



WASEDA University

【国際ワークショップ開催報告書】

INTERNATIONAL WORKSHOP REPORT 2020

" Visible (and Invisible) Boundaries of Distinction and Exclusion: Understanding *Subalternity* in contemporary South Asia."

【DATE】 16th (Thu) -19th (Sun) January, 2020

【VENUE】 Building No.33, Conference Room# 1(3rd floor), Toyama Campus,
WASEDA University (<https://www.waseda.jp/top/en/access/toyama-campus>)

【ADMISSION】 Free and Open to Everyone

【LANGUAGE】 English

【HOSTING】 Cultural Sciences Cultural Anthropology, Faculty of Letters, Arts
and Sciences

【CONTACT】 A. KUNIHIRO: akikokunihiro[at]waseda.jp



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【開催概要】

「現代社会におけるサバルタン状況の再生産に関する問題提起—南アジアの事例から」

主催: 早稲田大学文学学術院 文学研究科・文化人類学コース

日時: 2020年1月16日(木)~19日(日)

場所: 早稲田大学戸山キャンパス 33号館 3階第1会議室



【OVERVIEW】

Some might say there are no more subalterns in this modern media society; even invisible people could have their own voice through the several vehicles of media, and invisible boundaries then become visible to those, actors or researchers, who get immersed into the situation, where they would find the most suitable and fitting categories prepared beforehand. Such ready-made demarcations might bring about another level of violence or subalternity by imposing certain points of view on them. In addition to the existing categories of caste, gender and religion, new categories of distinction and differentiation may be imposed on forms, practices and experiences of subalternity. How may we understand subalternity at the intersection of the varied categories that exist in contemporary society?

The aim of this workshop is to examine several visible and invisible boundaries in order to enhance our understanding of contemporary subalternity through thought-provoking arguments on South Asian culture and society.

On 16th January, at the opening session of the workshop, we started to look at one of the thoughtful arguments about subalternity written by Cosimo Zene, an emeritus professor of Anthropology at the University of London, SOAS.

In his article (2010, *Self-Consciousness of the Dalits as “Subalterns”*: Reflections on Gramsci in South Asia, *Rethinking Marxism*, 23:1-83-99), reflecting on Gramsci’s understanding of the subaltern, Zene takes a particular note on how Gayatri Spivak developed her idea over the subaltern

through her commitment for the tribal education in North Bengal during more than 15 years. At one time, she claimed that ‘the subaltern cannot speak,’ by stressing the impossibility of recovering the subaltern as a subject; however, she latterly admitted that we ‘learn from the subaltern,’ more precisely ‘learn to learn from below,’ in other words, the subaltern can talk and teach us (Zene2010:87, 89). According to Zene, Spivak’s new attitude is equivalent to Gramscian way to look at the history through which we could recognize how the subaltern ‘express themselves in order to manifest and overcome their subalternity through their own means and their metalanguage: folklore, popular religiosity, so – called superstitions, tales and myths, proverbs, music, dance, theater, figurative arts’ (Zene 2010:91). Moreover, Zene claims that we cannot help but be concerned about Dalit (ex-untouchables), in particular, Dalit women when it comes to Gramscian way to understand subalternity (Zene 2010:90).

As Zene mentioned above, we all acknowledged the significance of learning to learn from the subaltern and Dalits in South Asia. Moreover, we explored how and what we could learn from the subaltern. Meenakshi Thapan’s paper “*Autobiography, and Dalit experience of Subalternity,*” for example, showed us how we could utilize Dalit writings as materials for higher education classrooms. Looking at Ahmedkar’s challenges and his interpretation of Buddhism through Vidhu Verma’s paper “*Ambedkar, Buddhism and Post-secularism: Inner life, Politics and subalternity,*” gave us lots of ideas worth following for the reflection on subalternity.

Not only Dalit issues, but we also examined different levels and several positions of subalternity in relation to hegemonic powers. For instance, Nida Yasmeen Kirmani in her paper “*Exploring the Possibilities and Limits of Subaltern Urbanism in Lyari, Karachi*” shed light on everyday rebellion and resistance among marginalized urban populations through exploring the concept of subaltern urbanism. Ishita Dey’s paper ‘*Food, Caste as “culture” and Taxonomy of sweetmaking in ‘Bengal,’*’ made us look closely at caste boundaries, caste myths and post-colonial conditions to examine confectioners’ struggles and negotiations. In the paper of “*Modern Subalternization and Contingent Hospitality: Reconsidering the Third Gender*” written by Akiko Kunihiro, we found the palpable collusion between academics and politics which instigated the subalternization of hijras of India as the third gender.

We also had papers on gender issues, such as “*‘Subalternity’, Education and Womanhood: Aspirations and Intergenerational mobility among Muslim women in Old Delhi*” written by Madhulika Sonkar, which gave us stories about middle – class Muslim families, totally different from clichés of Indian Muslim. Misako Kanno’s paper “*Living between Strategies and Contingencies: Boundaries Among Subaltern Women in Rural North India*” was concerned about women from one of the OBC communities who aspired after economic opportunities in the shadow of hegemonic capitalism. The paper of Anurekha Chari Wagh, “*Women Purohitas: Shifting Boundaries and Reframing Sacred Spaces*” was about middle – class women who forayed professionally into a patriarchal field of Hindu religion to create their own positions as *Purohita*.

On the whole, we collected examples of everyday resistance and negotiation to overcome subalternity, and also examined meanings of different ways and different metalanguages for confronting hegemonic power. We thought we could be able to find out a clue to unwind the complexity of rampant hegemonic power if we continue our discussion further.

(要旨和訳)

南アジアの事例から現代社会におけるサバルタン状況を明らかにすることを目的とするこのワークショップでは、開催に際して、コジモ・ゼネ（ロンドン大学 SOAS 名誉教授）によるサバルタニティに関する論文(2010)を共有することからスタートした。アントニオ・グラムシによるサバルタニティの概念に依拠するゼネ教授は、初期のガヤトリ・スピバグによるサバルタン議論を批判しながらも、後年はグラムシアン流の考え方に非常に近いと評価する。それは、スピバグ自身が北ベンガル地域においてトライバルの教育に専念してきた経験を通じて、サバルタンから学ぶ姿勢を身につけるべきだと主張するようになったからである。そしてこの国際ワークショップでは、サバルタンから学ぶことの意義を共通の認識とすると共に、サバルタンから、如何に、何を、学ぶのかを議論することになった。

南アジア地域に限定した場合、グラムシアン流の考え方ではダリットの存在は無視できないとゼネ（2010）が主張するように、この国際ワークショップでもダリットに関する複数のペーパー発表がなされた。それだけではなく、抑圧する／される力関係に着目して、様々なサバルタン状況を生きる人々が、どのような手段によって、いかに抑圧される状況から逃れようとしているのか、その具体的な内情が明らかにされた。今後の課題は、それら事例の精査によって、サバルタン状況を生み出すヘゲモニーの力をいかに溶き解くことができるのかの議論を継続することである。





2020年1月16日(木)17:00

開会の辞：西村正雄(早稲田大学文学学術院 文化人類学コース主任・教授)

趣旨説明：國弘暁子(早稲田大学文学学術院 准教授)

2020年1月17日(金)

セッション 1: 10:30~13:00 Rethinking Subalternity

ヴイドゥ・ヴァルマ(ジャワハルラー・ネルー大学教授) **Vidhu VERMA, Jawaharlal Nehru University**

“Ambedkar, Buddhism and Post-secularism: Inner life, Politics and subalternity”

セッション2: 14:00~16:30 Urbanism and Subalternity

ニダ・キルマニ(ラホール・マネジメント・サイエンス大学准教授) **Nida Yasmeen KIRMANI, LUMS**

“Exploring the Possibilities and Limits of Subaltern Urbanism in Lyari, Karachi”

インタ・デイ(サウス・アジア大学助教) **Ishita DEY, South Asian University**

“Food, Caste as “culture” and Taxonomy of sweetmaking in ‘Bengal’”

2020年1月18日(土)

セッション3: 11:00 ~12:30 Subalternity, Politics and Change

國弘暁子(早稲田大学文学学術院准教授) **Akiko KUNIHIRO, Waseda University**

“Modern Subalternization and Contingent Hospitality: Reconsidering the Third Gender”

セッション4: 13:30~17:15 Gender, Religion and Development

アヌレカ・チャリワ(ハイデラバード大学准教授) **Anurekha CHARI WAGH, University of Hyderabad**

“Women Purohitas: Shifting Boundaries and Reframing Sacred Spaces”

マドゥリカ・ソンカル(デリー大学研究員) **Madhulika SONKAR, Delhi University**

“'Subalternity', Education and Womanhood: Aspirations and Intergenerational mobility among Muslim women in Old Delhi”

菅野美佐子(国立民族博物館助教) **Misako KANNO, National Museum of Ethnology**

“Living between Strategies and Contingencies: Boundaries Among Subaltern Women in Rural North India”

2020年1月19日(日)

セッション5: 10:30 ~11:30: Subaltern Narratives and Experience

ミーナクシー・タッパン(リシバレイ・エデュケーションセンター ディレクター) **Meenakshi THAPAN, Rishi Valley Education Centre, Andhra Pradesh**

“Autobiography and Dalit Experience of Subalternity”

総合討論: 11:30 ~13:30