have never been modern”: of linguistic hierarchies and translating modernity

Sowmya Dechamma (University of Hyderabad)

This paper explores how 19th century colonial discourses furthered and complicated existing relationships between already inequal languages by translating notions of modernity into the sphere of language.

Translating books, translating hearts: shifting perspectives on translation among protestant missionaries in India

Matthias Frenz (Studienstiftung des deutschen Volkes / University of Edinburgh)

This paper explores the changing conceptualization of translation in the context of Protestant missions in southern India between the 18th and 19th centuries.

To adapt or to translate: defining translation in modern Tamil literary culture

Venkatachalapathy Audhini Rajendran (Madras Institute of Development Studies)

This paper seems to explore the conceptualization and practice of translation in modern Tamil literary culture. Focusing on a debate in the pages of the Tamil literary review, the *Manikodi* it argues that translation as a self-conscious literary practice emerged in the 1930s.

P36 The quality of democracy in South Asia: state of the art, prospects and challenges

Convenors: Siegfried O. Wolf (South Asia Institute, Heidelberg University)

Chair: Paulo Casaca (South Asia Democratic Forum)

Room 214: Wed 27th July, 14:00-15:30, 16:00-17:30, 17:45-19:15

This panel will focus on an assessment of the state and the art of democratic processes in South Asia and offers a platform to discuss the political trajectories after a ‘super election period’.

14:00-15:30

Dance of Indian democracy: the real ‘Lok’ (people) and the real ‘Tantra’ (government)*Panch Rishi Dev Sharma (University of Rajasthan, Jaipur)*

Such a foregrounding of democracy’s limitation becomes crucial at a time when “majority” and “morality” are evidently no longer interchangeable. And yet, the reverence for the logic of democracy per se remains intact.

The quality of democracy in India: question of diversity and issues of representation*Aftab Alam (University of Delhi)*

Paper assesses Indian democracy and political trajectories around question of diversity & issues of representation. India is suffering from serious democratic deficit where minorities have never been adequately represented in the Parliament. Fair representation of diversity can help deepen democracy

India’s political system: a Westminster or consensus type of democracy?*Clemens Jürgenmeyer (Arnold-Bergstraesser-Institut)*

Taking Arend Lijphart’s binary typology of democracies this paper deals with the question if India follows the Westminster or consensus model of democracy. The answer to this question does not depend solely on the institutional set-up, but also on the prevailing political constellation.

Regional political parties in India as a challenge for Indian democracy*Aleksandra Jaskolska (University of Warsaw)*

The main purpose of this paper is to analyse role of regional political parties in Indian party system and their influence on Indian democracy. Time period: 2013-2015.

16:00-17:30**Education in South Asia: governing inclusion***Elvira Graner (MWS/ICAS:MP)*

While global educational policies have addressed inclusive education for the past decades, most countries in the South Asia region, until today, face severe difficulties in implementation. It is our core hypothesis that these shortcomings are strongly linked to severe shortcomings in governance.

China-Pakistan economic corridor, civil-military relations and democracy in Pakistan*Siegfried O. Wolf (South Asia Institute, Heidelberg University)*

CPEC is heralded as a game changer for Pakistan’s economy. But such a project raises questions regarding security situation. To guarantee a safe environment for CPEC, the army is increasingly absorbing formal power. This development has negative impacts on civilian control and democratic transition.

Profit, power, and protest: the bazaar and democracy in Pakistan

Umair Javed (London School of Economics and Political Science)

This paper attempts to explain the reproduction of autocratic and undemocratic modes of politics in urban Pakistan despite the deepening of practices associated with procedural democracy.

17:45-19:15

Of benevolence and calibration: democracy in Bhutan

Manish Thakur (I I M Calcutta); Bhaskar Chakrabarti (Indian Institute of Management Calcutta)

Based on a set of interviews with bureaucrats, political leaders, media personnel, functionaries in the development sector, and the civil society activists, this paper examines some of the salient features of the nascent democracy in Bhutan.

Democracy, citizenship and fiction: the woman question in Manjushree Thapa's novels

Pushpa Acharya (University of Toronto)

My paper explores the way novels 'think' about democracy and citizenship in South Asia. Reading Nepali Anglophone writer Manjushree Thapa's novels, I contend that her works present a feminist critique of the democratic practices and transitions in Nepal.

Attitudes on Trans-Himalayan Cooperation for centralized and/or decentralized strategies

Tomaz Dentinho (University of Azores)

The paper contributes to the understanding Trans-Himalayan Cooperation. Attitudes are identified with two strategies (S.). A centralized S. focused on diplomatic negotiation on infrastructures and/or a decentralized S. based on sectoral proximity connections that promotes regional development.

P37 The politics of inclusive development in South Asia

Convenor: Kunal Sen (University of Manchester)

Room 214: Fri 29th July, 09:00-10:30

South Asia is characterised by significant variation in measures of social progress. this panel will look at the political drivers of inclusive development in south asia, focusing on the role of state

Is the ‘left’ way ‘right’? Development policy transition in a populist coalition: the case of West Bengal

Ritanjan Das (University of Portsmouth)

This paper explores the politics of ideological ambiguities and factional tension in the Left Front/CPIM’s transition from a state-led to an industrialisation-led development approach in West Bengal.

Politics of economic growth in Bangladesh

Selim Raihan (University of Dhaka)

This paper shows how elite political settlements over time have influenced economic growth in Bangladesh.

India’s National Rural Employment Guarantee Act, ten years on: a success or failure?

Kunal Sen (University of Manchester)

The Mahatma Gandhi National Rural Employment Guarantee Act (NREGA) is India’s largest and best resourced social welfare programme. In the tenth anniversary of its implementation, we evaluate the success of the NREGA in achieving its broader development objectives.

The politics of negotiating gender equity in Bangladesh

Sohela Nazneen (University of Sussex)

Using a political settlement lens the paper investigates what factors influence political elites to promote gender equity concerns in a competitive-clientelist context, where informal relations and patronage based politics play key roles.

P38 Understanding India’s international rise

Convenor: Chris Ogden (University of St Andrews)

Room 207: Fri 29th July, 09:00-10:30

This panel investigates India’s increasingly complex foreign policy dynamics as her political, economic & geo-strategic importance increases. Employing a variety of contemporary & historical perspectives, its contributors assess India’s current significance & future prominence.

Deliberate soft power: Indian foreign policies towards Thailand, Cambodia, and Vietnam

Piyanat Soikham (University of St Andrews)

The benign Indian Soft Power is deliberately formulated through norms interaction; however, its implementation varies based on India’s mutual understanding with another country. India’s relations with Thailand, Cambodia, and Vietnam emphasise economic, cultural and political entities, respectively.

Rising India's foreign policy: a political economy perspective

Mohanan Pillai (Pondicherry University)

Economics has emerged as the powerful locomotive of India's foreign policy calculus and there exists a symbiotic relationship between foreign policy strategy and domestic economic development.

P39 Liberating Kashmir from the 'South Asian' past and identity

Convenors: Rafiq Ahmad (Sopore College, University of Kashmir); Ather Zia (University of Northern Colorado); Dibyesh Anand (University of Westminster)

Room 215: Sat 30th July, 09:00-10:30, 11:00-12:30

Kashmir as place, community, and territory has largely been subsumed under 'South Asian' historical tradition, wherein Kashmir is naturalized into either Indian or Pakistani entities. This Panel re-thinks this subsumption through re-evaluation of notions of 'territory', 'identity', and 'resistance.'

09:00-10:30

The roots of violence in the "Kashmir archive": Moving "on" to the routes of material cultural transfers

Rafiq Ahmad (Sopore College, University of Kashmir)

Arguing against the centrality of 'text' and 'archive' to the writing of Kashmir I propose extending our study to its material cultural flows by examining practices of circulation and translation of peoples, artifacts, texts and textual traditions that connected Kashmir across Eurasia.

Rethinking the cartography of colonialism in the context of Kashmir/Palestine

Goldie Osuri (University of Warwick)

This paper argues for an analytic shift from postcolonial categories of colonialism and postcoloniality toward contemporary practices of state sovereignty. This shift might point toward a different cartography of contemporary colonial geopolitics in relation to India/Israel and Kashmir/Palestine.

Rethinking 'Colonial' in the Kashmir history

Amit Kumar (University of Delhi)

This paper tries to argue that the nature of colonialism in Kashmir unlike what most South Asian histories argue was not simply negative. Rather the paper argues that colonialism due to the specific conditions of Kashmir worked in a completely different way than various other parts of South Asia.

Challenging the sovereign: archival resistance in Kashmir

Ather Zia (University of Northern Colorado)

This paper explores how the disappeared persons in Kashmir are embodied and how this embodiment manifests Kashmir as technically and emotionally separate from the rest of India.

11:00-12:30

“Tunneling to the future in India?” Built infrastructure, public anxieties, and everyday resistance in Indian occupied Kashmir

Mona Bhan (DePauw University)

This paper analyzes the relationship between river infrastructures and border and state making in Indian controlled Kashmir.

The colonial narratives of postcolonial states: India in Kashmir

Dibyesh Anand (University of Westminster)

The paper will argue that Indian rule over Kashmir is best understood as a colonial occupation.

Geographies of law and power in Kashmir

Haley Duschinski (Ohio University)

This paper considers the complex geographies of law and power under militarized occupation in Kashmir Valley, with special attention to contestations over memory, identity, and territory, and how these contestations play out across the landscape.

P40 Technology, technicians and the state in South Asia: political and social uses of technical knowledge

Convenors: Berenice Girard (EHESS Paris); Vanessa Caru (CNRS)

Room 212: Wed 27th July, 17:45-19:15

This panel invites reflexions and case studies on the political and social uses of technology in South Asia, to discuss its centrality in government policies. Technology is here understood in an extensive manner, to include different types of technical knowledge, practices and tools.

State policy, technical knowledge and manpower requirements: the case of the automobile industry and its workforce in India after independence (c. 1947-2010)

Stefan Tetzlaff (EHESS-CNRS, Paris)

The paper focuses on the emergence of India's automobile industry and its workforce. It highlights the interdependency of a new state policy, new demands on technological knowledge as well as new manpower requirements to serve industries in India after independence.

The state's attributes of a firm? Combining welfare and growth goals: regional infrastructure PPP projects in India

Chompaka Rajagopal (University of Amsterdam)

Within the labyrinth of public private partnerships for regional infrastructure projects in India, the State paradoxically exhibits a Firm's 'make or buy' dilemma, while various Firms remain embedded therein, for potential profits, resulting in cyclical risk sharing. The author examines outcomes.

Technology in the nexus of 'tradition' and 'modernity': the example of the Indian river interlinking project

Klara Felde (Humboldt University Berlin)

Analyzing political speeches from independence until today, the paper aims at tracing the reoccurring idea of moving towards a rational and modern society through the advancement of technology. In what way are technology and ideas of 'tradition' and 'modernity' interwoven in discourse and action?

'Something smells bad': caste, technology and leatherwork in India

Shivani Kapoor (Jawaharlal Nehru University)

The paper proposes to examine the role of the state, through the early 1900s till the present, in using technological education to create a sanitized and scientific industrial realm of leatherwork in India away from the messiness of its erstwhile status as a 'untouchable craft'.

P41 Spatial and visual dimensions of pilgrimage in South Asia

Convenors: Joerg Gengnagel (University of Heidelberg); Vera Lazzaretti (Università degli Studi di Milano)

Room 213: Thu 28th July, 17:30-19:00

The panel addresses spatial and visual dimensions of pilgrimage in South Asia by exploring its local variations and inner spaces, with a focus on the visual productions connected to it, such as maps, diagrams, illuminated manuscripts and built-substitutes for pilgrimage.

Images of Banaras from Mewar: new explorations

Vera Lazzaretti (Università degli Studi di Milano); Joerg Gengnagel (University of Heidelberg)

The paper presents some reflections about an early 18th century pictorial map from Mewar. The Tīrthayātrāpattā depicts the city of Varanasi in a unique way and has previously received little scholarly attention.

Making and experiencing Jaina pilgrimage: the enduring art of Śātruṅjaya paṭa

Lucie Folan (Australian National University)

Paintings (paṭa) that map the Jaina site of Mount Śātruṅjaya have a long and continuing history. This paper draws on empirical study and engagement with contemporary creators and users to explore the evolving iconography of Śātruṅjaya paṭa and their use as visualizations and analogues of pilgrimage.

The place of devotion: sitting and experiencing divinity in Bengal-Vaishnavism

Sukanya Sarbadhikary (Presidency University)

The paper builds on intensive ethnography among Bengal-Vaishnavas, and aims to study different kinds of experiences of sacred geography: as externalised pilgrimage sites, and internalised affective spaces of the body and mind.

In the footsteps of Śāṅkara: mapping an all-India Digvijaya in the local space of Kerala

Olga Nowicka (Jagiellonian University in Cracow)

The map itself could be a practice or an instrument applied to a spatial dimension. The process of making reality by constructing the physical space seems to be the case of Trichur – the city where the legendary map of Śāṅkara's life became re-created and inscribed in specific geographic location.

P42 Visions of progress, voices of dissent: the emergence, development and early reception of modern South Asian theatres

Convenor: Rashna Nicholson (Ludwig Maximilian University of Munich)

Room 214: Sat 30th July, 09:00-10:30, 11:00-12:30

This panel attempts to delineate the challenging trajectories of early 'modern' South Asian theatres in the 19th century through an emphasis on its origins, development and expansion through the analysis of repertoire, touring companies, public spaces and audience reception.

09:00-10:30

Search for an identity or fight for survival: the actress in theatre of early 20th century Calcutta

Sarvani Gooptu (Calcutta Girls' College)

The entry of the actress in public theatre of Calcutta from 1874 was a landmark event for all women in India. But did this employment bring empowerment to these bold young girls who came from economically backward families and a new identity? or was the lure of security and family life too strong?

Many Subhadras: love from the epic text to dramatic performance

Kedar Kulkarni (Max Planck Institute for Human Development)

This paper explores the multiple versions of the Arjuna-Subhadra courtship that circulated and contributed to discourses about love and marriage in the late nineteenth century.

Private convictions and public spheres: the origins of the Parsi theatre

Rashna Nicholson (Ludwig Maximilian University of Munich)

This paper delineates the origins of the Parsi Theatre by tracing its concurrent growth with Parsi printing presses. Political contestation between orthodox and reformist factions highlight the conflicting ways in which mythological episodes were used for the invention of both religion and culture.

Perceptions of Modernity and popular Marathi plays in the 19th century

Shraddha Kumbhojkar (Savitribai Phule Pune University)

Using Marathi plays written in the 1890s, the paper attempts to understand how the perceptions of modernity available for public consumption shaped up the contemporary public discourse about colonialism, modernity and tradition.

11:00-12:30

The gentleman's cultural alternative: the Bengali theatre in colonial India

Mahua Sarkar (Jadavpur University); Subhasis Biswas (Jadavpur University)

The paper shows how theatre in colonial Bengal emerged as the gentleman's cultural alternative with strong western influences and critically reviews the subsequent changes in it, ultimately rejecting coloniality and creating a public space of its own.

P43 Dalit writing, caste and space

Convenor: Nicole Thiara (Nottingham Trent University)

Room 212: Thu 28th July, 09:00-10:30, 11:00-12:30

This panel proposes to discuss the representation of space in Dalit writing. To what extent are locations depicted as determined or produced by caste and to what extent do literary and film texts create narratives that interrogate and transgress spatial and caste boundaries?

09:00-10:30

From Chandalika to Chuni: a quest for 'space' of her own

Runa Chakraborty (Royal University of Bhutan)

This paper aims to show how narratives depicting 'stigmatized' existence of Indian Dalits and Adivasis not only transgress spatial boundaries but create a discursive space for the Dominant and the Subaltern to interact and start a dialogue.

Dalit literature: space and trauma

Daniel Bilton (Nottingham Trent University)

This paper will attempt to forge links between space and trauma as presented within Dalit literature. Are there specific kinds of trauma presented in Dalit texts that happen in specific spaces? If so, why does this happen, and what critical links can we draw from these relationships?

Re-negotiating caste/gendered spaces in a graphic novel: a study of a gardener in the wasteland: Jotiba Phule's fight for liberty

Ruchika Bhatia (Janki Devi Memorial College, University of Delhi); Devika Mehra (Jamia Millia Islamia, New Delhi)

This paper analyses how caste/gendered spaces are renegotiated in *A Gardener in the Wasteland: Jotiba Phule's Fight for Liberty* to understand how visual narratives that describe oppression based on caste and gender succeed by reworking (mythic/mundane) images they want to challenge.

Caste and untouchability in British Asian Literature

Nicole Thiara (Nottingham Trent University)

This paper will analyse the spatial politics of the representations of caste and untouchability in British Asian literature. How do diasporic texts represent domestic, religious, educational and public spaces as touched by caste politics or as free from all or certain elements of caste?

11:00-12:30

Harijan as a political geography: a critical reading of Malapalli

Swathy Margaret

My paper looks at the contours of caste question in 1920s and 30s, a formative period of Indian nationalism to understand how the Gandhian politics of caste and untouchability becomes hegemonic through cultural texts like *Malapalli*.

Configurations of dalit subjectivity and caste in India

Murali Krishna (Tata Institute of Social Sciences, Hyderabad)

Through a study of dalit autobiographies and fact-finding reports in the aftermath of atrocities against dalits, my paper critically reflects on the implications of the socio-cultural organisation of space and its administration for dalit liberation and equality.

Writing the life of Thakur Panchanan Barma and memorializing the struggles for a space and identity of a marginalized community

Aparajita De (University of Delhi); Rajib Nandi (Institute of Social Studies Trust)

The paper explores how contemporary Rajbanshi writers are re-writing the life of Panchanan Barma simultaneously memorializing the struggles of the Rajbanshis offering resistance to the dominant constructions of history and identity of the community, who live at the spatial margins of greater Bengal.

City and presentation of ‘Dalit’ body and space

Abu Saleh (University of Hyderabad)

City has always been a contested place where hierarchy plays crucial role in social subjugation and category creation. It maintains class and binaries. If we look into some city and its narrative then we find that how the notion of lower class body has been imagined.

P45 Policing the city - how public order and security are conceptualised and delivered in contemporary South Asia

Convenors: Dennis Rodgers (University of Amsterdam); Jaideep Gupte (University of Sussex)

Discussant: Alpa Shah (LSE)

Room 213: Sat 30th July, 09:00-10:30, 11:00-12:30

Urban transformation in South Asia has not meant prosperity for all. With the state unable to cope, security is being delivered by private, informal and extralegal agents. This panel explores how public order and security are conceptualised and delivered in the cities of South Asia

09:00-10:30

Are the ‘mastan’ dead? Gangsters, politics and security in Dhaka

David Jackman (University of Bath)

This paper explores the changing face of security in Dhaka, Bangladesh. The past decade has seen a decline in gangsters, the ‘mastan’, and the further party politicisation of urban life.

Welcome to the Daroga Raj? Crime, poverty, and urban governance in Patna, Bihar

Dennis Rodgers (University of Amsterdam)

Patna was the crime capital of India until Nitish Kumar’s accession to power in 2005. His rule is seen as having led to a “miracle”, and the city is now peaceful and secure. This paper explores how this was achieved, highlighting intended and unintended consequences of the policies implemented.

Elite convergence in a partyarchy public order: role of domestic elites in an externally-driven police reform in Bangladesh

Niloy Biswas (City University London)

This paper offers an in-depth analysis of the role of the elites in the infrastructural reform measures of an internationally-driven police reform program in Dhaka City and its impact on the partyarchy public order of the transitional state-Bangladesh.

Patrolling the city, providing protection: a daylong shift in the Delhi Police's 'Women Helpline'

Pooja Satyogi (Delhi University)

Following an ethnographic study of Delhi Police's "Women Helpline" patrol unit, this paper argues how policing itself is conceptualized as "shallow" and "narrow". It draws on Foucault to delineate how security apparatus establishes interconnections between itself and space, event, and population.

11:00-12:30

LINES APART? From the absolute to the overlapping: navigating localisation, expansion and public-ness in railway policing

Nirali Joshi (Tata Institute of Social Sciences)

The paper studies policing challenges associated with fragmentation of jurisdiction between different layers of authority. By focusing on the unique disposition of centrally-governed railway spaces in the city, it explores the impact and outcomes that this holds for the city, the railway system and its users.

P46 Chandni Chowk to Chauri Chaura: the transformation of the Indian political landscape, 1912-1922

Convenors: Michael Mann (Humboldt-Universitaet zu Berlin); Kim Wagner (Queen Mary, University of London)

Room 111: Wed 27th July, 17:45-19:15

This panel seeks to re-assess the transformation of the Indian political landscape beyond the First World War, by exploring a new periodization; one that reflects global as well as local developments, and takes into account both long- and short-term factors.

Imperial auxiliaries, imperial anxieties, and the menace of migrant Punjabi military labour, 1880-1915

Mark Condos (Queen Mary University of London)

This paper argues that the recruitment and employment of Punjabi soldiers and policemen in Britain's overseas colonies became a source of insecurity and vulnerability that prompted new forms of coercive, legal intervention on the part of the colonial state.

From Regulation III (1818) to the Rowlatt Acts (1919): the colonial state of exception in-the-making

John Pincince (Loyola University-Chicago)

This paper historicizes the making of a colonial state of exception through an examination of legal-institutional 'moments' in the period from 1818-1919.

Some Bhang, a rape and a killing: everyday violence and anti-colonial imaginings in the Ghadar movement in colonial India, January 1915

Gajendra Singh (University of Exeter)

This paper will be a study of the everyday violence of the Ghadar Movement through one particular event – the Sahnewal dacoity in Colonial Punjab on 23rd January 1915. The everyday violence of Sahnewal will be used to explore the contours and constructions of revolutionary identity in the period.

P47 Landscapes of development in (late colonial and post-1947) South Asia: a historical re-examination

Convenors: Sarah Ansari (Royal Holloway, University of London); Markus Daechsel (Royal Holloway, University of London)

Room 212: Sat 30th July, 09:00-10:30, 11:00-12:30

This panel explores development policies in relation to the physical and political landscape of C20th South Asia. It provides a critical historical assessment by unpacking and contextualising ‘development’ projects that sought to transform space, society, people and nature before and after 1947.

09:00-10:30

Technology and politics of colonial development: building railways in princely state of Bahawalpur

Muhammad Altaf (Royal Holloway, University of London)

This paper will try to explore the collaborative structures which ultimately led to the development of railways in Princely State of Bahawalpur.

Remaking the nature-culture relationship: science, agriculture and ‘improvement’ in colonial India (1880s-1920s)

Upal Chakrabarti (Presidency University, Kolkata)

This paper interrogates the logic of the ideas and practices of ‘scientific’ agriculture introduced in British India over 1880s-1920s, by demonstrating how a productivist ethic critically transformed ways of understanding the categories of nature and culture, and their interrelationship.

Bandey jey man mein hikri, Sahib jey man mein bee (man may plan anything, but things will happen as per God’s wishes): reconstruction and development planning in early post-independence Sindh

Sarah Ansari (Royal Holloway, University of London)

This paper explores the impact of ‘development’ rhetoric and planning in Sindh before and following independence, highlighting connections between post-war reconstruction and the early ‘improvement’ policies pursued in the Sindhi countryside after 1947.

Electrifying Pakistan: power development and post-colonial politics in the first decade after Independence

Markus Daechsel (Royal Holloway, University of London)

This paper offers a history of electrification in early post-colonial Pakistan, bringing together ideological and discursive influences with evolving power structures on the ground.

11:00-12:30

The Tibetan refugee settlement as a model for Nehruvian rural development in India

Jan Magnusson (Lund University)

My paper argues that the initial Tibetan refugee settlements in south India, established in the 1960's and 70's, were intended as Nehruvian local models of small families and scientific and cooperative farming.

Political strategies and agendas for development: the case of Kot Lakhpat, 1963-1974

Anushay Malik (Lahore University of Management Sciences)

This paper looks at the development of the industrial area in Kot Lakhpat in Lahore between 1963 and 1974, to show that employer and worker strategies, and not just the planners imagined ideals, decided the outcome of these developmental plans.

From anti-colonialism to sub-imperialism: political economy of India's transition

Pritam Singh (Oxford Brookes University)

The paper interrogates India's transition from a colonial economy to its struggle for self-dependent national development and eventually emergence into a semi-imperialist economic and political power in the 21st century.

P48 Peripheral modernity and the South Asian literary world

Convenors: Priyanka Basu (School of Oriental and African Studies); Sourit Bhattacharya (University of Warwick)

Room 207: Wed 27th July, 14:00-15:30, 16:00-17:30

How has South Asian literature of the last decades responded to the crisis in capitalist world-system? Papers sought that take "peripheral modernity" as analytical framework and focus on literary form, space, rights and activism, economic crisis, global literary marketplace, and comparativism.

14:00-15:30

“The laughing face of Tagore”: subverting the Bengali literary “core” through Chandril’s prose

Priyanka Basu (School of Oriental and African Studies)

Rabindranath Tagore has remained the “undisputable” core of Bengali literary- cultural practices thus marginalizing other literary modes and influences of performative modes on literature. This paper analyses this Tagorean “core” through the peripheral literary productions of Chandril Bhattacharya.

“Galvanic shocks” and other “turbulence”: the ‘peripheral’ and the ‘modern’ in Kaliprasanna Singha’s ‘Hutom Pyanchar Naksha’

Swati Moitra

This paper considers Kaliprasanna Singha’s seminal Hutom Pyanchar Naksha (Sketches by Hutom the Owl; 1862) in a bid to propose that the “turbulence” that characterizes the text “in volume and spirit” (Guha 2008: 347) is essential to the understanding of the experience of colonial-‘peripheral’ ‘modernity’.

The reconfiguring of core and periphery in Ahmed Ali’s “Twilight in Delhi” and Arvind Adiga’s “The White Tiger”

Arunima Bhattacharya (University of Leeds)

My paper studies how the concepts of “core” and “periphery” are reconfigured in the narrative and the publication and reception of Ahmed Ali’s Twilight in Delhi (1940) and Arvind Adiga’s The White Tiger (2008) considering their disparate temporal and social contexts.

Comics and the postcolonial city: representing Delhi’s urban infrastructure

Dominic Davies (University of Oxford)

This paper will assess the comic form’s ability to offer new political insights into, and perspectives on, post/colonial urban landscapes as specifically hyper-capitalist and deeply segregated spaces at this stage in the development of the world-system, focusing on the city of New Delhi in particular.

16:00-17:30

Mode of documentation: Mahasweta Devi’s literary work and peripheral realism

Sourit Bhattacharya (University of Warwick)

Mahasweta Devi’s literary work situates a productive negotiation between historical social reality and the possibilities of documenting it. Taking from recent scholarship and focussing on her novels and short stories, the paper attempts to read this negotiation through ‘peripheral realism.’

Caste, law, and governance: the justice-seeking subject in the Third World

Senjuti Chakraborti (Birkbeck, University of London)

Caste in modern India is both an archaic and a contemporary institution, existing paradoxically. The method here is to view caste as an 'incommensurable' category and see how successfully law addresses it in its commitment to justice. The central question is- who can be the subjects of justice?

Exploring an alternative modernity in India: discourses in the travel writings from red corridor

Arjab Roy (The English and Foreign Languages University, Hyderabad)

The travelogues from the Red Corridor of India have redefined Travel Writing as a genre. They open up discourses on issues of democracy, development and displacement along with throwing light upon prevailing gender equations, power relations and the social hierarchies.

P49 Historicising marginality and development: alternative narratives in contemporary India

Convenors: Amit Prakash (Jawaharlal Nehru University); Sanjukta Das Gupta (Sapienza University of Rome)

Room 205: Wed 27th July, 14:00-15:30, 16:00-17:30

The panel explores the reappraisal of mainstream history and the alternative narratives of possible pasts and envisioned futures articulated by minorities, subaltern groups and radical dissenters among dominant communities in the context of liberalization and globalization in contemporary India.

14:00-15:30

Memories of loss: santal narratives of the past

Sanjukta Das Gupta (Sapienza University of Rome)

This paper analyses life histories and reminiscences of Santal adivasis which provide an alternate view of adivasi history, and traces how such understandings influenced subsequent interpretations of adivasi pasts.

To the rhythm of the Matua dance: breaking the fetters to imagine anew

Sipra Mukherjee (West Bengal State University)

Matua is a religious faith that began among the Chandals. This paper will study two areas of the Matua faith: one, their ritualized dance, and two, their ethic of work, to explore how the Matuas articulate their challenge to Brahminical Hinduism and concretize their imaginary of a new past and future.

Marginalisation, poverty and discursive dissonance in policy and law: capital city of Delhi

Amit Prakash (Jawaharlal Nehru University)

Urban landscape offers a rich site to re-theorise processes of marginalisation, its contestation and sometimes, invention of alternatives. Proposed paper will therefore undertake a discursive analysis of policy and law that underpins marginalisation in the capital city of Delhi.

History, subalternity and caste

Harald Tàmbs-Lyche (Université de Picardie, Jules Verne, Amiens)

The argument is that because of caste, subaltern communities in India are enabled to produce and represent their past well beyond what is feasible for subalterns in a less communitarian setting.

16:00-17:30

Scripting the freedom song: ULFA rebels and the discourse of dissent in Northeast India

Rakhee Kalita Moral (Cotton College, State University)

In the late 1970s Assam in India's northeast saw a students' protest against foreign influx. A parallel armed-struggle by ULFA demanded Assam's sovereignty from India. Thus, Assam's intellectual and political history elicited a discourse of dissent defining the marginality which Northeast India grapples with.

Reappraisal of Ahom history: challenges to mainstream Assamese discourse

Lipi Ghosh (University of Calcutta)

This is a reappraisal of the mainstream majoritarian history by articulated Ahom historians who present new ideas of their own.

Alternative scriptures as part of alternative histories in contemporary India: a case of Punjab

Anna Bochkovskaya (Institute of Asian and African Studies, Lomonosov Moscow State University)

The paper focuses on the performative and iconic role of counter-scriptures recently adopted by several religious / pseudo-religious communities (deras) in India's Punjab for reassessing their role in the history of Sikhism.

Redistribution and recognition in Indian political economy: construction of alternative forms of justice

Tanvi Chopra (Jawaharlal Nehru University)

Indian political economy has witnessed transformation from demands of redistributive to recognitive forms of justice. This paper aims at focusing on understanding alternative forms of justice constructed by marginalized Dalits.

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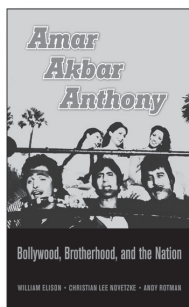
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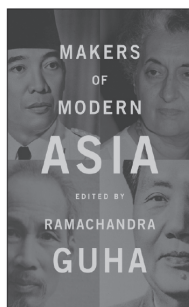
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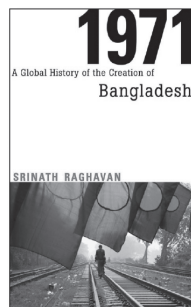
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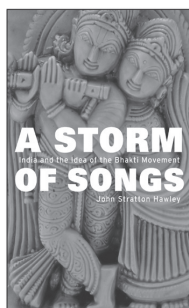
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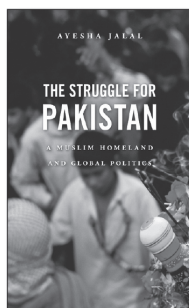
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ECSAS2016 venue and surrounding area

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