
EDITORIAL

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Welcome to Volume 12 (2) of *Indialogs*. We are delighted to publish, for the first time, our second issue this year. In accordance with the policy of *Indialogs*, we publish articles from a variety of disciplines including – in this issue – literary and film studies, ethnography, human geography, philosophy and history, all of which provide insights into the contemporary subcontinent, its people and its traditions. The theme of Vol. 12 (2) is “(Eco)cultures and Preservation”, which the six articles reflect in their different ways. Anandita Biswas explores the ecological insights of Indian Nobel laureate Rabindranath Tagore. She examines a selection of his works in order to showcase his belief in a perfect symbiosis of all existence in the universe. In the second article Jayadaarini M discusses the portrayal of a well-known brothel madam in the film *Gangubai Kathiawadi*. She coins a new term, *dilation technique* to analyse how fictionality complements biopics in particular, and life writing in general. The third article in this volume by Iván Jaramillo analyses the practice of sati or widow burning from a multidisciplinary approach. Jaramillo argues that sati should be understood as a site of negotiation between religion, gender, politics, and colonialism. Subhayu Bhattacharjee focuses his research on two canonical Hindi films, *Naya Daur* and *Sholay*. He claims that these films project a conservative worldview but at the same time undermine many of the accepted values that the political establishment seeks to convey through this medium.

The fifth article by four geographers reveals the vulnerable situation faced by muga silk workers in a village in Assam. Shahid Jamal, Mohammed Baber Ali, Khusro Moin and Karuna Shree outline the diverse issues that are threatening the future of this traditional

industry which demands more governmental protection. The sixth article in this issue highlights the current changes in some tribal communities in India. Rahul Kabiraj discusses how tribals in West Bengal are abandoning their indigenous customs and adopting the rituals and religious practices of mainstream Hindu groups, which benefits the electoral results of right-wing political formations.

Following the academic articles, we have a review of a recent Indian film by a Master's student of the UAB, Ikram El Khatab, and four book reviews. El Khatab's review of the 2021 film *Sherni* highlights the conflicts humans create with wildlife, the politicisation of environmental issues, and the challenges women face in male-dominated jobs and leadership positions as their male colleagues undermine their work. Two of the book reviews in this issue deal with the thorny issue of caste. Shubhalaksmi Raychowdhury discusses Ayan Guha's *The Curious Trajectory of Caste in West Bengal Politics: Chronicling the Continuity and Change* and Sonia Malik analyses Thenmozhi Soundararajan's *The Trauma of Caste: A Dalit Feminist Meditation on Survivorship, Healing and Abolition*. Historian Teresa Segura-García reviews Razak Khan's *Minority Pasts: Locality, Emotions, and Belonging in Princely Rampur* and the final review penned by Dhurjjati Sarma deals with the translation into English of Bibhutibhushan Bandyopadhyay's *Kaleidoscope of Life: Selected Short Stories* by Hiranmoy Lahiri

I wish to conclude this short editorial by thanking all the scholars in India Studies who have contributed to this new issue of *Indialogs*. The reviewers, copyeditors and deputy editors all do a magnificent job doing what is, to all extents and purposes, a labour of love. Without their dedication the journal would not have achieved the high standard that it enjoys today.