

# ANTH 3700.100

## Peoples and Cultures of South Asia

### Fall 2023

#### Course Description:

This course covers the cultural region of South Asia, which includes the countries of India, Pakistan, Nepal, Bangladesh, Bhutan, Sri Lanka and the Maldives, and occasionally Afghanistan, Tibet, and Burma, as well as the large South Asian diaspora around the world. From an anthropological perspective, we survey the contributions of South Asian societies to our understandings of the world, countries, cities, communities, and notions of self. In addition to reading academic texts, students will gain an appreciation for the region through films, literary fiction, and blogs.

#### Instructor

Dr. Nelson  
[andrew.nelson@unt.edu](mailto:andrew.nelson@unt.edu)  
PH: 940-369-7854

#### IA

Pramod Acharya  
[Pramodacharya@my.unt.edu](mailto:Pramodacharya@my.unt.edu)

#### Office Hours

*Fridays, 11-1, or by appointment*

[Virtual]  
ZOOM: [4224073118](https://unt.zoom.us/j/4224073118)

[In-Person]  
Sycamore 104C

#### Meetings

Mondays,  
Wednesdays,  
Fridays 10-10:50

BLB 010

#### Learning Objectives

*Upon successful completion of the course, the learner will be able to:*

- Discuss the ideas for social living that have emerged from South Asia.
- Locate these ideas in their historical and cultural context.
- Consider how these ideas might reframe our assumptions about social living.

#### Required Materials

All course readings/materials will be accessible via Canvas.

#### Grade Breakdown

##### Assessments:

Attendance & Participation **20%**  
*Packback* Discussions (9x) **18%**  
Unit Assignments (4x) **60%**  
Core evaluation (2x) **2%**

##### Grading Scale (%):

A 90-100  
B 80-89  
C 70-79  
D 60-69

F &lt;60

## Assessments

### Attendance & Participation (20%)

Come to class. Communicate what you think. One freebie class.

### Packback Questions (18%)

*Packback* discussion platform will be used to check comprehension of class concepts. *Packback* is an online community that encourages students to ask open-ended questions with the goal of generating more complex discussions. To learn more about *Packback* click here: <https://www.youtube.com/watch?v=OV7QmkrD68>

**It is the student's responsibility to synchronize their accounts and submit discussion posts via the *Packback* TAB within our Canvas course** by set deadlines in order to receive credit. There will be no make-up opportunities, extensions, nor late submissions, for *Packback* discussion posts. If we do not see an entry for you in our community discussion board, you will get a **0**. Discussion submissions will be graded as follows:

- **1 Open-Ended Question (10 pts):** Must be 200 words with a minimum *Curiosity Score* of 60.
- **2 Responses (10 pts):** Must be over 100 words with a minimum *Curiosity Score* of 60.

**Extra Credit:** The lowest recorded *Packback* discussion grade will be dropped at the end of the semester.

### ***Packback* Help**

For questions or concerns about *Packback*, access FAQ at [help.packback.co](http://help.packback.co) or contact their 24 hrs. support team at [help@packback.co](mailto:help@packback.co).

### Assignments (60%)

At the end of each unit, students will submit “choose your own adventure” assignments in which they will apply the unit’s questions to a particular prompt/challenge/story. They will have one complete class period to prepare for this assignment.

## Course Policies

### Assignment Policy

All work submitted for credit must be **original work** created by the student uniquely for this ANTH 3700.100 course during the Fall 2023 semester. *Any work generating a similarity score above a 25% will be reviewed for plagiarism.* NOTE: If you are re-taking this course, you must receive written approval from the instructor prior to re-submitting any assessment. **If you re-submit work, or sections of work, from a previous semester without permission and/or from another course, then this is categorized as plagiarism—even if it is your own writing.** Work submitted via any other medium (i.e. email) will not be accepted. It is the student’s responsibility to confirm

that work has been submitted successfully by the deadline and in a readable and acceptable format (.doc or .pdf).

### Late Policy

**Late work will not be accepted without proper documentation of an excused period of absence.** Proper documentation of a [university approved absence](#) must be emailed to the instructor within 24 hours of the missed assignment. In cases where proper documentation is approved, the instructor will communicate make-up credit options to the student, or in the case of quizzes/discussions, the student may be excused from those assignments.

### Extension Policy

While late work without proper documentation will not be accepted, we do offer students the opportunity to request extensions for a wide variety of reasons. Please email instructor 24 hours prior to the original due date.

### Technical Difficulties

If a student is experiencing personal technical difficulties that prohibit them from uploading their assignment to Canvas, the instructor will consider accepting it only if the student attaches the assignment to an email to the professor **within an hour** of the elapsed deadline **AND** includes a Help Desk receipt, or dated/timed screenshot of the student's email to the Help Desk.

### Student Helpdesk:

Sage Hall 130  
940-565-2324

<http://www.unt.edu/helpdesk/index.htm>  
[helpdesk@unt.edu](mailto:helpdesk@unt.edu)

### Department of Anthropology Statement on Anti-Racism

Education is transformative, and open intellectual inquiry is the foundation of a university education and a democratic society. In the spirit of shared humanity and concern for our community and world, the Department of Anthropology faculty celebrate diversity as central to our mission and affirm our solidarity with those individuals and groups most at risk. In line with our departmental goals, we disavow all racism, xenophobia, homophobia, sexism, Islamophobia, anti-Semitism, classism, ableism, and hate speech or actions that attempt to silence, threaten, and degrade others. In our classrooms, all students are welcome regardless of race/ethnicity, gender identities, gender expressions, sexual orientation, socio-economic status, age, disabilities, religion, regional background, Veteran status, citizenship status, nationality, and other diverse identities that we each bring to class. As educators, we affirm that language and texts, films, and stories help us understand the experiences of others whose lives are different from ours. We value critical reasoning, evidence-based arguments, self-reflection, and the imagination. Building on these capacities, we hope to inspire empathy, social and environmental justice, and an ethical framework for our actions. We advocate for a diverse campus, community, and nation inclusive of racial minorities, women, immigrants, the LGBTQ+ community, and people of all religious faiths. The Department of Anthropology is committed to supporting

our students and fostering an environment free of bias, discrimination, and harassment, in the classroom and the broader university community. Any member of our community can report an issue to the department chair anonymously.

<https://anthropology.unt.edu/resources/report-departmental-issue>

## Student Support Services

- Registration (<https://registrar.unt.edu/registration>)
- Financial Aid (<https://financialaid.unt.edu/>)
- Student Legal Services (<https://studentaffairs.unt.edu/student-legal-services>)
- Career Center (<https://careercenter.unt.edu/>)
- Division of Inclusion, Diversity, Equity, and Access (IDEA)  
<https://idea.unt.edu/multicultural-center>
- Counseling and Testing Services <https://studentaffairs.unt.edu/counseling-and-testing-services>
- Student Affairs Care Team <https://studentaffairs.unt.edu/care-team>
- Student Health and Wellness Center <https://studentaffairs.unt.edu/student-health-and-wellness-center>
- Pride Alliance (<https://ied.unt.edu/pridealliance>)
- Food Pantry presented by Kroger <https://studentaffairs.unt.edu/food-pantry>
- School Supply Pantry <https://learningcenter.unt.edu/school-supply-pantry>
- Black Lives Matter (<https://ied.unt.edu/UNTBLM>)
- Eagle Dreamers (<https://www.unt.edu/daca>)
- First-Generation Success Center <https://studentaffairs.unt.edu/first-generation-success-center>
- COVID Information: <https://healthalerts.unt.edu/>

## Academic Support Services

- Academic Resource Center (<https://clear.unt.edu/canvas/student-resources>)
- Academic Success Center (<https://success.unt.edu/asc>)
- University Libraries (<https://library.unt.edu/>)
- Writing Lab (<http://writingcenter.unt.edu/>)
- Math Lab (<https://math.unt.edu/mathlab>)

## Dropping the Course

If the student is unable to complete this course, the student may submit a “Request to Drop” form to the registrar by November 10, 2023 and receive a “W” on their transcript. If you simply stop attending and do not formally drop the course, or if you drop the course after the deadline, you will receive an “F”. If there are extenuating circumstances prohibiting you from completing the course, contact the professor to discuss whether you would be eligible to receive an “Incomplete” for the class prior to this deadline.

For a list of other important dates:

<https://registrar.unt.edu/registration/fall-registration-guide.html>

For more information on dropping a class: <https://vpaa.unt.edu/advising/dropping/rules>

For more information on requesting an Incomplete:  
<https://registrar.unt.edu/grades/incompletes>

## Server Unavailability or Other Technical Difficulties

The University of North Texas is committed to providing a reliable online course system to all users. However, in the event of any unexpected server outage or any unusual technical difficulty which prevents students from completing a time sensitive assessment activity, the instructor will extend the time windows and provide an appropriate accommodation based on the situation. Students should immediately report any problems to the instructor and also contact the UNT Student Help Desk: [helpdesk@unt.edu](mailto:helpdesk@unt.edu) or 940-565-2324. The instructor and the UNT Help Desk will work with the student to resolve any issues at the earliest possible time. The student is responsible for submitting a “ticket” to the instructor, issued by the UNT Help Desk documenting the time and nature of the problem in order for the instructor to consider accommodations.

## UNT Policies

### Academic Integrity Policy

#### **(Policy and Procedures number 06.003)**

**Academic Misconduct:** “Academic Misconduct,” in this policy, means the intentional or unintentional action by a student to engage in behavior in the academic setting including, but not limited to: cheating, fabrication, facilitating academic misconduct, forgery, plagiarism, and sabotage.

- A. **Cheating:** “Cheating,” in this policy, means the use of unauthorized assistance in an academic exercise, including but not limited to: 1. use of any unauthorized assistance to take exams, tests, quizzes, or other assessments; 2. use of sources beyond those authorized by the instructor in writing papers, preparing reports, solving problems, or carrying out other assignments; 3. use, without permission, of tests, notes, or other academic materials belonging to instructors, staff members, or other students of the University; 4. dual submission of a paper or project, or resubmission of a paper or project to a different class without express permission from the instructor; 5. any other act designed to give a student an unfair advantage on an academic assignment.
- B. **Fabrication:** “Fabrication,” in this policy, means falsifying or inventing any information, data, or research outside of a defined academic exercise.
- C. **Facilitating Academic Dishonesty** (*i.e. collusion*): “Facilitating academic dishonesty,” in this policy, means helping or assisting another in the commission of academic dishonesty.
- D. **Forgery:** “Forgery,” in this policy, means intentionally falsifying or altering a score, grade, or official academic University record or the signature of another.
- E. **Plagiarism:** “Plagiarism,” in this policy, means use of another’s thoughts or words without proper attribution in any academic exercise, regardless of the student’s intent, including but not limited to: 1. the knowing or negligent use by paraphrase or direct quotation of the published or unpublished work of another person without full and clear acknowledgment or citation, or 2. the knowing or

negligent unacknowledged use of materials prepared by another person or by an agency engaged in selling term papers or other academic materials.

- F. **Sabotage:** “Sabotage,” in this policy, means acting to prevent others from completing their work or willfully disrupting the academic work of others.

### **Department Policy on Student Academic Integrity:**

The Department of Anthropology expects its students to abide by the high ethical standards of practicing professionals within the field of anthropology. The Department does not tolerate cheating, fabrication, facilitating academic dishonesty, forgery, plagiarism, or sabotage. This includes the use of unauthorized professional writing/editing services and generative AI for assignments. Students are expected to follow the [American Anthropological Association’s code of ethics](#): “In their capacity as researchers, anthropologists are subject to the ethical principles guiding all scientific and scholarly conduct. They must not plagiarize, nor fabricate or falsify evidence, or knowingly misrepresent information or its source” (<http://ethics.americananthro.org/category/statement/>).

Students are encouraged to use the [UNT Writing Center](#). For additional resources to help with paper writing, including how to avoid plagiarism and how to use citations, see the [Department of Anthropology Writing Guide](#). For information on the University’s policies and procedures regarding academic integrity and dishonesty, see the [UNT Student Academic Integrity policy](#).

### **ADA Policy**

UNT makes reasonable academic accommodation for students with disabilities. Students seeking accommodation must first register with the Office of Disability Accommodation (ODA) to verify their eligibility. If a disability is verified, the ODA will provide a student with an accommodation letter to be delivered to faculty to begin a private discussion regarding one’s specific course needs. Students may request accommodations at anytime, however, ODA notices of accommodation should be provided as early as possible in the semester to avoid any delay in implementation. Note that students must obtain a new letter of accommodation for every semester and must meet with each faculty member prior to implementation in each class. For additional information see the [ODA website \(https://disability.unt.edu/\)](#).

### **Emergency Notification & Procedures**

UNT uses a system called Eagle Alert to quickly notify students with critical information in the event of an emergency (i.e. severe weather, campus closing, and health and public safety emergencies like chemical spills, fires, or violence). In the event of a university closure, please refer to CANVAS for contingency plans for covering course materials.

### **Retention of Student Records**

Student records pertaining to this course are maintained in a secure location by the instructor of record. All records such as exams, answer sheets (with keys), and written papers submitted during the duration of the course are kept for at least one calendar year after course completion. Course work completed via the CANVAS online system, including grading information and comments, is also stored in a safe electronic environment for one year. Students have the right to view their individual record; however, information about



student's records will not be divulged to other individuals without proper written consent. Students are encouraged to review the Public Information Policy and the Family Education Rights and Privacy Act (FERPA) laws and the University's policy. See UNT Policy 10.10, Records Management and Retention for additional information.

### Acceptable Student Behavior

Student behavior that interferes with an instructor's ability to conduct a class or other students' opportunity to learn is unacceptable and disruptive and will not be tolerated in any instructional forum at UNT. Students engaging in unacceptable behavior will be directed to leave the classroom and the instructor may refer the student to the Dean of Students to consider whether the student's conduct violated the Code of Student Conduct. The University's expectations for student conduct apply to all instructional forums, including University and electronic classroom, labs, discussion groups, field trips, etc. Visit UNT's Code of Student Conduct (<https://studentaffairs.unt.edu/dean-of-students>) to learn more.

### Access to Information-Eagle Connect

Students' access point for business and academic services at UNT is located at [my.unt.edu](http://my.unt.edu). All official communication from the University will be delivered to a student's Eagle Connect account. For more information, please visit the website that explains Eagle Connect and how to forward e-mail: <https://it.unt.edu/eagleconnect>

### Student Evaluation Administration Dates

Student feedback is important and an essential part of participation in this course. The student evaluation of instruction is a requirement for all organized classes at UNT. The survey will be made available during the final week to provide students with an opportunity to evaluate how this course is taught. Students will receive an email from "UNT SPOT Course Evaluations via IA System Notification" (no-reply@iasystem.org) with the survey link. Students should look for the email in their UNT email inbox. Simply click on the link and complete the survey. Once students complete the survey they will receive a confirmation email that the survey has been submitted. For additional information, please visit the SPOT Website: <http://spot.unt.edu/> or email [spot@unt.edu](mailto:spot@unt.edu).

### Sexual Assault Prevention

UNT is committed to providing a safe learning environment free of all forms of sexual misconduct, including sexual harassment, sexual assault, domestic violence, dating violence, and stalking. Federal laws (Title IX and the Violence Against Women Act) and UNT policies prohibit discrimination on the basis of sex, and therefore prohibit sexual misconduct. If you or someone you know is experiencing sexual harassment, relationship violence, stalking, and/or sexual assault, there are campus resources available to provide support and assistance. UNT's Survivor Advocates can assist a student who has been impacted by violence by filing protective orders, completing crime victim's compensation applications, contacting professors for absences related to an assault, working with housing to facilitate a room change where appropriate, and connecting students to other resources available both on and off campus. The Survivor Advocates can be reached at [survivoradvocate@unt.edu](mailto:survivoradvocate@unt.edu) or by calling the Dean of Students Office at 940-565-2648. Additionally, alleged sexual misconduct can be non-confidentially reported to the Title IX Coordinator at [oeo@unt.edu](mailto:oeo@unt.edu) or at (940) 565-2759.





## ANTH 3700: Reading & Assignment Schedule

### Introduction

Week	Topic	Chautari Monday	Guthi Wednesday	Filmi Friday
1	Course Intro	8/21, Welcome	8/23, Tiné (2021), Gellner (2019), Packback #1 due 8/24	8/25, Hollywood clips

### Unit 1: South Asia in the World

Week	Topic	Chautari Monday	Guthi Wednesday	Filmi Friday
2	Precolonial	8/28, Bates (2007), ch. 1	8/30, Graeber & Wengrow (2021), Packback #2 due 8/31	9/1, <i>Jodhaa Akhbar</i>
3	Colonial I	9/4, No Class	9/6, No Class	9/8, Shan & Haitao (2020)
4	Colonial II	9/11, Acharya (2022)	9/13, Bose (2021), Packback #3 due 9/14	9/15, <i>Mississippi Masala</i>
5	Postcolonial	9/18, Bhandari	9/20, Nelson (NB)	9/22, Unit #1 assignment prep (due 9/24)

### Unit #2: State and City in South Asia

Week	Topic	Chautari Monday	Guthi Wednesday	Filmi Friday
6	Borders	9/25, Gellner (2014)	9/27, Sur (2013), Packback #4 due 9/28	9/29, <i>Earth</i>
7	Parallel States	10/2, Bates (2007), ch. 14, 16	10/4, Lecomte-Tilouine (2009), Packback #5 due 10/5	10/6, <i>Seto Surya/White Sun</i>
8	Cities	10/9, Gandhi & Hoek (2012)	10/11, choice of: Anjaria (2020), Brunson (2014), Hoek (2012), Horton (2020), Kirmani (2020), Padke (2020), Ray (2020)	10/13, Unit #2 Assignment prep (due 10/15)

### Unit #3. Community: Caste, Religion, and Neighborhoods

Week	Topic	Chautari Monday	Guthi Wednesday	Filmi Friday
9	Caste & Class	10/16, <b>Guest Lecture by Dr. Aryal</b>	10/18 (Chautari), Mines and Lamb (2010b); Mines & Lamb (2010c) <b>Packback #6 due 10/19</b>	10/20 (guthi), Dickey (2010), Liechty (2005)
10	Religion	10/23, Murphy	10/25, Jaffer (2017), Flueckiger (2010), <b>Packback #7 due 10/26</b>	10/27, <i>Bajrangi Bhaijaan</i>
11	Neighborhoods	10/30, Appadurai (2019)	11/1, <i>choice of</i> : Ali (2010), Barthla and Garg (2020), Hasan, Kudumbashree, Tolson (2022), Zérah (2009)	11/3, <b>Unit #3 Assignment prep (due 11/5)</b>

### Unit #4. Individual: Family, Gender, Body

Week	Topic	Chautari Monday	Guthi Wednesday	Filmi Friday
12	Family	11/6, Wadley (2010)	11/8, Lamb (1997), <b>Packback #8 due 11/9</b>	11/10, <i>Ankhon Dekhi</i>
13	Gender	11/13, Mines & Lamb (2010a), Reddy (2010)	11/15, Queer Youth Group (2020), <b>Packback #9 due 11/16</b>	<b>11/17, <i>Joyland (virtual)</i></b>
14	Body	<b>11/27, Halliburton (2002) virtual lecture</b>	11/29, off <b>Packback #10 due 11/30</b>	12/1, off
15		12/4, Cameron (2010)	<b>12/6, Unit #4 assignment prep (due 12/11)</b>	<b>12/8, Reading Day (No Class)</b>

### Course Materials

Acharya, Pramod (2022) Select Publications from *The Guardian*.

Ali, Kamran A. (2010), "[Voicing Difference: Gender and Civic Engagement among Karachi's Poor.](#)" *Current Anthropology* 51(2): S313-S320.

Anjaria, Jonathan Shapiro (2020) "[Surface Pleasures: Bicycling and the Limits of Infrastructural Thinking.](#)" *South Asia* 43(2): 267-280.

Appadurai, Arjun (2019) "[Deep Democracy: Urban Governmentality and the Horizon of Politics.](#)" *Urbanisation* 4(1): 29-47.

Bates, Crispin (2007) *Subalterns and Raj: South Asia since 1600*. Abingdon: Routledge.

Bathla, Nitin and Sumedha Garg (2020) "[Radical housing and socially-engaged art.](#)" *Radical Housing Journal* 2(2): 35-54.

Bhandari, Shreya "The History of South Asians in the United States." In *South Asians in the United States*, edited by Shreya Bhandari. Pp. 1-16. NASW Press.

Bose, Neilesh (2021) "Taraknath Das: A global biography." In *South Asian Migrations in Global History: Labour, Law and Wayward Lives* edited by Neilesh Bose, pp. 157-178. London: Bloomsbury Academic.

Brunson, Jan (2014) "'Scooty Girls': Mobility and Intimacy at the Margins of Kathmandu." *Ethnos* 79 (5): 610–629.

Cameron, Mary (2010) "[Feminization and marginalization? Women Ayurvedic doctors and modernizing health care in Nepal.](#)" *Medical Anthropology Quarterly* 24(1): 42-63.

Dickey, S. (2010) "Anjali's Alliance: Class Mobility in Urban India." In *Everyday Life in South Asia*, 2nd edition, edited by D. Mines and S. Lamb, pp. 192-205. Bloomington, Indiana: Indiana University Press.

Flueckiger, Joyce Burkhalter (2010) "Vernacular Islam at a Healing Crossroads in Hyderabad." In *Everyday Life in South Asia*, edited by Diane Mines and Sarah Lamb, pp. 290-308. Bloomington, Indiana University Press.

Gandhi, Ajay and Lotte Hoek (2012) "[Introduction to crowds and conviviality: Ethnographies of the South Asian city.](#)" *Ethnography* 13(1): 3-11.

Gellner, David (2014) "Introduction." *Borderland Lives in Northern South Asia*. Durham: Duke University Press. Pp. 1-23.

Gellner, David (2019) "The guthi system should be regarded as important intangible cultural heritage." *Spotlight Nepal*. Available at: <https://www.spotlightnepal.com/2019/06/23/the-guthi-system-should-be-regarded-as-important-intangible-cultural-heritage-prof-david-gellner/>

Graeber, David and David Wengrow (2021) excerpts from *The Dawn of Everything: A New History of Humanity*, pp. 313-321. New York: Farrar, Straus and Giroux.

Halliburton, Murphy (2002) "Rethinking Anthropological Studies of the Body: Manas and Bodham in Kerala." *American Anthropologist* 104(4): 1123-1134.

Hasan, Arif. *Participatory Development: The Story of the Orangi Pilot Project-Research and Training Institute and Urban Resource Centre, Karachi, Pakistan*. Oxford: Oxford University Press.

Hoek, Lotte (2012) "Mofussil Metropolis: Civil sites, uncivil cinema and provinciality in Dkaka city." *Ethnography* 13(1): 28-42.

Horton, Brian (2020) "[Fashioning Fabulation: Dress, Gesture and the Queer Aesthetics of Mumbai Pride](#)." *South Asia* 43(2): 294-307.

Jaffer, Amen (2017) "[Spiritualising Marginality: Sufi Concepts and the Politics of Identity](#)." *Society and Culture in South Asia* 3(2): 175-197.

Kirmani, Nida (2020) "[Can Fun Be Feminist? Gender, Space and Mobility in Lyari, Karachi](#)." *South Asia* 43(2): 319-331.

[Kudumbashree Story](#): women's participatory democracy in Kerala, India.

Lamb, Sarah (1997) "[The Making and Unmaking of Persons: Notes on Aging and Gender in North India](#)." *Ethos* 25(3): 279-302.

Lecomte-Tilouine, Marie (2009) "Political Change and cultural revolution in a Maoist model village, midwestern Nepal." In *The Maoist insurgency in Nepal: revolution in the twenty-first century*, edited by Mahendra Lawoti and Anup Kumar Pahari. Pp 135-152. Routledge.

Liechty, M. (2005) "[Carnal Economies: The Commodification of Food and Sex in Kathmandu](#)." *Cultural Anthropology* 20(1): 1-38.

Mines, Diane and Sarah Lamb (2010a) "Part II Introduction." In *Everyday Life in South Asia*, edited by Diane Mines and Sarah Lamb, pp. 75-79. Bloomington, Indiana University Press.

Mines, D. and S. Lamb (2010b) Part III Introduction. In *Everyday Life in South Asia*, 2nd edition, edited by D. Mines and S. Lamb, pp. 145-152. Bloomington, Indiana: Indiana University Press.

Mines, D. and S. Lamb (2010c) Seven Prevalent Misconceptions about India's Caste System. In *Everyday Life in South Asia* 2nd edition, edited by D. Mines and S. Lamb, pp. 153-154. Bloomington, Indiana: Indiana University Press.

Murphy, Anne “The Religions of South Asia.” Asia Society. Accessed at <https://asiasociety.org/education/religions-south-asia>

Nelson, Andrew (NB) “The Mobility of Regional Labor Hierarchies: Nepali Employment and Entrepreneurialism in the ‘South Asian’ Gas Stations of North Texas.” In *South Asia on the Move: Mobilities, Mobilization, Maneuver*, edited by Tarini Bedi and Benjamin Linder. Amsterdam: University of Amsterdam Press.

Padke, Shilpa (2020) “[Defending Frivolous Fun: Feminist Acts of Claiming Public Spaces in South Asia.](#)” *South Asia* 43(2): 281-293.

Queer Youth Group (2020). “The reality of transgender rights in Nepal.” *The Record*. Available at: <https://www.recordnepal.com/the-reality-of-transgender-rights-in-nepal>

Ray, Krishnendu (2020) “[Vernacular Taste and Urban Transformation: Towards an Analytics of Fun and New Kind of Critique.](#)” *South Asia* 43(2): 308-318.

Reddy, Gayatri (2010) “Crossing ‘Lines’ of Difference: Transnational Movements and Sexual Subjectivities in Hyderabad, India.” In *Everyday Life in South Asia*, edited by Diane Mines and Sarah Lamb, pp. 132-144. Bloomington, Indiana University Press.

Shan, Tang and Jia Haitao (2020) “[British colonial expansion through the Indian diaspora: the pattern of Indian overseas migration.](#)” *Cappadocia Journal of Area Studies* 2(1): 56-81.

Sur, Malini (2013) “[Through Metal Fences: Material Mobility and the Politics of Transnationality at Borders.](#)” *Mobilities* 8 (1): 70–89.

Tiné, Paola (2021) “Seeking Heartfelt Help: The Emergence of the Friendship Guthi as a Middle-Class Practice in Contemporary Nepal.” *Nepali History and Society* 26(2): 313-345.

Tolson, Eric (2022) “Weaving Global Governance from Below: Neighbourocracy and Children’s Parliament in India.” Available at: <https://www.sociocracyforall.org/childrens-parliaments-sociocracy-case-study/>

Wadley, Susan (2010) “One Straw from a Broom Cannot Sweep: The Ideology and Practice of the Joint Family in Rural North India.” In *Everyday Life in South Asia*, edited by Diane Mines and Sarah Lamb, pp. 14-25. Bloomington, Indiana University Press.

Zérah, Marie-Hélène (2009) ‘Participatory Governance in Urban Management and the Shifting Geometry of Power in Mumbai’, *Development and Change*, 40, pp. 853–77.