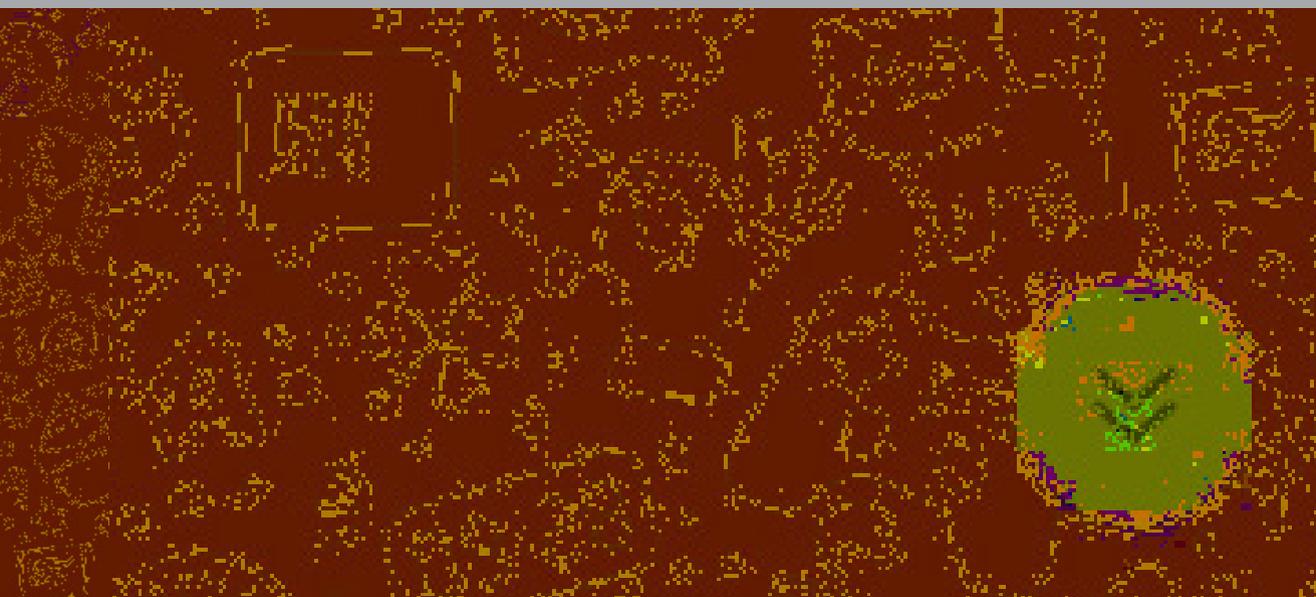




Doing Cosmopolitanisms: Dynamics of Theory and Practice



Doing Cosmopolitanisms: Dynamics of Theory and Practice

German Research Foundation

Research Training Group, Minor Cosmopolitanisms

Delhi Winter School

6-9 December 2017

Hosted by the University of Delhi

(University of Delhi, Conference Centre, North Campus)

Emergency Phone Numbers

International Guest House: (011) 2766 2849

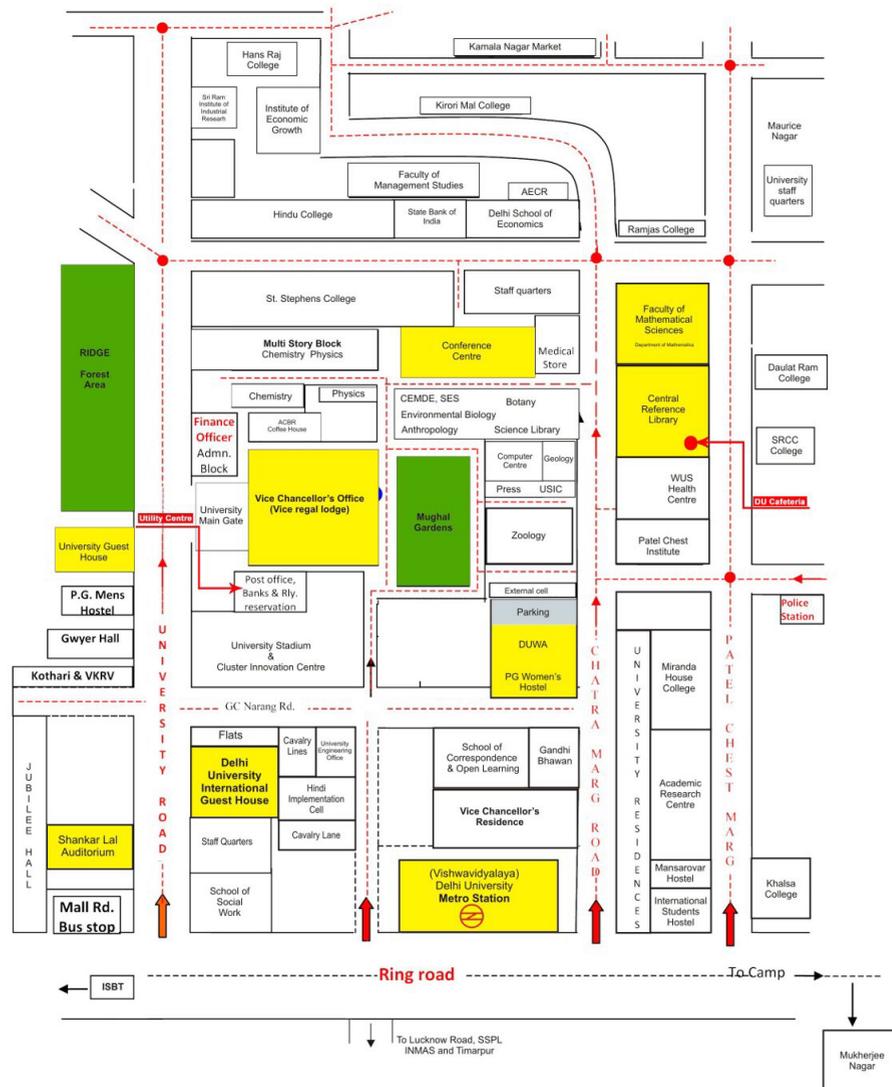
University Guest House: (011) 2766 2161

Anugya: +91 95 8263 2864

Neha: +91 99 1170 9058

Sachita: +91 85 8592 9152

Contents



Map: Directions to reach North Campus, University of Delhi.

- Reach Delhi University Metro Station on the Ring Road.
- Decide where to go and take the campus roads going inside (Red arrows).
- Parking allowed in limited areas only.

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Welcome!

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minor
cosmopolitanisms



Doing Cosmopolitanisms: Dynamics of Theory and Practice

We, the Research Training Group (RTG) *Minor Cosmopolitanisms*, are thrilled to welcome you to this winter school entitled, *Doing Cosmopolitanisms: Dynamics of Theory and Practice*. We bring together members of the RTG, as well as PhD candidates from the South Asian region, in order to explore practices of cosmopolitanism.

This winter school forms part of a larger project, *Minor Cosmopolitanisms*, that wishes to build new ways of studying and understanding the cosmopolitan project against and beyond its Eurocentric legacies, prompted by a complexity of challenges faced in a globalizing world. The winter school is an extension of ongoing joint supervision, research and teaching between the University of Potsdam (Germany) and its partner universities in Berlin and around the world – Australia, Canada, India, South Africa and the United States of America – in which we hope to create a learning environment of multi-directional exchange.

In order to transcend the division of the cosmopolitan, into either universal (Eurocentric) normative ideal or established reality deemed descriptively assessable, our winter school

Welcome!

places emphasis on “doing cosmopolitanisms.” Rather than merely focusing on the socioeconomic dynamics of globalization and its representations, minor cosmopolitanisms focus on practices of being, thinking, feeling and creating in a globalizing world. Among the central questions we ask are: How do we overcome colonial epistemologies? How do we draw applicable knowledge from embodied and singular practices?

It is in this light that the first winter school of the *RTG Minor Cosmopolitanisms* is located physically outside the Euro-American context that too often appears as the centre of cosmopolitanism. Our hope is to learn both from the specificities of local practices and the intellectual questions that the theme of minor cosmopolitanisms opens up across our various fields of scholarship. To this end, we aim to explore where and how academic concerns are manifested through various forms of practice. We turn to scholars, policymakers, practitioners and activists working at the intersections of academia and politics to envision what “doing” minor cosmopolitanisms might look like. We are (also) interested in critical, artistic as well as everyday practices that performatively bring both historical and current cosmopolitanisms into being by virtue of their worldmaking capacities.

The winter school wishes to engage with practice as theory and theory as practice. We welcome discussions including but not limited to:

- contesting colonial epistemologies/ontologies
- dissident democratic formations and ‘post’-democracy
- cosmopolitanizing bodies
- non-Western readings of the West
- access to knowledge and piracy
- subaltern and queer femininities
- caste/race/religious/gender/class epistemologies and violence
- eco-cosmopolitan futures
- (minor) convivial cultures and practices
- critiques of (minor) cosmopolitanism(s)

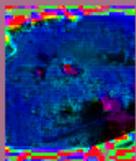


delhischool

Acknowledgements

documentary, to be present.

I can try to arrange the introduction and Q&A, and [redacted] has just informed me that I should contact [redacted] and [redacted] or [redacted], so....here it is. How do we go about and book a room with a beamer etc. ? Here is some more info on the documentary : <http://kno/workshop.org/programme/cry-out-loud-waiting-subjects/>



7:02 AM

Dear all...may I suggest a possible way forward in case [redacted] does not get her visa ? The people at [redacted] have also had tremendous difficulty [redacted] get visas for people visiting from Pakistan and Afghanistan. What they did in the end, was to have them talk via Skype. Would this be an option for us ?



11:50 AM

Hello again. It looks like the local profs have made other arrangements. I'll paste an email from Rajni here: We have been scrambling around after the refusal of the visa to [redacted]

The members of the *RTG Minor Cosmopolitanisms* would like to give a special thanks to our Indian partners Ira Raja, Rajni Palriwala and Shaswati Mazumdar as well as the many other helping hands.

Overview

	Wednesday, 6 December	Thursday, 7 December	Friday, 8 December	Saturday, 9 December	
08:30-09:30	Registration				08:30-09:30
09:00-09:30	Interactive Opening Session				09:00-09:30
09:30-10:30		Seminar, (Parallel Sessions), Conference Centre, Room 2, 4 & 5	Seminar (Parallel Sessions), Conference Centre, Room 2	Workshop II, (Parallel Sessions), Conference Centre, Room 2, 4 & 5	09:30-10:30
10:30-11:00	Tea/Cofee				10:30-11:00
11:00-11:30	Keynote Firdous Azim, Conference Centre, Room 2	Tea/Cofee	Tea/Cofee		11:00-11:30
11:30-12:00		Workshop I, (Parallel Sessions), Conference Centre, Room 2, 4 & 5	Panel Discussion II (Open), Conference centre, Room 2	Tea/Cofee	11:30-12:00
12:00-12:30				Keynote Firdous Azim, Conference Centre, Room 2	12:00-12:30
12:30-13:00	Lunch				12:30-13:00
13:00-13:30		Lunch	Lunch	Lunch	13:00-13:30
13:30-14:00					13:30-14:00
14:00-14:30	Seminar, (Parallel Sessions), Conference Centre, Room 2, 4 & 5				14:00-14:30
14:30-15:00					14:30-15:00
15:00-15:30		Panel Discussion I (Open), Conference centre, Room 2			15:00-15:30
15:30-16:00	Tea/ Cofee		Heritage Walk	Round Table Discussion Conference Centre, Room 2	15:30-16:00
16:00-16:30	Seminar, (Parallel Sessions), Conference Centre, Room 2, 4 & 5				
16:30-17:00			Visit to NGO - JNM		16:30-17:00
17:00-17:30				Tea/ Cofee	17:00-17:30
17:30-18:00	Film screening and discussion				17:30-18:00
18:00-18:30					18:00-18:30
18:30-19:00				ICC Dinner	18:30-19:00

Keynote Firdous Azim

Wednesday, 6 December

11:00-12:30

Keynote Firdous Azim Conference Centre, Room 2

The Contribution of Bengali Muslim Women to Nationalist Thought: A Contested Arena

The late 19th to early 20th century in the Indian subcontinent is a period that is seen to have laid the seeds of the emergent post-colonial nation(s). My paper will concentrate on the emergence of the Muslim as a category in Bengal, and especially the placing of the Muslim woman within this nascent consciousness. This will be examined through following literary expressions by women. A reading of a prose-poem *Rupjalal* by Nawab Faizunnessa Chaudhurani in 1876 will form the backdrop, against which the writings of Rokeya and her contemporaries in the early part of the 20th century will be placed.

The larger trajectory of postcolonial literary studies, as it intersects with issues of gender will provide the lens through which to examine the ways in which women are factored into nationalist thought and/or anti-colonial struggles. The paper will also try to include other prisms, especially of the admixtures within the emerging Muslim consciousness of the time – to put it ambitiously, a sense of Muslim cosmopolitanisms perhaps. The debate about what constitutes the Bengali/

Indian, does, at this point intersect with other ways of being, and more specifically in this case, a sense of Muslimness.

Nationalist thought and the creation of new national identities thus draws on wider cosmopolitan interests, and it will be interesting to see how women enter the contested arena of nation-making and the wider cosmopolitan movements which influence and even inspire them.

Firdous Azim is a Professor of English and is chair of the Department of English and Humanities at BRAC University. She is also a member of Naripokkho, a woman's activist group in Bangladesh. Firdaus Azim has published widely both in the field of post-colonialism and literature, as well as on feminist issues. Her books include *The Colonial Rise of the Novel* (Routledge, 1993) and *Infinite Variety: Women in Society and Literature* (University Press Limited, Dhaka, 1996). She is a contributing editor for *Feminist Review*, for which she has edited a special issue entitled "South Asian Feminisms: Negotiating New Terrains" (March 2009). She has also edited a book entitled *Complex Terrains: Islam, Culture and Women in Asia* (Routledge, March 2013), and is a member of the editorial board of the *Journal of Inter-Asia Cultural Studies*. Her current work is based on research and writing around the cultural history of women in Bangladesh.

Keynote Sundar Sarukkai

Saturday, 9 December

12:00-13:30 | Keynote Sundar Sarukkai, Conference Centre, Room 2

Intellectual Cosmopolitanism

How can the notion of 'cosmopolitan' go beyond mere diversity? What kind of intellectual engagement can meaningfully offer a grounding to this idea? This talk will attempt to show why cosmopolitanism has to be grounded in a true engagement with alternate intellectual traditions. Thus, it will be a way of reflecting on how to think about or use or critique intellectual traditions, other than certain dominant ones, in order to make sense of the contemporary world. In this talk, I will draw from and extend the idea of intellectual ahimsa which has been used as a term to describe the Jaina intellectual tradition and will attempt to illustrate how this approach can help us understand the contemporary conceptual world through 'cosmopolitan intellectual' practices.

Sundar Sarukkai is currently a Professor of philosophy at the National Institute of Advanced Studies, Bangalore. He was the Founding-Director of the Manipal Centre for Philosophy & Humanities, Manipal University, India from 2010-2015. He is the author of the following books: *Translating the World: Science and Language*, *Philosophy of Symmetry*, *Indian*

Philosophy and Philosophy of Science, *What is Science?* and *The Cracked Mirror: An Indian Debate on Experience and Theory* (co-authored with Gopal Guru). He is an Editorial Advisory Board member of the Leonardo Book Series on science and art, published by MIT Press, the Series Editor for Science and Technology Studies, Routledge and the Chief Editor of the *Springer Handbook of Logical Thought in India*. He has been very active in outreach programs, and public writing on philosophy to take philosophy to different communities and places.

Seminar Groups

	Wednesday, 6 December
14:00-15:00	Seminar Sessions: Care and Intimacy Transnational Media Populism
	Thursday, 7 December
09:30-11:00	Seminar Sessions: Care and Intimacy Transnational Media Populism
	Saturday, 9 December
09:30-11:00	Seminar Sessions: Care and Intimacy Transnational Media Populism

Care and Intimacy Conference Centre, Room 2	Transnational Media Conference Centre, Room 4	Populism Conference Centre, Room 5
Anna von Rath Annima Bahukhandi Bojana Babic Irene Hilden Jenny García Ruales Judith Coffey Lina Fricke Mariya Nikolova Moses März Oduor Obura Shantanu Nevrekar	Adam Haupt Anke Bartels Christin Hoene Heinrich Wilke Himani Kapoor Lars Eckstein Manuela Boatca Regina Römhild Sikho Siyotula Zairong Xiang Sara Morais	Corinne Sandwith Ganesh Gupta Ina Kerner Jens Temmen Julia von Sigsfeld Lucy Gasser Muhammed Shah Mustafiz Ul Hasan Nicole Waller Sergio Costa Yann Le Gall

Care and Intimacy Rajni Palriwala & Ira Raja

If many of the crucial relationships characteristic of the globalizing world we inhabit are indirect and impersonal, it is also true that globalization has led to a remarkable increase in opportunities for intimacy, sustained across and in spite of physical distances and apparent cultural divides. While many such intimacies – be it sex and desire, familial and/or professional care-giving, surrogacy – unfold in the shadows of oppressive political and economic structures, their meanings are scarcely exhausted by structural analyses alone. At the same time, such instances of intimacy are not to be understood in terms of an unreconstructed appeal to individual ethics and behaviours characteristic of early articulations of cosmopolitanism. Rather, micro narratives of cross cultural exchanges, obligations and intimacies invite us to think about individual meaning making activity through which inter-personal and inter-cultural encounters are given shape. Rethinking concepts and ideas of caregiving through the relationalities of care demands that we question many of the dichotomies that have become a priori in social theories – rationality and emotion, public and private, impersonal contract and personal gift, amongst others. This seminar aims to address some of the above concerns through a close engagement with a set of theoretical and literary readings focused on intimate encounters, largely transnational and not unrelated to the political economy of both everyday life and globalisation.

READING

- Constable, Nicole. 2017. 'Familial migration strategies and the cultural logics of desire: a case of Asian-U.S. correspondence marriages'. AOTC 20.
<http://aotcpres.com/articles/familial-migration-strategies/>
- Hochschild, Arlie. 2011. 'Emotional Life on the Market Frontier'. *Annual Review of Sociology*, 37: 21-33.
- Palriwala, Rajni. 2015. 'Rationality, Instrumentality, and the Affective: Crossings and Blurrings in Relations of Care and Intimacy', *Korean Journal of Sociology*, 49.3: 21-38.
- Raja, Ira. 2013. 'Contractarianism and the Ethic of Care in Indian Fiction'. *South Asia: Journal of South Asian Studies*, 36.1: 79-91.
- Yeoh, Brenda S A and Shirlena Huang. (2015) 'Cosmopolitan beginnings? Transnational healthcare workers and the politics of carework in Singapore'. *The Geographical Journal* 181.3: 249–258.

Familiarity with Kamila Shamsie (Home Fire), Amitav Ghosh's *Sea of Poppies* and Krishna Sobti's novella *Listen, Girl* will make for a more enriching discussion.

Transnational Media and the Public Domain **Satish Poduval**

This short seminar on “doing minor cosmopolitanism” will have a double focus: to introduce you to key concepts and debates that have structured “public” life in the modern world, and to deepen your understanding of how transnational media practices are reshaping our lives today. We will begin by examining some of the key debates on new media practices (and possibilities) in the context of the technological and political transformations that have occurred worldwide since the 1990s. The next two sessions will focus on what has come to be termed the public domain through an exploration of the following themes:

- Social media and the public interest
- Surveillance and the question of privacy

READING

Wednesday, 6 December

Laura deNardis, “The Privatization of Free Expression,” *Global Censorship: Shifting Modes, Persisting Paradigms*, edited by Pranesh Prakash, Nagla Rizk, Carlos Affonso Souza, Information Society Project, Yale Law School 2015.

Pranesh Prakash, “India: Visible and Invisible Censorship,” *Global Censorship: Shifting Modes, Persisting Paradigms*, edited by Pranesh Prakash, Nagla Rizk, Carlos Affonso Souza, Information Society Project, Yale Law School 2015.

Thursday, 7 December

Gautam Bhatia, “State Surveillance and the Right to Privacy in India: A Constitutional Biography,” *National Law School of India Review* 127 Vol. 26 No. 2 (2014).

Friday, 8 December

Itty Abraham and Ashish Rajadhyaksha, “State Power and Technological Citizenship in India: From the Postcolonial to the Digital Age,” *East Asian Science, Technology and Society: An International Journal* No. 9 (2015).

Populism: The End of (Minor) Cosmopolitanism? Shaswati Mazumdar & Dirk Wiemann

It seems as if at the beginning of the 21st century democracy has lost its cohesive forces, exposing once integrated political communities to divisive and polarizing populist forces mainly from the political right. Moreover, it also seems like the very notion of cosmopolitanism, whether minor or mainstream, requires to be remapped under conditions in which the presence of right-wing and authoritarian populism makes itself increasingly felt, challenging not only established politics and institutions but political culture at large, and countercultures in particular.

To some extent, the current rise of populism can be seen as an outcome of the political handling of the global financial crisis in 2008, following which democratic procedures were hollowed out as non-democratic and non-legitimized procedures of decision-making were established. As a consequence citizens were disenfranchised and disempowered, and fragile national economies exposed to severe austerity regimes. Even in the less affected countries, tax cuts for the wealthy have resulted in an insecure middle class that is afraid of its social decline, and growing numbers of those excluded and left behind.

To be sure, populism is neither a new nor an unambiguous phenomenon. What is new to the current wave of populism, whether in Europe and the United States, is that it emerges

against the background of established formal democracies. The same holds true for India, where a particular brand of sectarian nationalism has emerged with populist characteristics. In our seminar we will attempt to address and assess a few of the manifold complexities and ambiguities of populism by reading some theoretical and some more 'applied' texts.

READING

Wednesday, 6 December: What is 'the people'?

Alain Badiou: "Twenty-Four Notes on the Uses of the Word 'The People'". *What Is a People?* Ed. Bruno Bosteels. New York (Columbia University Press) 2016.

Yannis Stavrakakis: "The Return of 'the People': Populism and Anti-Populism in the Shadow of the European Crisis". *Constellations* 21.4 (2014).

Thursday, 7 December: A grammar of populism?

Ernesto Laclau, "Populism: What's in a Name?". *Populism and the Mirror of Democracy*. Ed. Francisco Panizza. London (Verso) 2005.

Jayson Harsin & Mark Hayward, "Stuart Hall" "Deconstructing the Popular": *Reconsiderations Thirty Years Later*". *Communication, Culture & Critique* 6 (2013).

Friday, 8 December 2017: Populist culture | popular culture?

Olivier Jutel, "The Liberal Field of Journalism and the Political: The New York Times, Fox News and the Tea Party". *Journalism* 17.8 (2016).

Subir Sinha, "Fragile Hegemony: Modi, Social Media and Competitive Electoral Populism in India." *International Journal of Communication* 11 (2017).

Workshop I Groups

	Thursday, 7 December		
11:30-13:00	Workshop I*: How Not to Translate Thinking Cosmopolitanisms; Thinking Gender and Space Speech and the Right to Choose		
	How Not to Translate, Conference Centre Room 2	Thinking Cosmopolitanisms; Thinking Gender and Space Conference Centre, Room 4	Speech and the Right to Choose, Conference Centre, Room 5

*Workshops run parallel to each other. Up to eleven places are available for each workshop; please sign up for the workshop you would like to participate in, failing which, you will be placed in an available slot.



13:23



Workshop I Description

How Not to Translate **Vibha Maurya, Musab Abdul and Anugya**

In the course of the workshop we shall be focusing on some of the thorny and seemingly unresolvable questions regarding the translation of literary works. It has often been asked if translation is at all possible; why does translation matter, for whom does it matter (Edith Grossman) and does it make any contribution to national, comparative or world literatures? Writers, literary critics and philosophers, and not just specialized translators, have reflected upon the processes of translation, some deeming the act utopic, others finding it to be a usual exercise. Acquisition of language and its use is essentially a continuous process of translation (Octavio Paz), an issue that anthropologists also face in their writing of cultures and peoples and ways of being for readers who may or may not be of that culture. In this vein, creative use of language – literary language – also emerges from a translational process.

Thinking Cosmopolitanisms; Thinking Gender and Space **Janaki Abraham**

In this workshop we will explore the idea of minor cosmopolitanisms by looking at the production of gender in different spaces. In particular, we will seek to understand the space of the neighbourhood. Neighbourhoods carry the potential for both transformation and also of exclusivity

- practices that tug at contrary ends of a cosmopolitan culture. Drawing from field work in Mumbai, Thalassery and Bikaner, the facilitator will talk about how gender (and other axes of differentiation) come to be mutually produced in neighbourhoods. We will look at the processes by which newness enters into a neighbourhood, while also engaging with ideas of homogeneity, heterogeneity, and questions of diversity in relation to public space.

Comparatist Emily Apter, has examined a series of axioms beginning with 'Nothing is translatable' to 'Everything is translatable' and has argued that the tension between translatability and untranslatability, the universal and the particular, cosmopolitan and local, World Literature and discrete national literatures are yet to be resolved. That is why the tussle between the universal (Alain Badiou's assertion of the 'universality of great poems') and the 'specificity of the autochthone' (Gayatri Spivak's insistence) continues. Translators nevertheless make concerted attempts to bring the two extremes together, and despite failures and hurdles, they carry forward their struggle to translate in order to balance the singular untranslatable alterity as against the need to translate by all means. The tension embedded in these contradictions is used creatively by translators.

Fidelity and infidelity to the original, accuracy and flow in the translation, cultural and linguistic specificity versus adaption and domestication, and close and distant reading

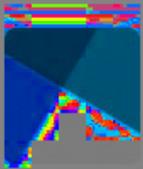


Minor Cosmos



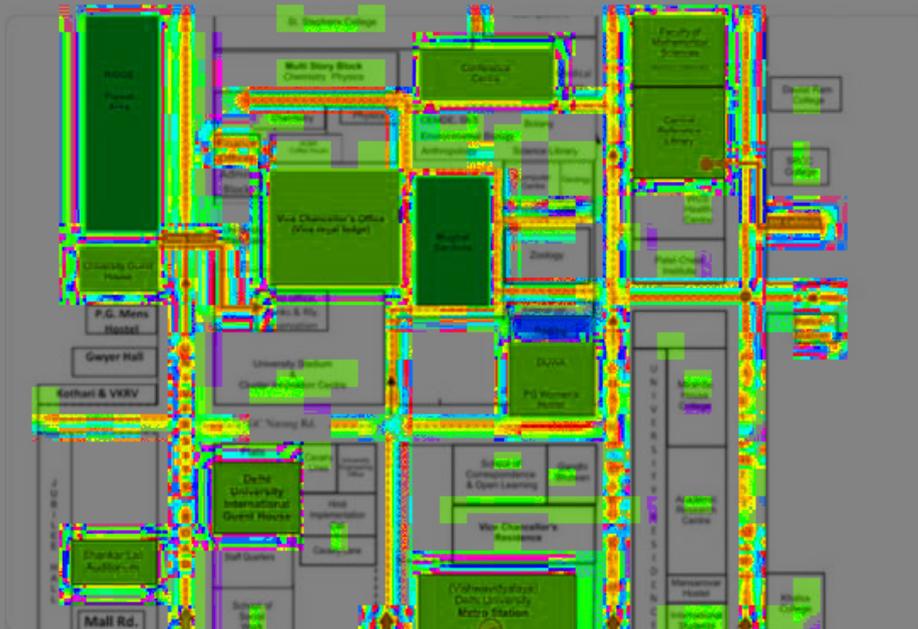
delhischool

room has been confirmed for Monday evening, so that I can forward the information to the steering committee



8:02 AM

shared an image: DelhiUni Map



map we've got...



8:19 AM

@Neyha thanks. Thats great

of literary texts are among the binaries being debated in this field for decades. Literary translators fundamentally write or rather rewrite in the second language a work of literature written in a first language, hoping that the reader of the second language will receive it with the same degree of emotion and aesthetic pleasure as the reader of the first one. The grand ambition of the translator of a literary text is to parallel the joy of reading the original in translation.

The workshop aims at discussing some of the issues of literary translation by first presenting a brief theoretical framework and then taking up specific questions of a practical nature through examples from translated literary works from different literatures.

Speech and the Right to Choose: Gautam Bhatia

Freedom of speech is the right of every human being to contribute to the social, cultural and political environment, through the means of expression - whether by writing, by speaking, by listening, or even through symbolic conduct. The session will examine how and to what extent the Indian Constitution has lived up to this ideal.



Workshop II Groups

	Saturday, 9 December	
09:30-10:30	Workshop II *: Art Living and Loving In Jehangirpuri: Filming Masculinity Theatre	
Art Conference Centre Room 2	Living and Loving In Jehangirpuri: Filming masculinity Conference Centre, Room 4	Theatre Conference Centre, Room 5

*Workshops run parallel to each other. Up to eleven places are available for each workshop; please sign up for the workshop you would like to participate in, failing which, you will be placed in an available slot.

Workshop II Description

Art **Sharmila Samant**

The workshop looks to initiate forms of emancipatory 'glocal' understanding where creativity and the imagination help raise a cosmopolitan consciousness. Cosmopolitanism as not just an ideological system of political position or approach of assimilation but as a creative and critical praxis that emphasises on local diversity and celebrates difference. Looking at community based artworks that employ an embodied, sustained and relational approach, reflecting the way in which spaces can be experienced or 'sensed'. Initiating a discourse that necessarily engages with horizontal relations, of talking with someone rather than to (or at) them. To think of praxis as human potential, a process of opening, of transformation and mutual reinforcement. Encounters of this kind to envision a world, which is comprised of subjects rather than objects and such subjects as equally capable of being co-creative and making shared meanings.

Living and Loving In Jehangirpuri: Filming masculinity **Rahul Roy**

The workshop will centre around the documentary form and the art of living, loving and surviving in Jehangirpuri, a working class suburb of Delhi. The lecture will utilise filmic material generated with a small group of men (and their families) in two phases with a gap of twelve years to unravel the documentary form and the political project of hegemonic

masculinity as a classificatory project to set up an oppositional category. The geographies of the documentary, moral order of gender discourse and the space of Jehangirpuri will be mapped over time to generate a sense of change that bodies go through and the persistence of conflicts that are both internal and external to those bodies.

Theatre **Keval Arora**

The workshop will look to explore the dynamics of exclusion and consolidation through enacted and verbal improvisations by participants

Thursday, 7 December

14:30-16:30

Panel Discussion I, Conference Centre, Room 2

Contesting Dominant Epistemologies **Kumkum Sangari, Mallika Shakya, Udaya Kumar** **and Aniket Jaaware**

Kumkum Sangari is the William F. Vilas Research Professor of English and the Humanities at the University of Wisconsin-Milwaukee. She has been a Professorial Fellow at the Centre for Contemporary Studies, Nehru Memorial Museum and Library, New Delhi; a Visiting Fellow at Yale University, Delhi University and Jadavpur University; and a Visiting Professor at the University of Chicago, Central European University, University of London (SOAS), University of Erfurt and Ambedkar University. She has published extensively on British, American and Indian literature, the gendering of South Asian medieval devotional traditions, nationalist figures such as M.K.Gandhi, Bombay cinema, televisual memory, feminist art practice, and several contemporary gender issues such as personal law, widow immolation, domestic labour, the beauty industry, son selection, commercial surrogacy, and communal violence. She is the author of *Solid Liquid: A Transnational Reproductive Formation* (2015) and *Politics of the Possible: Essays on Gender, History, Narratives, Colonial English* (1999). She has co-edited several books including *Recasting Women* and, most recently, has edited *Arc Silt Dive: The Works of Sheba Chhachhi* (2016) and *Trace Retrace: Paintings, Nilima Sheikh* (2013).

Mallika Shakya

I am an economic anthropologist with a PhD from LSE, and postdoctorals from Oxford and Pretoria. I work on industrialisation, socio-economic embeddedness and labour. I examined the rise and fall of readymade garment industry in Nepal between 2001 and 2011, which exposed me to the turbulent national politics rooted in the Maoist movement in Nepal during that time. Later I resided and taught in South Africa for two years and developed a comparative perspective between the trade union movements in Nepal and South Africa. My research examines the nature of overlap between economy and society, including the role of grassroots-level social movements in envisioning a national trajectory on development and prosperity. I have been part of Nepal's civil society movement on democratisation, especially those concentrating on women's rights and social equality. Lately I have begun to take interest in the public meaning(s) of South Asia, including issues of nationalism and borders, and its interface with the Global South. Prior to joining academia, I worked for the World Bank and UNICEF for about fourteen years, where I advised governments in Asia, Africa and Eastern Europe on their economic and social policies and programmes.

Udaya Kumar is Professor at the Centre for English Studies, Jawaharlal Nehru University. He has been Professor of English at the University of Delhi and of Cultural Studies at the Centre for Studies in Social Sciences, Calcutta. He was Leverhulme Visiting Professor at Newcastle University and

Fellow at the Nehru Memorial Museum and Library and at the Indian Institute of Advanced Study. His publications include *The Joycean Labyrinth: Repetition, Time and Tradition in 'Ulysses'* (Oxford: Clarendon Press, 1991) and papers on contemporary literary and cultural theory and Indian literature.

Aniket Jaaware is a professor in the Department of English, School of Humanities and Social Sciences School of Humanities and Social Sciences in Shiv Nadar University, India. He is a widely-published scholar with research interests on Literary Theory, Translation Studies, F & SF, 19th Century Maharashtra, and elements of European Philosophy. Some of his books include, *Touch: A Study of Caste* (under revision for Fordham University Press, New York), *Kale-Pandhare Asphut Lekh, A Collection Critical Essays in Marathi* (Pune: Hermes Prakashan, 2011) and *Simplifications: An Introduction to Structuralism and Post-structuralism* (New Delhi, Orient BlackSwan Impression, 2009 (re-print) besides articles in books and many journals. Among other national and international recognitions, he has been a Tagore Fellow, Indian Institute of Advanced Studies, 2014 and ICCR India Rotating Chair, Eberhard Karls University, Tübingen, Germany 2011.



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Friday, 8 December

11:30-13:30

Panel Discussion II, Conference Centre, Room 2

Democracy, Dissidence and Pluralism **Githa Hariharan, Satyajit Rath, Paranjoy Guha Thakurta and Ravi Nair**

Githa Hariharan has written novels, short fiction and essays over the last three decades. Her highly acclaimed work includes *The Thousand Faces of Night* which won the Commonwealth Writers Prize for Best First Book in 1993, the short story collection *The Art of Dying*, the novels *The Ghosts of Vasu Master*, *When Dreams Travel*, *In Times of Siege* and *Fugitive Histories*, and a collection of essays entitled *Almost Home: Cities and Other Places*. She has also written children's stories; and edited a collection of translated short fiction, *A Southern Harvest*, and the essay collection *From India to Palestine: Essays in Solidarity*.

Hariharan has, over the years, been a cultural commentator through her essays, lectures and activism. In 1995, Hariharan challenged the Hindu Minority and Guardianship Act as discriminatory against women. The case, *Githa Hariharan and Another vs. Reserve Bank of India and Another*, led to a landmark Supreme Court judgment in 1999 on guardianship.

Satyajit Rath was trained as a physician and a pathologist in Pune and Mumbai, but has worked on mechanisms involved in the development and functioning of the immune system since 1983, initially in post-doctoral work across the world and then over 1991 to 2017 as a faculty member at the National Institute of Immunology (NII) in New Delhi. Since retirement, he now works in honorary capacities at the Agharkar Research Institute and the Indian Institute of Science Education and Research in Pune. He also works on science-and-society policies with both government agencies and civil society groups such as the Delhi Science Forum (DSF), the Coalition for Nuclear Disarmament and Peace (CNDP) and Eklavya.

Paranjoy Guha Thakurta works across different media: print, radio, television and documentary cinema. He is a writer, speaker, interviewer, teacher and commentator. He obtained his Master's degree in economics from the Delhi School of Economics in 1977. He started his career as a journalist in the same year and has been employed with various media organisations including companies bringing out publications such as *Business India*, *BusinessWorld*, *The Telegraph*, *India Today* and *The Pioneer*. He is a visiting faculty member at reputed educational institutions including the Indian Institutes of Management at Ahmedabad, Kolkata, Bangalore and Shillong, University of Delhi, Jawaharlal Nehru University, Jamia Millia Islamia, Lal Bahadur Shastri National Academy of Administration and Visva Bharati University.

He is a director/co-director/producer of documentary films. (The latest ones being *Coal Curse: A Documentary on the Political Economy of Coal Energy in India* (2013) and *In the Heart of Our Darkness: The Life and Death of Mahendra Karma* (2013). He is the lead author of *Gas Wars: Crony Capitalism and the Ambanis* with Subir Ghosh and Jyotirmoy Chaudhuri, published in April 2014. (More detailed information on <http://www.paranjoy.in>)

Ravi Nair has been the Executive Director of the South Asia Human Rights Documentation Centre (SAHRDC) since October 1990. He has earlier worked in the International Secretariat of Amnesty International in London. He was the first Indian to serve on the international board of Amnesty International. Ravi Nair was the recipient of the M A Thomas National Human Rights Award for 1997. He was the Ida Beam Distinguished Lecturer at Iowa University in October 2000. Ravi Nair delivered the Edward A. Smith Lecture in November 2005 at the Harvard Law School and was an international consultant to the Technical Advisory Services Program of the Office of the United Nations High Commissioner for Human Rights in its training programs in Nepal and has earlier done workshops in Armenia for UN Human Rights mechanisms. He has conducted training workshops on International Human Rights Mechanisms in over 30 countries across the world. Ravi Nair has served on the first Curriculum Development Committee of the University Grants Commission of India for the teaching of Human Rights in Law Schools across India. He is a regular guest lecturer at universities across India. He was a visiting professor at Mahidol University, Thailand for the MA programme on Human Rights for the year 2005. He is a regular guest lecturer at the National Judicial Academy, Bhopal and the Delhi Judicial Academy.





13 NOVEMBER 2017



Delhi isn't just smog! 06:40

Beauties!! 😎 06:42

Chic & fancy! 👍 07:12

Visit to Jana Natya Manch

	Thursday, 7 December
16:30-17:00	Visit to NGO - Jana Natya Manch

Jana Natya Manch - NGO Theater Group The Many Faces of Delhi: A Talk by Sudhanva Deshpande

I will speak about the nature of the city; the many faces of Delhi; and the political geographies of cultural practice in the city. I will relate these themes to the location that the participants will be at, namely, Studio Safdar, Shadi Khampur, about 6 km west of what is considered the centre of colonial-era Delhi.

Sudhanva Deshpande is an actor, theatre director, and publisher. He's been with Jana Natya Manch since 1987, acting in, helping devise, and directing dozens of plays, both on the streets and in closed spaces. He's performed, and led workshops, in several countries, including Palestine, South Africa, the US, UK, Germany, Poland and the Netherlands. Since 1999, he's been Managing Editor at LeftWord Books. He has co-directed two documentary films on the theatre legend Habib Tanvir and his group Naya Theatre, and has taught at several institutions, including National Institute of Design, Ahmedabad, and AJK Mass Communication Research Centre, Jamia Millia Islamia, New Delhi.

Heritage Walk

	Friday, 8 December
15:00-17:00	Heritage Walk

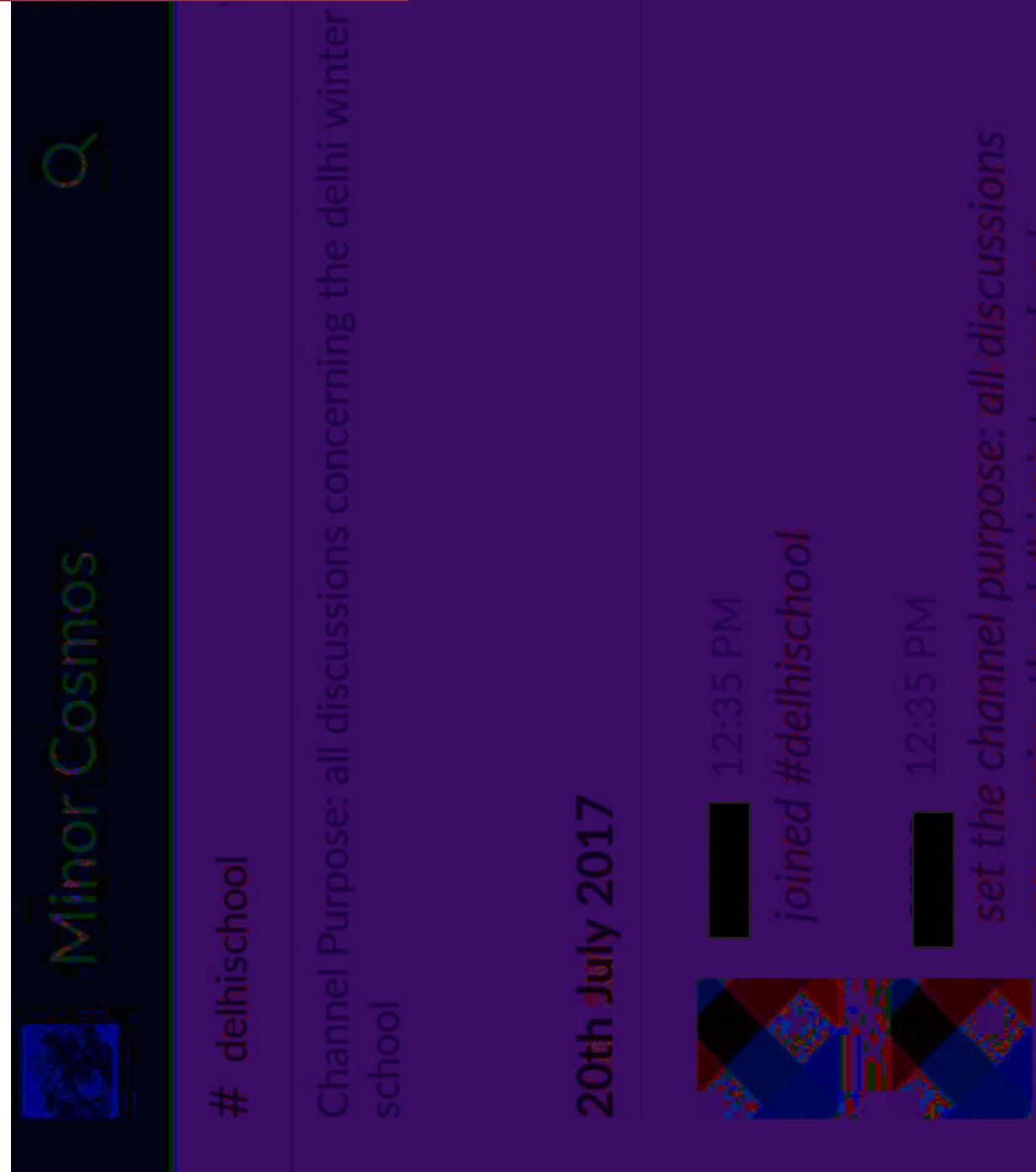
Walking Tour: On the Indian Rebellion of 1857 Tour guide Sohail Hashmi

On this tour we will visit four meaningful sites of the Indian Rebellion of 1857. The walk starts at the flagstaff in Delhi University opposite the office of the VC. The flagstaff was the site where the British took shelter when they escaped from the city as it was being taken over by the rebel soldiers.

We get into the bus and drive across the North Delhi ridge and visit the victory tower built by the British to commemorate those who died in the different battles that the British had to fight to recapture Delhi.

The third halt is the Nicholson cemetery, the site where most of the whites who died during and after 1857 were buried, the cemetery is currently in use though there is great pressure on space. From here we go across to Kashmiri gate, the site of one of the most fierce battles for the recapture of Delhi.

Sohail Hashmi studied geography at DU and regional development at JNU, and left his PhD mid-way to work among shop hands, unorganised labour and unemployed youth. Then drifted into media, worked with several TV channels, made documentary films, now writes on Delhi and on issues of education, heritage, language and communalism, aside from conducting heritage walks.



List of all Participants

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Connection Status: Poor

Latency: < 1 msec / 6.39 sec

Up: 264 kbit/s

Down: 639 kbit/s

