

Published, First Author	4 papers; 1 accepted abstract for book chapter; 1 presented at History Congress
In-peer-review, First Author	2 papers

[1] Gupta, Gauri. “How Does Contemporary Dalit Music Reflect and Transform the Bhakti Tradition’s Use of Music to Challenge Caste Hierarchies?”

Published in **Atishay Kalit, refereed/peer-reviewed Journal of Fine Arts, Culture and Humanities (ISSN: 2277-419X)**, Vol. 12, Prt. A; Sr. 22

This paper examines how contemporary Dalit music transforms the Bhakti tradition's use of music to challenge caste hierarchies. The Bhakti movement (13th-16th centuries) utilized vernacular languages and accessible worship to break Brahmanical dominance, offering marginalised communities a voice. Today, Dalit artists continue this legacy, using music to assert identity and resist oppression. The paper contrasts this with the rise of Hindutva Pop (H-Pop), a genre weaponizing music for exclusionary narratives. By tracing anti-caste music's evolution, this paper argues that Dalit music reclaims cultural agency and remains a powerful medium for social resistance and identity formation in contemporary India.

[2] Gupta, Gauri. “Hadewijch and Mirabai against the Christian and Hindu Mystical Tradition”

In peer-review, **Journal of the Study on Religion and History (ISSN: 3068-4803)**

This paper examines how medieval female mystics redefined pain and longing as transformative spiritual tools, transcending their cultural and religious contexts. Through a comparative analysis of Hadewijch of Flanders, a Christian beguine, and Mirabai of Rajasthan, a Hindu Bhakti poet-saint, this study explores how both mystics used separation from the divine not as a passive state of suffering but as an active means of spiritual empowerment. Hadewijch’s minne (divine love) and Mirabai’s viraha-bhakti (devotion in separation) reflect a mysticism that subverted androcentric traditions, resisted dogmatic religiosity, emphasising an experiential and embodied spirituality that redefined female agency.

The commonality in their devotional frameworks offers insights into pluralistic religious encounters despite their temporal and geographical distance. Their experiences with separation and desire create a middle space where divine ecstasy and human incompleteness coexist. In an era increasingly defined by religious polarisation, the mystical traditions of Hadewijch and Mirabai position longing and pain as powerful, communal languages of resistance and transformation, challenging exclusivist traditions and encouraging a more interconnected understanding of divine love.

[3] Gupta, Gauri. “Communicative Cues and Peaceful Practices: Synthesizing Historical and Contemporary Approaches to Interfaith Relations in India”

Published in **Journal of Language, Literature, Social and Cultural Studies (ISSN: 2986-4461)** <https://doi.org/10.58881/jllscs.v3i3.399>

This paper focuses on communication cues of such practices that have facilitated interfaith relations in India. It uses historical case analysis to relook at peacebuilding efforts through the edicts of Emperor Ashoka, customs of the Middle Ages like the Ganga-Jamuni Tehzeeb, contemporary mohalla (neighbourhood) committees and youth interfaith initiatives. Findings show that the communication practices used in peacebuilding interventions, such as, creating safe spaces for the discussion of theological dialogue through debates, among others, become important reminders of how respect for other religious communities is created through dialogic exchange between those of different faiths.

[4] Gupta, Gauri. “Beyond a Religious War: The Socio-Economic Foundations of Colonialism in the Crusades”

Published in **The Schola**, (ISSN: 2508-7835), Vol. 9, Issue II

By discussing the Crusades through a socio-economic perspective, this essay argues that they were not isolated conflicts but crucial in shaping beliefs, governance, economic structures, and cultural exchange, which later strengthened European colonialism. The paper finds that population pressures and limited resources catalysed the Crusades, however, they evolved into a time of restructuring society and economy, which challenges traditional narratives that dismiss the Crusades as a Holy War and fail to see Medieval Europe as an early example of rapid state-building in warring conditions.

[5] Gupta, Gauri. “Words as performance: Anti-caste articulations in the lyrics of Bhakti songs, contemporary Dalit music and Matua verses”

Abstract accepted for the forthcoming book *Marginal Voices on Stage: Documenting Dalit and Tribal Performance Traditions in South Asia* (Peter Lang International Academic Publishers); **decision on full chapter pending.**

Group musical performances in India have historically conveyed a coded message of unity and resistance among marginalized communities. During the Bhakti Movement (13th-16th centuries), kirtans and bhajans emerged as collective expressions of protest and social reform. Through vernacular chanting, these performances made devotion accessible and allowed marginalized groups to claim cultural and spiritual space. In the 21st century, Dalit music continues this legacy by reframing language as a source of power, transforming derogatory terms into tools of assertion.

Drawing on the theories of V. Geetha and Judith Butler, this paper argues that language itself can function as both act and counter-speech. When Dalit singers perform songs against caste oppression, their words and performative style constitute acts of resistance. The paper examines the role of language during the Bhakti Movement and in contemporary Dalit music, particularly how the Ravidassia community employs language as counter-speech to affirm Dalit and anti-caste identity. In doing so, it positions this music as an antithesis to Hindutva-Pop (nationalist music). The study demonstrates that language in anti-caste performance is generative of new social realities, enabling continuous acts of resistance and contributing to the active undoing of caste across time.



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to me ▾

We are glad to inform you that your abstract has been accepted. We are looking forward to your full-paper submission.



[6] The Politics of Personality in Stalin and Gandhi's Paths to Power, mentored by Professor Dan Edelstein (Stanford University)

In peer-review, **Journal of Historical Studies and Research (ISSN: 2583-0198), Vol. 5, No. 3**

This paper compares the revolutionary philosophies of Gandhi and Stalin: contemporaries who, between 1928 and 1932, transformed revolutionary ideals into political realities through the force of their personalities. Drawing on primary sources, the paper introduces a similarity between the two figures. It argues that both sought to regulate the self within the state: Gandhi through internal discipline and self-suffering, and Stalin through external control and purges.

[7] Gupta Gauri. "Exploring the Arthuna Temple Complex: A Survey of Historiographical Traditions" *Presented at the 38th Rajasthan Historical Congress*

In early medieval India, temple building became central to kingship and a marker of power, and cultural diversity. The Paramara dynasty drew on these traditions to legitimize their rule, with the Arthuna Temple complex in Rajasthan standing as a key example of these royal efforts.

This paper examines the historical and historiographical contexts surrounding the construction of the Arthuna temples, exploring how they functioned as instruments of Paramara statecraft and expressions of royal ambition. The Arthuna temples, in particular, provide critical insights into the socio-political and economic landscape of the Paramaras. This study surveys scholarly approaches to understanding the site and reconstructing the broader historical realities that shaped its creation.

[8] Gupta, Gauri. "Time: A Trick of the Mind or the Fabric of Reality?" (Essay)

Published in the **Research Archive of Rising Scholars**

(<https://doi.org/10.58445/rars.2391>)

Our existence is shaped by time, yet its nature remains elusive. In *Confessions*, St. Augustine posed enduring questions: if the past is gone, the future unrealized, and the present ever-vanishing, what is time? His reflections challenge both common sense and scientific understanding. This essay revisits Augustine's puzzle through modern philosophy and physics, exploring perspectives from phenomenology, relativity, quantum theory, and emergent time models. I propose that time may not be intrinsic but emergent, co-temporal with the other, or co-present mentally. The essay ranges from eternally contemporary philosophical concerns and the latest scientific knowledge, exposing new revelations into the nature of time.

[9] Gupta, Gauri. “Structuring the Sacred: Visual Systems of Female Piety in Byzantine Sacred Architecture” *Unpublished manuscript*; Mentored by Professor Lisa Reilly (Department Chair, Architectural History Program)

This paper examines how sacred architecture and visual culture in Byzantine Constantinople, particularly within Hagia Sophia and the Church of Chora, mobilised the image of the Virgin Mary as a structural and theological axis for enacting female sanctity. Rather than reading Marian centrality as a zero-sum dominance over other female figures, the paper reframes it as a generative force that enabled a wider devotional economy of female participation. Drawing on art historical, theological, and philosophical sources, the study explores how mosaics such as the Deësis and Dormition affirmed doctrine and constructed sites of affective encounter, intercession, and ritualised visibility. The paper shows that sacred space operated as a visual vehicle of inclusion, where sanctity was represented and performed. Ultimately, it argues for rethinking sacred architecture as a civic mechanism that encoded gendered presence into Byzantine public and religious life.