

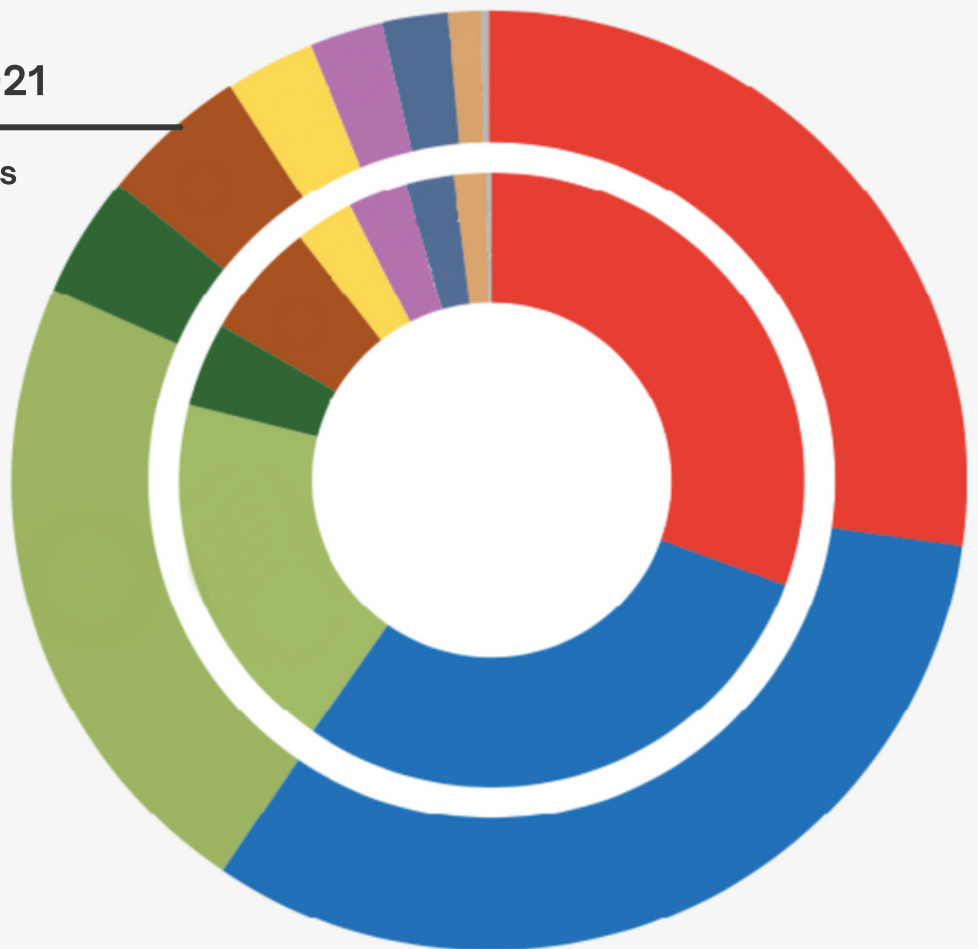
North and South

Forms of Inequality within the International Politics of Scientific Production

EVENT BOOKLET

OCTOBER 6-8, 2021

Herrenhausen Schloss
Hanover | Germany





SCIENCE AND GLOBAL INEQUALITIES

How inequalities within science and academia impact society at large?

Claudio Pinheiro

Federal University of Rio de Janeiro, Brazil

Sephis Programme, the Netherlands

Since the 1960s, the North-South divide has been used to express spatial representations of inequality, resulting from the expansion of European colonialism and Western capitalism. While the North relates to geographies of wealth and development, the South became a symbol of the lack thereof and illustrated life in peripheral spaces. However, how does the compartmentalization of the world around geographies of inequality affect science production?

This is the larger framework of the symposium North and South: Forms of Inequality Within the International Politics of Scientific Production, which happens at Schloss Herrenhausen, Hannover (Germany) from October 6 to 8, 2021, both online and onsite. This international conference is funded by the Volkswagen Stiftung, organized by Sephis Program and the GSSC-UniKöln, and convened by Prof. Prof. Claudio Costa Pinheiro (Federal University of Rio de Janeiro), Barbara Potthast (University of Cologne), and Dr. Sinah Kloß (University of Bonn).

The North-South divide also relates to asymmetries in science, which sustain structures of academic dependency, with resilient impact to the international political economy of knowledge production and circulation, reinforcing global inequalities. But how the North-South divide influence funding policies that impact creativity and the diversity of ideas, theories, and methods in the sciences, and vice-versa? Can the South speak about aspects of social life apparently unrelated to the disparities of development – such as the constitution of the self, or about conflicts typical of modernity, like those based on social and ethnic and religious identities? Moreover, can the South represent an option to the encompassing hegemonic intellectual and scientific agendas of the North? The South has been instrumentalized to highlight the importance of diversity in sciences; however, is diversity so relevant for Mathematics, Engineering or Physics as it is to Humanities?



These are some of the questions and perspectives to be discussed at the symposium with the aim of contributing to the analysis of practices that sustain hegemonies of power, obliterate diversity, and constrain science from being really transformative and committed with the promotion of social justice and sustainable development. The symposium brings a transdisciplinary approach that helps a misinforming division between Humanities, Pure and Applied sciences, congregating scholars from Astrophysics, History, Linguistics, Social Anthropology, Physics, Sociology, Philosophy, Mathematics, Cultural and Literary Studies, Geography, Education, and Gender Studies, which helps avoid the basic division between humanities, pure and natural sciences.

Participants will engage in six panels, covering a range of topics: Ontological Diversity and Politics of Conviviality; Religious Studies and Human Sciences; Gender, Ethnicity Politics, and Intersectionality; Language, Translation and Circulation of Science; Politics of Geographical Imagination in Research and Funding; Inequality and funding priorities in science. Over 30 young and senior scholars will be gathered to discuss the lack of diversity in knowledge production, including the importance of theoretical diversity, intellectual creativity, gender balance, the role of language, the variety of ontological beings and forms of conviviality, and their impacts and limits on the capacity of science to promote of social justice.

Three keynote conferences will stimulate the discussions. Prof. Jocelyn Bell Burnell, an astrophysicist from Oxford University, one of the most prominent scientists of twentieth century, will speak about gender diversity on astronomy, a topic she has been consistently addressing as a major challenge to the progress of science at large. Dr. Burnell will analyze the historical records for membership of the International Astronomical Union, segregated by country and by gender, discussing how the fraction of the women membership has evolved comparing astrophysics with other physical sciences in academia. The importance of diversity will be discussed, taking the issue beyond that of gender alone. Opening the second day, Professor Farid Alatas, the eminent sociologist from the National University of Singapore, who will raise the question of how 'International' can be made 'Universally', addressing the impact of scientific asymmetries across the North-South divide. His longstanding commitment to analyzing academic dependency in knowledge production in historical and contemporary times also refers to how power sustains inequalities in science.



The final day starts with the physicist Prof. Mohammed Hassan from The World Academy of Sciences, a major voice on inequality in science. Professor Hassan will discuss how the scientific and funding landscape in Science Technology and Innovation (STI) is affected by global inequalities. His talk will explain that although dramatic transformations in science production and funding of recent decades have considerably narrowed the North–South gap in STI in some regions, they have stubbornly remained in many geographical and institutional contexts. According to the professor, this is most notable among low-income countries (LICs), where the lack of investment in STI has been a primary factor in the inability of LICs (Low Income Countries) to build capacities in STI and deploy them to achieve Sustainable Development Goals (SDG).

Our transnational and transdisciplinary symposium concentrates on the critical potential of the South for accessing and challenging hegemonic agendas and funding priorities in science, whether sponsored by the state or through philanthropy. Speakers will explore the relevance of the South as a resourceful tool to address funding and publishing priorities in research and to shed light on international asymmetries in academia. Ultimately, South will be addressed as a concept identified to geographies of inequality or critical positionalities, and moreover as an attitude: a Southern Attitude, which embraces an invitation for amplifying forms of ethical engagement that address social and scientific justice at large.



CIÊNCIA E DESIGUALDADES GLOBAIS

De que maneira desigualdades na ciência impactam a sociedade como um todo?

Claudio Pinheiro

Universidade Federal do Rio de Janeiro, Brasil

Sephis Programme, Holanda

Desde os anos 60, a divisão Norte-Sul tem sido usada para expressar representações espaciais da desigualdade, resultantes da expansão do colonialismo europeu e do capitalismo ocidental. Enquanto o Norte remete a geografias de riqueza e desenvolvimento, o Sul Global foi associado a dependência, pobreza, subdesenvolvimento e a modernidades incompletas, passando a ilustrar a vida em espaços periféricos. Mas como a compartimentação do mundo em torno de geografias de desigualdade afeta a produção científica?

Esta é o quadro mais amplo que inspira o simpósio North and South: Forms of Inequality Within the International Politics of Scientific Production, que acontece em Hannover, na Alemanha, de 6 a 8 de outubro de 2021, tanto on-line quanto presencialmente. Esta conferência internacional é financiada pela Volkswagen Stiftung, organizada pelo Sephis Program e pelo GSSC-UniKöln, e organizada por Prof. Claudio Pinheiro (Universidade Federal do Rio de Janeiro), Prof. Barbara Potthast (Universidade de Colônia), e Dr. Sinah Kloth (Universidade de Bonn).

A divisão Norte-Sul também se relaciona à assimetrias na ciência que sustentam estruturas de dependência acadêmica com impactos duráveis na economia política internacional de produção e circulação de conhecimento, reforçando desigualdades sociais globais. Mas como essas assimetrias impactam políticas de financiamento? E como o financiamento e desigualdade impactam a criatividade e a diversidade de ideias, teorias e métodos nas ciências, e vice-versa? Pode o Sul falar sobre aspectos da vida social aparentemente não relacionados às disparidades no desenvolvimento - como a constituição dos indivíduos, ou sobre conflitos baseados em identidades sociais e étnicas, típicos da modernidade? Mais importante, pode o Sul representar uma opção à hegemonia das agendas intelectuais e científicas do Norte? Além do mais, o conceito de Sul tem sido usado para evidenciar a importância da diversidade para as ciências; entretanto, a diversidade é tão relevante para as ciências da matemática, engenharia e física, quanto é para as ciências humanas?



Estas são algumas das questões e perspectivas a serem discutidas neste simpósio, que tem o objetivo de contribuir para a análise das práticas que sustentam hegemonias de poder, escondem a diversidade e constroem o florescimento de uma ciência realmente transformadora e comprometida com promoção de justiça social e desenvolvimento sustentável. O simpósio traz uma abordagem transdisciplinar, que ajuda a problematizar a divisão fundamental entre humanidades e ciências puras e naturais, reunindo acadêmicos de Astrofísica, História, Linguística, Antropologia Social, Física, Sociologia, Filosofia, Matemática, Estudos Culturais e Literários, Geografia, Educação e Estudos de Gênero.

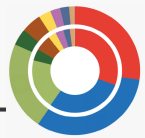
Os participantes se envolverão em seis painéis, cobrindo uma gama de tópicos: Diversidade Ontológica e Política de Convivência; Estudos Religiosos e Ciências Humanas; Gênero, Política Étnica e Interseccionalidade; Língua, Tradução e Circulação da Ciência; Política de Imaginação Geográfica em Pesquisa e Financiamento; Desigualdade e prioridades de financiamento na ciência. Mais de 30 pesquisadores, jovens e seniores, estarão reunidos para discutir a falta de diversidade na produção de conhecimento, incluindo a importância da diversidade teórica, da criatividade intelectual, do equilíbrio de gênero, o papel da linguagem, a variedade de seres ontológicos e formas de convivência, e seus impactos e limites sobre a capacidade da ciência de promover a justiça social.

Três conferências centrais vão ajudar balizar as discussões. Jocelyn Bell Burnell, astrofísica da Universidade de Oxford e uma das mais proeminentes cientistas do século XX, falará sobre a diversidade de gênero na astronomia, um tópico que ela tem abordado sistematicamente como um grande desafio para o progresso da ciência em geral. A Dra. Burnell analisará os registros históricos de filiação à União Astronômica Internacional, enfatizando gênero e origens nacionais de pesquisadoras(es), discutindo como o número mulheres filiadas evoluiu, comparando a astrofísica com outras ciências físicas no meio acadêmico. Sua fala enfatizará a importância da diversidade será discutida para além do gênero. Abrindo o segundo dia, o Professor Farid Alatas, eminente sociólogo da Universidade Nacional de Cingapura, abordará como o 'Internacional' pode ser feito 'Universalmente', abordando o impacto das assimetrias científicas através da divisão Norte-Sul. Seu contínuo compromisso em analisar a dependência acadêmica na produção de conhecimento em tempos passados e contemporâneos também analisa como o poder sustenta as desigualdades na ciência.



O último dia começa com o físico Prof. Mohammed Hassan da Academia Mundial de Ciências (TWAS), uma das principais vozes mundiais no tema da desigualdade na ciência. O Prof. Hassan discutirá como o cenário científico e de financiamento em Ciência, Tecnologia e Inovação (CT&I, ou Science Technology and Innovation, em inglês) são afetados pelas desigualdades globais. Sua fala vai analisar que, embora as transformações dramáticas na produção científica e no financiamento das últimas décadas tenha reduzido consideravelmente a lacuna Norte-Sul no campo de CT&I em algumas regiões, ela tem persistido em muitos contextos geográficos e institucionais. Segundo o professor, isso é mais notável entre os países de baixa renda (LIC, ou Low Income Countries), onde a falta de investimento continuado em CT&I tem sido um fator primordial na incapacidade dos países de baixa renda de construir capacidades em CT&I e de implantá-las para atingir os Objetivos do Desenvolvimento Sustentável (Sustainable Development Goals).

Nosso simpósio transnacional e transdisciplinar concentra-se no potencial crítico do Sul para analisar e desafiar agendas e prioridades hegemônicas de financiamento na ciência, tanto aquelas financiadas pelo Estado, quanto pela filantropia. Os panelistas explorarão a relevância do Sul como uma ferramenta útil para abordar as prioridades de fundos e publicação na pesquisa e para a capacitação de novas gerações, lançando luz sobre as assimetrias internacionais na academia e na ciência. Em última instância, Sul será abordado como um conceito, identificado com geografias da desigualdade ou posicionalidades críticas, mas especialmente como uma atitude: uma Atitude do Sul (Southern Attitude), que acolhe um convite a potencializar formas de engajamento ético para a promoção de justiça social e científica à nível global.



CONVENERS



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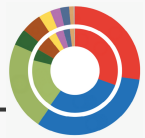
Sinah Kloß
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ORGANIZATION



SPONSOR





REGISTRATION

Registration is mandatory. Only those previously registered will receive the Zoom link to the event.

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FURTHER INFORMATION

sephis.org & gssc.uni-koeln.de



GENERAL PROGRAM

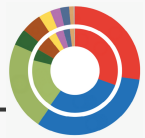
October 6 Wednesday	October 7 Thursday	October 8 Friday
16h Registration & Welcome Coffee <hr/> 17h Opening & Introduction	9h Welcome Coffee	9h Welcome Coffee
17h30 Keynote 1	9h30 Keynote 2	9h30 Keynote 3
	11h Coffee Break 11h30 Panel 1 13h Lunch 14h Panel 2 15h30 Coffee Break 16h Panel 3 17h Coffee	11h Coffee Break 11h30 Panel 4 13h Lunch 14h Panel 5 15h30 Coffee Break 16h Plenary Session 17h30 Closing Remarks
19h Dinner	19h30 Dinner	19h Dinner

PANELS

1. Ontological Diversity and Politics of Conviviality
2. Religious Studies and Human Sciences
3. Gender, Ethnicity Politics, and Intersectionality
4. Language, Translation and Circulation of Science
5. Politics of Geographical Imagination in Research and Funding
6. Inequality and funding priorities in science

KEYNOTE SPEAKERS

- KN 1 – Jocelyn Bell Burnell (Oxford, UK)
 KN 2 – Mohammed Hassan (TWAS, Italy)
 KN 3 – Farid Alatas (NUS, Singapore)



DAILY PROGRAM

DAY 1 | WEDNESDAY 6TH

17:00 Opening | Barbara Potthast (University of Cologne, GER) & Sinah Kloß (University of Bonn, GER)

Introduction | Claudio Pinheiro (UFRJ, BRA & Sephis, NED)

South and North: The politics of scientific liberatory projects and their limits

17:30 Keynote 1 | Prof. Dr. Jocelyn Bell Burnell (Oxford, UK) – ONLINE (CEST -1)

Gender Diversity on Astronomy

19:00 Dinner



DAY 2 | THURSDAY 7TH

09:30 Keynote 2 | Farid Alatas (NUS, Singapore) – ONLINE (CEST +5)
Challenging the Sociological Canon: Critique and Reconstruction

11:00 Coffee Break

11:30 PANEL 1 | Ontological Diversity and Politics of Conviviality (Gajendran Ayyathurai, Göttingen University, Germany)

Olúfẹ̀mí Táíwò (Cornell University, US)
Conviviality and the Erasure of African Thinking

Sergio Costa (FU Berlin, Germany)
Convivial Social Sciences: Exploring Transdisciplinary Futures

Friederike Eyssel (Bielefeld, GER)
Diversity & Social Robots: A Social Psychological Perspective

Dhruv Pande (Marwadi University, Rajkot, India)
Post-Colonial Epistemology of Indian Classical Dance: Kathak as Ancient Ontology and Cultural Politik

13:00 Lunch

14:00 PANEL 2 | Religious Studies and Human Sciences (Eloisa Martín, UAEU & UFRJ)

Afe Adogame (Princeton University, US)
Critical Reflections on the Religious-Secular Dichotomy

Rajeev Bhargava (Parekh Institute of Indian Thought, CSDS, Delhi, India)
Pre-religion, Post-religion and the Secular

Nuruddin Al Akbar (Universitas Gadjah Mada, Indonesia)
Beyond De-secularization of Social Sciences: A Case Study of Kuntowijoyo's Prophetic Social Science Project

Nancy Ammerman (Boston University, US) – ONLINE (CEST -6)
Sociology Studying Religion: Northern Blindness, Southern Knowledge

15:30 Coffee Break

16:00 PANEL 3 | Gender, Ethnicity Politics, and Intersectionality (Barbara Potthast, Uni Köln)

Gajendran Ayyathurai (Göttingen University, Germany)
The limits of caste and gender in postcolonial theory of the Global South: Towards a Critical Caste Feminism

Rhoda Reddock (UWI, Trinidad & Tobago) – ONLINE (CEST -6)
Sociology, Feminisms and the Global South: Back to the Future

Encarnación Gutiérrez Rodríguez (University of Gießen, Germany) – ONLINE (CEST -8)
Local Temporal-Spatial Entanglements of Global Inequalities: On Care and Domestic Work in Western Europe

17:30 Coffee Break

19:30 Dinner



DAY 3 | FRIDAY 8TH

09:30 Keynote 3 | Mohammed Hassan (The World Academy of Sciences, TWAS, Italy) – ONLINE

Role of Science, Technology and Innovation (STI) in achieving the Sustainable Development Goals (SDGs)

11:00 Coffee Break

11:30 PANEL 4 | Language, Translation and Circulation of Science (Sinah Kloß, Uni Bonn)

Vera Elisabeth Gerling (Heinrich-Heine-University, Germany)
Translation as Cultural Transfer and Discursive Practice: Self-translation in the Work of Rosario Ferré

Rindon Kundu (Sri Sri University, India)
Rūpāntara/Vivartanam/Tarjumā/Bhāṅgani/Chāyā: Exploring Alternative Notions of Translation from the Global South

Monica-Elena Stoian (University of Göttingen, Germany) and Suresh A. Canagarajah (Pennsylvania State University) – ONLINE (CEST -6)
Semi peripheral scholars negotiating internationalizing institutional strategies with translanguaging tactics in academic discourse

13:00 Lunch

14:00 PANEL 5 | Politics of Geographical Imagination in Research and Funding (Nina Schneider, Käte Hamburger Kolleg / Centre for Global Cooperation Research)

Asra Mamnoon (Jamia Millia Islamia, India) – ONLINE (CEST +3,5)
Like Banners on the Sea: Muslim Trade Networks and Islamization in India

Wiebke Keim (Freiburg, Germany)
Funding opportunities for South-South research cooperation and their impact on the global social sciences

Vinicius Kauê Ferreira (State University of Rio de Janeiro, Brazil)
Precarious globalisation of social sciences: how perspectives from the South can contribute to critical understandings of the North

Hebe Vessuri (Centre for Social Studies, Venezuela) – ONLINE (CEST -5)
Sustainable research North and South: policies, geographies of knowledge and action

Yasmeen Arif (Delhi School of Economics, India) – ONLINE (CEST -6)
Research Funding, geographical imagination, and diversity

15:30 Coffee Break

16:00 PLENARY SESSION | Inequality and funding priorities in science (Claudio Pinheiro, UFRJ & Sepsis)

Volkswagen Stiftung (Hannover, Germany) - Dr. Silke Bertram

Social Sciences Research Council (NYC, USA) - Dr. Alexa Dietrich – ONLINE (CEST-6)

The São Paulo Research Foundation (FAPESP, Brazil) - Dr. Marco Antonio Zago
ONLINE (CEST-5)

Closing Remarks

19:00 Dinner



PARTICIPANTS, PANELS AND ABSTRACTS

Keynotes

Joceyln BELL BURNELL - Gender diversity on astronomy

The International Astronomical Union has, for the last 20 years, been recording its membership from each country segregated by gender. I will discuss this data, and how the fraction that is female has evolved. I will reflect on how the other physical sciences in academia might compare with astrophysics. The importance of diversity will be discussed, taking the issue beyond that of gender alone.

Syed Farid ALATAS - Challenging the Sociological Canon: Critique and Reconstruction

In order for sociological theory to be relevant to the South it needs to be challenged. The nature of that challenge is the deparochialisation of theory. The discipline of sociology has been slow to decolonise itself. Recently, however, there have been efforts to address the problem by way of the critique of the canon. This paper is a contribution in the direction of critiquing and expanding the canon to render it less parochial. The parochiality of sociological theory as it exists today can clearly be seen from the canon, which is Eurocentric and androcentric in nature. This paper provides a short historical summary of the constitution of the canon, highlighting its androcentric and Eurocentric contexts and the forms of exclusions that these engender. The paper then moves on to discussing possible candidates that may be considered as exemplars for social theory from the South that function to correct both the androcentric as well as Eurocentric bias in the construction and conception of the canon. The last part of the paper proposes a structure that may be used to construct social theory from the works of those thinkers from the South that are considered to be potential sources of alternative, non-Eurocentric and non-androcentric theory. The thinkers under consideration here are Ibn Khaldun (1332-1406), José Rizal (1861-1896), Radin Adjeng Kartini (1879 – 1904) and Said Nursi (1877 - 1960).

Mohamed HASSAN - Role of Science, Technology and Innovation (STI) in achieving the Sustainable Development Goals (SDGs)

The global STI landscape looks radically different from how it was at the turn of the twenty-first century. China has become a global economic and scientific powerhouse second only to the USA as a world leader in science and technology, particularly in such cutting-edge fields as information technology, artificial intelligence, renewable energy and nanotechnology. A growing number of other developing countries— among them India, Brazil, Iran, Turkey, Malaysia, South Africa and Rwanda have also made substantial strides in strengthening their scientific capacities over the past few decades. And, yet, while the North–South gap in STI has



narrowed considerably in some places, it has remained stubbornly in place in others, most notably among the low-income countries (LICs). lack of investments in STI—has been a primary factor in the inability of the LICs to build capacities in STI and deploy them to achieve the SDGs. My talk will focus on three important and interconnected issues:

- the global inequalities in the production of and investment in STI
- the global actions that should be pursued by governments and international financial institutions to reduce these inequalities
- the emerging opportunities for international cooperation, resulting from the rapidly changing landscape of global science, to address the global challenges

Panel 1 - Ontological Diversity and Politics of Conviviality

Olúfẹ̀mi TÁÍWÒ - Conviviality and the erasure of African Thinking

In my contribution to the panel on “Ontological Diversity and the Politics of Conviviality”, I propose to share with my audience my ongoing polemic against the erasure of African-produced, African-inflected knowledge in global discourse. Although it is almost routine for people to lament the inadequacies of knowledge production in contemporary Africa, what is not often remarked is how knowledge that is produced in the continent and by its motley intellectuals are hardly ever referenced in different areas of expertise. While con-viviality goes on in the innumerable fora to which Africans are invited to contribute, di-verse knowledge is barely to be seen in the annals of intellectual discourse. What will it take to alter this unfortunate, yes, it is unfortunate, situation? I propose to end with some suggestions.

Sérgio COSTA - Convivial Social Sciences: Exploring Transdisciplinary Futures

Three decades after the call published by Mary Jo Deegan (1989) for “convivial sociology”, contemporary social sciences are still searching for ways “to speak in a different voice”. Yet recent theoretical and methodological advances in research on conviviality create a more fertile soil for those interested in constructing convivial transdisciplinary futures. These developments include: i) environmental critique of capitalism; ii) critique of anthropocentrism; iii) critique of sociocentrism; iv) critique of culturalism; v) critique of colonial knowledge production. If coherently combined, these different elaborations allow for imagining proper convivial social sciences which challenge both the fallacious decoupling of humans (culture) and nature and the strict disciplinary separations. These developments also challenge the attempts to misrecognize social sciences from the Global South and to create hierarchies between scientific and non-scientific knowledges. The present programmatic paper reconstructs the above-mentioned developments and explores their consequences for the construction of convivial social sciences as a transdisciplinary scholarly space focused on interdependencies and interactions among humans and non-humans beyond national borders.



Friederike EYSSEL - Diversity & Social Robots: A Social Psychological Perspective

The talk will feature a social psychological perspective on the notion of diversity, with a specific focus on "gender" and social categorization in social robots. That is, in human-human impression formation, we readily apply core social categories (e.g., ethnicity, gender) to form judgments about individuals and groups. The talk will demonstrate that we also readily apply such central social categories to judgments about social robots. This point will be illustrated by a set of experiments which highlight the impact of design choices on the evaluation and behavior towards social robots.

Dhruv PANDE - Post-Colonial Epistemology of Indian Classical Dance: Kathak as Ancient Ontology and Cultural Politik

With framework of Epistemologies of the South, that here reflect upon a subaltern historiography, a theory is drawn on the knowledge(s) derived from Indian Classical Dances – their origin, societal context, praxis and Politics of Conviviality which surrounds them. The historiography of these dances has opened vistas (avenues) for an exploration into their paradigms and dimensions - social, economic, cultural, religious and political connotations, among others. Special emphasis here is laid upon Kathak, a classical dance from North India; as to how its three different gharanas (off-shoots) address two queries – social cognition and political imperatives. Besides the performative-act of dance-form – internal self in dialogical relation with its external, an emphasis is laid upon its diversified notion, through this art-form in terms of a resistance, a struggle, an innovation, an imagination and the sundry forms of a self-identity. Beyond its expressive capacities and trajectories, through the detours of Kathak, it is noteworthy to see it evolving as a pedagogy for understanding notions, concepts, symbols of social scientific disciplines. The embodiment of the self nevertheless posits this art-form in a contemporary social scientific methodology of it being proximate to understanding manifestations of bodies, sexuality, spaces, physicality. Besides, making a contribution to a new Epistemology on cultural politics, historical conditionality, social cognition, psycho-social behaviour, evolution of religions; these among other discourses on society, polity, community and the individual. This henceforth, is translated here through mudras (hand-movements), tatkaras (foot-work), tukdas (episodes) under various taals (rhythms) and the hybridity of narratives drawn via them on addressing the cultural politik i.e. the politics of conviviality. Hence an epistemology is carved out on the basis of a specific dance-form, whose narrative itself begins with the katha-vachakas (story tellers in Hindu temples) in Ancient India.



Panel 2 - Religious Studies and Human Sciences

Afe ADOGAME - Beyond the Crises of Knowledge Production, Consumption and Commodification: Critical Reflections on the Religious-Secular Dichotomy in Africa

Research in and on Africa poses crucial challenges that have led to the crises of knowledge production, consumption and commodification. The particular circumstances of the African continent, especially its trajectory in the production and consumption of knowledge, needs to be understood against the backdrop of a dynamic confluence of a precarious past, unsettling present and a hopeful future. While Africa has undergone rapid social change over the past century, no equivalent intellectual engineering seems to have taken place to reposition her within global knowledge production. This paper sets out with two main tasks. First, I argue that one of the main challenges faced by African scholars in engaging research in and on Africa is the lack of production of “African” knowledge, a kind of emancipatory knowledge expedient in reconciling global epistemological hegemony and inequalities, and in revolutionizing scholarship and research. I contend that African scholars need to revisit everything that has been written about Africa and tease out lines of enquiry that were underrepresented, misrepresented or not pursued, but had the potential to bring us closer to African forms of knowledge. African scholarship faces the huge task of formulating the problems of Africa, and not simply of finding solutions. Second, concomitant with this politics of knowledge reproduction is a renewed process of decolonizing and redefining indigenous epistemologies, discourses often laced with interpretational powers. An instance is the subtle compartmentalization of religion-secular, sacred-mundane domains which has remained one external import into African worldviews. This paper argues that in an ensuing crisis of modernity, Africa does not seem to experience a quandary with regards to the dualisms that starkly dichotomizes sacred-profane, religious-secular spaces, entities and identities. African spiritualities touch on and imbue every facet of life and thus cannot be separated from quotidian, mundane thought.

Rajeev BHARGAVA - Pre-religion, Post-religion and the Secular

Human sciences in Europe and North America and under their influence in the rest of the world assume the use of the secular-religious binary. But in places such as India, ‘religion’ has had a marginal, unstable presence; indeed, the entire religion/secular framework has little relevance at least before late 18th/early 19th century. Yet, since the European term ‘religion’ began to have some resonance in early 19th century and has got entrenched in the 20th century, one might use the term pre- and post-religion in the Indian context; pre-religion denoting a condition where the religion-secular framework makes no sense and post-religion, one in which it does. From then on, conflicts between religions and between religion and the secular play out, sometimes peacefully, resulting in accommodation, and at other times violently, with disastrous consequences.



Thus, the post-Religion world in India has some overlap with European and North Atlantic worlds. European notions of religion are now becoming part of the common sense of elites and to some degree also of people at large. New battle lines are drawn between older cultural complexes and new religion-secular frames dominated by European-style religions. Older forms of religiosities take on new forms, as they become public and spread across caste, class and even regions. New forms of sectarian pluralism are born as well as ideas of an exclusivist universal, or at least, national religion, Hinduism. A new contestation now exists between a certain form of religious nation-state and a secular state, a conflict in which currently an early European style confessional state seems to be a victor. Thus, a change in the pluralist social imaginary is taking place because of religionization of existing cultures and concurrently, some degree of secularization. This is neither secularity in the conventional sense nor post-secularity but something more complex waiting to be understood and named. This paper is on the use and misuse of these terms in India.

Nuruddin AL AKBAR - Beyond De-secularization of Social Sciences: A Case Study of Kuntowijoyo's Prophetic Social Science Project

This study seeks to understand the project of prophetic social science as a form of holistic, non-binary social sciences. This study is important in the midst of de-secularisation of social sciences trends which tends to take a binary position by negating the possibility of the universalism of social sciences (as done by Faruqi, Al Attas, and Nasr). This study is also important considering that aside from the trend of rejection of the universalism of science which tends to take a binary stance (local versus global), in another side the global academic realm, including the sociology of religion, also maintains its binary logic. In the mainstream paradigm that develops in the study of religion, the reality of religion is seen as a mere object whose function is determined by the subject (western academia and technocrats). This binary paradigm has not changed much after the trend of religious revival. The mainstream religious sociology academics regard this trend as a pre-modern symptom or a form of distinction between civilisations. This kind of perspective is also built on binary logic where rationality is contrasted with religion (which is considered a form of human emotionality). This study uses Spivak postcolonial lenses (subaltern studies) to understand how global South academics named Kuntowijoyo are trying to voice the design of an alternative form of social sciences. In the eyes of Kuntowijoyo, the distinctiveness of prophetic social science centred on the emphasis on the axiological side of science, which Kuntowijoyo then formulated as a human liberation mission from various fetters that surrounded it (de-humanisation, deliberation, de-transcendence). For Kuntowijoyo, the true liberation can only be achieved if we understand holistic conception of human (spiritual and material side). With such a foundation, Kuntowijoyo was open to various traditions of civilisation which could enrich the basis of prophetic social sciences in the transformation efforts he aspired to.



Nancy AMMERMAN - Sociology Studying Religion: Northern Blindness, Southern Knowledge

This paper will focus on knowledge production in sociology, specifically sociology's understanding of religion. It will begin with a brief overview of evidence that religions remain vigorous players in societies around the world, followed by an explication of the failure of major sociological theories to account for that reality. Namely, I will argue that based on western theories of "modernization," secularization theories cannot work as universal explanations to be applied beyond the particular historical contexts in which they were produced. While these theoretical models have often been critiqued, they largely remain in place. Without greater theoretical diversity, we will remain unable to understand the many ways religions are present – for good and ill – in societies around the world.

To better describe the current dilemma, I will provide an overview of publishing on religion in mainstream sociological journals in Europe and North America. Preliminary findings from this survey (still on-going) indicate that religion is often mentioned, but much less often actually analyzed. Of articles that do analyze and discuss religion as a factor, nearly three-fourths remain focused on the North Atlantic. Perhaps not surprisingly, Islam is a strong focus in European publications, largely treating it as an ethnic or communal identity rather than addressing specific religious practices.

The major contribution of the paper will be to argue that the way forward requires two things: the presence of voices from the South and more adequate recognition of the way particular cultural, historical, and political structures shape the fields in which different knowledges are produced. That is, knowledge production is situated within the ontological life worlds of the producers and the diversity of settings we seek to understand. For knowledge about the sociology of religions, I will argue that there are five typical structural settings at play – settings where religion is entangled in all of everyday life; settings where it is (or has been) legally established; where postcolonial regimes put those two modes in contention; where "modern" bounded institutions organize the religious field; and where those institutions are weak, leaving individuals to their own devices. For each type of context, I will provide examples of new knowledge that is possible when those differences are taken into account and are addressed by people from that setting.

Panel 3 – Gender, Ethnicity Politics, and Intersectionality

Gajendran AYYATHURAI - The limits of caste and gender in postcolonial theory: Towards a Critical Caste Feminism

Subaltern studies, and postcolonial scholarship more broadly, has perceptively analyzed the conditions of women and knowledge production in colonial and postcolonial South. Recent scholarship, however, has demonstrated the limitations of these approaches for understanding women's struggles against the interconnected problems of patriarchy and caste power. This paper builds on and extends this task to emphasize the grounds for a critical caste feminism. It demonstrates how caste and gender to be mutually constitutive in colonial and postcolonial South Asia, and in the making of Indian diaspora across the world.



Three major factors have hampered an interconnected understanding of caste and gender in modern South Asia: First, European imperialism in India and elsewhere could only generate thus far the call to provincialize Eurocentric ideas and institutionalizations of hegemony. However, the need to provincialize brahminical categories, frameworks, institutions, and practices, which have othered women and diverse vernacular communities in India, has been given inadequate attention. Second, a large majority of studies have interpreted patriarchal views of caste as structurally indispensable to the social equilibrium of Indian society and among Indian diaspora. Third, the inability of historians, anthropologists, and sociologists of modern India and Indian diaspora not being able to provide a critical view of caste by going beyond state and colonial archives, and “middle-class homes” of the privileged caste women.

In contrast, this paper argues for new archives and ethnographies of caste-based oppressed women and men, which could usher in a critical study of gender and caste relations in modern India and among Indian diaspora across Indian, Atlantic, and Pacific oceans. It is here that we also see the seeding of a globally-relevant critique that is equally sensitive to both caste and gender problems—critical caste feminism—emerging.

Rhoda RHEDDOCK - Sociology, Feminisms and the Global South: Back to the Future

Recent work on postcolonialism and sociology (Bhambra, 2007a); and Southern Theory’ (Connell, 2013) reflect critically on the impact of colonial histories and continuing neo-colonial and neo-liberal realities of post-colonial societies and the implications for the discipline of sociology. Drawing on the work of decolonial scholars (Quijano, 2000; Lugones (2008), Mignolo (2013), this paper challenges the coloniality of power and the coloniality of gender in sociology by examining the feminist and gendered sociologies of the Global South and asks the questions - what of the feminist and gendered sociological knowledge created in the Global South by scholars of the Global South? Is a truly global, decolonial and feminist future for sociology possible? The paper argues that research and theorizing in the North is assumed to have global relevance unlike that carried out in the South. To illustrate this and the contradictions and challenges involved, this paper focuses on the work of feminist sociological writings of global South scholars located in the North, Africa, Asia and the Caribbean.

Encarnación GUTIÉRREZ RODRÍGUEZ - Local Temporal-Spatial Entanglements of Global Inequalities: On Care and Domestic Work in Western Europe

This paper engages with temporal-spatial entanglements as a framework for the analysis of local articulations of global inequalities in Western Europe focusing on Germany and Spain. The analysis begins by first exploring debates on entanglement and spatial-material relationalities in Science and Technology Studies. This is followed by a discussion on historical-material entanglement in debates on colonial entanglement and world-system analysis. Third, entangled racialized-gender relationalities are explored through care and domestic work in Western Europe by (a)



framing this analysis within the colonality of power and gender; (b) looking at the entangled connections between household work and migration policies; and (c) exploring the implications for domestic workers' rights in Spain and Germany. The paper concludes with some observations on the local temporal-spatial entanglement of global inequalities within continuing colonality.

Panel 4 - Language, Translation and Circulation of Science

Vera Elisabeth GERLING - Translation as Cultural Transfer and Discursive Practice: Self-translation in the Work of Rosario Ferré

Translation is widely understood to be a more or less successful transfer between two languages. There is, however, considerably more to it: translating simultaneously means a kind of cultural transfer (comp. Bassnett 2007) that always entails a practice in difference (Sarlo 2002:135). During this process, languages lose their exclusivity, other lines of thought come into play and "third spaces" may be created (comp. Bhabha 1990). Translation could therefore be considered a type of heterotopic writing, which has the potential to override the hegemonial norm and power of interpretation. Therefore, the act of translation also implies a political act. The poetic oeuvre of Rosario Ferré (1938-2016) offers a unique perspective on these propositions, since her self-translations cause shifts that render unequivocal cultural assignments impossible. In the same vein, the bilingual nature of her work may be read as a political statement, which aesthetically represents the tense situation between North and South: Ferré lives in Puerto Rico, an unincorporated U.S. territory inhabited by a mostly Spanish-speaking population, which has two official languages – Spanish and English. Thus, the country symbolizes the continuity of colonial dependence, since Puerto Rico was initially a Spanish colony before becoming part of the U.S. after the end of the Spanish-American War in 1898. Rosario Ferré's poetic work *Language Duel/Duelo del lenguaje* (2002) aesthetically confronts this linguistic conflict, which simultaneously has a historico-political dimension. The bilinguality of her country is reflected in the consistent self-translation of her poems – she writes in Spanish and English. However, what seems like a translation at first glance turns out to be an intertextual play on the two languages. This constitutes shifts, which make tangible transcultural movements in their innate complexity and highlight the untranslatability between languages and cultures: „Translating has taught me that it is ultimately impossible to transcribe one cultural identity into another.“ (Ferré 1991:157) This paper will explore the aesthetic potential of Ferré's work as a site of negotiation between North and South for cultural-critical issues.

Rindon KUNDU - Rūpāntara / Vivartanam / Tarjumā / Bhāṅgani / Chāyā: Exploring Alternative Notions of Translation from the Global South

The diverse interwoven battling co-existence of different notions of 'translation' in our planet can be approached from a comparative methodology. The geographical region that has been termed as 'global south' has always been considered at the receiving end of 'theory' with no exception in the field of translation studies. The aim



of this paper is to stitch together as many substitutive views as possible from the ‘global south’ on the ‘universal’ notion of translation to explore various discursive practices in the margins within South Asia. According to the systematic poetics of Indian practices of translational act, best explained in the prefaces of pre-colonial Indian texts written in Sanskrit and other Indian languages, there was no such spatial concept of transference of meaning like translation, rather a multitude of terms denoting alternative practices in peripheral spaces i.e., rūpāntara (Sanskrit. ‘transplantation’), vivartanam (Malayalam. ‘evolution’), tarjumā (Urdu. ‘paraphrase’), bhāṅgani (Assamese. ‘breaking’), chāyā (Hindi. ‘shadow’), which depicts the use of the concept in a variety of contexts, thus challenging the obligation of the interlingual nature of ‘translation’ in ‘global north’. The paper aims to classify these five Indian terms to denote the notion of translation into two broad categories, namely translation as ‘evolution’ (rūpāntara and vivartanam) and translation as ‘abridgement’ (tarjumā), ‘illumination’ (chāyā) as well as ‘fragmentation’ (bhāṅgani). Adopting the Indian notion of translation as rūpāntara (transplantation) and vivartanam (evolution) and combining them with the Chinese theory of ‘Eco-translatology’ (Hu Gengshen 2002), the paper will try to explore the methodologies of textual transplantation by illustrating how the locus of the text or the textual ecosystem can be ‘transplanted’ from microcosmic ecosphere to another eco-environment keeping the eco-linguistic texture of the target intact. Taking cue from the Indian aesthetics best explained in Bharata’s Nāṭyaśāstra (Dramaturgy), according to whom nāṭaka (reconstruction of a well-known story) is the higher form of creativity over the prakaraṇa (original creation), the essay will try to explore tarjumā (paraphrase), bhāṅgani (breaking), and chāyā (shadow) to foreground the existential primacy of the version/renditions over its ‘original’ from the perspective of Indian plurisemiotic practices.

Monica-Elena STOIAN and Suresh A. CANAGARAJAH - Semi peripheral scholars negotiating internationalizing institutional strategies with translingual tactics in academic discourse

In this presentation, we take a closer look at the complexity of scholarly communication for semi-peripheral scholars. We label these scholars semiperipheral because they don’t fall easily within the center/periphery or north/south framework that has been used in past scholarship on the inequities in academic communication (Canagarajah, 1996; Flowerdew, 2002; Lillie’s and Curry, 2010). We focus on the specific context of a German University and European scholars publishing in English. The data comes from interviews with the scholars, perusal of their drafts, and policy documents on the publishing expectations in their scientific community. Borrowing de Certeau’s (2004) terms strategies and tactics, we treat strategies as belonging to the institutions on the global north, as manifested in tacit and explicit normative policies on publishing expectations and academic requirements in the name of internationalizing scholarship. Tactics are demonstrated by the dynamic and creative practices of scholars in the discourse practices they adopt to negotiate restrictive policies. While the policies are largely monolingual and monolithic, the practices of scholars draw from their translingual resources and social communicative ecologies.



The presentation demonstrates through the case study of an European scholar that translingual practice can be a resource in negotiating dominant academic conventions for semi-peripheral scholars in representing their knowledge.

Panel 5 - Politics of Geographical Imagination in Research and Funding

Asra MAMNOON - Like Banners on the Sea: Muslim Trade Networks and Islamization in India

This paper seeks to move beyond the terrestrial thinking and analyzing of historical processes within the rubric of Area Studies and think in terms of how the Ocean can shape the understandings and experiences of the past. Falling under the domain of Oceanic Studies, this paper focuses on the Indian Ocean World as under-represented and at times, misrepresented owing to the hegemonic discourses of the Atlantic. The main aim of this paper lies in studying the spread of Islam through maritime trade between India and the Middle East and what it meant for the religion to intermingle with a culturally multifarious and elaborately stratified society like India. Certain missionaries and also many Sufis (Islamic mystics) played an important role in the spread of Islam in India. Such figures initiated the practice of conversion to Islam. Richard Eaton, in his book, *The Rise of Islam and the Bengal Frontier* (1993), cites “religion of social liberation” theory as the main reason behind conversion, the substance of which is that the Hindu caste system is a rigidly discriminatory form of social organization and that the lowest and most degraded castes, recognizing in Islam an ideology of social equality, converted to it en masse in order to escape Brahmanical oppression. This paper argues that such theories become redundant when one takes the case of hierarchies already present among Muslims. I would move from that to Modern India wherein the stratification became even more rigid owing to the colonial censuses which divided Indian Muslims into various hierarchies. Since Muslims form an intrinsic part of Indian polity and have an equal share in the history and identity-formation of the subcontinent, a study of the intrinsic hierarchy in an otherwise apparent homogeneous community is valuable. Furthermore, it would also be significant to see how a community which traversed far-off shores to propagate its religion became essentially pluralistic over the course of time. By delving into a transoceanic study, this paper also questions traditional pre-colonial, colonial and post-colonial perception of history of the Global South.

Wiebke KEIM - Funding opportunities for South-South research cooperation and their impact on the global social sciences

Regarding the topic of this scholarly encounter, “Forms of inequality within the international politics of scientific production”, even for a theorist, the material steering medium of funding appears as a key issue. In my own work, I have argued that consistent and reliable funding is a precondition for successful scientific production and cooperation. However, a closer look at various examples reveals some irritating, contradictory tendencies that seem to counter this general claim: important achievements in South-South intellectual exchange have not relied on any



particular funding; some initiatives have received important funds, but have not contributed to particularly stimulating knowledge production; depending on funding mechanisms, funding sometimes appears as a curse rather than a remedy, as documentation on some cases of acquisition and administration of donor funding reveals; while at the same time, public, state-induced funding for South-South cooperation comes with its contradictions as well. The discussion paper will make a reflexive contribution to debate based on varied experiences.

Vinicius Kauê FERREIRA - Precarious globalisation of social sciences: how perspectives from the South can contribute to critical understandings of the North

In an epoch of privatisation of academia and high academic mobility between Global North and Global South, what elements are to be critically addressed by social scientists in order to overcome the commonsensical and not-much-illuminating notion of “globalisation of social sciences”? What are the existent relations between academic mobility, epistemological diversity and privatisation of academic system? Drawing on an ethnographic research on Indian social scientist building an academic career in Europe, especially in the United Kingdom and Germany, in present time, I seek to discuss how the so-called “globalisation of social sciences” are based on new forms of both mobility and funding of research. On the one hand, as mobility becomes a watchword of international scientific policies, a rapid process of precarisation of academic life, expressed in the proliferation of short-term contracts, seems to be very consistent with a certain form of indefinite mobility. On the other hand, as scientific policies are gradually fused with cultural politics, European institutions show growing interest in attracting scholars from different parts of the world, but especially from the Global South, as a way of affirming its engagement with cultural diversity and cosmopolitanism. For this paper, I propose an analysis of how the so-called “globalization of social sciences” and its forms of mobility have been lived by scholars of South Asian origin trying to build an academic career in Europe in precarious conditions. I argue that both the discourses of mobility and epistemological diversity have been promoted in a context not only of precarisation of academia, which has specific effects on Global South academics in mobility, but also of reinforcing of a hierarchy of topics and departments to which these scholars are associated. I show how internationally funded projects might, in some cases, foster “centrifuge circulations” based on short-term contracts attributed to highly-qualified researchers who are meant to return to their countries. Moreover, those who manage to settle are more often than not associated to less prestigious departments (especially interdisciplinary ones, such as media studies) or area studies departments and centres of research, which are one of the expressions of the fact that they are expected to do research on their origin geographic area – bringing with them a certain social capital and networks which very often are converted into pecuniary capital by means of international funding. I will argue that the actually existing “globalization of social sciences”, normally seen as a potential movement of bridging different contexts and building dialogues, propels also a process of fragmentation of a non-dialogist discipline, de-contextualisation of emerging critiques and precarisation of academic life in general, but especially of international scholars who do not have access to specific local capital.



Hebe VESSURI - Sustainable research North and South: policies, geographies of knowledge and action

For some time, the large and heterogeneous disciplines of the social sciences have been asking questions about the impact of globalization and of the changing academic markets upon science. Geographical location, the recognition of biases - systemic or individual-, inclusion, diversity, accessibility, breaking barriers, the discovery that there is no use for the 'one size fits all' mechanism for recognition, are some of the notions that have entered today's conversations in the science world, although we are still amid an important transition. Scientific knowledge is a peculiar form of knowledge, which became closely bound to the history of capitalism and colonialism. As such, it should have been indifferent to distinctions between individuals because of their skin color, genetic origin, gender, or nationality. But in fact, it shared the prejudice structure of the European societies where it became institutionalized at an early stage, with dire consequences not just for individual practitioners but for science itself. Fortunately, there are clear signs that long-standing stereotypes and prejudices are falling, but at the same time, at other places they seem to be resurging with great force heralding a new period of intolerance. We argue that to have a sustainable science, inclusion and diversity are paramount. Recognition of many types of excellence and of different facets of diversity are crucial for science. Sustainable research is already being done in the Global North, South, East, and West, but there is strong need to advance with geographies of knowledge and action for making the world of science more equitable and enabling us to achieve global collaboration to address the big issues ahead.

Yasmeen ARIF - Research Funding, geographical imagination and diversity

Funding, in social anthropological work, often determines the geographical range of locations that a researcher can expect to explore in fieldwork. That expectation, in current funding practices, is entirely dependent on where that researcher is located. In other words, funding avenues are far more easily accessible in institutions and avenues situated in the Global North as compared to the Global South. These funding disparities effect a crucial element in knowledge production practices -the range of field imaginations, geographical diversity, and research questions that researchers from the "South" typically work on are far more limited than those in the "North". As an underlying concern, academic funding tends to be limited in the Global South and with even lesser possibilities of gaining access to a planetary range of research questions, the range of possible research aspirations and expertise development is already pre-determined, keeping scholars in the "South" disadvantaged in many ways. Speaking from India, my presentation will discuss the research and knowledge dynamics that result from the above set of issues and their place in the decolonization attempt. I also hope to share some possible responses that could contribute to a much-needed change in funding cultures.



OUR PARTICIPANTS



Afe ADOGAME is the Maxwell M. Upson Professor of Religion and Society, and current Chair of History and Ecumenics Department at Princeton Theological Seminary, USA. He is also serving as Professor Extraordinaire at Stellenbosch University, South Africa. He holds a PhD in History of Religions from the University of Bayreuth, Germany. His broad teaching and research interests and expertise includes interrogating new dynamics of religious experiences and expressions in Africa and the African Diaspora, with a focus on African Christianities and New Indigenous Religious Movements; the interconnectedness between religion and migration, globalization, politics, economy, media and the civil society.



Nuruddin AL AKBAR is a doctoral student at the Department of Politics and Government Universitas Gadjah Mada (UGM). From 2016-2017 he was actively involved in the Power Welfare and Democracy (PWD) Project organised by Universitas Gadjah Mada and the University of Oslo with support from the Norwegian Embassy in Indonesia. He also actively involved in various epistemic communities such as the Institute for Multiculturalism and Pluralism Studies (Impulse) Yogyakarta, Intellectual Youth Summit (IYS), and the Prophetic Intellectual Community Universitas Gadjah Mada. His latest writings include Alfred Schutz: mainstreaming phenomenology in the social science tradition [with Muhamad Supraja] (2019), Re-Setting the Agenda of Democratization (2018) [with Purwo Santoso], Hamka, United States, and Fluid Nationalism (2018), Sindhunata and Contextual Democracy (2018). His research interests include decolonisation of knowledge, environmentalism, comparative religions, democratisation in the global south, gender studies, and Islamic movements.



Syed Farid ALATAS is Professor of Sociology at the National University of Singapore, where he also headed the Department of Malay Studies at NUS (2007 to 2013). Previous appointments include position as lecturer at the University of Malaya in the Department of Southeast Asian Studies and as Research Associate at the Women and Human Resource Studies Unit, Universiti Sains Malaysia in the early 1990s. His areas of interest are the sociology of Islam, social theory, religion and reform, intra- and inter-religious dialogue, and the study of Eurocentrism.



Prof. Alatas has authored numerous books and articles, including *Ibn Khaldun* (Oxford University Press, 2013); *Applying Ibn Khaldun: The Recovery of a Lost Tradition in Sociology* (Routledge, 2014), and (with Vineeta Sinha) *Sociological Theory Beyond the Canon* (Palgrave, 2017) and "The State of Feminist Theory in Malaysia" in Maznah Mohamad & Wong Soak Koon, eds., *Feminism: Malaysian Reflections and Experience* (special issue of *Kajian Malaysia: Journal of Malaysian Studies*), 12, 1-2 (1994): 25-46.



Nancy T. AMMERMAN is Professor Emerita of Sociology of Religion, having served as Chair of the Department (2007-2013) and Associate Dean for the Social Sciences (2015-2018). Her most recent research – published in her edited 2006 book *Everyday Religion: Observing Modern Religious Lives* (Oxford University Press) and her 2013 book, *Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life*, (Oxford University Press) — explored the ways religion and spirituality are part of the everyday world of work, home, health, and public life. Following on that research, she has articulated an invitation to “re-think religion” based on sociological theories of practice and a body of research on “lived religion” (*American Journal of Sociology* 126(1), July 2020). Pulling all of this together is her book *Studying Lived Religion: Contexts and Practices*, which will be out from NYU Press in October 2021.



Yasmeen ARIF has joined SNU as a professor in sociology, School of Humanities and Social Sciences. Prior to this, she has taught sociology for more than a decade at the Delhi School of Economics, University of Delhi. Other research areas include urban studies, international law and humanitarisms, science and technology studies, money, visual and material cultures, theory, philosophy and epistemology in social anthropology/sociology. She has held positions at the University of Minnesota (Twin Cities); The Graduate Institute, Geneva; CSDS, Delhi and the American University of Beirut; Lebanon. The Mellon Foundation, the Ford Foundation, and the Fulbright-Nehru fellowship, among others, have supported her work. She has served on the editorial team of *Contributions to Indian Sociology* (2012-16), and is currently on the editorial board of *The American Anthropologist*. She has published her work in several international journals and other volumes.



Gajendran AYYATHURAI has taught at Columbia University and CUNY, New York and William Paterson University, New Jersey, in the US. His interdisciplinary work in religion, caste, gender, and history of modern India has been published in Tamil, German, and English. He is a Research Fellow at the Centre for Modern Indian Studies, Göttingen University, Germany. His forthcoming book *Deep Resistance: Buddhism, Caste, and the Marginalized in Colonial India* is on the history of Tamil Buddhism in South India.



Silke BERTRAM works as programme director at Volkswagen Foundation, Germany's largest private research funder. She has a background in Geography and Geosciences, with a MSc from the University of Uppsala/Sweden and a PhD from the University of Wuerzburg on landscape evolution in Namibia. She previously held positions as coordinator for study affairs at the Department of Geosciences at the University of Bremen and as officer for science policy, research funding and EU affairs at the Ministry for Science and Culture of Lower Saxony. At the Foundation, Silke is contact person for researchers from geography, geosciences and environmental sciences, and responsible for three international funding activities, two of them with a focus on cooperation between researchers from Europe and non-European Low and Middle Income Countries.



Joceyln BELL BURNELL inadvertently discovered pulsars as a graduate student in radio astronomy in Cambridge, opening up a new branch of astrophysics - work recognised by the award of a Nobel Prize to her supervisor. She has subsequently worked in many roles in many branches of astronomy, working part-time while raising a family. She is now a Visiting Academic in Oxford, and the Chancellor of the University of Dundee, Scotland. She has chaired, served on, or serviced more Research Council Boards, Committees and Panels than she wishes to remember, and has also chaired a European Community Committee. She has been President of the Royal Astronomical Society, in 2008 became the first female President of the Institute of Physics and in 2014 the first female President of the Royal Society of Edinburgh. She was one of the small group of women scientists that set up the Athena SWAN scheme. She has received many honours, including, in 2018, a \$3M Breakthrough Prize. She donated the money to the Institute of Physics to set up scholarships for graduate students from groups under-represented in Physics.



Rajeev BHARGAVA has been at the Centre for Developing Studies since 2005 and is currently the director of its newly launched Institute of Indian Thought. He was the Director of the centre from 2007-2014. He has been a Professor at the Centre for Political Studies, Jawaharlal Nehru University, New Delhi (1980-2005), and between 2001 and 2005 was Head, Department of Political Science, University of Delhi. Bhargava did his BA in economics from the University of Delhi, and MPhil and DPhil from Oxford University. He has also been a Fellow at Harvard University, University of Bristol, Institute of Advanced Studies, Jerusalem, Wissenschaftskolleg, Berlin, and the Institute for Human Sciences, Vienna. He has also been Distinguished Resident Scholar, Institute for Religion, Culture and Public Life, Columbia University, and Asia Chair at Sciences Po, Paris. He is Honorary Fellow, Balliol College, Oxford and currently a Professorial Fellow at the Institute of social justice, ACU, Sydney.



Suresh CANAGARAJAH is the Edwin Erle Sparks Professor of English, Applied Linguistics, and Asian Studies, and Director of the Migration Studies Project at Pennsylvania State University. He teaches courses in World Englishes, Multilingual Writing, Language Socialization, and Postcolonial Studies. Suresh comes from the Tamil-speaking northern region of Sri Lanka. He taught earlier in the University of Jaffna, Sri Lanka, and the City University of New York. He was formerly the editor of the TESOL Quarterly and President of the American Association of Applied Linguistics.



Sérgio COSTA, trained in economics and sociology in Brazil and Germany, is professor of sociology and director of the Institute for Latin American Studies at Freie Universität Berlin as well as co-director of the Maria Sibylla Merian Centre Conviviality-Inequality in Latin America. His main fields of research are postcolonial theories, social inequalities, and convivial cultures. His recent book publications include: *A port in global capitalism* (co-authored with Guilherme L. Gonçalves, Routledge, 2019, also available in Portuguese, Boitempo, 2020), *Entre el Atlántico y el Pacífico Negro* (Between the Black Atlantic and the Black Pacific), co-authored with Manuel Góngora-Mera and Rocío Vera Santos, Iberoamericana/Verwuert, 2019), and *Global Entangled Inequalities* (co-edited with Elizabeth Jelin and Renata C. Motta, Routledge 2018, also available in Spanish, Siglo XXI, 2020).



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