Penser les problématiques de genre en Inde et au Népal

 Thinking about gender issues in India and in Nepal

 In fews years, the concept of gender, has acquired a global legitimacy and has been adopted both by feminist movements, scholars and international institutions. This concept has been seen as an useful analytical tool to look at the social structures, and the way it naturalized identities and determined relations between women and men.

 In India and Nepal, if the notion of gender (as a social construction) has been used by the feminist movement to challenge the biological category of sex and inequalities since the 1970, after the 1990’s we can see a shift in the way this concept as an analytical category is used. On the one hand, gender has given a space to speak about sexualities and more precisely about LGBTQI issues, and look at how identities should be seen as social construction at the intersection of multiple identities and relation of power (caste, class, ethnicity, sexuality, and gender). But on the other hand, most of the time, gender is used by institutions and organisations to speak about women development which is often in relation to men but doesn’t question the naturalization/ normalisation of social construction. The multiple dimensions that cover the notion of gender lead us to consider how this notion has been developed and is used (and misused) in India and Nepal ; what are its specificities ; and what are the impact of gender construction (men and women relation) on the daily life of people.

Our panel will show how this diversity is express on the ground, through five lectures, in geography, anthropology and political sciences. By different disciplinary approaches and levels of analysis we will show how issues of sexualities, women’s rights, feminism, gender performativity, power relations and identities, which are all cover by the notion of gender, structure the daily life of women and men.

**Présentation des communications :**

**Communication n°1**

**Orchestrating the everyday life: gender identities approaches in Sikles (Nepal)**

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 Gender is a moving frame which is anchored in various material and symbolic range. From then on, gender is a constant self-reinvention, both individual and collective. Though, the nowadays globalization moves the identities cursor, strengthening mobility or access to informational technology.

This paper aims to question the gender identities’ moving process, through the everyday life. Far from focusing on any specific violence that would reveal the incompatibility of antagonistic standards, this conceptual approach helps to study the daily nature of relations between the groups, as well as the constitution of the self and the other. Everyday life here is not seen as a set of repeated and passive practices but rather as a panel of creative processes that renovate the definition of masculinity and femininity, but also their places and their legitimacy. Consequently, we will examine how people in Sikles orchestrate the proliferation of identity’s references that plays together.

**Orchestrer le quotidien: approche des identités de genre à Sikles (Népal)**

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 Le genre est un référentiel mouvant qui prend ancrage dans différents registres matériels et symboliques. Il est à ce titre une réinvention de soi constante, à la fois individuelle et collective. Or la mondialisation au travers de pratiques mobilitaires ou d’accès aux technologies de l’information, déplace le curseur de ces marqueurs d’identité.

 Cette communication se propose d’interroger les mutations des identités de genre au travers la notion de quotidien. Loin de se focaliser sur des violences ponctuelles qui révéleraient l’incompatibilité de normes antagonistes, le quotidien permet d’étudier la nature « ordinaire » des relations entre les groupes, les modalités de la constitution du soi, de l’autre, et les positions négociées au sein d’un ensemble social relationnel. Le quotidien ici n’est pas envisagé comme un ensemble de pratiques répétées passivement mais plutôt comme un panel de processus créatifs qui rénovent la définition du masculin et du féminin, ainsi que leurs places et leurs légitimités. Nous interrogerons donc comment les habitants de Sikles orchestrent la multiplication des systèmes de référence identitaires qui jouent ensemble, pour rendre leur quotidien habitable.

**Communication n°2**

**Male outmigrations and touristic development in South Annapurna (Nepal) : women to maneuver**

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 Predominantly male, the labor out-migration is in Nepal a large-scale phenomenon which has a long history. In the areas where it is the most important, this process leads to a clear feminization of the local societies. But it doesn’t mean in every case that the women who stay behind have win something regarding to their autonomy and independance.

 Based on a collective work, this paper present a case study on the southern slope of the massif of Annapurna, in a tourist area where the absence of the men is particularly marked. Its pupose is to analyze in what extend the development of the tourist sector offers working opportunities – and at the same time opportunities of empowerment – to the women who are in capacity to seize them.

**Emigration masculine et développement touristique en versant sud des Annapurna (Népal) : les femmes à la manoeuvre**

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 Essentiellement masculine, l’émigration internationale de travail constitue au Népal, un phénomène ancien et de grande ampleur. Dans les régions où il est le plus actif, il se traduit par une nette féminisation des sociétés locales, qui ne s’accompagne pas partout d’un gain en autonomie et en indépendance pour les femmes qui restent.

 À partir d’un travail collectif, cette communication présente une étude de cas en versant sud du massif des Annapurna où l’absence des hommes est particulièrement marquée. Cette communication précisera la manière dont le développement touristique, en tant que secteur d’activité, offre des opportunités de travail, et au-delà d’émancipation, aux femmes qui sont en mesure de s’en saisir.

**Communication n°3**

 **The Transgender Resistance to Discrimination**

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The Transgender community has been the survivor of intolerance and violence, and has also resisted inequalities and stereotypes that lead to such violence. One of the recent outcomes of these efforts of the LGBTQI groups is the Transgender (Protection of Rights) Bill, 2016 in India which promises to protect their rights and facilitate their acceptance in social spaces.

 The study documents the unconventional roles taken up by Transgender individuals and groups as resistance to the stereotypes in history and analyse the scope of their acceptance in the 'public owned' spaces in India. With this new possibility of acceptance for the Transgender community, there are new kinds of questions and problems emerging. Amongst many LGBTQI discourses lies a debate on acceptance and resistance of the spaces. Many transgender activists

strongly believe that access to these spaces makes their community more vulnerable and therefore, such access is of no use. However, other activists and philosophers are struggling to secure this access as a right to transgenders. The modern discourses are not just about restoring the rights of the transgender but about enabling the dominant communities to be inclusive and welcoming to others.

**Communication n°4**

**Subculture or Culture Légitime? Institutionalization of Gender Issues in an Indian Campus**

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 Since the 1980s, gender issues in India have been voiced by different political actors part of the "women movement," a heterogeneous group of organizations, both non-governmental and state-sponsored. In 2012, the mass protests after the rape case of a student in New Delhi have reemphasized these issues and given a new dynamic to the movement. This paper relies both on a series of interviews of women activists in Jawaharlal Nehru University (JNU) in Delhi and on the textual interpretation of a large corpus of pamphlets produced by students' organizations in that campus over four decades (1973-2015). The contribution serves as an ethnographic account of how new activist stands are progressively renegotiated and integrated into a broader political culture.

 We claim that better exposure to gender issues in this university is an outcome of a gradual institutionalization of feminist discourses under the aegis of left-leaning professors and student activists. The Gender Sensitization Committee against Sexual Harassment (GSCASH), the offshoot of a national provision hardly implemented in other Indian universities has become with years instrumental to the politicization of gender in campus. The forging of a new consensus around the defense of women’s safety led to the emergence of challenging voices, advocating for the opening of spaces for intimate queer narratives and the promotion of sexual freedom for women.

**Communication n°5**

**Environmental Government: Gender Opportunities and Shift of Intersectional Inequalities**

 **(Uttarakhand, India)**

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 In Sarmoli (Himalayas), the forest is a livelihood uses for fuelwood, lumber, grazing, for the valuable medicinal plants and as a sacred place. As the employment structure shows, women are less involved in wage labors and are more daily forest dependent than men.

 Based on this statement, local development have to include women in environmental decisions. Here, women were mobilized and organized in collective up to become the most powerful stakeholders concerning village’s environmental management. By the bundle of right that this collective grant, the imposed prerequisites, and the allowed prerogatives, the environmental management became elitist and shift the socio-economic inequalities in the village community.

 This paper would come on the limits of the unidimensional approach for gender inequalities in decisions making and would show the need to consider an including approach of the balance of power creating inequalities (ethnic, castes, etc.) in the village community.

**Gouvernement de l’environnement : opportunités de genre et déplacement des inégalités intersectionnelles villageoises**

**(Uttarakhand, Inde)**

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 À Sarmoli, dans l’Himalaya, la forêt est centrale pour les habitants puisque c’est un lieu de prélèvement du bois de chauffe, d’oeuvre, de fourrage, de plantes médicinales très recherchées, et un lieu sacré. Comme le montre la structure de l’emploi, les femmes ont moins accès au travail salarié et sont donc plus dépendantes de la forêt que les hommes.

 Partant de, le développement local a pour but d’intégrer les femmes aux prises de décisions concernant l’environnement. Ici, les femmes ont été mobilisées et se sont organisées en collectif jusqu’à devenir les actrices les plus puissantes des prises de décisions environnementales du village. De part les faisceaux de droits que le collectif s’octroie, des pré-requis qu’il impose et des prérogative qu’il permet, la gestion de l’environnement devient *club* et déplace les inégalités socio-économiques au sein de la société villageoise.

 Cette communication revient sur les limites d’une approche unidimensionnelle des inégalités de genre pour l’accès aux prises de décisions et montre la nécessité d’une approche considérant l’*ensemble* des rapports de force et de pouvoir qui fondent les inégalités (ethnie, castes, etc.) dans la société villageoise.