Indian Institute of Technology (IIT) Kanpur
Dept. of Humanities and Social Sciences

ANVIKSHA

A Research Scholars' Conference
Theme: BOUNDARIES

February 3 & 4, 2024

Parallel Sessions at L-08 and L-09
9:30 am onwards

Organizing Committee:

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SCHEDULE

Day	Timings	Session	Details
Anviksha: A Research Scholars' Conference			
Department of Humanities and Social Sciences, IIT Kanpur			
3rd & 4th February 2024			
Day 1 (3rd February)	09:00 am - 09:30 am	Registration	Walk-in Registration
	09:30 am - 10:00 am	Inaugural Session	1. Welcome Note 2. Welcome Address by the Deputy Director 3. Theme Presentation and Address by the HoD
	10:00 am - 11:00 am	Keynote Address: Dr. Ipshita Chanda (L - 08)	
	11:00 am - 11:15 am	Tea break	
	11:15 am - 01:00 pm	Session 1	Panel 1 (L - 08) and Panel 2 (L - 09)
	01:00 pm - 02:00 pm	Lunch	
	02:00 pm - 03:45 pm	Session 2	Panel 3 (L - 08) and Panel 4 (L - 09)
	03:45 pm - 04:00 pm	Tea break	
	04:00 pm - 05:45 pm	Session 3	Panel 5 (L - 08) and Panel 6 (L - 09)
Conference Dinner on 3rd February (07:00 pm - 09:00 pm)			
Day 2 (4th February)	09:30 am - 10:30 am	Keynote Address: Dr. Janaki Abraham (L - 08)	
	10:30 am - 10:45 am	Tea break	
	10:45 am - 12:30 pm	Session 1	Panel 7 (L - 08) and Panel 8 (L - 09)
	12:30 pm - 01:30 pm	Lunch	
	01:30 pm - 03:15 pm	Session 2	Panel 9 (L - 08) and Panel 10 (L - 09)
	03:15 pm - 03:30 pm	Tea break	
	03:30 pm - 05:15 pm	Session 3	Panel 11 (L - 08) and Panel 12 (L - 09)
	05:15 pm - 05:45 pm	Concluding Session	1. Distribution of Certificates 2. Vote of Thanks

PANEL DETAILS

Panel Number & Name	Panelists	Paper Titles
ANVIKSHA PANELS		
Day 1: 03.02.24		
I: Gender	Suraj Kumar	Demarcating the Boundaries of the Queer Subject: A Critique of Queer Politics in India
	Rudrani Dasgupta Chaudhuri	Queer Becoming and Anxieties of Naming: An Exercise in Autoethnography
	Sinchan Chatterjee	Who Puts the 'Norm' in 'Normal'? Problematizing the Borders of Gender, Genre, and Ability in Narratives from the Neurological Margins
	Gunjan Thapar	"Eroticism, Devotion and Loyalty" : Gender and its Performance in the Basohli Rasamanjari Paintings
II: Marriage and Kinship	Shubham Pandey	Sperm Donation and the Boundaries of Intimacy, Marriage and Family: A Study of Sperm Donors of Delhi-NCR
	Daljit Singh	Left Behind the Borders: Narratives of Marriage, Migration and Desertion
	Avinash Ediga	Demarcated Masculinities: Problematizing the Boundaries Around 'Sacred' Education, 'Profane' Money and 'Hard' Versus 'Soft' Labour among Youth in Andhra Pradesh
	Nikita, Dr. Kumar Ravi Priya	Need for a Community: Exploring the Process of Healing in Bereaved Military Families
III: Movement and Migration	Haroon Rashid Wani	Mental Health Issues among Youth living Away from Home
	Akhila Ajith	Re-storying the Experience of Migration Through the Eyes of Children of Migrant Labourers: A Narrative Inquiry
	Shreya Datta	Limitations in the acquisition of English prepositions of movement by Bangla ESL learners
	Purbita Das	Reading Bodies and Borders: Negotiating Between Internal and External Borders During COVID-19 in Agasthya Manju's *Coronavirus* (2020)
IV: Poetics	Ivan Iyer	A Felt Boundary: Between the Aesthetic and the Philosophical
	Salil Mishra	The Unity of Poetic Form and Content
	Md Asif Uzzaman	Traversing Cultures, Reclaiming Craft: The Poetics of Postcoloniality in the English Ghazals of Agha Shahid Ali
	Jayanti Mandi	Beyond the Lens: Ravi Agarwal's Interdisciplinary Exploration [of Boundaries] of Art, Activism and Ecological Discourse
V: Urbanisation	Anakshi Pal	The Impact of Globalization on Quotidian Imaginations of Death in Contemporary Kolkata: The Stifling of Eidetic Diversities or the Prevalence of Polyphony?
	Akansha S	Aesthetic Aspirations of Smart Cities and the Lived Realities of Street Vendors: The Revival of Debate on Aesthetic Boundaries between "Haves" and "Have-nots"
	Arslan Wali Khan	Spatiality of Marginalization: Politics of Space, Segregation, and Identity Formation in Urban India
	Neha G. Verma	Monumentality and Miniatures: Cityscapes in Mughal Muraqqa
VI: Conflict	K Darasana Devi	Buffer Zones during Conflict as Boundaries- Sites of Epistemic Injustice
	Ritika Khatri	Divided Lands, Divergent Lives: Unravelling Class and Caste Boundaries in Punjab and Haryana's Agrarian Society
	Sharanya Chattopadhyay	Where Does It Begin?: Decoding the Land Water Binary in Sundarbans

PANEL DETAILS

Panel Number & Name	Panelists	Paper Titles
ANVIKSHA PANELS		
Day 2: 04.02.24		
VII: Politics	Shariq Khan	Death of the Potter in Anuradha Roy's *The Earthspinner* (2021)
	Samiksha	Distant Intimacies: Rethinking Demarcations and Differences in Employer-Servant Relations
	Monalisa Bhandecha	Boundaries of Pressure and Boundaries of Pleasure: The Capitals, The Plague, and The Escape in Delhi and Agra, c. 16th - 17th Centuries
	Prateek Sharma	Intermedial Poetics of a Life Narrative: Exploring new Narrative Modalities and Ethics of Storytelling through Dayanita Singh's *Myself Mona Ahmed*
VIII: Digital Frontiers	Biswajit Sarkar, Dr. Sudeshna Lahiri	Unmasking Gender Digital Inequality in Emergency Remote Learning during the COVID-19 Pandemic
	Samya Brata Roy	Of Porous Boundaries and Materials: A case study of Electronic Litertaures
	Sreeja S	Understanding the Impact of Geographical Variations in the Gender Digital Divide in Kerala
	Varsha Shaji	Crossing Corporeal Boundaries: Feminism and Posthuman Politics in Vandana Singh's *The Woman Who Thought She was a Planet*
IX: Knowledge	Republica Acharyya	Unveiling Epistemic Boundaries: Exploring The Impact Of Epistemic Violence On Interpersonal Knowledge Dynamics
	Prateek Chaubey	Boundaries of Belief: A Sellarsian Demystification of Superstitious Half Beliefs
	Tushar Chaturvedi	Cognitive and Non-cognitive values in Science: Locating the Boundary
	Priyanka Pragati	Demarcating Moral Understanding from Moral Knowledge
X: Body	Gaganjot Kaur	Pushing the Boundaries of the Body with Merleau-Ponty's Flesh
	Shreya Dash	"Coming Out" As "Fat": Interrogating "Fatness" through the self-portraits of Iiu Susiraja
	Monisa R, Dr. V. David Arputha Raj	Between the Sensibilities of an 'Intracorporeally Conceptive Interoception' and an 'Extracorporeally Conceptive Visual Exteroception': Bridging the Corporeal Boundary Ambiguity in Cyborgised Reproduction as in Anne-Marie Scully's *Motherhoodwinked*
	Arundhathi B	Crossing the Boundaries of Aesthetic Conformism: Experiments of an 18th Century Performance Artist
XI: Identity	Glincy Piyus	Negotiating Boundaries: Childhood and Identity at Intersections in Late Twentieth Century
	Sanchayaita Sen	The Essential 'For-me-ness' in Self-Awareness
	Somya Malik	Disability and Accessibility in the Museum Space
	Nithin Jacob Thomas	Ergonal' and 'Parergonal': Two Notions of Political Agency
XII: Geographical Borders	Ridima Sharma	Awaz De Kahan Hai: The "Indo-Pakistani" Female Voice and India's Mourning of the Partition
	Parul Tewari	Protecting National Boundaries: Intersections of Identities of Women Officers in Indian Army
	Nayani Sarma, Prabhat Kumar, Dr. Jitendra Kumar	Women Entrepreneurship and Host Perceptions in Rural Homestay Tourism in Himachal Pradesh: A Qualitative Study

KEYNOTE SPEAKERS

Professor Ipshita Chanda
English and Foreign Language University
Hyderabad

L-08
3 February, 2024

"What…Boundaries?" Ethically Engaging Plurality

This one-sided conversation though titled keynote, hopes to act more as a multipurpose bottle-opener to prise through or cut open our fixed ways of thinking about our lives. Using the semiotics of gender, we probe the poesis (making) of plurality in which we live, ethics which enable us to "live" or relate to the world and boundaries which mark alterity ie defining who an other is. Our practices manifest and create our conception of these categories of thought - who is the self and how it lives, ie relates to the other,defines the action of the self towards the other. We perform these complex existential "operations" every moment of our conscious lives, but lack the means to understand them as our experiences as well as the other's experience of us. A comparative perspective is a conceptual frame, (and not a time, a place or an ideology), which takes the existential reality of relation to difference as the ground for engagement, interrogates the different forms of engagement, and identifies one as "ethical". Humanities research, to be meaningful, must end in a realisation about the nature of the human through a relation of self to world, ie through concrete located experience which is human existence. For this reason, I propose the comparative perspective as a conceptual frame for Humanities research and as practice, I would like us here to begin thinking beyond binaries and boundaries, to ask : "What Boundaries ?"

Professor Janaki Abraham
Delhi School of Economics
University of Delhi

L-08
4 February, 2024

"Where is the kumkumam?" Wedding rituals
and the making of 'traditions'

In this presentation I turn a sociological eye to wedding rituals. Drawing from intensive field work carried out in North Kerala and from historical and literary material, I examine changes in wedding rituals in the twentieth century. My focus here is on a formerly matrilineal caste group called the Thiyyas concentrated in North Kerala who suffered caste discrimination and were denied temple entry. I look at two important processes of change in wedding rituals and customs that bookended the twentieth century – Sree Narayana Guru's reform of wedding rituals and cameramen who record weddings.

While Sree Narayana Guru's reforms in wedding rituals have been characterised as 'sanskritization', understood often as the imitation or emulation of 'upper caste' rituals and practices, I argue instead for sanskritization to be viewed as an appropriation of what had been denied with caste-based exclusive privileges. Seen this way, the sanskritization of wedding rituals constituted a political act aimed at challenging this caste exclusivity and power. Since the end of the twentieth century, a very different process of change has been at play. Cameramen and the technology they use have brought dramatic changes in wedding rituals and customs. Cameramen not only appear as knowers of custom, but bring to the wedding their own understanding of what makes a wedding a wedding.

The use of a range of sources especially intensive field work pushes us to question rule based boundaries of rituals and customs and instead recognise the practice of rituals which includes innovation, subversion and the invention of new traditions. It enables us to see micro – processes of change and in turn forces us to challenge received wisdom about how these rituals can be understood.

ABSTRACTS

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Demarcating the Boundaries of the Queer Subject: A Critique of Queer Politics in India

Suraj Kumar
Panjab University

The present paper seeks to examine the intersections of caste and class with queerness in order to critically challenge the all-inclusive stance of queer politics. Through a study of R. Raj Rao's *The Boyfriend* and Dhrubo Jyoti's "A Letter to My Lover(s)," this paper will bring into focus the life experiences of working-class Dalit gay men and contrast them with those of the upper class and/or upper caste gay men. The present study contends that under the aegis of capitalism, consumerism and a global world order, queer identity is being increasingly defined only in terms a particular lifestyle which is function of access to certain avenues and services. However, not all the queer subjects can afford to adopt such lifestyles. In such a scenario, the underprivileged queer subjects are relegated to the margins of what itself has been a marginalised space. The identity markers of caste and class, thus, serve to demarcate the ideal rights-bearing queer subject from the less-privileged queer subject whose marginalisation is compounded because of the intersection of their queerness with caste and class. By foregrounding the lives of the gay men that occupy these intersections, this paper seeks to highlight all that is left outside of the purview of queer politics in India and thereby assert the need for an intersectional approach in queer politics.

Keywords: Queer, Gay, Class, Caste, Intersectionality

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Queer Becoming and Anxieties of Naming: An Exercise in Autoethnography

Rudrani Dasgupta Chaudhuri
Indian Institute of Technology Bhilai

Queer theory is characterised by its fluidity, relationality and rejection of definitions.   However, the realities of queer lived experience necessitate defining identities. In order to be recognised by the language of law and global human rights the marginal must be labelled. With reference to the history of queer activism in India, complexities of indigenous linguistic identities and the Western LGBTQIA+ vocabulary, this paper explores the politics of naming alternate sexual and gender identities in India from the unique positionality of the researcher's self. Using the method of autoethnography the paper aims to bring together the public and the private- the acknowledgement and solidarities identity labels offer and the anxieties of a liminal body in discomfort with language. It traces the researcher's formative experiences in interacting with the Indian queer culturescape, the language of academia, mainstream media and marginal digital spaces. It engages with vignettes from the researcher's self-narratives that deal with desire, shame, confusion, conflicts with identity labels, and epiphanic moments of self-acceptance. In reflective writing, the queer self acts out the dilemma of identitarian crisis and the need for anti-essentialist and fluid self-expression. The paper looks forward to conceptualising a queer becoming that is mobile and polymorphous while embodying a particular socio-cultural locationality.

Keywords: Queer, Naming, Autoethnography

Who Puts the 'Norm' in 'Normal'? Problematizing the Borders of Gender, Genre, and Ability in Narratives from the Neurological Margins

Sinchan Chatterjee
Indian Institute of Technology Bombay

Kim Davies argues that intellectually disabled individuals have historically been situated at the "edges of the boundary of human being-ness" by dehumanizing biomedical discourses and discriminatory socio-cultural practices. However, scholars studying the self-narratives of the experiential reality of autistic autobiographers have noted how the boundaries between 'able/disabled,' or 'normal/abnormal' are social constructs, formulated by the hegemonic discourses of ableism and neurotypicality. In fact, scholars like Jason Tougaw, Ralph Savarese and Jason Nolan have exposed how the 'norm' itself is an arbitrary, idealistic standard, thus shattering the seemingly rigid boundary between 'neurotypical' and 'neurodivergent.' The proposed paper will critically examine some autobiographical texts, poems and stories by intellectually disabled (autistic) authors with the aim of evaluating the legitimacy of the boundaries between 'ability' and 'disability.' The broader philosophical aim of the paper is to situate intellectually disabled individuals as complex human beings living rich and meaningful existences with an "alternative neurological system," as Savarese identifies. In this context, this paper will explore 'boundaries' in terms of sensorial experiences, human-posthuman identity, imaginative capabilities, linguistic limitations, and aesthetic expression. Further, a close textual analysis of these 'performative utterances,' to use Michael Berube's words, would also problematize the rigid stratification of boundaries in the context of gender by complicating the intersection of the three spectrums (of autism, gender, and sexuality) through the Butlerian lens of 'performativity.' Ultimately, by focusing on the literary modalities of representation used by autistic autobiographers, this paper will underscore how the selected texts destabilize traditional generic assumptions and boundaries,

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which are essentially ableist and exclusionary. Methodologically speaking as well, this paper will seek to blur the epistemological boundaries between various disciplinary fields by bringing about a cross-pollination of theoretical frameworks from English literary studies, critical disability studies, crip studies, queer studies, philosophy, and cultural studies.

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Eroticism, Devotion and Loyalty: Gender and it's Performance in the Basohli Rasamanjari Paintings.

Gunjan Thapar
Jawaharlal Nehru University

Through this essay, I aim to study the pictorial choices made by the artists of Basohli Rasamañjarī series and their differences from the textual tradition in context of gender performativity. The paintings of Nāyikās inspired by Bhakti (devotional) and Rīti (high- style literary texts produced in Indian courts) are paramount in Indian art. Pahari artists pertained to a textual stereotype of the ideal woman, which was first introduced by Bharatamuni in his Sanskrit text, Nā ya Śāstra, (c. first century BC- second century BC) where he introduced the concept of AshtaNāyikā (the eight heroines). These Nāyikās were described in connection to different Rasas, specifically, ś gāra rasa (erotic rasa). Bharatmuni proposed that there were eight kinds of Rasa (emotion) which were important for Nātya (drama). Amongst all these Rasa, ś gāra rasa was the primary emotion explored through the image of Nāyikā, and it further has two bases, sambogha (sexual union) and vipralambha (separation). Hence, the concept of an ideal sensual woman was established by Nā ya Śāstra a long time ago, which further gave rise to the Sanskrit poet Bhanudatta's classification of women, named Rasamañjarī (bouquet of Rasa) which was written in the 7th century A.D. This text was heavily illustrated by the Pahari artists. In the Basohli paintings of Rasamañjarī, femininity becomes an essential element to induce Rasa within a viewer. Because of the established gender binaries, even portrayal of emotions tend to become gendered. In this essay, the study of desire and its translation into ś gāra rasa will be undertaken through the images of Nāyaka and Nāyikās, and the subjects of loyalty, and devotion will be analysed through the lens of Gender.

Keywords: Gender. Rasa. Nāyaka-Nāyikā. Rasamañjarī

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Sperm Donation and the Boundaries of Intimacy, Marriage and Family: A Study of Sperm Donors of Delhi-NCR

Shubham Pandey
Jawaharlal Nehru University

In the third-party assisted ART (Assisted Reproductive Technologies) artificial insemination happens through sperm donated by sperm donors. Herein, the donor's sperm transcends the boundaries of family, marriage, and intimacy to help conceive an 'outsider'.Indian cultures and theologies have clear and strong prescriptions with regard to inextricable links between body and progeny, genetic purity, rights, and duties of husbands and wives. The sperm and genetic purity associated therewith should strictly remain within the bounds of the family. Thus, sperm donation through commercial channels necessitates a fair degree of negotiation with the boundaries of Family, Marriage, and Intimacy. Many of the studies from the western part of the world have found that donors have varied degree struggles in revealing the fact that they donate their sperm, to their intimate partners or wives. The present study analyses the impacts of sperm donation on the life of the sperm donors within the frameworks 'Sociology of Family' and 'Sociology of Personal Life'. Employing the qualitative methodologies the data have been obtained through unstructured and in-depth interviews with Ten Sperm Donors (both married and unmarried) from different parts of Delhi-NCR.The data have been put to theme-based analysis. The findings have brought up a wide range of issues faced by sperm donors in their personal lives which includes maintenance of secrecy with their partners and family member, a range of hardships associated with maintaining secrecy, difficulties in getting mentally prepared for sexual intercourse with the intimate partner, fear of marital and relationship breakdown and ousting from the family, diminishing voice within the family.

Keywords: Sperm donors, Family, Intimacy

Left Behind the Borders: Narratives of Marriage, Migration and Desertion

Daljit Singh
University of Delhi

The agrarian crisis that engulfed the northern Indian state of Punjab post-Green Revolution era has only been worsened by the capitalist forces of the neo-liberal regime, causing social and economic inequalities to grow further. In response to the ensuing economic crisis at home, rampant migration of the young and aspirational to relatively developed countries has been witnessed. Subsequently, with narratives of better life standards abroad, the desirability of a Non-Resident Indian (NRI) groom has superseded that of an agrarian groom, developing a feverish frenzy among locals to marry their daughters with NRIs. Meanwhile, thousands of cases of male NRIs marrying and deserting their wives have come to the limelight through police complaints and media reports. Adopting a synthesis of Constructivist Grounded Theory and Feminist Methodologies as a theoretical framework, I draw from 51 qualitative interviews conducted with the women deserted by their NRI husbands, their family members and practitioners which includes police officials, legal experts and members of civil society organisations. The analysis reveals the following major findings: (i) the patriarchal kinship system that structurally affirms and enables the authority of senior men over these women in the household, largely deprives them of their matrimonial choice in tying a knot with NRIs and after marriage they face financial, physical, sexual and emotional abuse (ii) post-desertion, the Indian legal system in conjunction with transnational legal frameworks plays a hideous role in exacerbating their suffering where the very process of seeking justice becomes the punishment (iii) they confront social stigma which results in their self-imposed isolation restricting their movement both in intimate and extended social milieus and (iv) finally, I discuss their response, resistance and coping strategies to deal with the unfolding crisis.

Keywords: Marriage, migration, desertion, Non-Resident Indians

Demarcated Masculinities: Problematizing the Boundaries Around 'Sacred' Education, 'Profane' Money and 'Hard' Versus 'Soft' Labour among Youth in Andhra Pradesh

Avinash Ediga
South Asian University

Young men constantly attempt to rearrange their relationship of dependence on families in the process of 'growing up' and becoming adult. Their precarious search for economic independence and claims for autonomy place them in a vulnerable position in neo-liberal economies. Most families in traditional Indian societies however, construct boundaries around young men's economic activities– earning and spending– until the completion of their undergraduate education. Academic discussions on youth in India, however, often neglect youth work, especially part-time work cultures among college-going young men. This is a topic that the paper addresses. Debates surrounding (child) labour/work that is morally as well as legally regulated, encapsulates and envelops discussions on youth work in these societies, creating a peculiar problem. Based on ethnographic fieldwork in a college town in Andhra Pradesh, this paper argues how rural young men negotiate and perform their masculinities within the morally and culturally construed demarcations set forth by their families around education and work. Boundaries around what is considered as 'sacred' education is created to rescue young men from the polluting née 'profane' effects that money is anticipated to have on these young men. Hence, as the paper will show, work under parental supervision that involves no monetary return is allowed in rural Andhra, but labour in lieu of money is believed to corrupt the future educational prospects of young men. Readily created boundaries that separate what is labelled as 'hard' and 'soft' labour, as the paper will show, also determine which kind of work is sanctioned for college-going men, and therefore, how they should constrict their masculinities to avoid straining ties with their families.

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In addressing these issues, the paper examines the (ir)relevance of Willis' 'Learning to Labour' thesis in the context of 'new' economies in the Global South, while trying to conceptualize 'part-time mas-culinities' as it emerges among the part-time male workers in the college town juxtaposed with 'adult masculinity' (Lindsay and Miescher 2003), something seemingly unrealizable in a precarious world.

Keywords: youth work, masculinities, Andhra Pradesh

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Need for a Community: Exploring the Process of Healing in Bereaved Military Families

Nikita Gupta, Dr. Kumar Ravi Priya
Indian Institute of Technology Kanpur

Kleinman argues that healing refers to developing a sense of meaning and finding value in one's experiences despite encountering traumatizing events in life. Healing requires the presence of an empathic listener within a shared space who remoralizes the personal narratives of the survivor(s). It is also imperative that healing be aided further by empathizing with other survivors, structural and communitarian support, reaffirmation of personal faith, and a strong sense of belonging, all of which assist the survivors in their rehabilitation. This paper looks at life story narratives of bereaved military spouses and their children in the aftermath of traumatic loss of the servicemen on the battlefield. Within the social constructionist paradigm, I analyze the interviews collected from both mothers and children, using Constructivist Grounded Theory, to understand the possibilities and experiences of healing. Through a comparative study of two field sites, Lucknow and Mathura, this paper attempts to understand how healing has been facilitated for the survivors of the respective spaces, to identify their commonalities and differences. The need for a sense of belonging, familiarity, kinship, and affinity with the same community among the bereaved survivors forms the foundation of healing for the survivors of both these spaces. By recognizing how healing was not realized for some survivors, I try to identify the underpinning factors that acted as impediments to their healing process. Therefore, in foregrounding the role of the community in the process of healing, this paper will highlight some of the fundamental aspects that facilitate the possibility of healing for the bereaved families.

Keywords: trauma, healing, community, bereavement, mothers and children

Mental Health Issues among youth living Away from Home

Haroon Rashid Wani
Central University of Rajasthan

The phenomenon of young people living away from home for employment, educational pursuits or other reasons has become more prevalent in today's world. The growing number of youth seeking education or work possibilities in other cities or countries makes it vital to understand how being away from home affects their mental health. This change in living circumstances presents new hardships to people's mental health and well-being. Migrating from familiar circumstances to a new environment frequently leads youth to various issues including mental health. This study explores the psychological effects of these encounters highlighting the prevalence of mental health issues among the youth. An unstructured interview schedule with 24 youths was used to investigate the study's goal utilizing a qualitative analysis method. Snowball sampling was used in this study to recruit youths who are living outside of their homes of district Anantnag in Jammu & Kashmir between the ages of 20 and 30 to participate in the study. Thematic analysis was used to analyse the data. Four themes emerged from the analysis of the data: Homesickness, Social isolation, Financial Stress and Academic stress. The study's findings indicate that youths who live apart from their families had more severe emotional disturbances. Given the potential negative consequences of youths living far away from their homes; it is recommended that efforts be made to develop psychological support services for youth in order to address their mental health concerns during this difficult time.

Keywords: Mental Health, Youth, Home

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Re-storying the Experience of Migration Through the Eyes of Children of Migrant Labourers: A Narrative Inquiry

Akhila Ajith
Indian Institute of Technology Bhubaneswar

India is home to crores of migrant labourers- those who migrate from other countries to find employment in India and who migrate within or from their home states to other states in India in search of better jobs. According to the census (2011), there are 4,14,22,917 migrant labourers in India- those who migrated intra or inter-state in search of jobs. They take up menial jobs, earn meagre wages, and live in unhygienic temporary shelters. Along with the labourers, migrate their families too. The children of such families bear the brunt of their labourer-parents' attempt to survive. Due to the migratory nature of their lives, such children migrate from place to place, ending up with no education, helping their parents in manual labour from a young age and learning labourer skills, only to continue the vicious cycle of migrant labour and survival. This study explores and re-stories the lived experiences of five such children residing inside the campus of IIT Bhubaneswar. Thematic analysis of their experiences would provide insight into the impact migration has had on different aspects of their lives and the challenges of their everyday survival. The study also discusses the impact and the relevant actions stakeholders need to take to ensure better psycho-social well-being and upskilling of migrant children and how to enable social integration.

Keywords: lived experience, children of migrant labourers, psycho-social well-being, narrative inquiry, migration

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Limitations in the acquisition of English prepositions of movement by Bangla ESL learners

Shreya Datta
Indian Institue of Technology Kanpur

This study intends to examine how ESL (English as a Second Language) learners, ranging from children to adults, having Bangla as their L1, acquire the paths of traversal- *Through* and *Across*. These prepositions are known to create learnability issues in ESL/EFL (English as a Foreign Language) contexts: These prepositions, referred to as 'Paths of Traversal,' have complex geometric and functional specifications regarding the ground and the path traversed. In addition, there are cross-linguistic differences between Bangla and English in encoding comparable spatial scenes and the lexicalization options available. In this cross-sectional study, we conducted comprehension and production tests on students in middle school and high school. The aim of the tests was to observe if any conceptualization differences arise in the Bangla ESL learners' response to the target prepositions, given the difference in lexical packaging of path information, according to which Talmy (1985) classified languages into two types: satellite-framed languages (S-languages) and verb-framed languages (V-languages). English falls under S-languages while Bangla under V-languages. There are two issues of concern in the context of second language acquisition that we want to address through this study. The first is the learner cognitive system, which might pose challenges in acquiring semantically complex prepositions, especially at lower levels of proficiency. The second is the cross-linguistic differences, where the lexicalization of the concept of these prepositions might lead to learnability issues.

Keywords: Second Language Acquisition, Cognitive Semantics, Prepositions, English as a second language, English Language Teaching

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Reading Bodies and Borders: Negotiating Between Internal and External Borders During COVID-19 in Agasthya Manju's "Coronavirus" (2020)

Purbita Das
Indian Institute of Science Education and Research Bhopal

In my paper, I explore how the female body negotiates between the multifaceted forms of borders represented against the backdrop of the COVID-19 pandemic in Agasthya Manju's film "Coronavirus" (2020). I do a close visual analysis to study how the pandemic evokes the identification of borders through the family, gendered bodies and digital sounds. The narrative unfurls a series of events where the daughter-in-law, external to the family, is stereotyped as bringing in a threat inside the boundary of the family. However, the pandemic subverts these stereotypes and compels us to push the insiders of the family to the limits of the border. Drawing from Julia Kristeva's understanding of the "border" as a symbolic or metaphorical boundary that separates what is considered normal or acceptable from what is considered monstrous or appalling, I investigate how the daughter- the internal member of the family- challenges traditional family dynamics by becoming abject or the monstrous, induces anxiety and horror, blurs boundaries between self and other and challenges one's identity. Hence, I examine how the pandemic unsettles traditional notions of boundaries by overthrowing the conventional understanding of kinships and threats within a family. I particularly emphasise gender and kinship relations to demonstrate how symptoms represent the daughter as constantly negotiating between the boundary of the human and the abject or the virus itself. I further extend the deliberation of the boundary to digital sounds produced by social media and mass media devices such as WhatsApp and television to explore how sounds influence family's reactions to each other, represent certain members as threats, and displace them outside the boundaries of the family. Against the background of COVID-19, I argue how these sounds along with legal and medical institutions also shape social borders and challenge traditional notions of threat and hierarchies within families.

Keywords: COVID-19, gender, family, threat, digital sounds

A Felt Boundary: Between the Aesthetic and the Philosophical

Ivan Iyer
Indian Institute of Technology Kanpur

In the academic discipline of philosophy, the aesthetic comes to assume a difficult double role whether it is to be considered as a proper object and mode for philosophical enquiry. On the one hand, as "philosophical aesthetics", an area within academic philosophy that is seen as solely concerning itself with aesthetic objects and aesthetic experience and on the other hand, as a meta-philosophical reflection on the possibilities of philosophical thought itself, owing to its dismantling of the normative assumptions of what is deemed as legitimate philosophical inquiry. This meta-philosophical role is contested on the one hand for its inability to provide logical and conceptual coherence and on the other (especially at the interface between literature and philosophy), is viewed as a productive instrument towards addressing the positive relevance of conceptual dead-ends, logical blind-spots and paradoxes encountered in philosophical thought. Kant's analysis of pure aesthetic judgment and particularly that of the sublime, is seen as the culmination of his attempt to ground the possibility of and the relationship between cognition and morality. The aesthetic in other words, seems to fill a vacuum that Kant notices between sensible experience and reason or our subjectivity as determined by sensible nature and our sense of freedom. I suggest in this paper that the significance of the aesthetic in Kant (aside from its salient role as that which connects the sensible and the super-sensible) lies in the antinomies of reason that he notices as critical junctures of thought where irresolvable problems of reason arise from within reason. I argue that the meta-philosophical role of the aesthetic emerges in Kant, in the intelligibility of the antinomies through indeterminate concepts and consequently, that these conceptual dead-ends become meta-philosophical exercises precisely insofar as their coherence becomes possible through aesthetic reflection and conceptualization.

Keywords: aesthetics, meta-philosophy, antinomies

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The Unity of Poetic Form and Content

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Is it possible to separate the form and content of a poem? In his 1901 work "Poetry for Poetry's Sake", A. C. Bradley argues against such separation. Using the analogy of appreciating a smile, Bradley contends that, similar to how we perceive facial lines and the expressed emotion as inseparable, the experience of reading a poem involves an indissoluble fusion of its form and meaning. This alleged unity supports the common claim that it is not possible to completely paraphrase a poem, as what it represents or expresses is intimately tied to how it does so. That is why when T.S. Eliot was asked what "Lady, three white leopards sat under a juniper tree" means, he answered: "Lady, three white leopards sat under a juniper tree". Bradley aims to dismiss those who assert that poetic value is exclusively in either formal properties or content, claiming its value lies in the experience it provides. I analyse the implication of Bradley's thesis and offer a qualified defence, examining two contemporary responses. Peter Kivy argues that, while there is an intimate connection between poetic form and content, they can be distinguished. Moreover, even though a paraphrase may not be able to capture the "poem's total effect on the reader", it can still capture its content. On the other hand, Peter Lamarque defends Bradley but claims that the form-content unity is not something discovered in a poem; instead, "it is something that the practice of reading poetry imposes on a work". I argue that Kivy's argument falls short and doesn't get to the heart of Bradley's claims and that the dichotomy Lamarque draws between discovery and imposition is unsustainable.

Key Words: Form-Content Unity, Heresy of Paraphrase, Poetic Value

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Traversing Cultures, Reclaiming Craft: The Poetics of Postcoloniality in the English Ghazals of Agha Shahid Ali

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The proposed paper looks at English language production of the Ghazal form of poetry in the West and Agha Shahid Ali's contestation against Western appropriation of the form. The Ghazal became increasingly artificial in the hands of poets like Adrienne Rich who, in her work Ghazals: Homage to Ghalib, not only departed heavily from the conventions of the content but also tampered with the nuances of the form. The matla (opening rhyming couplet), radif (refrain) and qafiya (monorhyme), which are essential aspects of a Ghazal in its original Arabic and even Persian forms, are absent from the Ghazals of its major Western users. Agha Shahid Ali's intervention marks English Ghazal as a major location of postcolonial contestation. The proposed paper looks at select ghazals from Ali's collection, Call Me Ishmael Tonight (2004) and Introduction to Ravishing DisUnities: Real Ghazals in English (2000) to elucidate on his project of reclaiming the Ghazal from the West. The paper analyzes four of his ghazals to establish this point. The ghazals, "By Exiles" and "In Real Time" bring together the angst of Kashmiris and Palestinians and critique the Empire which causes their suffering. "Beyond English" and "In Arabic" challenge the supposed supremacy of the English language by pitting it against Arabic and Persian cultural and linguistic traditions. On one level, Ali proposes limits on the changes that could be acceptable in Ghazal's English language production, and on the other, he politicizes the content of his own English ghazals in favour of the colonized subjects. His ghazals, the paper argues, express the cultural hybridity of the postcolonial condition, while maintaining the awareness of uneven power relations of such cultural exchanges. This awareness enables resistance in Ali's English ghazals despite the form's hybrid location.

Keywords: Postcolonialism, Cultural Hybridity, English Ghazal

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Beyond the Lens: Ravi Agarwal's Interdisciplinary Exploration of Art, Activism and Ecological Discourse

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Ravi Agarwal is an artist, photographer, writer, and curator whose interdisciplinary practise explores the relationship between art and activism. His diverse body of work explores pressing contemporary issues such as ecology, society, urban space, and capital. Agarwal's photography and video works, which began with documentary exploration, capture the spirit of nature, labour, and the street, posing significant concerns about the society we live in. His recent endeavours have changed his focus to examining the self and ecological sustainability, centred in the research of personal ecologies. Agarwal's work emphasises the complicated links between labour, capital, production, and caste, constructing a story that intersects with nature on a larger scale. Recognising the underlying subjectivity of reality, Agarwal use digital methods to turn his photos into different realms, testing assumptions and giving new perspectives. At times, one distinguishing feature of Agarwal's art is his use of his own body as a canvas to show the hardships of the labouring body. He sheds insight on the hierarchical patterns inherent in rigid power dynamics by doing so. His investigation of these subjects is not only observational, but rather a profound inquiry into the very core of nature and civilization. This talk will aim into Ravi Agarwal's seminal work, delving into the complexities of his artistic practise and the socio-ecological issues it presents. The talk will analyse Agarwal's methodological approach, the growth of his ideas, and the transforming potential of digital media in his art.

Keywords: Interdisciplinary Practise, Photography, Ecology, Society, Digital Methods

The Impact of Globalization on Quotidian Imaginations of Death in Contemporary Kolkata: The Stifling of Eidetic Diversities or the Prevalence of Polyphony?

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This paper addresses the primary question– does globalization impact quotidian imaginations of death in contemporary urban Kolkata? Eidetic imaginations of death, that is, perceptions of what it means to die, vary across the imagination-scape of South Asia, owing to its rich cultural diversity, where different religious and ethnic communities think *about* and *through* death differently, based on their own cultural lifeworlds and religious eschatologies. However, contemporary ethnographic findings demonstrate that such religious and cultural moorings are loosening. Thus, the ways in which people think about death are also undergoing gradual shifts, so that eschatological boundaries around ideas of what dying entails are continuously transformed and teased out. Such (uncaptured) transformations due to the influence of global changes, and the impact in general of globalization, need fresh perspective, which this paper offers, drawing from an ethnographic study of middle-class Bengali-Hindus in North Kolkata. The paper argues that eidetic imaginations associated with 'death' are losing their religio-cultural anchors. As the world gets smaller due to globalization, shrinking time and space into empty, 'disembedded' concepts (Giddens 1991), cultural heterogeneities are diluted and homogenized, introducing newer possibilities of negotiation with such meta forces. In this process, local cultures erase and (re)write, and resist and subvert these global influences to take on novel contours (Appadurai 1996), as this paper demonstrates is the case with quotidian imaginations of death in urban Kolkata. These seem to have a different character when seen from the outside, but continues to retain their essence on the inside. The impact of cultural changes finds its expression not through an overwriting of local cultural scripts, but in their being accommodated within it, and rewritten

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with due negotiations. Thus, polyphonous narratives about what it means to die persist. Such narratives exist like a pendulum in motion swaying from traditional imaginaries towards newer, secular imaginative boundaries, within which perceptions of death appear more rationalized and constrained. These exhibit imaginative combinations and permutations that are neither true to their eschatological origins nor in sync with the modern, secular and rationalized ethos that is typical of a globalized world.

Key Words: Death, Bengali-Hindus, Globalization

Aesthetic Aspirations of Smart Cities and the Lived Realities of Street Vendors: The Revival of Debate on Boundaries between "Haves" and "Have-nots"

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"Neither cities nor places in them are unordered, unplanned; the question is only whose order, whose planning, for what purpose?"
~ Peter Marcuse

As smart cities strive for an idealized visual identity characterized by sleek architecture, technologically advanced infrastructure, and sanitized public spaces, the unintended consequence is the marginalization of street vendors who contribute significantly to the cultural and economic spheres of urban life. These aesthetic aspirations create virtual boundaries that challenge the inclusivity and diversity of the urban experience, highlighting a stark contrast between the planned facade of progress and the lived realities of those on the socio-economic periphery. Street vendors, as informal entrepreneurs, embody the pulse of a city, sustaining the urban poor. Yet, the quest for a visually pleasing cityscape has led to the establishment of artificial borders, restricting the presence and operations of these vendors. The paper employs a sociological lens to dissect the impact of aesthetic boundaries on street vendors, exploring how these boundaries reshape the urban landscape and perpetuate socio-economic disparities under the guise of gentrification and beautification by urban developers. By drawing on case studies and empirical evidence, the study seeks to articulate the nuanced ways in which street vendors negotiate, resist, or succumb to the changing dynamics of smart city aesthetics. It investigates the social implications of imposing aesthetic preferences that align with the ideals of a smart city, but may not necessarily align with the needs and practices of its diverse population. In rekindling the gentrification debate, the paper underscores the importance of recognizing the agency of street vendors in the urban setup. It urges

a reconsideration of smart city strategies, proposing a more inclusive approach that acknowledges the symbiotic relationship between planned aesthetics and the organic vibrancy of street-level commerce. Ultimately, the revival of this debate prompts a critical reflection on the ethical dimensions of urban development, calling for a balance between the aesthetic ambitions of smart cities and the preservation of the livelihood rights of those who contribute to its vitality and diversity.

Keywords: Smart Cities, Gentrification, Street Vendors, Aesthetic Boundaries, Urban Governance

Spatiality of Marginalization: Politics of Space, Segregation, and Identity Formation in Urban India

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Contemporary India's urban centers serve as a microcosm of the broader global urbanization

phenomenon, marked by a growing population and increasingly complex social, economic, and political dynamics. Within this urban milieu, the marginalized Muslim neighborhoods in cities such as Delhi stand as poignant symbols of the intricate interplay between violence, segregation, and the quest to build inclusive cities. The paradoxical nature of these neighborhoods becomes apparent as they represent a space where the state's influence is conspicuously absent in terms of developmental initiatives but profoundly present in the form of surveillance and policing. This delicate balance contributes significantly to identity formation, stemming from a sense of belonging to these neighborhoods and the discrimination imposed upon them by the state. In response to this categorization and the ever-present threat of violence and exclusion, these urban spaces become sites of resistance and social activism. One such exemplar of this urban social movement is the Anti CAA Shaheen Bagh movement, which has garnered national and international attention for its efforts to highlight the challenges faced by marginalized communities in contemporary India. Urbanization, while often perceived as a path to economic and social betterment, has ironically led to relative impoverishment for urban Muslims compared to their rural counterparts. This paradox becomes a central theme that demands exploration and understanding. This paper embarks on the development of an analytical framework for the study of urban social movements, drawing inspiration from Henri Lefebvre's concept of fetishization. This framework scrutinizes how Muslim spaces, including their culture and cuisine, are fetishized, commodified, and culturally marketed. In a paradoxical twist, these spaces, often scarred by historical vio-

lence and segregation, cast urban Muslims in the role of Giorgio Agamben's "homo sacer" – individuals denied meaningful promises of rights and citizenship. Furthermore, this research underscores the diminishing sovereignty of the nation-state in the face of neo-liberal globalization, in line with Susan Strange's perspective. The erosion of the state's monopoly on collective violence increasingly involves non-state actors in perpetuating violence against minority communities in urban India. At its core, this paper illuminates the political agency of Indian Muslims. It explores how they navigate their unique identities and interests within the urban landscape, encompassing demands for equal rights, representation, and the assertion of their distinct concerns.

Keywords: Segregation, Marginalization, Identity Formation

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Monumentality and Miniatures: Cityscapes in Mughal Muraqqa

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Building cities with significant structural monuments is one of the most enduring, widespread, and prevalent activities throughout all human civilization. It includes historical visual depictions with numerous elements of their contemporary time in enormous detail. However, these structures must lose their original meaning in order to be truly considered monumental. The constructive use of the term monumental or monumentality in any article poses various questions, especially in the art-historical study of visual records, illuminates human history, and allows us to visualize the contemporality of the bygone era. In the light of the medieval period of India, miniature paintings are one such tool that follows a very delicate nature of visual narratives. However, under the lens, it cumulates the monumental cities in it. These paintings witness scenes of fortified wall spaces with royal Architecture, buzzing with administrative and leisurely events and complex urban and rural landscapes prominently depicted in a detailed, intricate style in miniature folios. The study elaborates on the aesthetical and qualitative concept of monumentality in miniature paintings from numerous perspectives. It follows the representation of three important cities of the Mughal Empire, Delhi, Agra, and Fatehpur Sikri, in the Mughal miniature paintings. It focuses on stylistic depictions of narratives, decorative components, and changes in semiotic meaning over the period. The study also follows thematic analysis, including visual semiotics, to interpret the narrative's depictions to capture the essence of monumentality in the micro cityscapes. The study findings elaborate on how these miniature paintings not only throw light on the shifting perspective of cityscapes but also speak about the presence of an intangible sense of monumentality.

Keywords: Monumentality, Architecture, Cityscape, Narratives, Mughal miniature

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Buffer Zones during Conflict as Boundaries: Sites of Epistemic Injustice

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This research paper delves into the concept of 'buffer zones' from a philosophical perspective and will attempt to bring out the inadvertent epistemic injustices that inhabit such terrains. Discourse on 'buffer zones' has increased manifold in recent times owing to the Russia-Ukraine, Israel-Palestine and most recently, the Manipur conflict. Traditionally, the concept of 'buffer zones' has been conceived as a tool of geopolitics to be used during conflict management as both an active and a passive strategy. However, this concept can be re-imagined as a boundary that demarcates two separate entities-the One from the supposed 'Other', which is a philosophical category par excellence that has implications in the socio-political realm as well. Furthermore, issues of identity, difference, interaction and co-existence arise when we consider buffer zones as boundaries. While there are various types of buffer zones, this paper will focus on buffer zones that are carved out during conflict and which results in the displacement of two sets of people from their original location. Firstly, I will argue that the term 'buffer zone' itself is problematic in the sense that it contains a flawed presupposition of being a neutral tool of conflict management by using H.P Grice's concept of 'conversational implicature'. Secondly, I will argue that the creation of such boundaries results in the creation of a false ontology of the entities that have been demarcated by the boundary. This false ontology can lead to erasures and distortions of the lived reality. Last but not the least, I will argue that the conversational implicature behind the term 'buffer zone' and the subsequent false ontology created by it leads to two types of 'epistemic injustice'- testimonial injustice and hermeneutic injustice, which are concepts popularized by Miranda Fricker.

Keywords: Epistemic Injustice, Conversational Implicature, False Ontology

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Divided Lands, Divergent Lives: Unravelling Class and Caste Boundaries in Punjab and Haryana's Agrarian Society

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In 2020, the rallying cry 'Kisan-Mazdoor Ekta Zindabad' reverberated amidst the farmers' protest, highlighting a remarkable unity of purpose. However, rural India's intricate landscape is rife with complexities and conflicts. This study embarks on an exploratory journey to demarcate and understand the socio-economic boundaries and intersectional identities within the agricultural communities of Punjab and Haryana. Furthermore, the paper delves into the lived experiences of landed farmers and landless agricultural laborers, uncovering the multi- faceted layers of class and caste dynamics. This exploration is particularly poignant in light of the 2020 farmers' protests, which have brought these internal divides into sharp focus. Through the classification of farmers into five distinct categories based on landholdings, supplemented by a sixth category of landless laborers, the study conducted an exhaustive series of 186 in-depth interviews spanning six months. Rooted in Punjab and Haryana villages, this investigation unravels an uncommonly observed anomaly in the unity witnessed as 'Kisan Mazdoor' during the 2020 protests. The aspirations of landed farmers and landless laborers fundamentally diverge, further fragmented by distinctive needs and demands across different farmer strata. This paper reveals a complex tapestry of identities, where economic status and social hierarchy intertwine, creating distinct yet overlapping boundaries within these communities. The study shows how these boundaries are not just physical demarcations of land ownership but are deeply embedded in the social fabric, influencing collective actions and political mobilizations. Exacerbated by caste-class contradictions, these divisions erode the collective bargaining power of the agricultural community, impeding negotiations with a multitude of stakeholders. This study illuminates the intricate dynamics at play, yielding insight into the factors that shape farmers' political landscapes and collective endeavours. Through its nuanced perspective, the research enriches our understanding of these multifaceted dynamics

Keywords: Farmers Politics, Landless Agriculture Labourers, Caste-Class, Punjab, Haryana

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Where Does It Begin? Decoding the Land Water Binary in Sundarbans

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The Indian Sundarbans, a sprawling mangrove ecosystem at the delta of the Ganges, Brahmaputra, and Meghna rivers, epitomizes a landscape of profound ecological and geographical complexity. Teeming with intricate waterways, mudflats, and diverse flora and fauna, this UNESCO World Heritage Site stands as the world's largest contiguous mangrove forest. The region's ecological richness is manifested in its unique adaptations to tidal dynamics, with mangrove species flourishing in brackish waters and in this labyrinth of land and water, lives approximately 4.5 million people, dependent on fishing, agriculture and forest provisioning services. Through an exploratory descriptive study of Bally island near Sundarban Tiger Reserve, this paper attempts to understand how the fluid nature of the Sundarbans is fundamental to its identity, and look beyond the Cartesian binaries of land and water. A detailed analysis of primary data from surveys of 270 households and 50 in-depth interviews in three villages sheds light on the vagueness of where waterscape ends and forestscape begins in Sundarbans. The livelihoods of the islanders (i.e. the respondents for this study) are intricately weaved into the fluidity and flexibility of land-water binary. This land-water fluidity shapes the unique adaptations of flora and fauna, influences the lifestyles of local communities dependent on fishing and agriculture, and underscores the vulnerability of the region to climate change- induced alterations in sea levels and tidal patterns. This paper also argues that the proposed plans of planned retreats, alternative livelihoods and definition of threats need to be recalibrated within the context of this ever-changing system- beyond the purview of definitive land water binary. Moreover, preserving the Sundarbans' land-water fluidity and incorporating this understanding in practice are paramount for sustaining biodiversity and safeguarding the delicate equilibrium of this extraordinary ecosystem.

Keywords: Land water binary, Indian Sundarbans, Livelihood

Death of the Potter in Anuradha Roy's *The Earthspinner* (2021)

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Elango, the central character of Anuradha Roy's novel *The Earthspinner,* belongs to *Kumhar* (potter) caste. Despite facing familial and economic pressure, Elango continues to ply his traditional craft using techniques that are woven into the fabric of the landscape of his hometown. When he is displaced from his ancestral land by a land mafia, he is forced to cross a series of boundaries: craftsman to artist; Kummarpet to the center of the global art world, London. Elango's journey draws attention to the bodies that 'make' and their wider spatialities and socialities: the geographies of making (i.e. where production takes place) and how geographies are themselves brought into being by forces of capital. In the first part, this paper seeks to read the preservation of the art in the novel as contingent on its territorialisation by the principles of capital and the death of craft as extinction of geographies of deterritorialisation that sustained alternate economic models and ways of being with the environment using Guattari's concept of ecosophy. In the second part, the paper draws on Ruskin's ideas of savageness, changefulness and ornamentation to propose that craft is a living, breathing concrete act of social engagement that offers a challenge to abstract and divisive notions of caste and religion.

Keywords: Craft, Ecosophy, Capital

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Distant Intimacies: Rethinking Demarcations and Differences in Employer-Servant Relations

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The act of formation of borders and boundaries is a political process as in framing or constituting certain entities, it inevitably results in the exclusion of certain others. This paper seeks to move beyond considering borders only as barriers that limit or restrict in order to open up possibilities of thinking of them also as productive spaces. The paper intends to examine the process of formation of borders and boundaries within the space of home by closely studying the intersections between middle-class and working-class domesticities. The presence of the domestic servant, which disrupts the traditional notion of home as an insulated and private site, is crucial in opening up certain liminal spaces through the interactions that it engenders between the employer's and the servant's households. These liminal spaces, marked by tensions and fluidity, emerge as significant as they make visible the borders and boundaries, which structure the power relations in household spaces, not as congealed and hence 'naturalised,' but rather in the process of being drawn, disrupted, and redrawn. The paper aims to closely study representations of employer-servant domesticities in two literary works: Thrity Umrigar's *The Space Between Us* (2005) and Krishan Baldev Vaid's *The Diary of a Maidservant* (2010), to understand how alliances and differences, intimacies and distance in employer-servant relations are significantly shaped by borders and boundaries that function as dynamic spaces in enabling what Judith Butler describes as "a brokering of difference, a negotiation in which I am bound to you in my separateness". This paper is an attempt to explore borders, boundaries, and other forms of demarcations as productive spaces by focusing on the figure of the domestic servant which opens up a contact zone where class relations are formed, social identities are recast, subjectivities shaped, power relations contested, and new sites of resistance established.

Keywords: Domesticities, Servants, Contact Zone

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**Boundaries of Pressure and Boundaries of Pleasure:
The Capitals, The Plague, and The Escape in Delhi and Agra,
c. 16th - 17th Centuries**

**Monalisa Bhandecha
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Consider Benedict Anderson's assertion that nations were "imagined" cultural entities rather than merely physical or geographical in his 1983 book *Imagined Communities: reflection on the origin and spread of nationalism*. Because of their shared cultural background and shared history, its members feel a sense of belonging to both the greater geographical area and to each other. Boundaries, as physical features that establish the bounds of a region, are more complex than this basic comprehension. The authority to form and define a region can occasionally be derived from the existence or nonexistence of natural settings. The purpose of this essay is to map out the boundaries between ecological pressure and pleasure. Under Jahangir and Shah Jahan, the Mughal capital of Akbarabad saw repeated outbreaks of the waba (plague), which put pressure on the environment. The presence of the plague and the lack of a permanent means of departure led to the definition of the capital's borders in non-political terms. The location as an ecological zone is one of several considerations that go into choosing the capital. The ruling class in Agra throughout the 16th century experienced grave anxieties due to the plague outbreak. Bernier and other traveller's link the deterioration of the air and water to the spread of the pandemic. But Thomas Roe was the one who first described the high mortality rate and lack of protective measures. These natural stresses were what made Agra the boundary of pressure that frontiers of pleasure, such as those in Gujarat or Kashmir, temporarily withdrew from. This essay will focus on how a plague outbreak that recurred in the fifteenth century in north India changed the character of a capital city. It will provide answers to queries such as how the physical and ecological dualism of borders interacted? How can ecological stresses like the epidemic contribute to the formation and reconfiguration of the regional?

Keywords: Pleasure, Pressure, Akbarabad, boundaries, plague

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Intermedial Poetics of a Life Narrative:
Exploring new Narrative Modalities and Ethics of Storytelling through
Dayanita Singh's *Myself Mona Ahmed*

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Independent Scholar

Dayanita Singh's Myself Mona Ahmed (a collection of Singh's photos of Ahmed and Ahmed's e-mail letters to the publisher), although called a photobook, defies generic conventions of a photographic narrative, epistolary text and an autobiographical narrative. In pushing the seemingly fixed boundaries of these genres lying within their respective 'modes' of meaning-making, the intermedial construction creates a narrative through a relation between photograph and language as mediums of expression. John Berger makes an argument for a narrative form of photography wherein the narrative arises out of the ambiguity of different photographs put together in relation to each other and the viewer. The letters that Mona writes to the publisher and her daughter that form part of Myself Mona Ahmed are not so much an attempt to 'construct' an autobiographical narrative by Ahmed, as much as they come as a result of the grief of being othered and therefore give a lyric-like interiority to the 'I' and 'Myself' of Mona Ahmed. The ambiguity of Dayanita's photographs and the lyrical interiority of Mona's use of language come together to construct a narrative whose modality belongs to no certain or one medium or genre. The captions given by Mona to Dayanita's photographs of her along with her unedited letters pierce the haze of ambiguity of photographs and thereby also problematize the authorial position and objective gaze of the photographer. This paper, through using Berger's work on photography and Barthes' work on image-text relationship, argues how intermediality creates new possibilities of narrative modes and genres in Myself Mona Ahmed. In doing so, it also show how the relationship between Mona Ahmed and Dayanita Singh concretizes into the inter-medial language of the text and paves way for an ethics of photographic practice and textual practices of reading and writing life-narratives.

Keywords: Intermediality, Photography, Narrative Mode, Genre, Plurality, Ethics

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Unmasking Gender Digital Inequality in Emergency Remote Learning during the COVID-19 Pandemic

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Background of the study

In the contemporary digital landscape, inequalities manifest along a spectrum, both among countries due to economic disparities and within nations across social, geographical, and generational lines. This digital divide negatively impacts most populations in developed and developing countries. In many developing economies, exemplified by the study's focus on India, female students faced significant hurdles of restricted access to digital devices due to gender disparity. In addition, switching to emergency remote learning during the COVID –19 pandemic has increased the severity of gender-based expectations, disproportionately burdening female students with additional household responsibilities. Consequently, during emergency remote learning, girls encountered more significant deprivation compared to boys, contending with both formal (study-related) and informal (household) tasks. This study, situated in the context of India, particularly in the rural landscape, scrutinizes the underlying issues contributing to the digital gender divide.

Purpose

The research explores how emergency remote teaching during the COVID-19 pandemic re-configured the pre-existing educational inequalities in the gender digital divide among secondary girl students.

Methodology

The qualitative study sample consisted of thirty (30) female students of class IX, selected purposefully from schools within the Howrah district of West Bengal, where remote learning has been implemented. A researcher-made semi-structured questionnaire

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has been used. The questionnaire consists of open-ended questions to explore the participants' opinions regarding the digital divide in accessing emergency remote learning. The Thematic Analysis approach was used to analyze qualitative data.

Findings
The findings of the study indicate that the gender digital divide significantly impedes the educational progress of rural girls, primarily stemming from technological inequities and limited access during the COVID-19 pandemic. The study concludes by advocating for concerted efforts to challenge gender stereotypes and cultural barriers, asserting that tangible progress in addressing the gender digital divide necessitates comprehensive action.

Keywords: Gender digital divide, COVID-19, Emergency Remote Learning, Thematic Analysis

Of porous Boundaries and Materials:
A case study of Electronic Literatures

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Material inequalities in Literary Studies with regard to book history, its politics of circulation and privileges have been rather well theorised. But, this perspective is yet to be dwelled upon when it comes to the emergent mode of e-lit or electronic literature. It is rather common to theorise e-lit using a generational typology (Hayles 2004, Flores 2019). However, that privileges a specific type of infrastructural access as they are centred on how a time period was apparently defined by expression on a particular type of platform/ using a particular type of technology (like personal computers, mobile phones, etc.). By applying a distinct postcomparative (Ensslin and Roy 2023) lens, this paper intends to show how we can theorise (electronic/digital) literary cultures and disciplinary boundaries using self- epistemologies. The study was conducted as a part of an online gathering in collaboration with Electronic Literature India, where participants were chosen via snowball sampling. The members were asked questions about how they encountered Electronic Literature. How someone encounters a domain/discipline defines the boundaries for them. Therefore, looking at the lived differences is essential to critically explicate the unevenness. When correlated with one's location and lived experience(s), the responses show uneven access to scholarship and infrastructures. The intention would be to create a typology of such inequalities in terms of Electronic Literatures, such as access to people, vintage computers, institutional spaces, etc.

Keywords: electronic literature, discipline, infrastructures

Understanding the Impact of Geographical Variations on the Gender Digital Divide in Kerala

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Kerala, despite holding the distinction of being the country's first digital state, is still working to guarantee that the advantages of technology are felt by all segments of society. There have been numerous efforts to foster digital inclusion in the state, which has also made internet access a basic human right. Studies reveal that for the middle and top socioeconomic strata, the assertions of a `digital equal state' may be true, however it ignores the marginalised, especially the women, in terms of their access to digital technologies. Despite loud claims of a digital revolution in the state, women access and utilise communication technology at a significantly lower rate than men. The National Family, Household Survey-5 of India (2019-21), reveals a perceptible discrepancy in the digital usage of men and women in the state. Although there is a vast amount of literature related to gender digital divide, this research aims to examine the divide in the context of a hitherto understudied area. The study aims to investigate the level of the gender digital divide among the rural and urban population in Kerala. For this a sample population from two districts – Ernakulam (third highest literacy rate in the state) and Palakkad (second lowest literacy rate) are chosen. This study uses a mixed methodology. At first, a structured questionnaire survey will be held to find out the data pertaining to the factors intensifying the gender digital divide, social and cultural factors escalating the divide, and the role of social media usage in reducing the gender digital divide. In the second stage, expert interviews will be done to explore solutions for the problems proposed. The research also aims to give practical recommendations to state policy makers, funding agencies, and governing bodies.

Keywords: Gender, Gender Equality, Digital Divide, Rural, Urban

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Crossing Corporeal Boundaries:
Feminism and Posthuman Politics in Vandana Singh's
"The Woman Who Thought She Was a Planet"

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Speculative fiction writers often envision futuristic posthuman possibilities to re-imagine conventional gender codes and customs. An assertive departure from the normative, the 'super genre' of speculative fiction bends reality to find prospects in the fantastic or, as Joanna Russ calls, the "*what if*". Using the trope of "defamiliarizing the familiar", Asian-American SF writer Vandana Singh critiques outmoded gender norms and accommodates textual space for marginalized and neglected voices in her works. In Singh's short story "The Woman Who Thought She Was a Planet," the protagonist Kamala wakes up one fine day and declares that she is no longer a human but a planet. Her inconsiderate husband Ramnath is perplexed by her untimely 'hysteria' and finds it impossible to restrain Kamala from disrobing and facing the sun. To make matters worse, he finds insectoids emerging out of his sleeping wife's mouth (which she later claims as the inhabitants of her bodily planet) and attacks him mercilessly. Thus, with a narrative focus on the domestic setting, Singh's fiction makes a bold departure from the conventional milieu of the SF genre to portray Kamala's transcendence from the corporeal to the unearthly and the posthuman. Using Rosi Braidotti's theory of posthuman assemblages, this essay examines Kamala's transformation from an oppressed human embodied self to a defiant and agentic hybrid subjectivity. In doing so, the essay also investigates how within the carefully chosen genre of speculative fiction, Singh incorporates her feminist politics that expose the complicated and often paradoxical positioning of women in traditional Indian households.

Keywords: speculative fiction, women's writing, posthumanism

Unveiling Epistemic Boundaries: Exploring the Impact of Epistemic Violence on Interpersonal Knowledge Dynamics

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Kristie Dotson in her paper "Tracking Epistemic Violence, Tracking Practices of Silencing" (2012) delineates between two types of epistemic practices rooted in Eurocentric race-sex-class based dynamics. Firstly, there is the concept of 'testimonial quieting' and secondly, there is 'testimonial smothering'. These are the forms of epistemic violence that perpetuate harmful ignorance by causing a failure in testimonial uptake by the audience. One notable objection raised in Dotson's theory pertains to the broad definition of epistemic violence from a consequentialist standpoint. This objection contends that if an act of violence produces a net positive outcome, it cannot be deemed as violent. For instance, the ignorance of a three-year old child regarding the voting practices of a state may not cause harm, whereas allowing him to vote would likely result in harm. However, Dotson argues that certain contexts can lead to the three-year old's reliable ignorance, inflicting epistemic violence on the speaker, thus attributing the charge of epistemic violence on the child. I contend in my paper that Dotson's conceptualization of epistemic violence is overly inclusive, potentially leading to unwarranted inclusions. Acts of epistemic violence require that the agent responsible for such acts possesses epistemic agency, thus making the agent epistemically responsible. I argue that only epistemically responsible agents can perpetuate ignorance. Furthermore, assuming the child-like cases as a template, I argue that certain segments of the population such as children, mentally-ill and marginalized groups, who lack (or lag in) the epistemic agency necessary for reason-responsiveness, cannot be held culpable. To address these concerns the paper proposes the use of epistemic virtues as a criteria to differentiate between culpability and non-culpability. By exploring the implications and limitations of Dotson's notion of epistemic violence, as well as proposing the incorporation of epistemic virtues as a means to address the issue of culpability, this paper aims to contribute to the ongoing philosophical discourse surrounding epistemic justice and ethical responsibility.

Boundaries of Belief: A Sellarsian Demystification of Superstitious Half-Beliefs

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The problem of explaining how people can "half-believe" in super-stitions - engage in superstitious practices more than they actually believe in the effectiveness of those practices seems paradoxical. This paper examines this phenomenon of "half-belief". An attempt is made to address some questions that arise regarding self-knowledge of such beliefs. We draw on Wilfrid Sellars' elucidation of self-knowl-edge as involving trans-level inferences that an individual from a linguistic community makes. His distinction between the "manifest image" and the "scientific image" is utilised to illustrate the difficulties involved along with a potential solution. The manifest image preserves notions of belief, commitment and responsibility, whereas the scien-tific image depicts the mechanistic causal workings of cognitive systems. Building on Sellars' work it is argued that the linguistic behaviour of partaking in superstitious rituals reflects an internal cog-nitive state that is not yet fully conceptually represented. The manifest image emerges later, at varying degrees, as individuals develop the conceptual framework to represent their implicit folk psychological beliefs. This helps explain the mismatch between degrees of belief and degrees of practice - the latter correlates more directly with graded, unconscious cognitive states rather than binary, conscious endorse-ments of belief. The discrepancy between belief and practice also challenges transparency accounts of self-knowledge, but Sellars can accommodate "passive" beliefs that are practiced less than fully believed within his "logical space of reasons" – people are still respon-sible for these beliefs in a normative sense. The paper argues that Sellars' distinction between manifest and scientific images allows us to preserve folk notions of belief and commitment, while also drawing on psychological theory to provide a scientifically tractable analysis. By walking between the extremes of introspective Cartesianism and radical behaviourism, Sellars carves a middle path that accommodates the partial, graded nature of self-knowledge.

Keywords: Half-belief, Self-knowledge, Belief

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Cognitive and non-cognitive values in science: Locating the boundary

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Hugh Lacey (2017) identifies a sharp boundary between cognitive and non-cognitive values in science, Phyllis Rooney (2017) spots a fuzzy borderland and overlap in these set of values and Helen Longino (1996, 1997) does not see any sustainable distinction in the two set of values and argues for dissolution of the dichotomy of cognitive and non-cognitive values. While in her earlier work, Longino (1990) established that "social and non-cognitive values could and did serve as cognitive values", in her later works (1996, 2002, 2008) she argues that cognitive values can and do work as non-cognitive values in certain contexts. The prevailing dichotomy hinges on the notion that cognitive values are contextually neutral, devoid of socio-political valence, while non-cognitive values are inherently context-sensitive and laden with ideological underpinnings. Longino demonstrates that cognitive values, in certain contexts, can indeed perpetuate ideological ends, making them as context-sensitive and ideologically charged as ostensibly non-cognitive values. Consequently, the foundation of this dichotomy comes under scrutiny in the analysis of scientific practice in specific contexts, such as sociobiological, leading Longino to reject its sustainability. This paper scrutinizes Longino's argument for dissolution of the dichotomy. It has been argued that the dichotomy between cognitive and non-cognitive values can firmly withstand contextual analysis. Furthermore, it has been argued that that Longino's own account of critical contextual empiricism locates a sharp boundary between cognitive and non-cognitive values and the dichotomy limits the number of authentic scientific contexts without hindering alternative contextual aspirations. By integrating Longino's norms for the establishment and constitution of knowledge-producing communities with a minimal empiricism, we argue that the dichotomy safeguards epistemological pluralism from degenerating into epistemological anarchism.

Keywords: Cognitive values, Boundary, Minimal empiricism

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Demarcating Moral Understanding from Moral Knowledge

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Most of us tend to believe that we know certain moral propositions are true. Some moral propositions, such as torturing for fun, are morally wrong. Such moral propositions can qualify as moral knowledge as they make the case of justified true beliefs. But does this give us the same epistemic confidence to claim that we have a moral understanding of such propositions? Does knowing about moral propositions necessarily lead to an understanding of those moral propositions? As kids, our parents and teachers give us many moral propositions. Moral propositions such as lying is morally wrong, torturing someone for fun is morally wrong, stealing is morally wrong, and many more. This case forms moral knowledge by testimony as the kid gains moral knowledge through the verbal testimony of parents and teachers. But it is doubtful that kids necessarily have moral understanding. There can be similar cases of moral knowledge without moral understanding. However, moral testimony as a source of moral understanding seems problematic, as one can have moral knowledge without moral understanding. Moral understanding seems like an ability that is dependent on the individual. This kind of testimonial account suggests that moral knowledge and understanding are different. In the literature, two kinds of accounts exist in the context of moral knowledge and moral understanding: the 'non-reductionist' and 'the reductionist'. The former argue that moral understanding is distinct from moral knowledge (Hills 2009). The latter argue that moral understanding is not distinct from moral knowledge (Sliwa 2017, Riaz 2014). This paper focuses on the debate around the boundary between moral knowledge and moral understanding, as discussed in the moral epistemology landscape. The paper aims to defend a 'non-reductionist' account of moral knowledge and understanding. Firstly, I will argue how moral knowledge 'knowing p' is distinct from moral understanding 'why p.' Secondly, I will defend a 'pessimist' account of moral testimony concerning moral understanding that moral testimony cannot give us moral understanding. The overarching aim of this paper is to demarcate moral understanding from moral knowledge, as reducing moral understanding to moral knowledge diminishes the scope of epistemic achievement.

Keywords: Moral knowledge, Moral understanding, Moral beliefs, Reductionists, Non-Reductionists, Moral testimony

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Pushing the Boundaries of the *Body* with Merleau-Ponty's *Flesh*

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The body is what situates us in the world of experiences. The human embodied self is not only the vehicle with which we navigate through the thickness of the world but is our only vantage point towards it. Phenomenologists like Husserl, Heidegger, Sartre, and Merleau-Ponty have spent significant effort towards examining and resituating the body within philosophy which was hitherto predominantly Cartesian. Descartes's mind-body dualism had already strongly established concrete boundaries around the body in terms of what it is not, and its reverberations lasted throughout and even beyond modern European philosophy. Merleau-Ponty radicalised phenomenology and philosophy with his reconceptualisation of the body. He began this enterprise primarily with his *Phenomenology of Perception* (*PP*) and carried it through his other works like *Eye and Mind*. Still, it was his work-in-progress *The Visible and the Invisible* (*VI*) where he offered his notion of the *flesh* which may be seen as a most radical alternative to the cartesian body. In his *PP*, Merleau-Ponty incarnated the consciousness and made the body intelligent with his *body-subject*. In his *VI*, he goes steps deeper and ahead and transforms it into *flesh* which, he says, is a "midway between the spatio- temporal individual and idea, a sort of incarnate principle that brings a style of being wherever there is a fragment of being" (Merleau-Ponty, 1968, 139). This flesh was general, anonymous, and ambiguous, and yet it accommodated varieties of particularities within the same ontological domain. My primary contention in this paper is that Merleau-Ponty's ontology of flesh is an excellent reorientation of the body which has crucial implications in its social, cultural, political, religious, and environmental determinations. The paper will propose that to engage with various matters of embodied and lived human experiences, we need a new ontology that is free from cartesian boundaries and that Merleau-Ponty's flesh may be just the appropriate framework for that.

Keywords: Flesh, Body, Phenomenology

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"Coming Out" As "Fat": Interrogating "Fatness" through the self-portraits of Iiu Susiraja

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Even if body fat is one such bodily characteristic that is hypervisible, there is an emerging narrative where "fat" bodies are "coming out" as "fat." "Fatness" is not a hidden identity that needs to be brought out in the open, but is rather a part of one's identity that needs to be affirmed. "Fatness" is being reclaimed by "fat" bodies, and in being reclaimed, it is being revolutionised. According to the abnormal beauty standards inspired by capitalist consumerism, the "thin" body is the "self" and the "fat" body the "other." While this "other" body cannot possibly control how it is perceived, it can certainly accept itself as the "other," as "fat"— the "fat other" can personalise the issue of the self and the other this way. The Finnish artist Iiu Susiraja uses her own "fat" body as a site of resistance by caricaturising it. Using the Russian Formalist notion of "defamiliarisation," this paper will seek to interrogate how Susiraja "defamiliarises" her own body to "familiarise" it in its "fatness" for the viewer/reader. The nudity or semi-nudity of Susiraja's body radically questions the norm of covering up or invisibilising "fat" bodies. She does not bully the "other" photographic subject into doing her bidding in a skewed power relationship, but uses her own body to make herself acceptable in her "difference." She wishes that the "difference" she embodies is ethically engaged with which is in line with the objective of the field of Comparative Literature. Her nude or semi- nude "fat" body is disclosed to the viewer/reader, and this can be read as a reformulation of the "coming out" narrative to de-stigmatise that which is visible yet disgraced. This paper will demonstrate how the word "fat" can no longer be used to ridicule Susiraja because by "coming out," she chooses to make her body acceptable; she defines her body on her own terms, and while she "comes out" to the viewer/reader, she reformulates cultural stereotypes about normative body types and body sizes.

Keywords: fat, coming out, defamiliarisation, self-portrait photography, comparative literature

Between the Sensibilities of an 'Intracorporeally Conceptive Interoception' and an 'Extracorporeally Conceptive Visual Exteroception': Bridging the Corporeal Boundary Ambiguity in Cyborgised Reproduction as in Anne-Marie Scully's *Motherhoodwinked*

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An involuntarily infertile individual is faced with an internal – biological and psychological pressure(s) as well as an external – societal pressure, which happen to take the individual through a self-imposed stress and the deviance strain of not fulfilling the biosociological role of motherhood. In order to relieve herself of the ambiguous loss, trauma, and anxiety caused by the condition, the woman resorts to a cyborgised way of assisted reproduction. However, the solutionary avenue of invitro fertilization opted for involuntary infertility poses the corporeal boundary ambiguity between intracorporeal normalized reproduction and extracorporeal cyborgised gestation, which in turn brings up the problem of emotional attachment with the cyborg embryos. This, exactly, is what happens with Anne-Marie Scully. Her cyborgised reproductive performance with much of the corporeal boundary uncertainty as well as her addressal to it, is narrated in her work *Motherhoodwinked: An Infertility Memoir* (2014). Usually, the cyborgisation pertaining to invitro fertilization has an associated metabolic visibility for the materiality, conception, and development of the embryo, when compared to intracorporeal reproduction with its interoceptive metabolic anonymity. It is to be seen that Anne's body that once enveloped the sub-human bodies of her gestating cyborg embryos intracorporeally, had her fertile self genetically hidden in the nuclei but with invitro conception of the cyborg zygotes, a part of her self gets materially extended and visually displayed in the fetal container promising a human creature. In other words, a fresh status for Anne's fecundity is achieved and the bridging of the boundary ambiguity between intracorporeal and extracorporeal reproductive performance is addressed, with fecundity being dis-

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tributed between the intracorporeal maternal womb and the extra-corporeal fetal container. She is convinced that the extracorporeal visuality itself promotes a greater bonding between her cyborgised reproductive being and her cyborg embryo, making up for the natural interoceptive feeling of conception, as supported by Georg Northoff's Intero-Extero Relational Model of Neural Coding. Thus, this research article spotlights upon the bridging of corporeal boundary precariousness in cyborgised reproduction, alongside the related issue of emotional bonding with the sub-human body of a cyborg embryo, through the transfer of a sensibility of intracorporeally conceptive interoception to a sensibility of extracorporeally conceptive visual exteroception.

Keywords: Corporeal boundary ambiguity, Intracorporeally interoceptive metabolic anonymity, Extracorporeally conceptive visual exteroception

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Crossing the Boundaries of Aesthetic Conformism: Experiments of an 18th Century Performance Artist

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The literary arena of premodern Kerala consisted of a corpora of texts following the Sanskrit tradition. These texts, intended for temple performances, embodied the Puranic universe. This paper is about a poet-performer belonging to the Sanskrit literary genealogy who dared to cross the boundaries of Sanskrit aesthetics. Kunchan Nambiar went beyond genre confines by blending the semiotic resources negotiated across the caste society of 18th century Kerala. His narrative was distinguishably different from the existing modes of temple performances that stood within the imperium of tradition. Nambiar introduced an artform designed to be performed inside the temple which had the upper caste performer identifying himself as an "untouchable", the performer's body bearing the signs of social stratification. Being the King's poet, he created these performance texts in inhospitable political environment. This paper attempts to map the artist's experiments of blending genres and evoking movements in the complex coordinates of time and space. The study hopes to understand how art grows within asymmetric power relations, going beyond culturally derived typifications.

Keywords: textual past, cultural hierarchy, purana aesthetics, genre-blurring, transcendence

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Negotiating Boundaries: Childhood and Identity at Intersections in Late Twentieth Century

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The paper attempts to examine contested boundaries between childhood and adulthood that emerged during modernity, focusing on middle-class childhood in India in the last decades of the twentieth century. The paper utilizes theoretical perspectives from childhood studies to understand how the dominant model of parenting created hegemonic childhoods which utilized children for class aspirations and perpetuated inequalities. On the other hand, the alternative model of parenting constructed the politically conscious child who was reflexive of the larger socio-cultural political milieu of the period. The paper juxtaposes the hegemonic childhood with the alternative model of childhood to comprehend how the boundaries set by the adults were resisted and negotiated by children in both categories. Consequently, this also led to the messy boundaries between the categories of childhood and adulthood, especially in identity formation. This becomes pertinent due to the aetonormative nature of society that normalizes certain characteristics as normative to children and childhood. Thus, what happens when a child attempts to cross these boundaries, especially when children and childhood were increasingly brought under the control of both family and state? The paper thus addresses three crucial questions by reading selected literary and cultural texts. Firstly, how did the various contours of modernity redefine the boundaries of the category of children and childhood and adults in middle-class households? Secondly, how does the intersection of class and gender further obscure these boundaries? Finally, how did the increasing fluidity in these boundaries lead to the adultification of these children while adding newer complexities to children's lives?

Keywords: Childhood, Aetonormativity, Boundaries, Adultification, Agency

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The Essential 'For-me-ness' in Self-Awareness

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*"If I am I, because you are you, and you are you, because I am I, then I
am not I, and you are not you. But if I am I because I am I, and you are
you because you are you, then I am I and you are you, and we can talk".*

–Rabbi Menachem Mendel of Kotzk

Not so long ago, discussions regarding selfhood in philosophy of
mind tended to focus on a view that human selfhood is socially
derived and belongs to the domain of social ontology. Some have
argued that we first experience ourselves as a part of a society hav-
ing other subjects like us. This belongingness automatically shapes
our self-awareness before we develop our own individuality and
distinct perspective on the world. The community of which I am a
part, influences what is significant and meaningful for me. It is vital
for my personal flourishing and provides me with a cultural back-
ground on the basis of which I make individual choices about my
preferences in life. And this whole process builds what sort of self-
image I am going to have. As a result, some philosophers have
defended the claim that the 'we' is prior to the 'I' in self-awareness.
To be precise, it is mostly the external factor like the '*other*' who
moulds our self-awareness, rather than our own selves. This article
takes issue with the aforementioned proposal. In this article I pro-
pose that a sound theory of consciousness that wishes to explore
the subjective dimension of ourr experiential life significantly, must
take the minimal notion of self into serious consideration. An indi-
vidual cannot be a member of the 'We' without affirming that
membership experientially within. To be a part of 'we', or to have
any experience for that matter, an individual must experience it

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from within with a peculiar epistemic access to it. Hence, no matter how important contribution the '*other*' has in shaping our self-awareness, we must admit that there is always a primary, minimal *for-me-ness* in everyy instance of my own self-experience. The *for-me-ness* of my experience makes my self-awareness, peculiarly mine. If we want to do justice to the subjective character of the episodes of our self-experience, we should acknowledge that every experience that builds our self-awareness is also characterised by the "what-it-is-like-for-me-ness". And this '*for-me-ness*' seems important, also because it is the root from which the sense of ownership and agency arises in a subject. In order to establish my point, I shall be taking significant reference from Dan Zahavis's work on the same issue.

Keywords: Self-hood, Self-awareness, For-me-ness, Subjectivity, Peculiar access, Ownership, Agency

Disability and Accessibility in the Museum Space

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This research paper focuses at the significant issue of accessibility for people with disabilities in museums, addressing both visitors and personnel. Museums, as cultural institutions, play an important role in conserving and displaying our collective legacy; unfortunately, the accessibility of these places for people with disabilities has frequently been hindered. The purpose of this research is to investigate the present issues experienced by disabled visitors and personnel at museums, to evaluate current accessibility measures, and to propose novel solutions for enhancing inclusiveness. The research employs a mixed-methods approach, combining interviews, and on-site observations to gather data. The findings reveal common barriers faced by disabled individuals in museums, ranging from physical obstacles to information and communication challenges. Moreover, the research uncovers disparities in the implementation and awareness of accessibility features among museums of varying sizes and types. These disparities highlight the need for standardized guidelines and policies to ensure a universally inclusive museum experience. In response to these findings, the paper proposes a set of practical recommendations for museums to enhance accessibility. These recommendations encompass physical infrastructure improvements, technological solutions for interactive exhibits, inclusive exhibition design, and comprehensive training programs for museum staff. Additionally, the research emphasizes the importance of collaboration between museums, disability advocates, and government bodies to establish a collective effort toward creating accessible cultural spaces. By addressing the multifaceted challenges faced by disabled visitors and employees in museums, this research contributes to the ongoing discourse on inclusivity in cultural institutions. The proposed recommendations seek to empower museums to become more accessible, fostering a truly inclusive environment that celebrates diversity and ensures equal participation for all individuals, regardless of their abilities.

Keywords: Disability, museum, accessibility, inclusivity, tactile

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'Ergonal' and 'Parergonal': Two notions of political agency

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The goals of political action could be boiled down to either of the two: status quo or change. In the former kind, your political agency aligns itself with the political community and performs the functions expected of you. Conversely, to target change, your political agency needs to break away from your functions and stand outside, so to speak, the political community (But what passages does one have to stand outside a political community and yet act within it?). This paper construes this contrast between status quo and change as two notions of political agency by drawing on Aristotle and some of the Arendt-inspired readings of Immanuel Kant. Aristotle's ethico-political organisation of society revolves around the notion of 'ergon' (often translated as 'work' or 'function'). To Aristotle, human beings are political because they have some collective activity as their ergon. He adds that this collective activity requires the members of the 'polis' to undertake different functions, similar to the sailors on a ship. In tandem with this notion of political agency, which I shall call 'ergonal', Aristotelian ethics is concerned with the disposition of the people to their respective functions. On the other hand, the picture of political agency that emerges from the political writings of Immanuel Kant is quintessentially contractarian. However, my focus is rather on the Derridean notion of 'parergonal' (beyond/in addition to work or function) which captures the attempts, beginning from Hannah Arendt, to construct an alternative political agency based on the notion of the 'creative genius' in Kant's third critique. It entails a political agent who is right at the border, both in and out of the political community and takes the best of both worlds. My attempt is to discuss how this idea of 'parergonal' could also be extended to Kant's moral philosophy to see if it allows the change-bringing political agency to be autonomous.

Keywords: Parergonal, Political Agency, Kant

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Awaz De Kahan Hai: The "Indo-Pakistani" Female Voice and India's Mourning of the Partition

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The harrowing anxieties of the common folk in British India towards the possible division of the country can be read in the popular film songs of the 1940s, specifically the one with which this paper begins—Noor Jehan's *Awaz De Kahan Hai* (*Anmol Ghadi*: 1946)*,* which roughly translates to 'call out to me, where are you?'. The song not only acquired a cult status for its ironic connotations pertaining to the separation of two lovers (or nations) but also became a "thrice-told tale" of mourning as it kept resurfacing in Independent India's socio-political memory time and again through different material and cultural contexts. This paper reflects on the "mourning work" that Noor Jehan's singing voice initiates through this song, that in a way precedes the event of Partition, and is then carried on by the voices of other female Indo-Pakistani singers like Reshma, Nazia Hassan, and Runa Laila. Their songs embody the affectations of separation either through the materiality of stage, radio, tapes & cassettes, or the televisual and digital modes. By analyzing the archival televisual footage, interviews, print media, and anecdotes about these singers that highlight their popularity in India and beyond, this paper attempts to navigate the relationship of aural memory and its materiality with the practice of listening. I argue that the Indo-Pakistani female singer and her voice becomes the tool that addresses the collective generational melancholia of post-Partition subjects. It performs the dual task of mourning the event of partition while simultaneously creating a nostalgia-driven cultural listenership that surpasses temporal, technological, linguistic, as well as geopolitical borders that continue to define the tumultuous relationship between the two neighbors since 1947.

Keywords: Partition, listening, cultural borders

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Protecting National Boundaries: Intersections of identities of women officers in Indian Army

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Women's participation in the Armed Forces has been steadily increasing globally in the last 70 years. The intersection of gender and military forces highlight an inadequate social integration of women in military forces due to cultural and societal notions. The boundaries of women's military participation have been largely influenced by issues like tokenism, gender roles, and traditional boundaries of masculinity and femininity. While the existing literature has predominantly focused on a few Western countries, the present study was designed to explore the lived experiences of women officers presently serving in the Indian Army, working actively to defend national boundaries. The present study employed a qualitative research design, which helped capture their phenomenological experience. Data was collected using a semi-structured in-depth interview of six women officers serving in the Indian Army. Qualitative thematic analysis of the data revealed five global themes that focused on the participants' unique motivations to join military forces, the influences of their occupation on their self and identity, their gendered experiences and challenges, the core coping resources available to them, as well as the potential future landscape for women in the Armed Forces. Overall, the study highlighted complex issues associated with women's identity in the Indian Army and explored how boundaries of gender can exist within national boundaries. Lastly, the study also offered suggestions for increasing women's overall participation in the Armed Forces on more equitable terms.

Keywords: Indian Army, gendered boundaries, mental health

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Women entrepreneurship and Host perceptions in rural homestay tourism in Himachal Pradesh: A qualitative study

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Tourism entrepreneurship has been identified as a potential avenue for empowering women (Tucker, 2009) and promoting gender equality (UNWTO/UN Women, 2011). The SDG Goal 5 promotes that tourism can empower women, particularly through the provision of direct jobs and income-generation from SMEs in tourism and hospitality related enterprises. Cole (2018) urges a shift from gendered stereotypes in the tourism industry, especially in entry-level roles like housekeeping and front-of-house positions labelled as "women's work," emphasizing the need for a nuanced perspective that recognizes entrepreneurs' varied interpretations of entrepreneurial opportunities beyond standardized capitalist ideals. Further, to comprehensively grasp the gender dynamics within tourism, it's crucial to contextualize the analysis by considering the specific historical and socio-cultural aspects of a particular area. This understanding should be set against the broader backdrop of global economic trends. In the Indian context, several studies have focused on women-owned, or women-managed homestays located in different parts of India. These studies, which are largely qualitative in nature, have investigated the role of homestay services in CBT and rural women participation as providers and managers of homestay businesses. Homestays present a significant managerial opportunity for women in rural areas, allowing them to balance household responsibilities while earning income, establishing a unique connection that integrates home management with entrepreneurship. Given this understanding, this study seeks to investigate the nuanced relationship between women entrepreneurship and the perceptions held by hosts in the context of rural homestay tourism in Himachal Pradesh. It aims to explore the motivations, and strategies employed by women entrepreneurs operating within the homestay tourism sector, while concurrently examining the perceptions and attitudes of hosts toward the involvement of women in this domain. Through interviews, observations, and thematic analysis, the study seeks to uncover the factors shaping women's participation in rural homestay tourism, offering insights into fostering sustainable and inclusive tourism practices in the region.

Keywords: Women Participation, Homestay model, Rural Tourism, Community-Based Tourism (CBT), Gender and Tourism

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