

as 'zidi', each zidi group has their own salon to play Beiguan. In the past, to enter a Beiguan group as a zidi, have the run of the salon, and participate in learning from a master was a great honor that marked the onset of men's socialization in wider society. Such membership became constitutive of localized male identity. In contrast, professional Beiguan musicians were held in lower social regard due to an overall social stigma against entertainment as profession. Professional musicians, including female musicians, didn't own their playing space. Rather they move from place to place at invitation of different sponsors and give performances in public. Today, in Taiwan's modern society, interest among younger generations in traditional artistry of Beiguan music is fading fast. As a result, many past discriminations and boundaries have crumbled. This includes as increasing ambiguity of status distinction between amateur and professional groups. This paper will describe new adaptations and developments in Taiwan's Beiguan music scene against the background of the disappearance of traditional social boundaries in Taiwan.

**20 JULY 2017/ 14.15 - 16.00 / ROOM 12**

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**Behind and Beyond the Politicization: The Communities, Environment, and Religions in India Today**

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Convenor and chair: [Shinya Ishizaka](#), Ehime University, Japan

One of the most distinguishing features of Indian society today is its "politicization." Several factors underlie this trend. First, Hindu communalists have been gradually expanding their power since the BJP returned to the government after ten years in 2014. It has caused the exacerbation of frictions and violent conflicts surrounding the issues of religion and politics. Some of the violence might have been induced by the second factor: the increase in disparity between the rich and the poor in an era of rapid economic growth, especially following the 2000s. The third important factor is the deepening of Indian democracy after the 1990s. Underprivileged people, such as individuals in the lower castes, tribes, and women, who have been politically inarticulate in the past have become influential, particularly in the regional and local political scene. This feature is also apparent in the activation of social movements in which various social groups have aimed to achieve various objectives. The fourth factor is that "development" has become the top political agenda, and various people in different communities have raised their voices to demand assured development, which would benefit their own community. At the same time, there have been several strong environmental movements by local people and environmental protection groups aimed at stopping the environmental degradation caused by the massive developmental projects. In this overall trend of "politicization", several matters and situations that were not at all political in the past have become politicized. The papers in this panel investigate what lies behind and/or beyond the politicization and what the politicization means to the people. The focus of the inquiries is "social" relations in a broad sense, which are constituted by person-to-person relations (communities), person-to-nature relations (the environment), and person-to-the transcendental relations (religions). The specific examples in the papers are the politicization of a saint, Ravidas, among the dalit people in Uttar Pradesh, the practices and negotiations regarding childcare among the local people in the slum area near Delhi, the "approaches" by Hindu communalists to an anti-dam movement in Uttarakhand and the criticisms against the situation, and the relationships among development, environmental degradation, and the deities in Karnataka.

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**A Saint of Identity and Connection: Believers of Ravidas in Uttar Pradesh, India**

[Kenta Funahashi](#), Ryukoku University, Japan

Some communities in contemporary India assert heroes or heroines of their own. Dr. B. R. Ambedkar is the most prominent case; he has been treated as the hero of the Dalits with great respect. Dr. Ambedkar's case occurs at the national level, but we can see many similar cases of heroism at the local level as well. In this presentation, I will discuss the case of Ravidas in contemporary Uttar Pradesh, India. Ravidas is a poet-saint of the Bhakti movement in the medieval era in north India. It is said that Ravidas lived in Varanasi, worked as a tanner, and originated from the Chamar community, one of the biggest "untouchable" castes in north India. Chamar people have great respect for Ravidas and celebrate his birthday even today by conducting big ceremonies. Chamar people think of Ravidas as a big hero of their community because he was a great poet-saint and he criticized caste discrimination and insisted on the equality of all castes. We can say that Ravidas functions as a core of assertion for the Chamar identity. At the same time, some Chamar people who converted to Buddhism also strongly believe in Ravidas and celebrate his birthday along with Hindu-Chamars. In this sense, Ravidas is also a connection point within

the Chamar community, namely connecting Buddhist-Chamars and Hindu-Chamars. Ravidas is a living saint who embodies identity and community in the Chamars in India, today.

### **The Sociopolitical Practice of Slum Leader through various relationships: Attempts to improve the Condition of Children's Park in a Delhi slum**

**Tomoyuki Chaya**, Kyoto Univeristy, Japan

The purpose of this presentation is to clarify the characteristics of practices of the slum's leader through the case study of attempts to improve the Children's Park in a Delhi slum. My data are based on fieldwork I conducted in urban slum areas in Delhi. In this area, an attempt to improve the child care environment has been carried out actively to expand life chances of children. Previous studies positioned the practices of leader as political practices to acquire the resources. It, however, has been expanding the path, such as self-help groups and NGOs, that enables problem solving by slum dwellers, in contemporary India. My case studies showed that practice of resident's leader has not only aspects of the political negotiations, also aspects of arranging the resources and information necessary to solve the problem. In my case, garbage is thrown away in the children's park, and children were not able to play in the park safely. In this situation, the resident's leader is doing arrangement by involving actors, such as neighborhood, NGO workers and local politician, with resources and information necessary for its activities in order to develop a clean park that children play safely. In conclusion, I point out that slum leader in India today attempts to not only politicize their activities but also develop their sociopolitical capacity to solve problems through maintaining diverse relationships with actors that have different resources and information.

### **Beliefs and Movement: On the Misapprehensions of "Hindu" Elements in the Anti-Tehri Dam Movement**

**Shinya Ishizaka**, Ehime University, Japan

The purpose of this paper is to rectify the fallacy of the criticism of the "saffronization of green" in a specific case of the relation between the anti-Tehri dam movement and the Vishwa Hindu Parishad in Uttarakhand, India. In the latter half of the 1990s, Hindu communalists started to oppose the construction of the Tehri dam. Their main claim was that the contamination of the Ganges River equated to the contamination of Hinduism. However, this movement did not take root locally, and the policy of the pro-dam BJP (Bharatiya Janata Party) government was not changed, even following pressure from the VHP. From the viewpoint of the anti-Tehri dam movement, the involvement of the Hindu communalists in the movement only generated negative effects because the movement was severely criticized for joining with extremists. This paper clarifies how the participants' beliefs about the Ganges were totally separate from any communal or extremist claims, as discovered during the author's fieldwork around Tehri during the period from 2003 to 2016.

### **The guru, spirits, and right-wing party: politics of the anti-development movement in Karnataka**

**Miho Ishii**, Kyoto University, Japan

This study investigates the politics of environmental movements by focusing on how new mega-industries, anti-development movements, and religious practices interface in South India. Since the 1990s, the government has promoted a massive construction project in Mangalore, Karnataka State—the Mangalore Special Economic Zone (MSEZ). During this project, several villages were destroyed and land requisition by Mangalore Special Economic Zone Limited displaced many people from their land. To oppose land requisition, various anti-development movements have emerged in Mangalore. Here the būtas, which are spirits worshipped by the villagers, have become symbolic of the local culture, and their objections to the developmental project, transmitted by būta oracles, have become the core of grassroots anti-development movements. At the same time, supported by social activists, a famous guru with considerable influence on the then BJP state government joined the movements. He declared his support for the farmers who struggled to protect their land and deities, pressured politicians by fasting, and negotiated with the then chief minister in person. Due to a combination of the grassroots movements and guru's activities, the chief minister ordered the cancellation of the further expansion of the MSEZ in 2010. This study investigates this rare, 'successful' case of an anti-development movement focusing on the complicated relations of various actors such as local farmers, social activists, BJP politicians, the guru, and the būtas.