Wednesday April 3rd 2013

14:00 – 15:40 SESSION 1

Room 1.32 **Panel 1: Aesthetics of decolonisation in South Asia (1)**

1. **Sanjukta Sunderason (Leiden Institute of Area Studies, Leiden University)**Modernism at the End of Empire: Zainul Abedin and the Aesthetics of Decolonisation, 1950s-60s
2. **Emilia Terraccianno (PhD Candidate, Courtauld Institute of Art, London)**Between the desert and the labyrinth: the nomadic aesthetics of Nasreen Mohamedi ca. 1964-75
3. **Natasha Eaton (Assistant Professor, History of Art, University College London)**Redemptive Colour?
4. **Amna Malik (Art History and Theory, Slade School of Fine Art, UCL)** Islamic art and modernism: aesthetics as nation buildingin Anwar Jalal Shemza's paintings of the 1950s and 1960s.

Room 1.33 **Panel 2: Historical silences – reading between the lines in early modern India**

1. **Audrey Truschke (Gonville and Caius College, Cambridge)** Commemorating Cross-Cultural Relations in Sanskrit Praise Poetry
2. **Roy S. Fischel (Department of History, SOAS)** Foreign Historians and the Silent Elites of the Deccan Sultanates
3. **Jon Keune (Centre for Modern Indian Studies, University of Göttingen)** Mahīpati's Mostly Missing Muslims: Islam, Bhakti, and Historiography in Western India
4. **James Caron (Department of the Languages and Cultures of South Asia, SOAS)** Anti-History as Political Practice in Early Modern Afghan Life

Room 1.03 **Panel 3: What Doesn't Bend Breaks' - Revisiting Sri Lanka**

1. **D. Johnson (University of Zurich)** Religious Brokerage and Peace Building
2. **T. Kanno (Kings College London)** Community-based Conflict Early Warning Mechanism in Sri Lanka
3. **K. Ruwanpura (University of Southampton) and P. Hollenbach (University of Zurich)** From Compassion to the Will to Improve: Elision of Scripts?
4. **Tanuja Thurairajah (University of Basel)** Diasporic engagement: political participation among first generation Sri Lankan Tamils in Switzerland

Room 1.04 **Panel 4: Constituting Independent India (1)**

Chair: Stephen Legg (University of Nottingham)

1. **Eleanor Newbigin (SOAS, University of London)** Hindu law and democ ratic rights in Ambedkar's constitution
2. **Ornit Shani, (University of Haifa)** Rewriting bureaucratic colonial imagination in the preparation for the first elections
3. **Rohit De (Centre for History and Economics, University of Cambridge)** Cows and Constitutionalism: Religious Rites, Economic Rights and the Indian Constitution

Room 1.05 **Panel 5: Work, labour and skill: Historical meanings and changes (1) Labour, managerial discourse and control**

1. **Anna Sailer (Ph.D Research Scholar, Centre for Modern Indian Studies, Georg-August University, Göttingen)** Formalising the Mill – The Great Depression and Shifts in Labour Relations in the jute mill belt of Bengal
2. **Ahmad Azhar (Ph.D Research Scholar, Centre for Modern Indian Studies, Georg-August University, Göttingen)** From a site of debate to a place of production: The everyday working of the railway workshops of Colonial Lahore (c. 1919-1947)
3. **Nitin Sinha (Lecturer, University of York)** Skill-formation and work-culture: Railway workshop-town of Jamalpur, 1860s-1940s

Foyer **15:40 – 16:10 BREAK**

16:10 – 17:50 SESSION 2

Room 1.32 **Panel 6: Aesthetics of decolonisation in South Asia (2)**

Chair: Dr. Natasha Eaton

1. **Aurogeeta Das (PhD student, Visiting Lecturer/Visiting Research Fellow, University of Westminster, London)** The Challenge and Potential of Bharucha's 'Museum of the Future'
2. **Sabitha Thekke Prakkottuthody (PhD Candidate, History of Art, University College London)**The Bizarre and the Everyday in the Bazaar: Immanence of Identity in Patna Qalam
3. **Zehra Jumabhoy (Phd Candidate, Courtauld Institute of Art, London)** Good Tidings?: Sea-changes in 'the Nation'
4. **Malvika Maheshwari (Centre for Policy Research, New Delhi/ Sciences Po, Paris)** Iconoclash, Modern-day heroes and the Search for Ex

Room 1.33 **Panel 7: Corruption, Colonialism and History**

1. **Dr William Gould (University of Leeds)** Creating an Impression: Public Works, Supply 'touts' and the paper narratives of corruption in 1940s-50s UP, India' reating an Impression: Public Works, Supply 'touts' and the paper narratives of corruption in 1940s-50s UP, India'
2. **Dr Andrea Major (University of Leeds)** 'The Channels of Justice Stopped': Slavery, Corruption and the Courts in Early Colonial
3. **Taylor Sherman** The Politics of Influence and Dependence: the Con gress Party in Post colonial Hyderabad State, 1948-1956
4. **Jonathan Saha** 'The Chartered Libertine of the Burma Commission': Corruption and Correspondence in late-nineteenth century British India 'Creating an Impression: Public Works, Supply 'touts' and the paper narratives of corruption in 1940s-50s UP, India'

Room 1.03 **Panel 8: Papers focused on Col. Colin Mackenzie (1754–1821), first Surveyor General of India**

1. **Jennifer Howes (British Library – Curator India Office Prints, Drawings and Photographs)** Colin Mackenzie's research assistants
2. **Sushma Jansari (British Museum/UCL – Tabor Foundation Research Assistant) and Paramdip Khera (British Museum – Project Curator Islamic, Indo-Islamic and Sikh coins** Colin Mackenzie: the re discovery of a collection
3. **Nick Barnard (V&A – Curator South and South East Asian Art)** Sculptures from the collection of Colin Mackenzie at the Victoria and Albert Museum
4. **Cam Sharp Jones (British Museum – Project Curator Politics, Ritual and Religion)** Colin Mackenzie and Charles Stuart: A preliminary com parison and exploration of collectors

Room 1.04 **Panel 9: Constituting Independent India (2)**

Chair: Stephen Legg (University of Nottingham)

1. **Wilfried Swenden (University of Edinburgh)** Multi-Level Governance and Party Adaptation: Explaining the Painful transition of the Indian National Congress Party.
2. **Nishant Kumar (King's India Institute, King's College London)** Freedom of Expression and the State: Constitutional Complexity in Postcolonial India
3. **Mujibur Rehman (Jamia MIllia Islamia, New Delhi)** Ambedkar, Islam and Indian Muslims

Room 1.05 **Panel 10: Work, labour and skill: Historical meanings and changes**
Caste, gender and skill (2)

1. **Shahana Bhattacharya (Lecturer, Delhi University, Delhi)**
   Defining skill, negotiating stigma: Work, caste, and industrial training in the leather industry, c.1900-1950
2. **Maya John (Ph.D Research Scholar, Delhi University, Delhi)**
   (De)skilling Caste: Exploring the Relationship between the State and Labour Market in Late Colonial India
3. **Indrani Mazumdar (Centre for Women's Development Studies, New Delhi)**Not from the family alone: Gendering of labour processes in rice cultivation and brick kilns in India
4. **Eesha Kunduri (PhD student, Ambedkar University, Delhi)**
   Understanding patterns of industrial employment and labour market or ganisation in Ludhiana, India.

Yorkshire Bank Lecture Theatre **18:00 – 19:15** **KEYNOTE**
Professor David Arnold
On the Road: A Social Itineration of India,1500-1980

Foyer **19:15 – 20:15** **DRINKS RECEPTION**

The Evening Programme has been left open to allow you to make your own plans. Please check the restaurant list within your delegate pack if you would like some suggestions for eating out in Leeds.

Thursday April 4th 2013

09:00 – 10:30 SESSION 3

Room 1.32 **Panel 11: The City in India: distorting mirror of the nation-state**

Chair: Dr. Stephen Legg (University of Nottingham)

1. **Patrick Clibbens (PhD student, Faculty of History, University of Cambridge)** 'The Destiny of this City is to be the Spiritual Workshop of the Nation': Clearing Slums and Disciplining Citizens in Post-Independence Delhi
2. **Jesús Cháirez (PhD, Student Faculty of History, University of Cambridge)** Locating Indian Nationalism and Untouchability: From the City and the Village
3. **Kavita Ramakrishnan (PhD Candidate University of Cambridge, Department of Geography)** Between the City and the Village: Disrupted Futures in a Delhi Resettlement Colony

Room 1.33 **Panel 12: Significance, meaning and practice of religion among the children of South Asian immigrants.**

1. **Jasjit Singh (University of Leeds)** Googling for answers. Young British Sikhs, Religious Transmission and the Internet
2. **Carl Morris (Cardiff University)** Young Muslims, Cultural Change and 'Islamic Cosmopolitanism' in Britain
3. **Bindi Shah (University of Southampton)** Gender convergence in contemporary religious practice among second-generation Jain women and men in the UK and USA

Room 1.03 **Panel 13: Re-configuring Caste and Debunking Stereotypes in Dalit and Adivasi Communities**

1. **Titiksha Shukla (MPhil student) University of Sussex)** Dalitised: understanding the becoming of caste
2. **Nicole Thiara (Nottingham Trent University)** Caste and Community in Contemporary Dalit Literature;
3. **Mara Matta (Post-doc Fellow Università degli Studi di Napoli 'L'Orientale' Italy)** Challenging the stereotypes: politics of representation and the issue of subaltern groups in two independent Indian films

Room 1.04 **Panel 14 : Form and Functions of Colonial Violence in British India**

Chair Aparna Vaidik

1. **Aparna Vaidik (Department of History, Georgetown University, Washington DC)** Conspiracy, Crime and Violence in Twentieth Century British Empire
2. **Kim A. Wagner (Queen Mary, University of London)** Exemplary Punishment in British India and the Colonial Ritual of Execution
3. **Mark Condos (PhD student, Cambridge University)** The Murderous Outrages Act of 1867 and the 'Military' Rule of Law in Colonial Punjab, 1849–1890

Room 1.05 **Panel 15: Private lives and public protests: ethnographic, archival and autobiographical narratives of women activists (1)**

Chair Professor Patricia Jeffery

1. **Dr. Rukmini Sen (Ambedkar University Delhi)** Contesting, Engaging and Negotiating Home and Activism: Narratives from Indian Feminists
2. **Dr. Radhika Govinda (University of Edinburgh)** Resisting Violence, Experiencing Empowerment? Exploring Personal and Professional Struggles of Women's NGO Activists in Uttar Pradesh
3. **Dr. Shahid Perwez (University of Bath)** Exploring the Private and Public Faces of NGO Women Activists in Rural Tamil Nadu

Foyer **10:30 – 11:00 BREAK**

11:00 – 12:30 SESSION 4

Room 1.32 **Panel 16: Pakistani Literature: Boom or Bust? (1)**

Chair: Nukhbah Langah

1. **Bina Shah (Karachi-based journalist and fiction writer)** Pakistani Literature: Boom or Bust?
2. **Claire Chambers (University of York)** Sects and the City: Lahore in Bapsi Sidhwa's and Mohsin Hamid's Fiction
3. **Rehana Ahmed (English Studies at Teesside University)** Creative Freedom and Community Constraint in Nadeem Aslam's Maps for Lost Lover

Room 1.33 **Panel 17 : Gender and Sexuality**

1. **Stephen Legg (University of Nottingham)** Sexual Subalternity and the Spaces of the Colonial Archive
2. **Anna Morcom (Royal Holloway, University of London)** Female public performers in India: (Trans)gendering dance;

Room 1.05 **Panel 18: Private lives and public protests: ethnographic, archival and autobiographical narratives of women activists (2)**

Chair: Professor Patricia Jeffery

1. **Ms. Supurna Banerjee (PhD student, University of Edinburgh)** Silence Behind Slogans: Understanding Activism in the Life of Activist Women in the Tea Plantations of Dooars
2. **Dr. Martin Webb (University of Sussex)** Policy and the Grassroots: Transparency and Accountability Activists working through Class, Gender and Space in Delhi

Room 1. 04 **Panel 19: Special session for postgraduates and early career researchers:**

1. **John Zavos (Editor of Contemporary South Asia)** Understanding the Journal Article Peer Review Process

Foyer **12:30 – 13:30 LUNCH**

13:30 – 15:10 SESSION 5

Room 1.32 **Panel 20: Pakistani Literature: Boom or Bust? (2)**

Chair: Claire Chambers

1. **Lindsey Moore (University of Lancaster)** South Asian and Arab Women Writers: Comparative Reflections
2. **Gohar Karim Khan (PhD researcher in Postcolonial Literature at the University of Warwick)** 'A Fellowship of Wounds': Conflict, Transnationalism and Gender in Nadeem Aslam's *The Wasted Vigil*
3. **Nukhbah Langah (Forman Christian College University (Lahore)** Pakistani Writing: Boom or Blame?

Room 1.33 **Panel 21: Colonial philanthropy and civilising mission**

1. **Dr Andrea Major (University of Leeds)** Mental illness and the British in colonial India, 1858 -1947
2. **Caroline Lewis (Edinburgh)** From Print to Practice: British Women's Missionary Philanthropy in India, 1830-1870.
3. **Samiksha Sehrawat (Newcastle)** Medical Philanthropy in Colonial North India, c.1830-1920
4. **Mike Young** Mental illness and the British in colonial India, 1858 -1947

Room 1.03 **Panel 22: Persianate Cultures in Medieval and Early Modern South Asia**

1. **Naindeep Chann (advanced graduate student in the history department at UCLA)** Mughal Cosmographies: Explorations of Abu'l Fazl's Adamite Theory
2. **Divya Narayanan (Ruprecht-Karls-Universität Heidelberg, Germany)** A Culture of Connoisseurship in Mughal and post-Mughal India;
3. **Rachel Parikh (PhD Candidate, History of Art Department University of Cambridge)** 'Persian Pomp, Indian Circumstance: The Khalili Falnama'; rachel.parikh@gmail.com

4). **Blain Auer (Université de Lausanne)** The Knowledge of History in the Prolegomena to Ẓiyā' al-dīn Baranī's Tārīkh-i Fīrūz Shāhī"

Room 1.04 **Panel 23: Local governance**

1. **Nandini Nayak (SOAS)** From 'beneficiary' to 'worker' and back: The varied politics of implementation of the National Rural Employment Guarantee Act in India
2. **Kasphia Nahrin** (**PhD Research Staff Department of Planning and Architecture University of the West of England (UWE), Bristol, UK) and Assistant Professor (Department of Urban and Regional Planning Jahangirnagar University, Dhaka, Bangladesh)** Inclusionary housing, and social and environmental justice in developing cities
3. **A. Pereira and S. Datta (King's Brazil Institute, King's College London) (King's India Institute, King's College London)** Modernizing solid waste management in developing nations, key lessons from India & Brazil
4. **Yvette Selim (PhD Candidate, School of Social Sciences, University of New South Wales, Australia)** Transitional justice and the everyday in Nepal

Room 1.05 **Panel 24: Special session for postgraduates and early career researchers:**

1. **Patricia Jeffery (University of Edinburgh)** Writing Grant Applications

Foyer **15:10 – 15:40 BREAK**

15:40 – 17:20 SESSION 6

Room 1.32 **Panel 25: Pakistani Literature: Boom or Bust? (3)**

Chair: Rehana Ahmed

1. **Madeline Clements (PhD student University of East London)** Reframing 'Violence', Transforming Impressions: Images in Contemporary Pakistani Visual Art and English-language Fiction
2. **Humaira Saeed (University of Manchester)** 'Imagining Reparative Futures for Pakistan in Sorayya Khan's *Noor*'
3. **Aroosa Kanwal (PhD student, Lancaster University)** Deconstructing New Pakistani Literature: Boom or Bust?
4. **Sahar Habib,** Kamila Shamsie's Burnt Shadows as Global Novel

Room 1.33 **Panel 26: India as humanitarian actor: newbie or old hand**

1. **Kristina Roepstorff (German Institute for International and Security Affairs)** India as humanitarian actor: some conceptual reflections
2. **Maria Framke (ETH Zurich)** Colonial humanitarianism: Debates and activities in India during the 1930s
3. **Arndt-W. Emmerich (University of Oxford) and Harsh Vardhan Sahni (UNICEF India)** Ownership and Freedom in Humanitarian and Development Assistance in an Age of Crisis: The Case of India
4. **András Horváth (Global Public Policy Institute)** India's humanitarian assistance in the 21st century: changing modalities contest moderate Contributions.

Room 1.03 **Panel 27: Popular culture/performance**

1. **Veena Naregal (Institute of Economic Growth, Delhi)** Theatre as Cultural Archive and Regional Histories
2. **Golla Kiran Kumar (English and Foreign Languages University, Hyderabad)** The cultures of memory: the study of Telugu song cultures of Andhra Pradesh
3. **Katrin Binder** No strings attached? The use of a sutradhara in selected Kannada plays

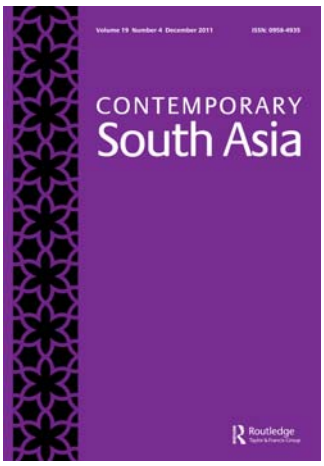
Room 1.04 **Panel 28: Experiences in settling down: negotiating an identity through labour migration, settling and marriage**

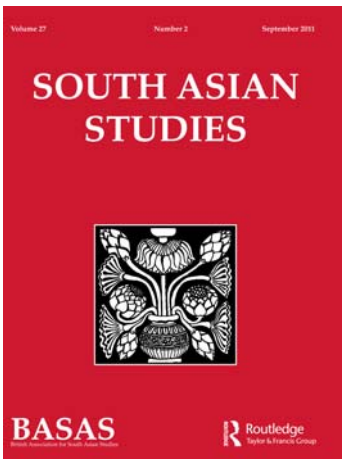
1. **Keerti Raghunandan (PhD Student, University of Leeds)** Mixing and marriage matters
2. **Ayaz A. Qureshi (PhD student, SOAS)** Structural violence and the nation-state: HIV and labour migration from Pakistan to the Persian Gulf
3. **Dr. Irina Maksimenko ("Voice of Russia", Russian International Broadcasting Company) and Dr. Indira Gazieva (Russian State University for the Humanities)** The History of Indian Diaspora in Russia

Parkinson Court **18:00 – 19:00** **DRINKS RECEPTION**

Hosted by the Routledge Taylor & Francis journals *Contemporary South Asia* and *South Asian Studies.*

Both *Contemporary South Asia* and *South Asian Studies* have a strong relationship with the British Association of South Asian Studies. Each year, *Contemporary South Asia* devotes one issue to a selection of papers first presented at the BASAS annual conference.





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Parkinson Court **18:00 – 19:00** **Striking Women Exhibition will be showcased in Parkinson Court in advance of Panel 37.**

University House **19:00 – 23:00** **CONFERENCE DINNER**

Friday April 5th 2013

09:00 – 10:30 SESSION 7

Room 1.32 **Panel 29: Rethinking military spaces**

Chair Kim Wagner

1. **Erica Wald (Goldsmiths)** The Social World of the European Cantonment in the 19th century
2. **Gavin Rand (University of Greenwich)** "Lifting the Purdah": The Black Mountain Expeditions, 1868-1891
3. **Maximilian Drephal** (PhD student, University of Loughborough) Corps diplomatique - The body, diplomacy and the British Legation in Kabul

Room 1.33 **Panel 30: Religion and the state in Pakistan**

1. **Tahir Kamran(Wolfson College, Cambridge University)** Khatm-i-Nubuwwat and its political implications in Pakistan?
2. **Ishtiaq Ahmad (St Antony's College, Oxford University)** Beyond Strategic Depth: Dealing with the Blowback from State Support to Regional Jihad
3. **Prof: Yunas Samad (University of Bradford)** Religious Freedoms in Pakistan: Alternative Futures

Room 1.03 **Panel 31: Determining autonomy: New perspectives on marriage, property transmission and kinship in contemporary India**

1. **Devanshi Chanchani (PhD Student, DEV, UEA)** Between the North and the South: Kinship, Gender and Demographic Outcomes in Chattisgarh, Central India
2. **Henrike Donner (Oxford Brookes University)** Of untold riches and unruly homes Gender, property and neoliberal ideology in middle-class Kolkata families;
   Tamsin Bradley (University of Portsmouth) Dowry in Kerala

Room 1.04 **Panel 32: Violence, Civil Resistance and Transnational Revolutionary Networks**

1. **Ian Talbot (University of Southampton)** Martyrs, Migrants and Militants: Colonial Lahore's Transnational Revolutionary Networks
2. **Alia Qaim** (**PhD student at Royal Holloway, University of London)** The conflict in the Federally Administered Tribal Areas of
3. **Malik Ahmad (PhD student, University of Warwick)** Nonviolent Civil Resistance Movement of Pakistan: Movement for the Restoration of Democracy 1981-1984

Room 1.05 **Panel 33 : Post war Sri Lanka in flux: Contested Sovereignty, Economic Turbulence and Moral Anxiety (1)**

1. **Dr. Sidhartan Maunaguru (Newton Fellow, Department of Anthropology, University of Edinburgh, UK)** Sri Lankan Hindu Temples and Politics: Multiple Faces, Contesting Spaces and Ordinary Figures
2. **Dr. Bart Klem, Lecturer, Political Geography, University of Zurich, Switzerland** Entrapment and Entanglement: Special Zones and Contested Sovereignty in North and East Sri Lanka
3. **Joeri Scholtens (PhD Candidate, Amsterdam Institute for Social Science Research, University of Amsterdam, the Netherlands)** Mistaking Politics for Livelihoods: Analyzing a Two Front Struggle of Tamil Fishermen in Post-war Sri Lanka.

Foyer **10:30 – 11:00 BREAK**

11:00 – 12:30 SESSION 8

Room 1.32 **Panel 34: Buddhism**

1. **Madlen Krüger (PhD candidate, Center for Religious Studies (CERES), Ruhr-University Bochum, Germany)** "The Buddha does not live here!" Different Concepts of the Significance of Buddha Statues in Sri Lanka
3. **Sarita Dash** Culture, Identity and Resurgence: A Study of the Buddhist Weavers of Orissa

Room 1.05 **Panel 35: Post war Sri Lanka in flux: Contested Sovereignty, Economic Turbulence and Moral Anxiety(2)**

1. **Luke Heslop (PhD candidate, Department of Anthropology, University of Edinburgh, UK)** On 'Sacred' Ground: The Local Politics of Contesting Space
2. **Thiruni Kelegama (Institute for Defence Studies and Analyses, New Delhi)** "To Remember, or To Forget?": Memory and Reconciliation in Post-war Sri Lanka
3. **Nicola Robinson (University of York)** Neoliberal development and conflict: Ambalavaner Sivanandan's When Memory Dies

Room 1.03 **Panel 36: Striking women:Translating the experiences of South Asian women workers for community and youth audiences**

1. **Ruth Pearson (University of Leeds)**
2. **Sundari Anitha (University of Lincoln)**

Room 1.04 **Panel 37: Perspectives on South Asian traditions/religions**

1. **Fabrizio Ferrari (University of Chester)** Dynamics of control and resistance in North Indian folklore. The worship of Śītalā in the Varanasi region
2. **Shuja Alhaq (Bahauddin Zakariyya University, Multan, Pakistan)** World Renunciation: life-denying or life-affirming principle?
3. **Thomas Wolfgang Peter Dahnhardt (Ca' Foscari University of Venice)** Sounds and voices from the Unknown: the doctrine of self-disclosure of the Absolute in the teachings of the Kabir-panth

Room 1.33 **Panel 38: Policing South Asian Cities: how security is conceptualised and delivered**

1. **Dr. Nandini Gooptu (Oxford)** Informality, class and work culture in post-liberalisation India: A study of urban private security guards
2. **Dr. Jaideep Gupte (IDS, Sussex)** Extralegal agents as security providers: non-permanent solutions to security vacuums in Mumbai and small town Maharashtra
3. **Dr. Zainab Latif (Visiting researcher, Collective for Social Science Re search, Karachi)** Compensating for disadvantage: exploring the relationship between social disorganization, electoral participation and crime in Karachi

Foyer **12:30 – 13:30 LUNCH & CONFERENCE CLOSE**

Abstracts

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Panel 1: Aesthetics of decolonisation in South Asia Modernities in Flux(1)

The panel seeks to open up questions of visual imagination, modernist subject-formation and aesthetic discourse in colonial and post-colonial South Asia. Decolonisation and cultural imagination are the broad frames we are concerned with and the papers included here will raise issues of institution-building, national-modern aesthetics, internationalist affiliations and ideological currencies in South Asian art, that both forged vocabularies of transnational modernism while configuring nuanced domains of site-specific modernisms. By re-visiting contemporary concerns around 'peripheral', 'alternative', 'cosmopolitan', 'global' modernisms, the panel will deliberate on the categories of the national, the regional and the vernacular, alongside those of the global, the universal or the international. With a keen focus on visual art, we will address overlapping genres of cultural administration, art criticism, formations of art publics and the design aesthetic of the post-colonial. In the process, the panel will encourage and foster understandings and theorisations on decolonising the modern by foregrounding cross-cultural dialogues within the Afro-Asian contexts in producing rubrics of post-colonial modernisms. It will, at the same time, historicise the genealogies of the modern as it developed in South Asia. Papers proposed in the panel are directed at addressing different South Asian contexts as well as that from diasporic sites and frames, and hope to forge new platforms for opening up the area of artistic modernities in South Asia to new historiographical and research questions.

1. **Sanjukta Sunderason (Leiden Institute of Area Studies, Leiden University)** Modernism at the End of Empire: Zainul Abedin and the Aesthetics of Decolonisation, 1950s-60s
The talk will discuss the interlocked domains of migration, mobility and modernism that informed art practices in South Asia at the exit of British colonialism and the arrival of post-partition nation-states of India and Pakistan. Concentrating on artists from West and East Pakistan in the 1950s-60s, I will try to explore the routes, spaces, dialogues and dilemmas that shaped the simultaneously dynamic and tenuous contours of postcolonial modernisms. My particular focus will be on Zainul Abedin, an artist who migrated from Calcutta to Dhaka in 1948, went on to become a critical link between Dhaka and the art worlds of West Pakistan in Lahore and Karachi, and represented Pakistan at various post-war artist conventions during these decades of Cold War. A committed realist painter, and more importantly, an institution-maker, pedagogue, art administrator and cultural diplomat, Abedin, as the talk will suggest, generates critical possibilities in understanding the public lives of modern art during decolonization.

2. **Emilia Terraccianno (PhD Candidate, Courtauld Institute of Art, London)** Between the desert and the labyrinth: the nomadic aesthetics of Nasreen Mohamedi ca. 1964-75

The paper tracks the genealogy of the abstract work produced by Nasreen Mohamedi (1937 Karachi - 1990 Kihim), with particular reference to the drawings she made during Prime Minister Indira Gandhi's state of Emergency (1975-77). Due to the circumstances of Partition and minorisation status of Muslims in Independent India, the predicament of Muslim identity in South Asia became an emblem of contentious modernity. Nasreen drew selectively upon her own cosmopolitan tradition and as decolonisation fragmented emerging nation-states, she turned to her Arabic and Islamic heritage. Her work represents a striking example of a nomadic aesthetic in the aftermath of Partition, which becomes more complex if we consider that her working process is informed by the writings of many European writers, including those of existentialist novelist, Albert Camus. Death often encourages the imaginative exhumation of artists' secret desires and aspirations; in the case of art critic Geeta Kapur a two-folded mission is pursued: the retrieval of Nasreen's artwork and the enactment of a particular kind of national imagining. This has set off a problematic retroactive reclaiming of the artist's work as national patrimony. I would like to intimate that Nasreen's oeuvre does not sit comfortably in the proposed nationalist role. Moreover I suggest that Kapur's interpretation can never allow discrepancies and dislocations to arise on the site of the modern.

3. **Natasha Eaton (Assistant Professor, History of Art, University College London)** Redemptive Colour?

This paper will explore the magical/creole formation of the global south in relation to the work of the artist Jagdish Swaminathan and his deterritorialization of colonial colour. Colour, whether elite or subaltern, had been a central preoccupation for colonial art administration and nationalistic politics (white art school pedagogy, Rabindranath and Abanindranath Tagore on the song and weft of colour or Gandhi on the politics of indigo and saffron,), which this paper suggests had necessarily to be 'redeemed' in postcolonial South Asia. Working through the relationship between Swaminathan, Group 1890 and Octavio Paz, I want to think on colour's entanglements with radicalism, abstraction and the tantric. In postcolonial modernism broadly defined, dreams of a truly universal and scientific colour have been set up against a sensual utopia of chromatic excess but in reality the oppositions were never so clear cut. Perhaps the work of colour (as chromoclash) in this self-proclaimed 'global south' allows us to think afresh about decolonization, revolution and the 'labyrinth of history'.

4. **Amna Malik (Art History and Theory, Slade School of Fine Art, UCL)**
Islamic art and modernism: aesthetics as nation building in Anwar Jalal Shemza's paintings of the 1950s and 1960s.

Anwar Jalal Shemza's development of an abstract language in paintings of the 1950s and 1960s remains outside nationalist narratives of art, either in Pakistan or in Britain. Intending to return to Lahore after his studies at the Slade School of Art, he returned in disappointment to the UK, having failed to secure the position he wanted. His pedagogical aims were realised in his teachings at a state secondary school in Staffordshire, where he continued his practice as an artist, exhibiting frequently throughout his life in London and other international venues until his death in 1982. His diasporic practice however, was initially intended to be a bedrock of modernism in Pakistan. Whilst for some his work was not modern enough, for others it was too reliant on European modernists who drew inspiration from Islamic art to be sufficiently original. The conundrum of Islamic art as modernist can be understood within Shemza's local context of Pakistan as a cultural decolonisation, mobilised towards nation-building. Yet, in considering its visual language, and a self conscious Islamic modernist aesthetics, necessitates an analysis of recent debates on Arab aesthetics that have their roots in pan-Arabism. This framework of Islamism raises certain historical problems regarding the early formation of Pakistan and the status of Islam within it. By implication it also places pressure on the orthodox view of modernism as an embrace of internationalism. This paper will consider contradictions and problems that arise from the discourse of decolonisation and its relationship to the historiography of art history through Shemza's work as case study.

Panel 2: Historical silences – reading between the lines in early modern India

Early modern Indian sources frequently omit certain types of information, from personal data to whole social contexts. Scholars have often lamented the unavailability of certain details but have rarely considered the meanings of these silences in different linguistic traditions. In this panel, we propose to analyse lacunae in texts composed in early modern South Asia and consider what these gaps reveal regarding the larger historical, literary, and intellectual frameworks of the period. Bringing together scholars working in different languages and regional areas within the same rough time period (16th-18th centuries), we aim to uncover specific insights into each case study and compare narrative sensibilities across traditions. Simultaneously, we intend to press on a series of broader questions concerning how to better make sense of the modes of representation that we find in early modern texts. The decision not to record certain aspects of the past was almost always accompanied by an emphasis on other facets of a given cultural, political, or literary context. In this sense, we hope to find ways of reframing the question of omissions in written sources that can lead us to a deeper understanding of how different authors operated within the multilingual milieu of early modern South Asia.

1. **Audrey Truschke (Gonville and Caius College, Cambridge)** Commemorating Cross-Cultural Relations in Sanskrit Praise Poetry

In the mid-seventeenth century, a major Sanskrit intellectual known as Kavindracarya visited the Mughal court and convinced Emperor Shah Jahan to relinquish taxes on Hindu pilgrims to Benares and Prayag (Allahabad). Persian historical sources omit any mention of this event, but the Brahmanical community commemorated their tax relief by composing Sanskrit praises for Kavindra. Nearly seventy authors penned both verses and prose and were collected to the form the Kavindracandrodaya (Moonrise of Kavindra). Scholars have rightly dubbed this work “the first festschrift in Sanskrit” and have frequently plucked historical information from individual contributions. But nobody has considered the full panegyric as a mode of history memory for the early modern Brahmanical community. Brahmans engaged with the
Mughals in numerous ways and yet generally mentioned such actions briefly rather than treating them as bases for an entire text. The Kavindracandrodaya is a largely unique work that provides insight concerning the contours of historical sensibilities among early modern Indian elites. In this paper, I analyze both the emphases and omissions within the Kavindracandrodaya. I argue that the work constitutes an act of selective remembrance in the Sanskrit tradition that responded to burgeoning crosscultural ties in Mughal India.

2. **Roy S. Fischel (Department of History, SOAS)** Foreign Historians and the Silent Elites of the Deccan Sultanates

The early modern Deccan saw the emergence of a complex political, social, and linguistic reality. The borders between the sultanates of Ahmadnagar, Bijapur, and Golkonda followed, in part, linguistic lines. At the same time, only parts of the elites associated themselves with the respective languages of Marathi, Kannada, and Telugu. Other elements in elite society remained Persian- and Dakhni-speaking. The historiographical practices in each language varied accordingly, leaving official documentation to the Persian language and to the self-styled Foreigners, who were linked with Persian tradition. Consequently, the historical narrative of the Deccan sultanate as transferred to our days reflects, paradoxically, the perspective of the foreign element in the elite. This paper aims to examine the gaps in the historiography of elite societies in the Deccan sultanates and to suggest possible ways to fill these gaps. I argue that in order to fully understand the social and political history of the region, it is necessary to take into account a variety of literary traditions (oral histories, hagiographies, literary narratives) produced in the vernaculars. With the absence of history writing in these languages, such sources can help us reveal the perspective and consciousness of the silent, localised elites.

3. **Jon Keune (Centre for Modern Indian Studies, University of Göttingen)**
Mahīpati’s Mostly Missing Muslims: Islam, Bhakti, and Historiography in Western India

Despite the fact that nearly all of its poet-saints lived during the time of the Deccan sultanates, the hagiographical stories of the major Marathi bhakti tradition (the V**ā**rkar**ī** sampradā**y**) contain remarkably few Muslims – as antagonists, opponents, interlocutors, rulers, or even bystanders. Why did V**ā**rkar**ī** hagiographers choose to excise Islam and Muslims from its memory, particularly when bhakti hagiographers in northern India did not engage in such amnesia and so many contemporaneous
Marathi writers enthusiastically portrayed Muslims as enemies? By reading the collective hagiographies of the 18th-century hagiographer Mahīpati alongside contemporary Marathi political chronicles (bakhars) and non-V**ā**rkar**ī** hagiographers (e.g. Bhīmakavi **Ś**irg**ā**vkar), and by investigating what little is known about patronage of the V**ā**rkar**ī**s during the Deccan sultanate period, I will highlight distinctive historiographical choices that were made in the V**ā**rkar**ī** tradition to isolate its memory of the past from the broader political landscape in which it supposedly arose. In doing so, I will address both why the V**ā**rkar**ī**s largely removed Muslims from the picture and why they did not demonize them in the way that other Marathi authors did.

4. **James Caron (Department of the Languages and Cultures of South Asia, SOAS)** Anti-History as Political Practice in Early Modern Afghan Life

How useful are Pashto sources for early modern historiography? With notable exceptions, the vast majority of the early modern Pashto archive is abstract lyric, with only rare cryptic allusions to external events. Is an antipathy to specific representation, apparently dominant in most Pashto traditions until the nineteenth century, itself a form of evidence? While abstract, much Pashto lyric is networked BASAS Conference, Leeds, April 2013 into intertextual battles that bridge great distances of time and space. Such exchanges give insight into ways that people approached questions of biographical specificity and social locatedness in the past and present. In reading one exchange stretching from 1680s Peshawar to 1830s Kandahar, I find that authors' approaches to such questions not only run counter to modern practices of history, but exist in tension with early modern genres of representation, like chronicles, that modernist historiography depends on. We can make mundane hypotheses why specific participants in this exchange—jagirdars, zamindars, and khans across imperial frontiers—composed politicized lyric against each other, if we have external context from Persian sources.
But that exercise is less interesting or enlightening than reading Pashto sources and asking why Pashto poets seem overwhelmingly to have had a stake in practices of antihistory, or transhistory.

Panel 3: What Doesn't Bend Breaks' - Revisiting Sri Lanka

This panel brings together diverse papers revisiting vital conflict and development related questions about Sri Lanka, and provides a critical reflection upon issues including tsunami development, NGO conflict early warning mechanisms, challenges for first generation diaspora and religious leaders and peace building. The aim of the panel is to consider ways in which what occurs on the ground-level 'everyday' challenges our academic tools of engagement. In today's post-war Sri Lanka, the 'political' continues to be a field of great contestation and immediate relevance to lives and livelihoods, and what the political is, and how we engage with it are central questions within each paper.

1. **D. Johnson (University of Zurich)** Religious Brokerage and Peace Building

This paper responds to the absence in peacebuilding literature of helpful approaches toward religion's role in and after peace in contributing to peace. It works with a case study informed by Sri Lankan priests and internationals who worked alongside them in the north of Sri Lanka, and develops the concept of religious brokerage. Religious leaders work in and from 'social space', which is necessarily filled with power and contestation. Relational models of religion as well as the religious persona move us productively past prevalent binary models relegating religion to personal spheres, and confining our reading of it to European type-casts. They help to account for shifting power constellations on social, political and religious scales. A geographical focus on religion as processual and relational, and its elites as brokers helps avoid trivialising or reifying their position and persona, in particular by over-emphasizing their 'rationality'. In most cases, 'peace' continues to work out in troubling and conflictual manners as new norms of the 'everyday' are struggled over and legacies of conflict outwork. In such circumstances as well as the negotiation of ending conflict, over-simplistic models and concepts of religion and peace produce (non) responses typically disporortionate and often irrelevant to the complex issues at stake.

2. **T. Kanno (Kings College London)** Community-based Conflict Early Warning Mechanism in Sri Lanka

The current discourse of conflict prevention limits the role of NGOs in conflict prevention to long-term and structural prevention through development or conflict transformation programmes. In this context, conflict early warning and early response studies, which are regarded as part of conflict prevention, have depicted the NGOs merely as an actor that wires warnings to the international community and local people in the conflict zones as victims. However, a local NGO of Sri Lanka, the Foundation for Co-Existence (FCE), utilized a conflict early warning and early response mechanism in order to prevent the impending ethnic clashes that took place among three major ethnic groups – Sinhalese, Tamil and Muslim - in the eastern province of Sri Lanka. In contrary to the dominant discourse, they intervened in about 180 cases that might have led to ethnic clashes. This research seeks to contribute to the academia by broadening the concept of conflict early warning and early response through undermining the dominant discourse, and by examining what a local NGO can do under what conditions through the case of FCE, Sri
Lanka.

3. **K. Ruwanpura (University of Southampton) and P. Hollenbach (University of Zurich)** From Compassion to the Will to Improve: Elision of Scripts?

The paper analyses how two private post-tsunami reconstruction initiatives in Sri Lanka mobilized well intended aid to support and assist tsunami affected families, drawing on narratives of compassion, which resulted in an inadvertent obtrusion of the moral imperatives of donors upon the lives of aid receivers. We trace the discursive terrain around goodness, kindness and compassion utilized to generate donations. This quickly slipped into the practical construction of village models that reflected donors' ideas and understandings of development, modernism, social consciousness and peaceful coexistence. This merging, we argue, quickly subverted intention for the 'betterment of villager's lives', and became a means through which donors made claims on villages and impressed their will upon recipients. Given that donor involvement in post-tsunami Sri

Lanka was a critical factor shaping conditions on the ground, we contend that it is important to unpack their (powerful) role in giving meaning to building back better.

4. **Tanuja Thurairajah (University of Basel)** Diasporic engagement: political participation among first generation Sri Lankan Tamils in Switzerland

The Sri Lankan Tamil diaspora, estimated to be around one quarter of the Tamil population in Sri Lanka, has been an integral part of the Sri Lankan conflict and is characterised by its heterogeneity and ambivalent positioning. The dynamics of diasporic political participation and its impact on the Sri Lankan conflict both positively as well as negatively needs to be further researched, within country specific frameworks, that record and analyse 'what has been' as well as 'what will be'. Switzerland has seen notable change in post-war political participation, particularly in terms of second generation youth activism, albeit driven by the existential realities of the host country as opposed to issues of the homeland. My research aims to assess the political participation or non-participation of the first generation Tamil diaspora in Switzerland and analyse its impact on the conflict in Sri Lanka. I will look at how alternative political ideologies as well as pro-nationalistic or separatist ideologies influence while reflecting on discourses, particularly how perceptions of minority rights and democracy, the creation of multinational loyalties, and identity formation have come into play. I will also explore issues related to citizenship and immigrant rights within a framework of rethinking Switzerland's model of multiculturalism.

Panel 4: Constituting Independent India (1)

Scholarship on India's democratic constitution often makes the point that many of its articles were taken from the Government of India Act 1935, thus largely replicating the colonial constitutional edifice. Recent work on the Indian state, particularly as it was shaped during the transition from colonial rule to independence along the partition, emphasises the pattern of continuities. This panel aims to examine some aspects of the rupture and discontinuity in the making of independent India in the process of constitution making and to examine their implications for the democratic edifice that would be constructed.

1. **Eleanor Newbigin (SOAS, University of London)** Hindu law and democratic rights in Ambedkar's constitution

This paper looks at Ambedkar's involvement with and intellectual influence over the making of India's 1950 constitution. Looking at Ambedkar's theorisation of democracy – as both a universal concept and a particularly Indian project that required the annihilation of caste – it argues that, for India's first law member, reform of Hindu social relations was fundamentally bound up with the constitution making project. On this basis, it calls for a radical re-reading of the history of the Hindu Code Bill (a measure to reform and codify Hindu personal law that was debated by the Constituent Assembly between 1948 and 1951) and its importance for post-colonial India. It shows that, for Ambedkar, the Hindu Code Bill was as fundamental to the project of making democracy in India as the Constitution itself, and explores the profound legacy of this argument for notions of secularism and citizenship in contemporary India.

2. **Ornit Shani, (University of Haifa)** Rewriting bureaucratic colonial imagination in the preparation for the first elections

This paper analyses the process of devising the instructions for the preparation of the first elections on the basis of universal franchise. It examines its implications for fostering democratic dispositions among those individuals who made up and operated the administrative machinery around the country. In so doing, the paper explores some changes and shifts in the bureaucratic political imagination in the transition from colonial rule to independence that were enabled by the administrative undertaking of universal franchise.

3. **Shabnum Tejani, (SOAS, University of London)** Defining Secularism: Caste and Citizenship in the History of Indian Democracy

What did secularism represent in India, at independence, when the term became part of political discourse? I argue that secularism was (and remains) a simple formulaic assertion against the public demonstration of religion. The debate on secularism has turned on the binary of secularism and religion which has obscured rather than illuminated an understanding of contemporary problems related to minorities, democracy and identity. A study of the issues from which secularism emerged offers a different perspective. These had to do with ensuring the representation of minorities, religious and caste, regardless of their relative size or social power. Representation was measured through reservations in public institutions and in legislatures, often through separate electorates, which would ensure that a plurality of voices was heard. Secularism was not used to describe these measures. On the contrary, members of the non-minor communities opposed them arguing that they fuelled 'communal' and 'anti-national' sentiment. But India's secularism was later defined against these earlier attempts to balance the rights and entitlements of communities *as such*. This paper examines the debates on the minority or communal questions in constitutional reform from the early twentieth century up to independence. It argues that secularism in India emerged as a category in relation to these debates and was defined in the particular.

4. **Rohit De (Centre for History and Economics, University of Cambridge)**
Cows and Constitutionalism: Religious Rites, Economic Rights and the Indian Constitution

This paper examines a writ petition brought by two thousand Muslim butchers before the Su-

preme Court of India challenging the new cow protection laws, in order to chart how colonial politics had to be renegotiated through republican constitutionalism. From the late nineteenth century, Cow Protection movements had become a point of conflict and violence between groups of Hindus and Muslims in north India. Scholars have shown how these conflicts were locally managed through appeals and interventions by the colonial state, which attempted to stay carefully neutral.

With independence, the votaries of cow protection entered the legislatures and cow protection was made a directive principle of state policy in the Constitution. With partition, Muslims found themselves underrepresented in the legislatures removing the space for opposition within electoral politics. However, the new constitution's guarantees of fundamental rights to trade and religion allowed electoral minorities to challenge legislation before courts, and compelled the state, religious authorities and community leaders to navigate a new claims based on a rights discourse, science and economics.

Moving away from the "high politics" or legal doctrinaire approaches that have dominated the study of constitutional history, this paper attempts to understand the rationale and the processes that led ordinary citizens of modest means to take the state to court. By emphasizing how litigation begins, rather than how judges resolve it, the paper seeks to uncover how citizens saw the constitution, the courts and their relationship to the state and challenges the neat categorization of litigation simply as "liberal constitutional politics" or a part of "civil society".

Panel 5: Work, labour and skill: Historical meanings and changes

In this panel, we investigate the relationship between work and skill by situating it within a larger context of social identities, and in a variety of industrial production centres. More specifically, we look at the ways the notions of work and skill were shaped through, first, immediate practices concerning workers, managers and the state; and second, intersecting identities of caste, gender and regional affiliations. The contributions consider these questions for a period ranging from the late 19th century to the present, thus analysing the relationship between work and skill in an extended period, which, as we argue, also explains the emergence of 'valued' and 'non-valued' work.

Spanning across railway, jute, leather, brick-kiln and other industries, the individual papers contribute to current debates by raising questions about labour employment strategies and control, as well as questions about the role of social relations centred around the workplace. The contributions are largely concerned with three themes: first, the question of skill formation and its relationship to social hierarchies and identities at various historical points; second, the negotiated practices of workers and managers, each trying to shape or re-shape the notions of work and skill at the workplace; and third, the growing formalisation and informalisation of particular types of work, and the question of how state policies towards institutional production of skill were appropriated (or not) by the workers.

(1) Labour, managerial discourse and control

1. **Anna Sailer (Ph.D Research Scholar, Centre for Modern Indian Studies, Georg-August University, Göttingen)** Formalising the Mill – The Great Depression and Shifts in Labour Relations in the jute mill belt of Bengal

The Great Depression has not been accorded sufficient importance in the writing of Indian labour history. My paper proposes an interpretation of the transformation of Bengal's jute mill industry, in the first half of the 1930s, in order to fill this gap. I focus on the change from a multiple-shift system of labour employment, which operated through the management of work-gangs (rather than individuals) at the site of production, to a single-shift system, which produced a more individualized system of work. This change, already underway in the 1920s, was given a decisive and irreversible impetus by the Depression. I track this through an analysis of the practices of labour management, skilling, welfare and working-class organization, which were transformed parallel to the change in the methods of factory-floor organization. These years also witnessed important changes in the social relations of the mill towns, which were related to those at the workplace. This ensemble of changes, I argue, can be seen as the index of a signal transformation of industrial relations, and their effect was the ´formalization´ of labour relations, at least in principle, *within* the jute mills, replacing an earlier system where the lines between formality and informality were more blurred.

2. **Ahmad Azhar (Ph.D Research Scholar, Centre for Modern Indian Studies, Georg-August University, Göttingen)** From a site of debate to a place of production: The everyday working of the railway workshops of Colonial Lahore (c. 1919-1947)

This paper aims to look closely at the socio-spatial structure and the regime of labour relations at the Railway workshops in Lahore, with a specific focus on developments during the inter-war period. The aftermath of WWI saw a huge upsurge in popular nationalist movements, with the debate on the 'indianisation' of railways increasingly occupying centre stage in the policy debates over nationalisation of industries. Within this discourse, rightly focusing on the need for greater diffusion of managerial/administrative know-how and technical skills, questions of how far this process had already proceeded, however tortuous its unfolding, were relegated to the backdrop.
This paper will analyze actual practices of recruitment, training, promotions etc., to disentangle questions of the quotidian functioning of these workshops from the normative discourses, both of the nationalists as well as the railway companies, grounded as they were in the empirically unsus-

tainable assumption of strict workplace hierarchies. Internal workshop records will be used to point out transgressions, across these formal divisions, and it will be argued that these were necessary for the actual everyday functioning of the workshops. The role of key intermediary groups, namely the European blue and white-collar working classes, along with the Anglo-Indians, will be looked at in order to appreciate the actual impact of 'racialization' on the structure of hierarchies within the workshops.

3. **Nitin Sinha (Lecturer, University of York)** Skill-formation and work-culture: Railway workshop-town of Jamalpur, 1860s-1940s

This paper looks at two interrelated processes of a differentiated labour force in a railway workshop town of Jamalpur. The two processes are the relationship first, between skill and work; and second, between work and work culture.

Pursued along 'ethnic/regional' lines, the work-force was divided into Europeans, Anglo-Indians, Bengalis, and the majority of Biharis workers who came from the nearby villages. None of these social, ethnic and regional markers of identity were historically consistent.

Central to the understanding of work was the nature of skill, which became the standard criteria for explaining the nature of workforce; hence, the three-fold division of skilled, semi-skilled and unskilled groups. The paper attempts to explore the conditions, regulations, and definitions that were used to 'create' skill.

Skill and work-hierarchies were interrelated and the railway company and the state came up with different strategies to preserve and promote them. For the Europeans, the Railway Institute functioned as a regulated and extended *social* space of the *industrial* workshop with strict codes for social behaviour, for workers the idea of well-guarded railway colonies was proposed that would promote their efficiency. Between these two groups lay the 'middle-class Bengali clerks', whose predicaments of 'urban modernity' the paper tries to explain through the use of literary and visual materials.

Panel 6: Aesthetics of decolonisation in South Asia (2)

1. **Aurogeeta Das (PhD student, Visiting Lecturer/Visiting Research Fellow, University of Westminster, London)** The Challenge and Potential of Bharucha's 'Museum of the Future'

Drawing on a provocative essay by Rustom Bharucha titled 'Museum of the Future', this paper examines the issue of the perceived 'failure' of Indian museums. Referring to other authors such as Tapati Guha-Thakurta, Maya Jasanoff and Asok Kumar Das to support, challenge and develop his points, I unpack Bharucha's assessment of Indian museums' audiences (which he distinguishes from a general public); his emphasis on museums' 'national' preoccupations (which I link to the development of nation-states), his fleeting mention of local, institutional models of collection and exhibition; and finally, his suggestions for the re-conceptualisation of Indian museums. Bharucha urges us towards a long-overdue process of de-colonisation in Indian art institutions, proposing socially engaged models for museums and also, approaches that resist western-style institutions' collection and display of 'fixed assets'. In this paper, I attempt to determine the hurdles and promises that we may envisage, were his proposals implemented on the ground.

2. **Sabitha Thekke Prakkottuthody (PhD Candidate, History of Art, University College London)** The Bizarre and the Everyday in the Bazaar: Immanence of Identity in Patna Qalam

Among the sub-genres of what is known as the Company School of painting in colonial India, Patna qalam in late nineteenth century is uniquely fascinating for the particular attention paid to the details of quotidian occupations of the everyday in its subject matter that is strangely coterminous with the seriality and mimetic reproducibility of its style and content. A large number of the extant paintings seem to have belonged to collectible sets – or firqas – that are a fusion of the singular and the serial. While this can be read as the product of the demands of the glocal market in the colonial city of Patna -- a centre for the trade in indigo, opium, and mica -- following the seminal work done by P. C. Manuk and Mildred Archer, this paper will examine the emergence of this site of artistic production as a sign of new modulations of governable identity. The matrices that generate the condition of possibility of simultaneously serial and singular bazaar art-works perhaps signal an immanent nationalist optic paradigm where the identity of a subject qua subject is as unique as thumbprints while, at the same time, as reproducible as numbers.

3. **Zehra Jumabhoy (Phd Candidate, Courtauld Institute of Art, London)** Good Tidings?: Seachanges in 'the Nation'

"The isle is full of noises," says Caliban, famously, in Shakespeare's The Tempest. Are these "noises" the co-mingling of hybrid, multicultural tongues on the British Isles? Many think so. Caliban's line has been much quoted lately in this context; even featuring in the Opening Ceremony, directed by Danny Boyle, of the 2012 London Olympics. Lauding 'Brand Britain' as a multicultural entity is in fashion. A far cry from Thatcherism in the 1980s, where nationalism consisted of a series of chest-beating chauvinist maneuvers, these days the nation is celebrated as an inclusive entity. But, what does such 'tolerance' really amount to? Does the notion of the nation ultimately undercut true inclusiveness? Where does that leave the 'diaspora' artist – who lives in one place, with affiliations to another? This Paper will investigate the intersection between ideas of the diaspora and multiculturalism, analyzing how (or if) they show up tensions within 'the nation'. Referencing the theories of Stuart Hall and Homi Bhabha (both of whom advocate porous borders), it will use examples from so-called "Black Art". British Zarina Bhimji's latest films – pervaded by references to transit, travel and the sea – and John Akomfrah's The Unfinished Conversation (2012), an ambiguous 'documentary' on Hall, will receive special attention.

4. **Malvika Maheshwari (Centre for Policy Research, New Delhi/ Sciences Po, Paris)** Iconoclash, Modern-day heroes and the Search for Exemplarity in India

The paper addresses the issue of violent, unconstitutional and controversial attacks on artists and works of art in India, which have been increasing with the rise of religious nationalism since the 1990s. It argues that understanding the attacks solely on the basis of religious and political ide-

ologies, though demonstrable, may not be adequate, for it overlooks the most important agent of action: the individuals who lead the attacks and indulge in violence. I argue that a common theme that defines the microsociological make-up of this violence is the choice for glory through a collective imagination, a personal take on the cult of the hero.

Critical factors in the escalation and social representations of these attacks can be found in the behaviour of the attackers themselves, and more tentatively in the 'motivations' of these attackers, or at least in the justifications they give for such actions. As we will see, these justifications are complex and often contradictory.

I turn attention to these enthusiasts of violence, and address two primary questions: (i) what justifications are put forward by the men (so far, women have rarely been involved in such episodes of 'iconoclash') who terrorize artists and destroy works of art, beyond delineations of unofficial party mandates and politics of right-wing organizations? (ii) How do they negotiate the extreme social reactions towards themselves, which range from considering them intolerant fanatics to martyrs and models?

Panel 7: Corruption, Colonialism and History

This panel explores the ways in which historians can bring something unique to the study of corruption in colonial contexts, by looking at how narratives and accounts of the phenomenon appear, and are produced in the archive. It also examines the ways in which forms of administrative corruption, which developed via colonial practices of governance, were transformed by changing patterns of politics, particularly in the late colonial and early independence periods. All the papers suggest that corruption allegations and accusations are used as a political resource, sometimes in subtle and unexpected ways, and that historians can provide some unique insights into corruption performance in colonial India/Burma.

1. Dr William Gould (University of Leeds) 'Creating an Impression: Public Works, Supply 'touts' and the paper narratives of corruption in 1940s-50s UP, India'

Between early 1948 and mid 1949, 900 bags of cement, which should have been used on the new Banda-Allahabad highway, found their way onto the black market in Uttar Pradesh, India. The cement had allegedly been sold by the main contractor selected for the work, whose contracts had been arranged via connections with Public Works Department staff via 'touts'. The whole arrangement had cost the contractor large sums in 'payments'. Yet, in the lengthy enquiry into the scandal, it was found that some of the touts were not what they seemed, but were actually developing a form of rent-seeking that merely created the impression of results. This paper explores this episode, and another involving Food and Civil Supply in UP, India, to argue that our view of administrative corruption changes the archive, and the archive changes our view of corruption in India. It examines the means by which corruption allegations and scandals are 'produced' by the paper that appears in files, via long-term narrative sequences. It goes on to argue that this process also connects to forms of corruption 'performance'. In looking at a second case study involving civil supply officials' links to leading UP politicians, it finally suggests that access to information and files operated on multiple levels in the development of political-administrative corruption in newly independent north India.

2. Dr Andrea Major (University of Leeds) 'The Channels of Justice Stopped': Slavery, Corruption and the Courts in Early Colonial

In 1811 East India Company official Thomas Baber uncovered what he considered to be an illegal traffic in slaves from Travancore to the Rhandaterra plantation at Anjarakandy, South India. Murdoch Brown, the owner of the plantation, maintained that his use of slave labour had been sanctioned by government and protested Baber's intervention to release members of his workforce as an abuse of authority. In the dispute that followed, both men appealed to the EIC court system to uphold their interpretation of events and both employed the rhetoric of corruption to reinforce their claims. This paper explore the contours of this controversy, using it as a window onto the role of personal influence in the early colonial courts, the politics of self-representation and the problematic ways in which narratives of corruption appear in the archival records of the early colonial state.

3. Taylor Sherman The Politics of Influence and Dependence: the Congress Party in Post colonial Hyderabad State, 1948-1956

The advent of democratic politics opened up new possibilities for political parties in South Asia to exercise undue influence over government. In Hyderabad, that democratisation took place over the years following the Police Action in 1948, when the Government of India invaded the princely state. As it pursued a self-conscious project of 'modernising' Hyderabad's 'feudal' state and society, the Government of India also introduced representative government and oversaw the transition to democracy in 1952. The Hyderabad State Congress was central to the Government of India's plans for this transition. This paper explores the ways in which the Hyderabad State Congress attempted to use its unusual position to exercise influence not only over the everyday func-

tioning of government, but also over the prosecution of crimes including burglary and communal violence committed by members of the State Congress.

4. Jonathan Saha 'The Chartered Libertine of the Burma Commission':
Corruption and Correspondence in late-nineteenth century British India
'Creating an Impression: Public Works, Supply 'touts' and the paper narratives of corruption in 1940s-50s UP, India'

'The Chartered Libertine of the Burma Commission': Corruption and Correspondence in late-nineteenth century British India
The district of Thongwa in the Irrawaddy delta already had a reputation for corruption by 1894, but following reports of a riot between two villages early that year a most exceptional set of correspondence emerged between the newly appointed local Deputy Commissioner and both his subordinate and superior officers. Deputy Commissioner Pennell made himself extremely unpopular to most, if not all, local officials through his constant, withering assessments of his staff and his intemperate, and occasionally insubordinate, missives to the Commissioner of the Irrawaddy Division and the Chief Commissioner of Burma. These letters are revealing, not only for the sweeping allegations Pennell made against the entire secretariat in the colony, but because they are a rare break in the otherwise dry, officious tone of most bureaucratic writing. After he was transferred to Bengal, Pennell's continued accusations resulted in local political scandal, parliamentary questions, and his eventual removal from the Indian Civil Service. In this paper I attempt to use this highly charged correspondence to discuss the challenges and possibilities offered by corruption when we read a colonial archive.

Panel 8: Papers focused on Col. Colin Mackenzie (1754–1821), first Surveyor General of India

Soon after leaving his home on Stornoway in the Outer Hebrides and arriving in India in 1783, Colin Mackenzie began to collect diverse *materia antiqua* with the aim of writing a history of India. In 1816 he became the first Surveyor General of India and this role, coupled with his military campaigning in India, Sri Lanka and Java provided him with ample opportunity to explore and record historical sites and acquire historically important manuscripts and artefacts, such as the Amaravati sculptures (some of which are now in the British Museum) and over 6,000 coins.

Mackenzie's collection was among the largest and most wide-ranging to be collected by an individual in India during this period. After his death, his widow, Petronella Bartels Mackenzie, sold much of his collection to the British East India Company for the then princely sum of Rs 1,00,000. A document dated 1st January 1823 stated that this sale included Mackenzie's manuscripts, drawings, mineral samples and coins. After the close of the India Museum to the public in 1878, much of the collection was divided between the British Museum and the South Kensington Museum (now the V&A). Mackenzie's artefacts were distributed not only to these institutions, but also to the Bodleian Library, the Royal Asiatic Society, the Indian Museum in Kolkatta and the Government Oriental Manuscripts Library in Chennai.
Current research at three UK institutions, outlined in the abstracts below, is bringing these collections to light and investigating the reasons behind their original acquisition and the people involved in collecting them.

1. Jennifer Howes (British Library – Curator India Office Prints, Drawings and Photographs) Colin Mackenzie's research assistants

The Mackenzie Collection is the largest extant archive of information about Colonial India to be gathered by a single individual. It would not have been possible for him to collect such vast quantities of information without the help of numerous research assistants. These assistants came from two distinct backgrounds. The first were soldiers trained in military surveying techniques and the second were Indians who mainly worked for him as translators. In this short paper I will look at examples of how Mackenzie interacted with these assistants from varying backgrounds, and how their roles changed during Mackenzie's four-decade career. In particular, at the beginning of Mackenzie's career, his Indian assistants worked for him almost exclusively as translators. However, by the end of Mackenzie's career, when he was based in Calcutta, he was employing Indian assistants as draftsmen, a job that he had previously employed military draftsmen to do. These changes are important to note, particularly if one is interested in the ways we study art and drawing during the Colonial Period.

2. **Sushma Jansari (British Museum/UCL – Tabor Foundation Research Assistant & Paramdip Khera, British Museum – Project Curator Islamic, Indo-Islamic and Sikh coins)** Colin Mackenzie: the rediscovery of a collection

Among Mackenzie's vast and diverse collection of predominantly Indian, but also Javanese, material was a significant collection of coins acquired during his travels to many of these far-flung regions. Approximately 6,000 were recently rediscovered among the India Office Loan Collection at the British Museum. It has been possible to trace the provenance of many of these coins and also, in some cases, those of Mackenzie's assistants who acquired them. A detailed investigation of this part of Mackenzie's considerable collections helps us to better understand how Mackenzie acquired his objects, and also the motives that informed his collecting; in particular, the way in which Mackenzie's own interests and aims coalesced with knowledge obtained from a wide network of acquaintances as well as the important influence of his assistants (particularly his Indian assistants). Studying this specific collection has also enabled us to understand how such collections were dispersed after the death of the original collector and the mechanisms by which they arrived at institutions such as the British Museum.

3. Nick Barnard (V&A – Curator South and South East Asian Art)
Sculptures from the collection of Colin Mackenzie at the Victoria and Albert Museum

The Victoria and Albert Museum in London holds a diverse group of sculptures from the collection of Colin Mackenzie, which were transferred from the former India Museum in 1879. Although the group includes one of the Asian Department's most artistically important pieces of sculpture, a figure of the Jain saviour Parshvanatha, the origins of other pieces from his collection have hitherto remained largely unidentified. Mackenzie was one of the pioneers among European students of Jainism, among other subjects, but also collected Hindu art as well as Buddhist sculpture from Java as well as India. Acquired during Mackenzie's time in India (1783 to 1821) this is among the earliest European collections of Indian art of which a significant part survives. This study of his sculptures will reveal more about the interests and priorities of this important collector and antiquarian at a critical time in the development of European interest in India's history and culture.

4. Cam Sharp Jones (British Museum – Project Curator Politics, Ritual and Religion)

Colin Mackenzie and Charles Stuart are two of the most well-known late 18th and early 19th century collectors of South Asian material. Items which formed part of their collections are now housed in the British Museum and British Library and represent some of the most extensive array of material amassed by any collector in South Asia in this period. But although the objects and materials contained in these collections have received attention and study, questions of how and why people such as Mackenzie and Stuart were collecting have not been properly addressed. This paper will compare these two contemporary collectors whose activities still have an important role to play in our understanding of 18th and 19th century South Asia and its engagement with the West. Questioning how their networks and contacts facilitated Mackenzie and Stuart's collecting practices will broaden our understanding of the wider context in which such collection were formed. Studying the social, political and economic statements these men were making through their collecting will facilitate greater understanding of the objects in the British Museum and British Library collections.

Panel 9: Constituting Independent India (2)

1. **Rochana Bajpai, (SOAS, University of London)** India's constitutional settlement
For the many continuities between the 1935 Government of India Act and the Indian Constitution highlighted by historians, with regard to group rights, 1947 marked an important departure. Religious minorities were removed from the purview of legislative and employment quotas, which came to be restricted mainly to Dalits and Adivasis. Furthermore, the legitimating vocabulary of the Indian polity was transformed, with the concepts of secularism, democracy, justice, national unity and development becoming the new currency of political debate. Explanations have tended to focus on Partition and its consequences; to the extent that ideas have been discussed at all, the focus has been on founding fathers, such as Nehru and Ambedkar and their beliefs. However, the shape of the constitutional settlement was not predicable in either the lines of Partition or the preferences of powerful actors. Instead, it was arrived at through a process of debate and compromise in which the each of the contending parties had to move from their initial most preferred positions, and it is this constitutional settlement that has largely endured into the present. This paper thus offers a new approach to ideational explanation that goes beyond the conventional focus on individuals to highlight the role of debate in the creation and transformation of norms.

2. **Wilfried Swenden (University of Edinburgh)** Multi-Level Governance and Party Adaptation: Explaining the Painful transition of the Indian National Congress Party

In recent years, party and territorial politics scholars have paid considerable attention to the extent to which parties adapt to and shape the multi-level structure in which they operate. Yet, in so doing, they have drawn primarily from evidence in Western (and increasingly Eastern) Europe, North America and Australia. We know much less about the organizational and ideological strategies of multi-level parties in developing or emerging (federal) economies. The proposed paper analyzes the capacity of the Indian National Congress to adopt to changing authority relations in the Indian federation and party system. Although in constitutional terms a centralized federation in practical terms Indian federalism has become much more centrifugal in recent decades. In tandem, the Indian party system has transformed from a one party dominant party system to one of the most fragmented party systems in the world. The paper suggests that one of the key causes of this transformation lies in the inability of the Congress Party to adapt to the increasing fragmentation of Indian society along territorial, ethnic and sectarian lines since Independence. This inability is linked in turn to the party's transformation from a catch-all to a cartel party since the late 1960s. This transformation 'locked' the party into an organizational and ideological template from which it has been difficult to escape. The paper explains why and how this transformation happened and what are its implications for the working of the Indian federation and for our theoretical understanding of multi-level parties in general. The paper is based on secondary sources and fieldwork (including elite interviews) with Congress activists in India in the Spring of 2011.

3. **Nishant Kumar (King's India Institute, King's College London)**
Freedom of Expression and the State: Constitutional Complexity in Postcolonial India

The cases related to the freedom of expression in the recent time has exposed a new set of questions and dilemmas in the way law formulation, translation and implementation occurs in Indian society. So, be it the sedition charges against cartoonist Aseem Trivedi or the arrest of the girl from Mumbai suburb for her facebook comments, the debate around article 19 (1) (a) has always been at the centre. Through this paper, I would like to pursue three set of arguments. Firstly, I would argue that the seeds of the legal and political complexities experienced in the Indian society today can be unearthed by trying to locate the problem in the history, especially in the way the process of state formation took place post-independence. Secondly I would like to show that the current challenges are only going to increase both in nature and scope and this process is inevitable as India develops into a 'knowledge society'. So the role of the Indian state becomes even more complicated. Thirdly and most importantly, I would argue that the liberal dilemma of liberty and its limits in a complex society like India cannot be overcome by either the 'libertarian' or the 'authoritarian' arguments and approaches. We need to look beyond these alternatives for a coherent and stable understanding of the problem.

4. **Mujibur Rehman (Jamia MIllia Islamia, New Delhi)** Ambedkar, Islam and Indian Muslims

This panel seeks to examine various dimensions of Ambedkar's contributions to Indian democracy and its relevance today. In the vast amount of writings he has left behind, Ambedkar reflected extensively on various issues that are vital for nurturing a democracy, and most of these ideas are barely recognized by Indian leadership.

Since Indian democracy today experiencing crises in different areas , there is a growing need to re-examine the intellectual foundations of various institutions and policy interventions in a society where minorities, marginalized and majority communities finding themselves in fierce competition for limited resources. It is widely known that Ambedkar played a vital role in the emancipation of Dalits in India. Without undermining this claim, this panel seeks to present that Ambedkar's writings and thoughts have much wider relevance in Indian democracy. His ideas of institutions, communities such as Muslims, majoritarianism have deep impact on Indian democracy today. This panel will be examining these ideas in detail.

Panel 10: Work, labour and skill: Historical meanings and changes

2) Caste, gender and skill

1. Shahana Bhattacharya (Lecturer, Delhi University, Delhi)
Defining skill, negotiating stigma: Work, caste, and industrial training in the leather industry, c.1900-1950

This paper explores the way in which caste, work and notions of stigma attached to working with hides and skins were historically negotiated in the leather industry in India. These negotiations were set against the backdrop of the growth of exports and internal demand for Indian leather in the early 20th century. The expansion coincided with the introduction of chemical tanning, mechanisation, and state organised industrial training.
The caste based recruitment of workers from 'outcaste' groups, and emergence of a homogenous, exclusive work force able to do the foundational 'dirty work' of tanning was important. By drawing upon the debates around the nature and objective of industrial training and exploring the functioning of the Bengal Tanning Institute and the Madras Leather Trades Institute, the paper explores the ways in which these institutes crucially sought to mediate and alter the discourse and dynamics of stigma, caste and work in the industry. For instance, they redefined and calibrated what constituted 'skill' by making tanning a 'science'. The paper then charts out the ways in which workers on shop-floors – pit workers, knifemen, and leather technologists – negotiated with the dominant paradigms, meanings and definitions of work and skill.

2. Maya John (Ph.D Research Scholar, Delhi University, Delhi)
(De)skilling Caste: Exploring the Relationship between the State and Labour Market in Late Colonial India

The paper which I propose to read will be an analysis of the historical context in which 'untouchable' castes were assigned to particular kinds of work in cities like Bombay in the late colonial period, and thereby, excluded from skilled work; as well as the role played by the state and labour market in making these castes articulate their discontent regarding employment, in a manner which perpetuated the existing labour segmentation in the Indian workforce.

The paper will focus on certain laws which specifically sought to regulate labour. The law/policy which will be central to this paper will be reservation/affirmative action for 'untouchable' castes in skilled work. I will endeavour to show how the category of Scheduled Caste, which was based strictly on the notion of proportion of these castes in the overall population, eventually allowed the state and capitalist system to co-opt some workers of 'untouchable' castes by including them in excluded pockets of skilled work, while keeping the majority of 'untouchable' workers outside the ambit of skilled work.

3. Indrani Mazumdar (Centre for Women's Development Studies, New Delhi) Not from the family alone: Gendering of labour processes in rice cultivation and brick kilns in India

It has long been assumed that sexual division of labour and skill within the 'traditional' Indian family systems has also provided the basis for gendered division in wage labour based systems in the primary sector in India. This paper raises questions regarding the universal applicability of such an assumption by focusing on wet rice cultivation and brick kilns.
There are clear regional differences in rice cultivation, with significant number of women 'traditionally' employed in transplanting and weeding in parts of eastern and southern India, but generally not in north India. In brick kilns, such regional differences along gender lines are less visible. The standard caste/tribe/ community based division of tasks in brick kilns are indeed variable, not all of which can be explained by regional specificities.
This paper argues that in both, the gendered division of tasks is better explained by female wage

rates and wage patterns. Further, the role of social organisation and interests in the negotiations of labour contracts as well as of migration is important in understanding the gendered labour process. The paper draws on observations made during fieldworks in several states of India for a study on gender and migration (http://www.cwds.org/researchpapers.htm)

4. Eesha Kunduri (PhD student, Ambedkar University, Delhi)
Understanding patterns of industrial employment and labour market or
ganisation in Ludhiana, India.

There exists an ever growing body of literature on the organisation of labour markets both in the developed and developing parts of the world. A key theme emerging from this literature is the understanding that labour markets historically have been and continue to be shaped through community networks and institutions like caste, race and religion. This paper is intended as a contribution to this literature on the relationship between work and identity, drawing upon a field study in the Ludhiana industrial area in May-June 2012.

As the largest industrial town in Punjab and a rapidly growing textile and knitwear cluster, Ludhiana has witnessed over the years, a large influx of migrant workers, largely from the states of Uttar Pradesh and Bihar. This trend, which has picked up since the liberalisation period of the 1990s, has larger implications in terms of the organisation of industrial workforce in Ludhiana. Using a combination of survey data and case studies, this paper seeks to understand the patterns of industrial employment in Ludhiana, looking at how social identities like caste, religion and gender, determine access to work opportunities. It explores these questions within a larger framework of changes in the world of work, such as informalisation and casualisation of the labour force.

Panel 11: The City in India: distorting mirror of the nation-state

Chair: Dr. Stephen Legg (University of Nottingham)

Panel Description: This panel explores the ambivalent relationship between the idea of India as a nation-state and the imagination and reality of its modern cities. The significance of the city in India has been debated for a long time. For M.K. Gandhi the cities were immoral and corrupted places that drained the heart of the Indian nation: its villages. By contrast, Nehru wanted to mould India's future by channelling the economic and political potential of its cities. These debates have continued to the present day. For many immigrants the city represents an escape from oppressive practices and community ties, while for others it represents the denial of an ascribed status and a negation of communitarian responsibilities. Rather than celebrating or condemning one of these views, this panel explores the contradictions in the imaginings of the Indian city. Covering new research on Ambedkar's political thought, the Indian Emergency and anti-Mandal politics, the speakers look at the city as a site where the idea of India as a nation-state is disputed and redefined. The presenters of this panel analyse the city as a site of confrontation, a battleground, where political and social change is possible but constantly contested by the State and its population.

1. **Patrick Clibbens (PhD student, Faculty of History, University of Cambridge)** 'The Destiny of this City is to be the Spiritual Workshop of the Nation': Clearing Slums and Disciplining Citizens in Post-Independence Delhi

This paper looks at the ideas that informed the slum clearance programmes undertaken in Delhi after Independence. In particular, it looks at the role of the Delhi Development Authority in implementing the first Delhi Master Plan (1962-1981). The individuals entrusted with the redevelopment of the city believed in a fundamental identity between the nature of the city and the values of the nation. India's 'undisciplined' society manifested itself in the slums and illegal shanties of the city. The metropolis envisaged in the Master Plan, however, would reflect an ordered nation. In the words of Jagmohan, the head of the Delhi Development Authority during the 1970s, 'the civilisation and the city are one and the same'. Moreover, as India rapidly urbanised in the decades after Independence, it was the role of the city 'to impart urbanity and civility to the rural migrant'. The work of demolishing settlements that did not feature in the Master Plan would mould the citizens and regenerate the nation. The slum clearance programmes reached their apogee during the Emergency of 1975-1977 precisely when the attempt to discipline the Indian people in a project of national renewal became the guiding principle of government.

2. Jesús Cháirez (PhD, Student Faculty of History, University of Cambridge) Locating Indian Nationalism and Untouchability: From the City and the Village

Although B.R. Ambedkar, the Dalit architect of the Indian Constitution, is well known for his struggle against caste and the practice of untouchability, his ideas have seldom been linked to concepts such as nationalism or space. In an attempt to shed some light upon this under-explored subject, I analyse the relationship between the village, the city, the practice of untouchability and the emergence of nationalism in Ambedkar's thought. Focusing primarily on his writings, post 1935, concerning untouchability, I will argue that for Ambedkar, space played a critical role in both the perpetuation and evanescence of untouchability and similarly in the neglect and emergence of nationalism. More specifically, a small locus with tightly knit social and commercial associations, such as the Indian village, facilitated the ongoing differentiation of the population into two distinct groups, touchables and untouchables. This social and spatial segregation perpetuated the practice of untouchability whilst preventing the growth of nationalism. However, a bigger and more crowded setting, such as the city, not only complicated the observance of social norms such as untouchability but also benefited the creation of a corporate feeling of 'oneness'

among individuals, which according to Ambedkar was a condition for the emergence of nationalism.

3. Kavita Ramakrishnan (PhD Candidate University of Cambridge, Department of Geography) Between the City and the Village: Disrupted Futures in a Delhi Resettlement Colony

In this paper, I explore narratives of eviction and displacement in a resettlement colony, established during the wider slum clearance drive prior to the 2010 Commonwealth Games. By contrasting the cosmopolitanism of their former slums with the 'village'-like qualities of the colony, residents convey both a disruption to their migrant aspirations and an exclusion from the ongoing 'Clean, Green Delhi' transformations. The disparaging deployment of the 'village' as a descriptive for the resettlement colony emphasizes the symbolic reverse journey - from the city back to the village - eviction has initiated. I argue that the resettlement colony has both spatial and temporal significance in the narratives of residents: a site ambiguously positioned between the city and the village, and stalled between migrant dreams and village beginnings. I suggest the narratives offer a nuanced understanding of the multiple constructions of home, belonging, and urban imaginaries amongst the marginalized in the city.

Panel 12: Significance, meaning and practice of religion among the children of South Asian immigrants.

Contemporary society in North America and Europe is marked by both a religious plurality and the prevalence of secular forces. To a greater extent than the first generation, the children of South Asian immigrants are will come into contact with a wide range of non-religious and secular forces, alternative forms of spirituality and the world's major religious traditions. For the children of South Asian immigrants therefore the issue of religious identity and practice is no longer straightforward but involves choice and negotiation. Some are becoming more religious than their parents as they forge identities and practices that enable them to create a sense of belonging in either national or transnational faith communities. Some may not be as involved in formal religious structures or place importance on rituals and worship. Moreover the internet might be shaping religious engagement in particular ways. Religion also plays an important role for young people in the reconstruction of gendered ideals, sexuality, and in negotiating racial, ethnic and class experiences. This panel will present three papers that address these themes and deepen our understanding of contemporary translations and transformations of South Asian religions in the UK and USA.

1. Jasjit Singh (University of Leeds) Googling for answers. Young British Sikhs, Religious Transmission and the Internet

Set in the context of a wider study of processes of religious transmission amongst young British Sikh adults, this paper will examine the impact of the Internet on religious transmission. Given that 'going online' has become an everyday practice for the majority of young people living in Britain, this paper will examine how and why young British Sikhs use the Internet to learn about Sikhism. Having explored the emergence of the presence of Sikhism online, the relationship between the online environment and other arenas of transmission will be examined to understand how the online environment may or may not impact on their ideas of religious tradition and authority.

2. Carl Morris (Cardiff University) Young Muslims, Cultural Change and 'Islamic Cosmopolitanism' in Britain

Young Muslims are increasingly required to navigate an unsettled social, religious and cultural landscape in Britain. These complex dynamics encompass a range of factors: from sectarianism and the global marketplace of Islamic knowledge, through to the influence of diverse ethnic communities, the ubiquity of popular culture, and late-modern discourses relating to spirituality and religion. Religious practice and identity formation are therefore continual processes of negotiation, with young Muslims often adopting highly reflexive and pragmatic approaches to this uncertainty.

With particular reference to young South Asian Muslims in Britain, this paper will outline a particular trend of thought entitled 'Islamic cosmopolitanism'. Rooted in deep religious values and modes of being, it is an attempt by some young Muslims to turn to the original values of Islam in order to cope with the erosion of moral and communal stability. Yet these values are fundamentally characterised by an enthusiastic acceptance of pluralism across different religious and social contexts. Islamic cosmopolitanism is therefore in every respect a product of modernity: shaped and tempered by the forces of globalisation, the structuring reality of multiculturalism, and the media discourses of the modern age.

3. **Bindi Shah (University of Southampton)** Gender convergence in contemporary religious practice among second-generation Jain women and men in the UK and USA

Unlike in Hinduism or Buddhism, Jainism views women as independent soteriological agents and recognizes a woman's ability to seek and achieve salvation through ascetism. Yet research and anecdotal evidence suggests that, historically Jain women have remained within the domestic sphere and have been far more involved in religious rituals and overt practices than men, in India as well as among the first generation in the diaspora. Such practices include daily rituals, dietary

restrictions, periodic one-day fasts during the year as well as longer fasts during religious festivals. My qualitative research on second-generation Jain men and women (aged 18-30 years) in the UK and USA reveals no such marked differences. The Jain tradition is being transformed and re-interpreted in the diaspora, leading to a convergence of second-generation Jain women's and men's religious practices and goals. I argue that this convergence in religious practice is reinforced by the socio-cultural contexts in the UK and the USA. At the same time this convergence has implications for both the social reproduction of the community and Jain women's participation in Jain organisations.

Panel 13: Re-configuring Caste and Debunking Stereotypes in Dalit and Adivasi Communities

This panel through an interdisciplinary perspective examines the meaning of socio-political categories such as Dalits (formerly referred to as Untouchables) and Adivasis (Tribals) in contemporary India. It also aims at debunking the hegemonic literary and visual narrations of Dalits and Adivasis in India. Critically engaging with contemporary literature and cinema on Dalit and tribal communities, the three papers will analyse how writers, filmmakers and actors belonging to these so-called 'subaltern' groups are trying to appropriate a space for themselves where they can express their own concerns and narrate their own version of history.

1. Titiksha Shukla (MPhil student) University of Sussex) Dalitised:
understanding the becoming of caste

This paper discusses the process of modernity in the context of caste as expressed in the changing relations with the market economy and electoral politics and ways in which it manifests itself in the daily lives of Dalits. Based on a year-long (2011-12) ethnographic research in a village in district Osmanabad, Maharashtra, this study attempts to understand how at a local level the idea of Mahars as a community- collectively calling themselves as Dalits and representing their socio-economic interests began and what factors continually affirm this idea of community amongst Mahars in this village and in neighboring villages. Exploring further the processes involved in this community identity formation, the paper examines, the role of the state and its mechanisms in consolidating this identity, namely through the schemes targeted at Scheduled castes [SC] and scheduled tribes [ST], and affirmative action, but at a more micro level in the form of children being grouped under SC category in a Government school. The paper also examines how Dalits simultaneously use the same state mechanisms which consolidate their caste identity, as a strategy to challenge traditional caste relations in their everyday life. This study critically engages with the contemporary literature on caste which underlines the loosening grip of hierarchy in the everyday social and economic relations in rural India.

2. Nicole Thiara (Nottingham Trent University) Caste and Community in
Contemporary Dalit Literature;

This paper is part of a larger project that studies the representation of Dalits in Indian literature produced by Dalist and non-Dalits. In this paper I will focus on two Dalit texts that use the form of the novel in innovative and experimental ways in order to give voice to a caste community. I will analyse the English translations of Bama's novel *Sangati* (published in Tamil in 1994 and in Lakshmi Holström's English translation in 2005 by Oxford University Press) and Sharankumar Limbale's novel *Hindu* (published in Marathi in 2003 and in Arun Prabha Mukherjee's English translation in 2010 by Samya). Both novels are very different in terms of style and subject matter - Bama represents a Dalit village community from the perspective of a female narrator, and Limbale depicts casteist politics and violence in a village outside Mumbai with the narrative centring around the murder of a Dalit activist. I am primarily interested in exploring the representation of caste and community through the texts' use of shifting narrative perspectives and multiple protagonists.

3. **Mara Matta (Post-doc Fellow Università degli Studi di Napoli 'L'Orientale' Italy)** Challenging the stereotypes: politics of representation and the issue of subaltern groups in two independent Indian films

Bollywood films and mainstream cinema in Hindi language have become a very popular topic and a fairly well researched one among scholars of film and media studies, reflecting the growing popularity of the genre. However, the issue of the representation of 'subaltern' groups - such as *adivasis* and Dalits - in Indian cinema remains largely overlooked.

Recently, some films produced in close collaboration with Dalit and tribal communities have contributed to highlight their plight, debunking some stereotypes and challenging the image of the

‘subaltern’ as portrayed in mainstream cinema.

This paper will discuss two recent films: *Roots* (orig. title *Yarwng*, Kokborok language, Tripura 2008, dir. Joseph Pulinthanath) and *Papilio Buddha* (Malayalam language, Kerala 2012, dir. Jayan Cherian). Both films, although very different in their background and exegesis, address the controversial issues of land expropriation, displacement, marginalization, caste system, abuse by religious and ethnic majorities, and loss of traditional culture. My purpose is to analyse how Dalits and *adivasis* are using films to address these issues and to challenge the (often) biased portrayal of their culture as depicted in Indian cinema and national media.

Panel 14 : Form and Functions of Colonial Violence in British India

Recent writings on the British Empire have made significant contribution in challenging the assumption that colonial rule in India was based on consent rather than coercion, on restraint rather than repression. It has now been established that, while there were neither genocidal conflicts between settlers and natives, nor drawn-out wars of de-colonization, rule of law served as a veil for both state violence and quotidian violence, which the Raj inflicted on Indians. Colonial violence was ubiquitous and endemic and, apart from a few iconic exceptions, such as the suppression of the 'Mutiny' or the Amritsar Massacre, often invisible. This panel proposes to interrogate the history of colonial violence in British India during the heyday of the Raj, from the mid-nineteenth century to the early twentieth century. The panel will engage with the following questions: -What were the forms and functions of state violence in British India - on the day-to-day level and during times of crisis?
-How was the meaning of violence constructed by different actors?
-How was colonial violence reported and represented in the imperial metropole? -What was the role of law, or its absence, in framing and legitimizing colonial violence? -How did British perceptions of anti-colonial movements inform the application of colonial violence?

1. Aparna Vaidik (Georgetown University, Washington DC) Conspiracy, Crime and Violence in Twentieth Century British Empire

This paper uses the history of the Lahore Conspiracy Case (1928-1931) as an exploratory device for examining the history of colonial violence in early decades of twentieth century. A conspiracy trial deals with 'crimes' which exist before and beyond the actual commission of the criminal act. Conspiring, i.e., verbalization of intent or the covenant to commit an act was a crime in itself. This paper demonstrates that while such a trial arbitrated imagined, intended and actual crime but its real import was in the suggestion of peril, sedition and embattlement that the word conspiracy harbours. This paper examines how the colonial state's perception of the threat as real made the 'conspiracy' real. It further examines the colonial state's response to the perception of the revolutionaries imperilling the established order.

2. Kim A. Wagner (Queen Mary, University of London) Exemplary Punishment in British India and the Colonial Ritual of Execution

An iconic episode, which had more than a passing resemblance to a firing-squad on a massive scale, the shooting of hundreds of unarmed Indian civilians at Amritsar in April 1919 stands as one of the defining moments in the history of the British Empire. At a time when, according to Foucault, modern states had long replaced the spectacle of the scaffold with penal institutions, the British in India still had recourse to exemplary punishment through singularly brutal rites of public execution. This paper seeks to situate the Amritsar Massacre, and the debates it gave rise to, within a longer history of colonial state violence in British India. While some scholars have argued that the massacre at Jallianwala Bagh should be considered within the context of the institutionalised 'coercive network' of the colonial state, others have emphasised its unique and aberrant nature. The well-known images of Indian sepoys being blown from cannon in 1857, however, suggests that explicitly colonial rituals of punishment had a long history in British India and that, furthermore, the same logic which informed the suppression of the 'Mutiny' might have survived into the 20th century.

3. Mark Condos (PhD student, Cambridge University) The Murderous Outrages Act of 1867 and the 'Military' Rule of Law in Colonial Punjab, 1849–1890

From the 1780s onwards, the idea of a government which was subject to the rule of law provided one of the strongest moral endorsements for British colonial rule in India. According to this understanding, the law was supposed to be something universal which applied equally to everyone. At the same time, however, this notion of a universal law also existed in a perpetual tension with a discourse of emergency and exceptionalism which argued that, as a 'regime of conquest,' the

British government in India also needed to preserve an ‘illimitable’ sovereignty of discretionary authority and powers. Nowhere was this more apparent than in the colonial administration in Punjab, where British officials insisted that the province was uniquely well–suited to a highly authoritarian form of rule due to the supposedly warlike and backward nature of its inhabitants. This paper explores how the tensions between the rule of law and discourses of exceptionalism were elaborated in Punjab through an examination of one of the most brutal–minded colonial laws ever designed — the so–called ‘Murderous Outrages Act’ of 1867. It argues that this law, and the Punjab system of governance more generally, represented a fundamentally ‘military’ form of government, underpinned by the priorities and politics of pacification, and the need to preserve British prestige as India’s ‘conquering race.

Panel 15: Private lives and public protests: ethnographic, archival and autobiographical narratives of women activists (1)

Much has been written about protests, feminist and otherwise, in South Asia in which women activists have spearheaded social action and/or have been part of the protesting masses. But the messy transcripts of how their private lives and public protests conflict and/or converge tend not to have been examined. The personal is political but the private need not be made public. Venturing beyond the public and the professional means entering a tricky terrain, one that is plagued by ethical problems and that also often conceals the underside of protest politics about which activists as a group and activism as a collective enterprise prefer to remain silent. The panel invites ethnographic, archival and autobiographical narratives on women activists involved in different walks of protest politics in South Asia. Topics of papers may include, but are by no means limited to, women activists in feminist NGOs, Right to Information campaigns, Dalit movements, religious nationalist organisations, LGBTI activism, student politics and environmental groups. Papers that grapple with researching and writing ethically about how messy activist lives can be and how dirty protest politics can become given the complex and intersecting matrices of caste, class, gender, sexuality and/or religion are welcome.

1. Dr. Rukmini Sen (Ambedkar University Delhi) Contesting, Engaging and Negotiating Home and Activism: Narratives from Indian Feminists

Although women's activism has been widely documented in India, there is a dearth of women activists writing about their own lives—personal, private, political, activist. This paper tries to critically reflect upon some of these autobiographical writings and interviews by Indian feminist activists to understand the tension and the co-existence of the 'home and the world'. This is no more the 19th century discourse of Tagore's or Partha Chatterjee's home/world; public/private dichotomy of early Indian modernity but a more complex reality of the disillusioned Nehruvian modernity, or even the neo-liberal privatized modernity. The paper will explore first person writings/ interviews by Flavia Agnes, Vina Mazumdar, Ruth Vanita, Baby Kamle, Nalini Jamila to seek answers to the following questions: what prompted these women to become part of activist struggles? How have activists been able to challenge/reconstitute norms and practices inside the home? How do the activists understand their lives as immersed in the larger process of protest politics and its transformations?

2. Dr. Radhika Govinda (University of Edinburgh) Resisting Violence, Experiencing Empowerment? Exploring Personal and Professional Struggles of Women's NGO Activists in Uttar Pradesh

This paper explores the personal and professional struggles of women's NGO activists involved in tackling the issue of violence in rural India. A number of NGOs today engage with the issues of caste-, class-, religion- and/or gender-based violence and women's empowerment. The experience of violence is not alien to the lives of many who work at these NGOs. What role has this experience played in their becoming activists? In which ways have they and their organization engaged with the issue of violence? Has their engagement brought about a sense of empowerment? How far are these activists able to and/or willing to challenge/subvert/transform beliefs, norms and attitudes towards violence outside office hours? The paper draws on findings from interviews, focus group discussions and informal interactions with activists associated with a grassroots women's NGO operating in rural Uttar Pradesh to explore answers to the aforementioned questions. Seeking and discussing answers to these questions is important if we are to better understand the ongoing feminist transitions and development politics, especially the new challenges that activists are confronted with and must surmount to make the personal political in contemporary grassroots feminist activism in India.

3. Dr. Shahid Perwez (University of Bath) Exploring the Private and Public Faces of NGO Women Activists in Rural Tamil Nadu

In the context of the patriarchal edifice of Tamil sexual order, it is unthinkable for Tamil women to discuss their sexual and marital problems in public. On the other hand, Tamil men's living in with unlawful quasi-wives is generally accepted and somewhat socially sanctioned. In my ethnographic fieldwork with a women's NGO in rural Tamil Nadu, I came across seven rural women activists whose husbands had deserted them and started living with a 'keep'. At least three of them had not borne any children and were therefore told by their husbands and in-laws to keep silent. This is such a deeply entrenched practice that the NGO has chosen to rehabilitate these women by employing them rather than challenging the practice and helping these women fight for their rights to divorce. Are these women mere recipients of a given sexual order and practices, or do they resist? To what extent do their voices figure in the NGO where they work? In this paper, I explore the presence of a muted and weak agency of these women from where a debate about Tamil sexual order could possibly emerge.

Panel 16: Pakistani Literature: Boom or Bust? (1)

According to many commentators, in the last decade Pakistani literature has been experiencing a 'boom'. Yet the Karachi-based novelist Bina Shah argues that this description 'brings to mind both Pakistan's nuclear ambitions and the exploits of its cricket star Shahid 'Boom Boom' Afridi: all fire and drama that creates a blinding flash, performs inconsistently, then burns out quickly'. In this panel, we ask: is the current fire and drama of Pakistani writing here to stay, or will it soon fizzle out, leaving only burning embers (*Angare*)?

Pakistani writers, most of them living or educated in the West, currently feature prominently in the international literary scene as award winners or nominees, bestselling authors, festival speakers and, increasingly, topics for research students and critics. The publication of *Granta 112: Pakistan* in 2010 of course added to a sense of publishers and academics moving away from the fashionable Indo-chic of the 1980s and 90s towards grittier, post-9/11 'renditions' of Pakistan as the eye of the storm in the war on terror.

But is Pakistani literature just another literary fad that will soon enter a 'bust' period, or does it have sure foundations and will it continue to thrive and develop in the next decade and beyond? Can we really talk about 'New Pakistani writing' or discuss this 'boom', 'flowering', or 'explosion' of writing with any credibility, given the nation's long and rich literary tradition? This tradition arguably predates Partition, with the work of movements such as the Progressive Writers Association in British India and various other resistance and literary movements emerging in Pakistan. What counts as 'Pakistani literature', pre- and post-Partition, and to what extent is the diaspora part of this category? Is regional literature (translated or original) being included within the current literary canon to an appropriate degree? Is literature being produced in English gaining greater attention at the expense of regional languages?

1. Bina Shah (Karachi-based journalist and fiction writer) Pakistani Literature: Boom or Bust?

Is the Pakistani English literature boom a sustainable development or 'all fire and drama that creates a blinding flash, performs inconsistently, then burns out quickly?' This paper examines the meteoric rise of a select cadre of Pakistani novelists writing in English, and casts a critical eye on the factors that have contributed to global interest in the English fiction of Pakistan. It connects contemporary Pakistani literature to its roots in Urdu writers of the 1950s and the start of the boom in Indian writing in English with the publication of Salman Rushdie's 1981 masterpiece *Midnight's Children*. It analyses the attraction many contemporary novelists have towards writing in English, linked to Pakistan's colonial past and these writers' current opportunities to present themselves as interpreters of the 'war on terror' – a pigeonhole that can fast become a prison if Pakistani writers are not careful to avoid the trap of self-exploitation for a global audience. The paper concludes with the assertion that Pakistani writing in English indeed has a sound future, with homegrown audiences demanding stories of the places in which they live, and with literary events like the Karachi Literary Festival sowing seeds of interest in Pakistan's fertile creative earth.

2. Claire Chambers (University of York) Sects and the City: Lahore in **Bapsi Sidhwa's and Mohsin Hamid's Fiction**

To date, much interdisciplinary research has been undertaken on Indian cities, particularly Bombay/Mumbai (see, for example, Hansen, Mehta, Herbert, and Patel and Thorner), Calcutta/ Kolkata (Chaudhuri, Desai and Dutta, and Mukherjee), and, to a lesser extent, Delhi (Kaul, Dalrymple). However, Pakistani urban environments have been relatively underrepresented, with Karachi and Lahore receiving a small amount of scholarly attention, not to be compared with the archive on Bombay. In an attempt to fill this lacuna, my paper examines Bapsi Sidhwa's acclaimed Partition novel, *Ice-Candy-Man* (1988; later published in the US as *Cracking India* [1991])

and *An American Brat* (1993), and Mohsin Hamid's novel set in the late 1990s, *Moth Smoke* (2000), for their representations of Lahore as a postcolonial city.

The paper is informed by Sidhwa's edited collection, *City of Splendour: Writings on Lahore* (2005), which includes writing from Lahore's most famous scribe, Rudyard Kipling, as well as Urvashi Butalia, Khushwant Singh, and Hamid himself. In my presentation, I also draw on research on Lahore by such scholars as William Glover, and on spatial theorists, most notably Edward W. Soja, to argue that the city is an unevenly developed, international urban centre, which constantly interpenetrates with and is cross-fertilized by its Punjabi rural hinterland. In illustrating this, I focus on two central loci of Lahore, as depicted in the novels: the red-light district (Hira Mandi) and the nearby mosque (Badshahi Masjid). Examining literary representations of the heterogeneous nature of the people who congregate in these two very different areas allows me to explore the metropole/hinterland dynamic. Discussion of the mosque also necessitates discussion of the important and changing role of religion – Islam and, to a lesser extent, Zoroastrianism – in contributing towards post-Partition Lahori identity.

3. Rehana Ahmed (English Studies at Teesside University) Creative Freedom and Community Constraint in Nadeem Aslam's Maps for Lost Lover

In Nadeem Aslam's *Maps for Lost Lovers* (2004), a Pakistani British artist tells his parents, who are shocked by his self-portrait showing him uncircumcised, 'I am sorry if you are offended but I can't paint with handcuffs on'. While not itself the subject of a controversy, despite its venture onto the treacherous terrain of 'honour crime', Aslam's novel thematises and explores the politics of minority offence and the binary of individual freedom versus cultural censure and censorship that has framed responses to controversies surrounding artistic representations of Islam and Muslims as well as broader debate about multiculturalism.

This paper traces the presence and complication of this binary in *Maps for Lost Lovers*. In doing so, it explores how far this novel, which emerged at a particularly fraught moment in British multicultural politics, gets beyond the culturalist, gendered discourses that have underpinned pronouncements on the 'failure' of multiculturalism from both left and right.

While in Aslam's novel South Asian Muslim culture and communitarianism are represented as antithetical to artistic freedom and individual love, the community's inflexible adherence to perceived prescriptions of culture and faith – which leads to violent abuse – is nevertheless grounded in its own structural subordination in Britain. Yet, despite contextualising the oppressors' behaviour within their own disempowerment, the novel appears to present just two alternative positions: withdrawal and dissent from community and religious culture, or complicity with the community's oppressive practices whose victims are primarily its women. Further, the paper argues, there is a kind of stasis or circularity to the novel whereby the potential for a positive communitarianism formed around a shared religious culture is constantly deflected or stymied, often through a focus on the abuse of women. A reading of this conflicted novel illuminates key tensions in contemporary British multiculturalism and the position of South Asian Muslims within it.

Panel 17: Gender and Sexuality

1. Stephen Legg (University of Nottingham) Sexual Subalternity and the Spaces of the Colonial Archive

This paper will reflect on the methodological and epistemological challenges posed by researching sexual voice, agency and lifeworld in the colonial Indian archive. But, beyond considering the spaces in which sexual exchanges took place, the paper will also consider the diverse archives in which traces of historical sexualities are retained. The scalar configuration of archives (eg the Delhi State Archives, the National Archives of India, the India Office files at the British Library, the League of Nations Archive in Geneva) hint at the nature of the materials held within, but scattered fragments of distant lives and sexual experiences can be lodged in the most unexpected of files, folders and stackings. Reading along and against the grain of the colonial archive, this paper will explore the productive tension between the technological location of archiving and the question of the sexual subaltern.

2. Anna Morcom (Royal Holloway, University of London) Female public performers in India: (Trans)gendering dance;

With the spread of HIV/AIDS, and also the increased momentum in LGBT politics globally, same-sex love has begun to come out in the open in India. Not only are films appearing that script in gay or lesbian characters (however problematically, at times), but 'traditional' groups who engage in same sex sex are also gaining a profile or a new profile. In addition to the well-known hijra community, knowledge is growing about effeminate or transgender men known as *zanana* or *kothi* in North India, who are an invisible or partially visible group.
Kothis are discussed in terms of sexual identities, sexual violence, sex work, and questions of rights. In this paper, I discuss kothis in another paradigm: as performers, specifically, female erotic performers. Being a 'female' performer has been key to the 'traditional' liminal social/ cultural space of kothis, forming their major livelihood. In many ways they are as close to female public performers as they are to hijras, and they are arguably a missing link in understanding the (trans)gendering of public/erotic female dance in India. Seeing them as female performers also helps elucidate their marginalisation and its intensification in recent decades.

Panel 18: Private lives and public protests: ethnographic, archival and autobiographical narratives of women activists (2)

1. Ms. Supurna Banerjee (PhD student, University of Edinburgh) Silence Behind Slogans: Understanding Activism in the Life of Activist Women in the Tea Plantations of Dooars

The lives of activist women are lived on a public platform of protests, giving them a great level of visibility. But what often get invisibilized in that glare are the private lives of these women. Using data from fieldwork in a tea plantation in North Bengal, this paper examines the invisibilized space of the private lives of four such women activists. Actively involved in the work of an NGO in the region in pushing forward the demands of the workers of a plantation closed for over ten years, these women were instrumental in organizing many a movement. The four women Lakshmi, Padma, Bandhain and Pompa are all, however, caught in their private battles in the home-space. Faced with domestic violence, allegations of inappropriate behaviour, denial, desertion and also at a more basic level poverty and unfulfilled wants, the lives of these women are steeped in struggle. Using ethnography and oral history approaches, I examine whether their expression of activism in their public life translate into similar agentic behaviour at home; how do these women deal with their personal crisis which is silenced in the portrayal of them as empowered, emancipated women?

2. Dr. Martin Webb (University of Sussex) Policy and the Grassroots: Transparency and Accountability Activists working through Class, Gender and Space in Delhi

In this paper I examine the role of class, space and gender in the practice of an activist sangathan (grassroots non-governmental organisation) in Delhi. The sangathan brings together activists from the city's upper middle class and poor working class areas in projects aimed at empowering local residents to monitor the performance of government and claim their rights as citizens. Through ethnographic and life history data, I show how working with the sangathan requires that Delhi's ordinary social relationships and spatial boundaries are challenged and crossed to a certain extent, and how different people associated with the Sangathan, across the blurred boundary between activists and clients of the group, can benefit from their engagement with this type of local non-party political formation. However, I also highlight the ways in which the organisational structure of the Sangathan actually accommodates and reproduces the social and economic hierarchies and spatial boundaries present in the city. Although association with the Sangathan can have positive effects on the lives of activists and clients ultimately the group must work with the grain of power and inequality in the city to achieve its aims.

Panel 19: Special session for postgraduates and early career researchers

1. John Zavos (Editor of Contemporary South Asia) Understanding the Journal Article Peer Review Process

This workshop is focused on publishing research articles in peer-reviewed journals. The session explains the processes involved, and considers two key elements through the examination of a series of examples. Firstly, it looks at the peer review itself, asking what makes an effective peer review report. It then explores the delicate art of responding to peer review reports as an author, examining strategies you can use to help you get that article into print.

Panel 20: Pakistani Literature: Boom or Bust? (2)

1. Lindsey Moore (University of Lancaster) South Asian and Arab Women Writers: Comparative Reflections

This paper aims to lay some foundations for a comparative analysis of South Asian and Arab Muslim women's writing, outlining affinities and contrasts in creative work from the two regions which foregrounds female experience in decolonising and postcolonial settings. It attempts therefore to contextualise some aspects of Pakistani fiction in English historically and cross-regionally. While diaspora fiction illustrates various points of connection – as recent portrayals of elective affinities between South Asian and Arab female characters (for example in novels by Fadia Faqir and Leila Aboulela) suggest – my focus here is predominantly on representations of women's experience within Arab and South Asian national and regional contexts. I'm therefore arguing for the longevity/rootedness and also connectedness/cross-regional resonance of certain gendered/feminist aspects of Pakistani fiction in English, as a way of rebutting its putative 'modishness'.

2. Gohar Karim Khan (PhD researcher in Postcolonial Literature at the University of Warwick) 'A Fellowship of Wounds': Conflict, Transnationalism and Gender in Nadeem Aslam's The Wasted Vigil

This paper explores *The Wasted Vigil* as a text that resists contemporary notions of terrorism, which imagine Afghanistan and Pakistan as failed states that sponsor acts of terror, and position the USA as the prime counter terrorist force in these regions. Aslam's fiction disputes these received norms of the 'war on terror' and reminds the reader of the historic American culpability in the disaster that Afghanistan is today. Aslam is particularly sensitive to American sponsorship of the Taliban during the war against Soviet Union in the 1980s, and uses characters such as David Town, the CIA Agent, to provide historical depth to the events of '9/11'. In addition to this task of historicization, also undertaken by Mohsin Hamid and Kamila Shamsie, Aslam aims to place South Asia in a trans-national context. The cast of characters - English, American, Russian, Afghan, and Pakistani - become enmeshed in a kind of 'fellowship of wounds', which ultimately unites them. Do Aslam's historicization and trans-nationalisation of South Asia amount to a gesture of despair or hope? I argue for the latter, and I show that Aslam's own diasporic position has a crucial role to play here. His characters mimic the simultaneous inside-outside position of the diasporic subject – thereby presenting a perspective on historical events that is able to transcend the rigidity of the new world order ideology.

3. Nukhbah Langah (Forman Christian College University, Lahore) Pakistani Writing: Boom or Blame?

This paper scrutinizes the literature produced by Pakistani diasporic writers and translators in the past decade or so. I discuss the reception of this work within Pakistan and interrogate to what extent this response can be used to evaluate the boom or bust of Pakistani literature in general. This includes both literature produced in English and that which is translated from regional languages but published abroad. Firstly, I attempt to theorize the ways in which Pakistani diasporic writers like Mohsin Hamid, Kamila Shamsie, Nadeem Aslam and Daniyal Mueenuddin are often viewed as foreigners and unauthentic outsiders by readers and academics in Pakistan. Secondly, this paper reviews how translations from regional languages (such as *Modern Poetry of Pakistan*, *A Letter from India: Contemporary Short Stories from Pakistan***,** and *Noshi Gillani: Poems*) have contributed towards strengthening or weakening these efforts of the fiction writers belonging to the Pakistani diaspora. I contend that despite having a good market at home and abroad and carrying the profound burden of representation these writers and translators grapple to create space within the larger literary canon dubbed 'Pakistani Writing'.

Panel 21: Colonial philanthropy and civilising mission

1. Dr Andrea Major (University of Leeds) Mental illness and the British in colonial India, 1858 -1947

In the 1820s British abolitionists promoted the use of 'free grown' sugar from India as an ethical alternative to slave produce. In the late 1830s calls to exploit India's potential for free labour production of colonial commodities like sugar and cotton were renewed, as a means of undermining slavery in the American South and of 'regenerating' India and opening it to private enterprise. The British India Society (BIS), formed in 1839, combined a reformist agenda with anti-slavery sentiments and vested commercial interests in its attack on East India Company misrule and promotion of Indian self assertion. This paper will discuss this little-studied organisations British and Bengali manifestations, exploring the overlapping and intricate networks of colonial philanthropy and commercial enterprise that linked it to transatlantic abolitionists, 'free traders', Indian reformers and private commerce. It will explore the complex and sometimes problematic interactions between humanitarianism and capitalism, as India's role in a post-emancipation empire was reimagined in narratives on 'free' production, ethical consumption and globalisation.

2. Caroline Lewis (Edinburgh) From Print to Practice: British Women's Missionary Philanthropy in India, 1830-1870.

Between 1830 and 1870 British women missionaries in India were involved in schools and orphanages that were often presented to the missionary public in Britain by using the fundraising and 'affective' characteristics of early Victorian philanthropy. Missionary enthusiasts in Britain were encouraged, through an expanding missionary press, to sponsor Indian orphans and imagine themselves as having a direct connection with the children they 'adopted'. However, this paper will argue that the philanthropic rhetoric presented to female missionary supporters in mid Victorian Britain obfuscated the more complex and political experiments taking place in orphanages and schools in India. For example, some orphanages run by missionaries were often close to the colonial state in terms of funding and acting as proto-reformatories; and I will suggest that the British community in India fell far short of mid Victorian philanthropic ideals in the case of a missionary school for girls in the Himalayas.

3. Samiksha Sehrawat (Newcastle) Medical Philanthropy in Colonial North India, c.1830-1920

From the 1830s, a network of state-supported hospitals and dispensaries emerged in colonial India. The colonial state's intervention in medical care was meant not to set up a state-sponsored medical system, but to set an example of medical philanthropy for indigenous elites to follow. This article examines the colonial discourse on medical philanthropy through a case study of the Punjab. Although medical philanthropy contributed a small portion of the income of colonial dispensaries in Punjab, it was part of the colonial discourse that disparaged indigenous forms of charity and characterized Indians as lacking in 'public spirit' and compassion. Medical philanthropy came to be seen in colonial Punjab as a way of professing proximity to the colonial state, with the biggest subscribers to hospitals being traditional allies of the Raj, including princely rulers and the old aristocracy. The efforts to transplant British ideas of medical philanthropy failed to become popular beyond this group due to the inability of the state to adapt to popular indigenous forms of collecting funds. This paper will explore the politics behind medical philanthropy in colonial India.

4. Mike Young Mental illness and the British in colonial India, 1858 -1947

British doctors of the Indian Medical Service were influential in developing a Western model of psychiatry in colonial India from the second half of the nineteenth century onwards. Thus, Owen Berkeley-Hill, from 1919 to 1933 the medical superintendent of the European Mental Hospital in Ranchi, introduced both psychoanalysis and an occupational therapy profession to India. Alexander Overbeck-Wright, the medical superintendent of the Agra Lunatic Asylum in the 1910s and 1920s, devised textbooks on psychiatry for his medical colleagues. This paper will consider the

work of these two and other early psychiatrists in India and, in particular, the treatment of British and European patients of mixed heritage in the period between the Great Rebellion and Partition. It will relate their work to issues of imperialism, racial superiority and social control.

Panel 22: Persianate Cultures in Medieval and Early Modern South Asia

1. Naindeep Chann (advanced graduate student in the history department at UCLA) Mughal Cosmographies: Explorations of Abu'l Fazl's Adamite Theory

It is through the influence of Abu'l Faizl ibn Mubarak (1551-1602), the polymath court chronicler, that generations of South Asians have built their memory of the Great Mughal Emperor Akbar. However over the past two decades, historians have increasingly questioned this modern and ahistorically "tolerant" Akbar, by asking questions about the contingencies of his reign and the nature of his engagement with the religious communities in South Asia.

In this paper I will explore one such engagement – that of cosmography – and the intellectual history of early modern thought, still vastly underexplored in Mughal historiography. If Akbar was the 'universal' emperor predicted in all the astrologies, as his chronicler wrote in the *Akbarnama*, how could Abu'l Fazl make sense of chronologies that spoke of *yugs* in the hundreds of thousands of years, while he was wed to an Adamite chronology of only 7,000 years?

While many Muslim contemporaries found the "Hindu" chronologies and texts as little more than "puerile absurdities," Abu'l Faizl "rediscovered" a theory that could account for the varying magnitudes on the origins of man. In fact it was this novel re-discovery of Adamite metaphors from medieval Islamicate intellectuals that Abu'l Fazl took literally to discursively find harmony between these Abrahamic and "Hindu" cosmographies in the service and praise of his Master.

2. Divya Narayanan (Ruprecht-Karls-Universität Heidelberg, Germany)
A Culture of Connoisseurship in Mughal and post-Mughal India;

The study of food cultures and the socio-historical contexts of gastronomic traditions have not received much scholarly attention in the South Asian context, despite food having emerged globally as a significant focal point of academic study across many social science and humanities disciplines. The site of this analytical examination of the socio-cultural roles of food is Mughal and post -Mughal India (from the sixteenth to the mid-nineteenth centuries). Using a variety of source material, and in particular, Persian cookbooks, medical texts, memoirs and travelogues, I will draw out the manner in which dining traditions reflected a certain ethos and culture of taste that had social and political implications. In particular, I will show how Indo-Persian cookbooks and other Persian works of the time reflected a sense of elite gastronomy that was patron-consumer oriented, and in which the personality of the cook was virtually absent. Thus, we find the person of the Sultan, Emperor or Mughal notable at the centre of the food narrative in the Indo-Persian literature of the time. The sources also reflect a certain "masculinisation of food discourse", since professional cooks who operated outside the domestic sphere were almost invariable men, as were the elite consumers who ultimately defined standards of taste and connoisseurship.

3. Rachel Parikh (PhD Candidate, History of Art Department University of Cambridge) 'Persian Pomp, Indian Circumstance: The Khalili Falnama';

In the mid-sixteenth century, Safavid Persian ruler Shah Tahmasp commissioned a unique manuscript known as the Falnama, or 'Book of Omens'. In general, the Falnama was used to cast horoscopes through its images and their corresponding texts. What makes it extraordinary is that the majority of the illustrations demonstrate the transformation of secular and sacred texts, especially those of the Qur'an, into talismanic images.

What is equally interesting is the proliferation of the Falnama beyond Persia's orders. This paper will examine a seventeenth century Deccan Indian copy known as the Khalili Falnama, which has completely eluded scholastic examination and blurs the lines between an original and reproduction. While it demonstrates links to the Shah Tahmasp Falnama, the majority of its character and content is not found in any of the other extant copies. I will highlight both of these aspects in my talk through analysis of iconography and text. The art of the Deccan has remained largely undocumented and still enigmatic to scholars. Through my analysis of the Khalili

Falnama, I will provide a unique approach to understanding the influence of Perso-Islamic artistic styles and concepts on, and their adaptation within, this area's indigenous visual culture. I aim to show a unique syncretism between Persia and India through their visual culture, interactions, and history, embodied within this manuscript.

4. Blain Auer (Université de Lausanne) The Knowledge of History in the Prolegomena to Ẓiyā' al-dīn Baranī's *Tārīkh-i Fīrūz Shāhī*"

This conference paper provides commentary and critical analysis of Ẓiyā' al-dīn Baranī's views concerning the knowledge of history (*'ilm-i tārīkh*) in light of conceptions of history and historiography in the broader Islamic world of the 14th century. The 14th century was a significant period in the development of historiography as a field of knowledge. It was around 1373 that the famed historian Ibn Khaldūn (732-808/1332-1406) wrote his *al-Kitāb al-ʿibār*. Even earlier, Ẓiyā'al-Dīn Baranī (*ca*. 684-758/1285-1357) added his distinctive contribution to medieval writings on historiography in the *Tārīkh-i Fīrūz Shāhī*, completed in 1357. The *Tārīkh-i Fīrūz Shāhī* contains one of the most systematic reflections on the knowledge of history (*'ilm-i tārīkh*) as a discipline of study of the Middle Islamic Period. This paper explores the conceptualization of history in Ẓiyā' al-dīn Baranī, one of the major historians of Muslim courts during the establishment and expansion of Islamic empire in South Asia.

Panel 23: Local governance

1. Nandini Nayak (SOAS) From 'beneficiary' to 'worker' and back: The varied politics of implementation of the National Rural Employment Guarantee Act in India

The National Rural Employment Guarantee Act (NREGA) was enacted in India in 2005. This statute (later renamed the Mahatma Gandhi NREGA), created a legal, justiciable 'right to work' for households in rural India and guaranteed 100 days of work at the statutory minimum wage to all rural households whose members were willing to perform unskilled manual labour. The NREGA effectively created the largest public works programme of its kind in the world. Public works programmes have a long history of implementation in colonial and post-colonial India. However, what distinguished the NREGA was the 'right to work' encoded in law and the 'universal' and 'demand driven' nature of the programme.

My paper looks at varied institutional and non-institutional actors engaged in the implementation of the NREGA in Barwani district in south-west Madhya Pradesh, central India, many of whom have different and contradictory agendas in relation to NREGA implementation. The actors include the village, intermediate and district Panchayats, NGOs engaged by the Barwani District Panchayat to carry out information campaigns on the NREGA, and a non-registered indigenous people's collective engaged in demanding effective implementation of the NREGA by the village Panchayat. I demonstrate that the legal provisions of the NREGA can be deployed towards 'emancipatory' (Santos, 2002) ends, to 'challenge' even if not change, existing state-society relationships (Hunt, 1990; Santos, 2002). However, retrogressive interpretations of the NREGA are also consistently drawn on by some actors engaged in implementation. Thus while the 'rights-based framework' of the NREGA continues to be highlighted, particularly by the central and state governments, as an indicator of the contribution of the NREGA towards 'good governance', the novel 'right to work' defined under NREGA can in fact drop out of view on the ground, owing to competing institutional agendas of actors engaged in NREGA implementation. The 'rights bearing NREGA worker' and the 'beneficiary, sans rights' of a government programme thus co-exist.

2. Kasphia Nahrin (PhD Research Staff Department of Planning and Architecture University of the West of England (UWE), Bristol, UK) and Assistant Professor (Department of Urban and Regional Planning Jahangirnagar University, Dhaka, Bangladesh)
Inclusionary housing, and social and environmental justice in developing cities

Inclusionary housing is the planning policy to provide affordable housing for the low-income people in the cities that can initiate social and environmental justice. However, it is a matter of fact that very few developing cities have taken the inclusionary housing policy, rather exclusionary policy in urban housing and planning system is increasing slums and squatter housings. The research investigates the potentials of inclusionary housing policy for promoting social and environmental justice in developing cities. This study reports on the social and environmental consequences of informal housing, and the potentials of inclusionary policy to tackle these consequences with a case study on Dhaka, the capital city of Bangladesh.

Data have been collected from both the primary sources (i.e. site surveys in four selected case study areas and in-depth semi-structured interviews with the stakeholders of informal housing in Dhaka) and secondary sources, and qualitative content analysis has been performed. This research found the informal housing is creating significant immediate and localized consequences on the physical environment in Dhaka. Moreover, informal housing creates 'poverty cycle' for the low-income people that restrict social justice. The study concludes about the possibilities to promote inclusionary housing policy in this city.

3. A. Pereira and S. Datta (King's Brazil Institute, King's College

London) (King's India Institute, King's College London)
Modernizing solid waste management in developing nations, key lessons from India & Brazil

Solid waste management in large urban centres of the developing world is the focus of major debates in the arena of sustainability. During the last decade, developing economies have experienced rapid economic growth that has lead to rapid urbanisation and improvements in living standards with simultaneous increases in solid waste generation. Consequently, municipalities in most of these countries struggle to provide even the basic services of waste collection leading to severe social impacts. This paper shows the first findings of an on-going comparative analysis of the national solid waste policies and related social impacts in the emerging nations of India and Brazil. The research draws on implementation and related socioeconomic data underpinning the implementation of national solid waste policies in both nations in the last decade to better understand to what extent national 'modernizing' objectives for better municipal solid waste management have been successful. Ultimately, the study finds that poor policy implementation has largely resulted from lack of political will coupled with poor knowledge sharing between national, regional and local governance responsible for municipal waste management, particularly in the understanding of embedded social issues of the informal sector, a key component of solid waste management in both nations.

4. Yvette Selim (PhD Candidate, School of Social Sciences, University of New South Wales, Australia) Transitional justice and the everyday in Nepal

Justice is conceived, constructed and negotiated in a multitude of ways in post-conflict countries. In Nepal, there is a marked difference between the language, concepts and ideas about transitional justice employed by national and external actors to that of the people on the ground. Throughout the transitional justice trajectory in Nepal, national NGOs, INGOs and other external actors have focused on accountability and state-centric transitional justice mechanisms whereas victims, families of victims and local NGOs have repeatedly highlighted the need to address long-term livelihood issues (such as health, education, skills development and job security), with only some advocating for truth and accountability. Based on fieldwork in nine districts in Nepal this paper problematises the dominant transitional justice discourse which privileges human rights, rule of law and democratisation over the voices and perspectives of victims and ordinary people. Utilising the concept of everyday politics I argue that there is a disconnect between the ways international, national and local actors perceive and operationalise justice.

Panel 25: Pakistani Literature: Boom or Bust? (3)

1. Madeline Clements (PhD student University of East London)
Reframing 'Violence', Transforming Impressions: Images in
Contemporary Pakistani Visual Art and English-language Fiction

Thoughts and words are often accompanied by visual images, especially when one is talking about 'Islamic Pakistan' at home or abroad ... I believe it is our own choice how we wish to transform our self-perception and self-image ... I'm aware of the limitations of my work, but I wanted to point out that we are not as helpless as we have made ourselves to be, in forging a more wholesome and humane representation of ourselves (Zahid in Irfani 2008, p. 18).

This paper looks at how images featured in artworks which were first encountered during a Residency at Lahore's National College of Arts in spring 2012 engage with the theme of violence in an 'Islamic Pakistan', overshadowed on the one hand by the ongoing 'war on terror', and the encroaching threat of 'Talibanisation' on the other. It asks how they may be read as interventions into contemporary global narratives around a suspect South Asian Muslim identity, and as contributions to discussions taking place within Pakistan in relation to the challenges posed to its normative and traditional Muslim culture by the increased influence of more puritanical, prohibitive and punitive Wahabbi and Deobandi interpretations of Islam. It touches on the (mis-) interpretations which may ensue when 'global' maps are traced onto local artworks, and considers how artists may mediate images in order to militate against false impressions. It attempts in part to complicate popular notions about a disconnection between the 'true' perspectives conveyed in Pakistani art which is locally created and disseminated and that supposedly 'inauthentic' material – English language fiction in particular – which is internationally packaged and reproduced (Kohari 2012, p. 92). In doing so it draws links between the subject matter, framing strategies, and transformative dimensions which may unite the two.

Authors and artists considered include Kamila Shamsie, Nadeem Aslam, Mohsin Hamid, Rashid Rana, Khadim Ali, Saud Baloch and Suleman Khan.

2. Humaira Saeed (University of Manchester) 'Imagining Reparative
Futures for Pakistan in Sorayya Khan's Noor'

In this paper I argue that Sorraya Khan's 2003 novel *Noor* interrogates the problems that arise due to the attempts of the family and the Pakistani nation to forget or disavow involvement with violence during the Bangladesh war of independence. I propose that the novel suggests that an acknowledgement of foundational violence is necessary for national and familial futures.

The father, Ali, served in the Pakistan army during the 1971 Bangladesh war of independence, and during his time there he found five year old Sajida alone and brought her back to Pakistan as his daughter. Ali has no other children and so it is through Sajida, his adopted daughter, that his family moves into the future generationally. I propose that the contours of Ali's family unit are defined in 1971, just as the borders of Pakistan were redefined through Bangladesh's secession. I argue that this posits violence as the foundational moment of the family and the nation of Pakistan.

Ali has chosen to insist on a separation between his involvement in war and his contemporary life, yet the uncanny ability of Sajida's daughter Noor to draw scenes from the past prompts the family to engage directly with Ali's involvement in the war. Noor's drawings reveal how Sajida and Ali are connected through moments of wartime perpetration, of which Ali was a part. As the novel closes with Sajida's forgiveness of Ali, I argue that it suggests that there cannot be a separation with the past. Instead, past legacies of violence must be adequately integrated into the story of the family, and of the nation, for a more reparative future to be imagined.

3. Aroosa Kanwal (PhD student, Lancaster University) Deconstructing New Pakistani Literature: Boom or Bust?

This paper seeks to answer the question raised in this panel: 'Is the current fire and drama of Pakistani writing here to stay, or will it soon fizzle out, leaving only burning embers (*Angare*)?'

Briefly mentioning the clear set of concerns in the first-generation Pakistani fiction in English, I will move on to the fictional narratives by few second-generation Pakistani and British-Pakistani writers (such as Naqvi, Hamid, Gauhar, Khan, Shamsie and Aslam) which highlight the complexities involved in the discourses of belonging and stereotyping Muslim identities in post 9/11 Pakistani Anglophone fiction vis-à-vis their counter Western narratives. Each literary work I discuss features some significant historical and political events that have contributed, in one way or the other, towards the contemporary troubling situation for the Muslim world and hence towards framing of Muslim identities.

I argue that by 'working against authorised and authorising paradigms' perpetuated by the production of the US fictional narratives and the US public discourses in the aftermath of 9/11, these writers problematize and destabilize the 'relationship between dominant and subaltern'. Therefore, the writers I have mentioned above have constructed, in their own different ways, a space called by Roger Bromley as 'a space of revaluation' (Bromley 2000, 1-3). In foregrounding this vexed relationship between the dominant US and the subaltern subcontinent in the post- 9/11 world, these fictional narratives not only help us to understand the complexities surrounding Muslim identity politics and their writers' subsequent affiliation with the Global *Ummah*, but also contribute towards the nation's long and rich literary tradition by setting up clear categories of 'New Pakistani Literature' in the last two decades.

4. Sahar Habib, Kamila Shamsie's Burnt Shadows as Global Novel

My essay will start by looking at the progression of Kamila Shamsie's literary focus from 'local' to 'global', by briefly comparing her first book In *The City by the Sea* (1998) with her most recent *Burnt Shadows* (2009). The essay will discuss critically and in detail how *Burnt Shadows*, with Pakistan at the heart of the narrative, has been shaped by the complex interconnectedness, multiculturality and plurality of the globalized world we live in today as well as by the changed political landscape of the post-9/11 world.

The paper will also critically touch upon Kamila Shamsie as a Pakistani urban, educated, female novelist who writes in the English language and what the limitations and advantages of that can be. Finally I propose that *Burnt Shadows* can be taken as an example of and a starting point into examining a new genre of 'global literature' and Shamsie as an author can be taken as a means to begin to explore the idea of a 'global author', one who lives, experiences and writes in multiple spaces.

Panel 26: India as humanitarian actor: newbie or old hand

India is generally regarded a major recipient of humanitarian and development assistance. Recent studies and analyses however draw attention to India's growing importance as humanitarian actor. Being a recipient of development assistance, India increasingly plays an active part in humanitarian assistance by channeling funds through multilateral organizations and by contributing to policy discussions. At the same time, and in light of the financial crises, traditional donors welcome the increasing involvement of non-traditional donors in humanitarian assistance.

Highlighting the shift from recipient to donor, these studies more often than not portray India as a new player in the field of humanitarian assistance. While India's engagement in humanitarian assistance has certainly taken a new dimension over the last decade, characterized among other things by a growing involvement at the international level, India's history and practice of humanitarian assistance has yet to be studied systematically. Taking an interdisciplinary and diachronic approach, the panel thus explores India's role in humanitarian assistance from the beginning of the 20th century until today. Placing India's role in humanitarian assistance within the broader historical and political context, the panel addresses questions regarding the emergence of humanitarianism in India, the nature and geographical allocation pattern of humanitarian aid over time, and compares India's role as humanitarian actor in the past and present.

1. Kristina Roepstorff (German Institute for International and Security Affairs) India as humanitarian actor: some conceptual reflections

India is increasingly involved in humanitarian assistance. To allow for an analysis of India's role as humanitarian actor within the broader historical and political context, a clarification of underlying assumptions and concepts is needed. First, one needs to distinguish between development cooperation and humanitarian assistance. In doing so, this paper compares Western and Indian notions of the same, looking for similarities and differences. Second, one has to differentiate between humanitarian action at home and abroad – or between external and internal humanitarian action. This paper examines the relationship between internal and external dimensions of Indian humanitarian assistance, drawing attention to potential tensions but also to ways in which they complement each other. Third, one has to distinguish different classes of actors, e.g. the government of India and civil society actors, including religious organizations.

Having differentiated between development and humanitarian assistance, between internal and external humanitarian action, and between state and non-state actors, this paper sets the frame for an examination of questions regarding the emergence of humanitarianism in India and India's role as humanitarian actor in the past and present.

2. Maria Framke (ETH Zurich) Colonial humanitarianism: Debates and activities in India during the 1930s

Debates and activities in India during the 1930s
In the 1930s humanitarianism in armed conflicts and civil wars became an area of engagement for the Indian National movement that displayed a growing international spirit. While fighting for India's independence the Indian National Congress provided financial and material humanitarian assistance to three countries that were involved in armed conflicts, i. e. Abyssinia, the Spanish Republic and China. Next to the Congress, Indian civil society actors, belonging to the middle classes of Bombay and Calcutta became active in the field of humanitarian assistance.

In my presentation I will examine the nature and aims of the Indian humanitarianism in the 1930s. One major theme to be explored will be the dichotomy between the Indian struggle for independence and the engagement in international conflicts under British rule that did not allow an independent stand on foreign issues and often pursued a policy governed by London which was antithetic to Indian ambitions. By doing this, one can understand not only the nature of humanitarianism as defined and debated within elite Indian intelligentsia but also locate the shifting grounds of the meaning of "humanitarianism" within the asymmetrical power relations between the colony

and metropolis.

3. Arndt-W. Emmerich (University of Oxford) and Harsh Vardhan Sahni (UNICEF India) Ownership and Freedom in Humanitarian and Development Assistance in an Age of Crisis: The Case of India

The paper focuses on the conflict between India's role as an emerging humanitarian actor as opposed to a recipient of humanitarian and development assistance, and its wider implications of ownership and freedom within the international aid regime. After gaining independence in 1947, India embarked on an economic and development course centered around the nonalignment paradigm that arguably hampered India's growth potential. Meanwhile, various developed countries showcased their aid and humanitarian programs to India. However, in the wake of the liberalisation period of the early 1990s, India was able to achieve stable growth rates, averaging nearly 8 per cent per year. Aid and humanitarian programs to India and conditional loans from other countries were often abandoned by the central government.

Currently India has emerged as a significant donor and humanitarian actor to developing countries in Africa and Asia, second only to China in the range and quantity of development assistance given by countries of the global South. Thereby, the study engages with the ostensible tension between traditional donors (mainly OECD countries) and emerging donors (e.g. India, China Brazil or South Africa). To begin with, the paper will reiterate India's role as a provider of development and humanitarian assistance since the 1960s to the present date, its renewed ambitions to invest in West Africa, Afghanistan and its neighbour states as well as its ambivalent relation with multilateral organisations. Subsequently, it will engage with the pertinent question of ownership and freedom within contemporary humanitarian and aid practice. The study is based on extensive secondary and primary research through literature review and interviews with already identified representatives of the Ministry of Foreign Affairs, India Confederation of India Industries, academics from Jawaharlal Nehru University, policy makers and development practitioners.

4. András Horváth (Global Public Policy Institute) India's humanitarian assistance in the 21st century: changing modalities contest moderate Contributions.

India's humanitarian assistance in the 21st century: changing modalities contest moderate contributions India's transformation into a net donor has raised hopes for its growing involvement in humanitarian assistance. These expectations, however, have only been partially met.

In the mid-2000s, New Delhi reviewed its hitherto bilateral humanitarian assistance and began to slowly extend its financing to multilateral organizations. The country provided over 20 million USD through a United Nations appeal in response to the 2010 floods in Pakistan and has dispatched more than 100.000 tons of high-energy biscuits through the World Food Program to Afghanistan to date. Despite these changes in modalities, the overall volume of Indian humanitarian aid has not increased substantially in the past eight years. India's yearly contributions correspond roughly to Luxembourg's humanitarian budget.

This paper will give a detailed account of India's humanitarian assistance in the last 10 years based on data acquired from a 2012 Right to Information claim and other sources. Against this backdrop, it will also examine the changes in India's foreign aid bureaucracy and New Delhi's recent rapprochement with Western donors in humanitarian operations and policy dialogues.

Panel 27: Popular culture/performance

1. Veena Naregal (Institute of Economic Growth, Delhi) Theatre as Cultural Archive and Regional Histories

Particularly within the Indian/colonial context, theatre's historical importance derives from its position as a form of communication that precedes print but which, at a later date, remains an interface between print and cinema. While there is now rich repertoire of work both on the emergence of regional literary spheres around print in nineteenth century colonial India as well as a diversified interrogation into the space occupied by cinema in the popular Indian/regional imaginary, there has been very little work on theatre.
Based on materials collated as part of a collaborative research and translation project that involves the selection of primary materials relating to the social history of regional theatres for approximately the period between 1850 and 1950 across three spatially contiguous Indian languages (Marathi, Tamil and Kannada), this paper presents an argument about how the social history of theatre provides a unique cultural archive that can complicate our understanding of the shaping of regional dynamics and trajectories across peninsular South Asia in extremely productive ways.

2. Golla Kiran Kumar (English and Foreign Languages University, Hyderabad) The cultures of memory: the study of Telugu song cultures of Andhra Pradesh

This paper sets out to examine some of the problems which are encountered by researcher in Indian (Telugu) Oral Literature. The paper focuses on 'cultures of memory' with reference to the song cultures of Andhra Pradesh. Memory was the one and only source of knowledge in the cultures of memory before the scribal and technological developments. The cultures of memory such as song cultures or (orature) are common to every civilization throughout the time and space. The paper begins with a concise description of Indian oral cultures such as Tamil, Kannada, Telugu and goes on to demonstrate how the social and cultural changes which the oral forms are undergoing have influenced the origin and evaluation of oral literary forms in India. The paper also confers about while oral literature might be existing under marginalized conditions in contemporary society in India, it is nevertheless, a living and dynamic mode of communication. My paper also reiterates the need for radical change to both attitude and perspective in the application of western theories and methodologies in the study of orature in India with reference to the song cultures of Telugu language, Andhra Pradesh. The paper engrosses an engagement with the history of forms of songs such as work songs, wedding songs, songs of farmers, women's songs, songs on social variations and so on. The paper also examines the impact of Marxist and feminist movements on the song composers in Telugu oral literature and also gives an account of the blow of technological advancement on the cultures of memory.

3. Katrin Binder (University of Wuerzburg, Germany) No strings attached? The use of a sutradhara in selected Kannada plays

One of the most salient features of modern Indian drama has been the engagement with Sanskrit theatre, the performance aesthetics of the Natya Shastra, and various local „folk" theatre forms. This also applies to contemporary Kannada playwriting. While Girish Karnad has gained an international reputation, other post-Independence playwrights, including the Jnanpith award winner Chandrashekhar Kambar, have had an impact contemporary Indian drama.
The paper proposes to outline major trends in contemporary Kannada playwriting by examining one device of „indigenous" theatre frequently used in the search of an „Indian" theatre idiom: the use of an on-stage directer (sutradhara or bhagavata). Analysing plays such as Sriranga's „Kelu Janamejaya", Karnad's „Hayavadana" and Kambar's „Jokumaraswamy", the paper will show the spectrum of the sutradhara's function within „traditional" conventions (folk or Sanskritic), as an experimental narrative and performative device (comparable to the use of an on-stage director in experimental Western theatre), and as an empty referent to „tradition". The sutradhara emerges as a useful point of departure to examine, e.g., Kambar's modern „folk" vs. Karnad's „urban folk"

as two important strands of Kannada drama illustrating the range of backgrounds, experiences and audience expectations.

Panel 28: Experiences in settling down: negotiating an identity through labour migration, settling and marriage

In the era of modern globalization the world migration process took an unprecedented scale. This is primarily due to the exceptional aggravation of demographic and unemployment problems.

One of the major problems of our time is also - the impact of migration on the development of states and societies.

This panel seeks to answer of what are the different forms of adaptation of people to the changing conditions of their existence - whether as a result of labor migration, settlement or naturalization?

1. Keerti Raghunandan (PhD Student, University of Leeds) Mixing and marriage matters

This paper will look at research findings that emerged from my fieldwork in Trinidad in early 2011 where I interviewed young women of Indian descent aged between 18-25 to explore how religion plays a role in determining relationship and marriage choices and how this is negotiated amongst the backdrop of a 'calalloo nation' where mixing, both cultural and racial, is heralded as part of the social fabric of Trinidad and Tobago. I will firstly look at how marriage is legalised in the Caribbean post-colonial island nation and how the colonial practices of racialization has played an influential role in the making of the nation as well as determining personal choices for women. Marriage plays a symbolic marker of difference in this context where marrying "within we culture" or one's race, namely Indian, becomes a process of racialisation as marrying outside of the Indian culture is to a certain extent stigmatised. I explore the narratives of the respondents to look at how marriage therefore acts as a space of negotiation as well as contestation as boundary maintenance still operates at a social level and at a state level through the four marriage acts which sanction heterosexual marriage where the legal marriage age is established at 14 for females and is preserved by religious leaders.

2. Ayaz A. Qureshi (PhD student, SOAS) Structural violence and the nation-state: HIV and labour migration from Pakistan to the Persian Gulf

This paper draws from 15 months of doctoral fieldwork examining the biopolitics of HIV in Pakistan, a country classified by UNAIDS as at 'high risk' of a generalized epidemic. Returnee migrants from the Persian Gulf represent the majority of HIV patients in clinics in Pakistan, and they are regarded as a key 'bridge population' by the National AIDS Control Programme. At the same time, remittances from the Gulf, at $11.2 billion in 2010-11, are one of Pakistan's major sources of foreign exchange. This paper presents ethnography conducted at various contact points at which prospective migrants are controlled, regulated and monitored by the state, as well as non-state actors to whom this work is subcontracted. In this process, prospective migrants are reduced to their bodies, a surface on which their citizenship is inscribed through regimes of medical inspection. Further, nationalist ideologies are inscribed through discourses identifying HIV as a disease that strikes 'the other' – morally-suspect Filipino, Indian or Nepali sex workers in the Gulf, delegitimizing the suffering of their HIV positive compatriots. The paper argues that debates on structural violence and the HIV epidemic have failed to make explicit the role of the nation-state in producing migrants' vulnerabilities.

3. Dr. Irina Maksimenko ("Voice of Russia", Russian International Broadcasting Company) and Dr. Indira Gazieva (Russian State University for the Humanities) The History of Indian Diaspora in Russia

It is well known that Indian-Russian friendship is century-old. In the 1610's, for the first time, Indian merchants arrived at the mouth of Volga (the city of Astrakhan), settled on the territory of the Tsardom of Russia, and lived there for several centuries. Astrakhan had an Indian trade area up to the early 19th century. One of the central city streets used to be called Indian Street. However, the Astrakhan Indian community lost touch with India during the last years of its existence. Gradu-

ally, Astrakhan Indians were assimilated by Tatars and Russians. The research aims at achieving the following goals:

1. Mapping out historical highlights of the Indian Diaspora in Russia and Moscow.
2. Defining the structure and composition of the Indian Diaspora and looking into the peculiarities of appearance, behavior, character, work and leisure activities of Indians in Russia.
3. Tracing the Diaspora's assimilation in Russia and the problems of nationalism.

The analysis is based on information collected in India, and also on research carried out in Moscow. The Report on the Diaspora by the Indian Parliamentary Committee was also used, as well as articles from magazines and newspapers, and scientific publications on the subject.

Panel 29: Rethinking military spaces

Focusing on the Indian Army in the eighteenth and nineteenth centuries, the proposed panel explores the interface of cultural and military histories of South Asia. Though the emergence of the 'new military history of South Asia' has stimulated a number of rich and rewarding studies of the imperial military, there remains much scope for fruitful dialogue between social, cultural and military historians of empire.

Two speakers are confirmed; a third speaker will be confirmed shortly. The proposed papers examine the imperial military at rest and at work. The papers highlight the significance of social interaction and cultural assumptions in shaping the organization and deployment of the imperial military. Wald's paper considers the social life of the European cantonment, illustrating how the 'sanctioned' activities of the soldier reflected Crown and Company's understandings of the European rank-and-file. Rand's paper assesses the military's engagements on the northwest frontier, emphasizing the vital role of culture in understanding the nature and rationale of frontier operations.

1. Erica Wald (Goldsmiths) The Social World of the European Cantonment in the 19th century

While European solders were seen to be essential to maintaining Company rule in India, much of their time was spent within the fixed boundaries of a cantonment. The heat of the Indian summer dictated a daily routine for Europeans that meant that most of their time was spent indoors, as commanding officers and surgeons sought to avoid any unnecessary exposure to anything that might sap their energies. This shifted many of the physical demands of the army to the shoulders of Indian soldiers, with European troops 'reserved' for certain operations. How then, did the European rank-and-file spend these many 'leisure' hours? For much of the century, the Company and Crown only supported a very limited number of social outlets for the European soldier - those which were believed to reflect the men's class and character. But what of other activities which emerged in stations with 'forward-thinking' commanding officers? This paper illustrates how, for much of the century, those commanding officers who supported facilities such as soldier's libraries and coffee shops were in the clear minority, against those who believed that such activities were not only unnecessary, but disruptive to good discipline. This paper suggests the ways in which official understanding of the European troops was reflected in the activities that were sanctioned for them.

2. Gavin Rand (University of Greenwich) "Lifting the Purdah": The Black Mountain Expeditions, 1868-1891

Exploring a series of frontier expeditions undertaken in the Hazara district, the paper provides a detailed cultural reading of the Indian Army in the field. Despite stylized metropolitan reportage, representations, frontier conflict typically involved few direct engagements with the enemy. When the tribal forces targeted during the Black Mountain expeditions declined to 'offer a front', imperial forces staged a series of spectacular performances to demonstrate their capacity to penetrate and occupy the frontier. These included the promenading of imperial troops, the signal destruction of selected villages and crops as well as extensive road building and other pioneering operations. Officers described such operations as 'lifting the purdah': the metaphor indicates the crucial role played by cultural knowledge in framing colonial military practice. The paper considers how understandings of tribal culture shaped frontier campaigning, arguing that the opposition of tribal culture and colonial technology prescribed both the range and the limits of colonial military power on the frontier.

3. Maximilian Drephal (PhD student, University of Loughborough) Corps diplomatique - The body, diplomacy and the British Legation in Kabul

I am exploring the physical dimension of diplomatic life in connection with my research on the British Legation in Kabul, the first permanent British diplomatic representation in Afghanistan from 1922 and 1948. Diplomacy and the body have only rarely been considered in a historical perspective. This is despite the fact that the life of diplomats in general, and maybe especially of those attached to the British Legation in Kabul, was rich in physical experiences, encounters and practices. Can writing diplomatic history from a physical point of view bring to light new aspects of diplomatic life and present meaningful results with a bearing on the conduct of British-Afghan relations? With the human body as its focus of historical inquiry the paper will first consider the male British diplomats and the so-called 'Legation Ladies' in relation to the body-specific allocation of roles in Kabul's diplomatic society. It will then turn to the office of the Legation Surgeon and, finally, to the physical activities of British diplomats in Kabul, ranging from everyday exercises and practices to social functions, from bodily well-being to ill-health.

Panel 30: Religion and the state in Pakistan

Pakistan appears to be in a state of religious discord with examples of bigotry, discrimination and violence erupting with regularity. Discrimination of religious minorities, Christians, Hindus, Ahamadiyyas occur with such predictability that it quite often doesn't deserve mention in the media. Religious violence of all forms has also become more frequent and range from inter-religious through to sectarianism and quite often is linked to militancy and events in Afghanistan. This panel will attempt to make sense of the cacophony, consider the dynamics of religious discrimination and violence and the role that the state has played in this process. The panel invites papers to reflect upon the following themes. Reflect on the dynamics of discriminatory discourse and how the state has engaged with these processes. Presenters may reflect on religious minorities as a whole or a single minority and the precedent the state response may have created. Another theme is the role of the state in using Islamic groups for regime legitimization and the impact that has had either minorities or in general. This could be support for militants in external interventions, or legislative changes to garner support for regimes with questionable legitimacy and repercussions that have flowed from these policy initiatives. The final theme is to consider what structural and procedural changes are need to bring about religious harmony.

1. Dr Tahir Kamran (Wolfson College, Cambridge University)
Khatm-i-Nubuwwat and its political implications in Pakistan?

During the late nineteenth century colonial era in India, *Khatam e Nubuwwat* (Finality of Prophethood) assumed remarkable salience as a theme of religious debate among Muslim sects. The controversies entailing the establishment of Ahmadiyya sect in 1889 brought the issue of *Khatam e Nubuwwat* to the centre stage of religious polemic or *munazra* as it is known in the classical parlance. Tenuous relations continued among Ahmadiya and Sunnis in particular, though the tension remained circumscribed to the domain of the religious disputation (munazaras) only. However, immediately after Pakistan's creation *Khatam e Nubuwwat* squeezed itself out of the epistemic confines of the 'theological' and entered the realm of the 'political'. The *Majlis-Tahafuz-i-Khatam e Nubuwwat* (Association for the safety of the Finality of Prophet-hood) grew out of the almost defunct *Majlis-i-Ahrar e Islam* on 13th January 1949, with the principal objective of excluding the Ahmadiya sect from the pale of Islam. This article seeks to reveal how *Khatam e Nubuwwat* has impinged upon the course of Pakistani politics from 1949 onwards as an instrument of religious exclusion. Equally important is its evolution from 1889 onwards, when the Ahmadiya sect took its definitive shape.

2. Dr Ishtiaq Ahmad (St Antony's College, Oxford University) Beyond
Strategic Depth: Dealing with the Blowback from State Support to
Regional Jihad

Although Pakistani security establishment's support to violent Islamist groups in Kashmir and Afghanistan has a long history, its sponsorship of the Afghan jihad and subsequent pursuit of India-centric strategic depth policy in Afghanistan has been particularly consequential in the post-9/11 period. Pakistan has faced an unprecedented wave of religiously motivated terrorism, causing irreparable human and material loss. It has confronted growing regional isolation and consistent international scrutiny for practicing counter-terrorism duality. The country's internal security quagmire will most likely aggravate due to continuing Afghan war and renewed Afghan civil war after NATO's military exit from Afghanistan by the end of 2014. Such constraints of recent past and uncertainties of foreseeable future leave Pakistan with little choice but to undertake a paradigm shift in its foreign policy—one that is premised on normalising relations with India and building peace in Afghanistan. In the past couple of years, Pakistan's civilian regime has, indeed, taken preliminary steps for the purpose. The proposed paper critically assesses the veracity and scope of these steps, and argues for a more tangible transformation in the country's Indian and Afghan policies. It also underlines the need for simultaneously undertaking an internal reformation process ensuring counter-terrorism transparency, de-radicalisation of society and secularisation of politics.

3. Prof: Yunas Samad (University of Bradford) Religious Freedoms in Pakistan: Alternative Futures

Charles Taylor (1994) argues that the failure to recognize difference causes harm and recognition of difference is necessary to create a just society. John Rawls (1991) concept of justice premises Kymlicka's(1995) theoretical formulation on multiculturalism. While his focus is primarily language groups the principle of recognition and how they are accommodated within multicultural federations is something that resonates with issues of religious accommodation in pluralistic societies. Irna Young (1997), however, suggests that that there is an imbrication of culture and economy and this point is repeated by Amartya Sen (2006) arguing that class accentuates cultural differences. In recent debates multiculturalism has been critiqued and that the celebration of difference has resulted in creating segregated societies where communications and interactions between different groups are minimal. To counter these negative affects alternative theorization based on cultural capital theory emphasise intergroup engagement to foster inter-community harmony (Samad 2013).

Religious minorities in Pakistan suffer from inter-religious and intra-religious discrimination, disadvantage and violence. When the drivers for discrimination and disadvantage of religious minorities in Pakistan are considered, besides inequality which has a wide impact on all demotic groups, religious minorities are subject to inequalities and restraints that flow overtly and implicitly from legislation and state policies as well as discriminatory practises and behaviours from civil society (Samad 2011). As said earlier debates around the management of difference in multicultural and multiethnic society raises issues of justice on the level of principle and social cohesion on the pragmatic level. Injustices to religious minorities in Pakistan are also indicative of injustices to other forms of minorities and women and violence is a common corollary. Reforms can be minimalist legislation and policies are tinkered with to remove the obvious excesses. Tinkering with Islamic legislation and state polices, an important driver of religious injustice, may deal with some of the overt forms of discrimination resulting in some arrangement equivalent to a modern *millat* system where religious minorities are unequal, autonomous, self-regulated communities but the authority to regulate lies in the hand of the religious leadership (Modood 2007). Paralleling a similar arrangement within the majority community. However it raises the question that is it desirable for communities to be only constituted in religious terms and exclusively regulated by the religious leadership. It does nothing for dissenters within communities or sectarianism and fails to engage with other forms of difference based on language for instance, which has been so problematic in Pakistan's history. A maximalist approach would be more radical in repealing discriminatory legislation and polices, adopt a stance of equality to all religions and adopt legislation that proscribes discrimination on the grounds of religion and foster inter-community dialogue in the pursuit of religious harmony. The maximalist approach would easily accommodate ethnic and gender discrimination and move Pakistan towards build a just society and developing inter-cultural harmony.

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Panel 31: Determining autonomy: New perspectives on marriage, property transmission and kinship in contemporary India

1. Devanshi Chanchani (PhD Student, DEV, UEA) Between the North and the South: Kinship, Gender and Demographic Outcomes in Chattisgarh, Central India

The paper examines Dyson and Moore's persuasive 1983 thesis, that India's typically 'northern' and 'southern' kinship structures have a fundamental and determining influence on women's autonomy and demographic behavior, such as fertility rates, child mortality and sex ratios.

Drawing on new ethnographic data from a central Indian village in Chattisgarh, the paper reveals intriguing contradictions and challenges to their model. While many communities in Chhattisgarh share northern kinship principals of exogamous marriage rules; male cooperation among kin related through descent; and women not traditionally inheriting property, socio cultural characteristics are not entirely consistent with their model. Contrary to expectations, women maintain strong ties with natal kin, restrictions on female autonomy, mobility and sexuality are relatively less rigid, marriage expenses shared, and a token bride price rather than dowry has been the norm. Counter intuitively though; this is accompanied by the coexistence of high son preference and a history of early marriage in the region - more consistent with Dyson and Moore's expectations of northern systems. Northern kinship systems appear to be linked with high fertility rates, but the connections to child mortality, and undernutrition and institutionalized sex-bias are less clear.
The study raises important questions on what may be the operating mechanisms through which gender relations influence demographic outcomes, and what are the determinants of gender equity itself- is women's autonomy here more to do with the value of women's labour in rice farming systems than with kinship systems?

2. Henrike Donner (Oxford Brookes University) Of untold riches and unruly homes Gender, property and neoliberal ideology in middle-class Kolkata families;

Whilst the hype around India's consumerist middle-class citizens promotes a globally ever more hegemonic ideology of 'possessive individualism' the idea of 'propertied citizenship' materialised in the form of real estate has gained prominence in political discourses across India. This paper focuses on the way ideas about home ownership challenge appropriate gender and kin relations and domestic arrangements. It argues that the ideal of owner-occupied apartment living does not only imply middle-class citizens in processes of urban restructuring and property markets, it also challenges relationship within the home. Thus, the paper explores various genealogies of 'home' in the light of joint family ideoology prevalent in Kolkata today and charts the multiple ways home ownership has been negotiated as part of middle-class identities. in relation to the joint family ideology. Whilst nuclear family life may be symbolised by apartment living, the normative character of the joint family ideal shapes the effects such representations have. The ethnography suggests that ownership is a particularly sensitive issue for women, whose relationship with property has traditionally been derived from their status as dependants, and who may struggle to act as independent legal subjects where real estate is concerned.

3. Tamsin Bradley (University of Portsmouth) Dowry in Kerala

This article presents new knowledge on the link between dowry and instances of abuse against newly married women. It draws on data collected during structured and in-depth interviews and focus groups involving sixty women in Kerala. The data argues that despite decades of campaigning by women's groups dowry is still widely practiced. Furthermore, the links between dowry, harassment and violence remain. The qualitative analysis of the data reveals how most people hold complex and seemingly contradictory views on dowry. Placing these views along a continuum with 'dowry is a problem' and 'dowry is necessary' at each end enables a picture to

emerge of why dowry remains hard to eradicate. Most informants were clear that dowry represents a key problem for women; they also said they would continue to give dowry because it was the only way to secure a ‘good’ marriage. The data did reveal cracks in the patriarchal system; young women were direct identifying dowry as the main problem they faced. Also, indifferent views were voiced by younger men suggesting they may not forcefully act to maintain the system. Opportunities do exist to push wider holes in the system which could in turn spark the transformation still needed.

Panel 32: Violence, Civil Resistance and Transnational Revolutionary Networks

The panel seeks to nuance contemporary associations of Transnational Islam and violence in South Asia through a series of historical case studies. The first is situated in the period from the 1890s to the end of First World War and considers the range of transnational revolutionary struggle against colonialism which encompassed the "secular" Ghadr movement, individual acts of terrorism and finally the role of Muslim revolutionaries who were influenced both by Islamic universalism and socialism. The second paper covers the more familiar ground of conflict in the Federally Administered Tribal Areas of Pakistan, but again brings a nuanced approach to its understanding. The final case study examines the Movement for the Restoration of Democracy against the Zia regime (1981-84) from the perspective of nonviolent civil resistance.

1. Ian Talbot (University of Southampton) Martyrs, Migrants and Militants:
Colonial Lahore's Transnational Revolutionary Networks

This paper examines colonial Lahore's role in Indian transnational revolutionary struggle. 'India Houses' acted as meeting places for revolutionary students in London, Paris and New York. By 1914, such activities had spread to the Pacific Coast of North America and as far afield as Tokyo. Narratives about the international revolutionary movement have largely focused on Calcutta. Work on the Punjab has centred on the Ghadr party which was primarily made up rural Sikh Jat migrants to North America. The party's founders had however been educated in Lahore's numerous schools and colleges. One aim of this paper will be to reconnect the Ghadr Party with the city. Another is to reveal the Lahore connection of Madan Lal Dhingra, who was the Punjab's first twentieth century revolutionary martyr. Lahore's most significant revolutionary transnational linkages however were forged by Muslim students who migrated to Afghanistan in 1915 and 1920, from where some embarked on journeys which led them across Europe and from Pan-Islamic to communist ideals. Relatively little has been written about this transnational element in the city's life and the circumstances in which some Lahore students engaged in *mujahareen* activities.

2. Alia Qaim (PhD student at Royal Holloway, University of London)
The conflict in the Federally Administered Tribal Areas of Pakistan

This paper explores the relationship between economic inequality and successful insurgency in the Federally Administered Tribal Areas (FATA) of Pakistan. In contrast to authors such as Mamdani (2002), Ahmed (2007) and Kemp (2009) who focus on tribal structures, historical factors and religious ideology as primary factors in the FATA conflict, this paper focuses on how conflict has been directly exacerbated by economic underdevelopment relative to the Pakistani state. However, while sharing similarities with earlier conflicts in FATA, there are also major differences between the insurgencies including extent of public support, recruitment and finances, and the common ethnicity among insurgents. These differences raise important questions about the potential success of the current insurgency.

Based on original empirical evidence, collected through 42 semi structured interviews during the summer of 2012 in FATA, Peshawar and Islamabad with tribal elites, journalists, political agents, bureaucrats, military and donor organisations (such as USAID), this paper argues that factors such as poor socio-economic conditions, lack of employment opportunities, the prevailing system of Frontier Crimes Regulation and lack of development assistance by donors are the key problems aggravating the FATA conflict. In broader context, this paper will study the conflict caused by underdevelopment and poverty rather than the usual factors such as ethnic tensions and civil war, meanwhile looking at the FATA conflict from an approach completely different from previously adopted approaches.

3. Malik Ahmad (PhD student, University of Warwick) Nonviolent Civil
Resistance Movement of Pakistan: Movement for the Restoration of
Democracy 1981-1984

This paper highlights the culture of democratic struggle in Pakistan by exploring the case study of

Movement for the Restoration of Democracy (MRD) during 1981-1984. Scholarly, Pakistan has largely ignored the topic of civil resistance. Previously, Pakistani political scholarships have tended to focus either on the Pakistan Movement and its inherited problems after the independence or the strengthening of a strong bond between Islam and the ideology of the country. Pakistan, considered by some as the most dangerous and violent country on earth (The Economist, January 2009). Pakistan was created after a tiring struggle against colonial rule by democratic and constitutional means; unfortunately, spent thirty-four out of sixty five years of her life under direct military rule. Nevertheless, the democratic forces – civil society and political parties, did not let them free to convert the democratic culture of the country into an absolute dictatorship. They faced severe opposition against undemocratic action and were forced to get out of the government. MRD is one of these movements, which fought against the most brutal and cruellest dictators in the history of Pakistan, General Zia-ul-Haq. Though, it was not successful ousting the dictator but it certainly, kept alive the democratic thirst in the country. My paper looks at its pros and cons at length.

Panel 33: Post war Sri Lanka in flux: Contested Sovereignty, Economic Turbulence and Moral Anxiety (1)

Post-war Sri Lanka is embroiled in a new set of social, political, and political-economic possibilities that play-out both in the domestic and international sphere. This panel comprises six papers, which draw on in-depth fieldwork and/or literature analysis to ask intellectually stimulating questions about authority, legitimacy and belonging. Maunaguru explores the way Hindu temples manage to create *de facto* sovereign spaces in relation to Tamil nationalist politics. Klem picks up on the issue of sovereignty by exploring the peculiar convergence between the government's High Security Zones, Special Economic Zones and No Fire Zones. The process of opening and closing spaces subsequently resonates well with Scholtens ethnographic work on fishermen from the north and east. The easing of restrictions, shifting power coalitions and new trading opportunities along with intensified competition reflect some of Sri Lanka's key national issues: territorial waters, citizenship and minority status, and the role of India. Heslop's analysis reminds us that many forms of contestation are not a derivative of the end of the war. His research on religious conflict in Dambulla links us back to the first presentation; and it exposes the interconnections between socio-economic class mobility, political authority and conflicts over religious space. The final two papers of engage with the question of memory (or amnesia) and commemoration (or the lack thereof) to explore Sri Lanka's contemporary political field. Kelegama uses her ethnographic findings to discuss the meaning of selected monuments and memorials in Sri Lanka and takes issue with state-sanctioned discourse associated with them. Robinson, finally, complements the panel with a different disciplinary angle. She revisits Ambalavaner Sivanandan's novel *When Memory Dies* (1997) and argues its treatment of the nexus between neoliberalism and ethno-separatism in Sri Lanka constitutes a literary and political intervention against both state development and separatism.

1. Dr. Sidhartan Maunaguru (Newton Fellow, Department of Anthropology, University of Edinburgh, UK) Sri Lankan Hindu Temples and Politics: Multiple Faces, Contesting Spaces and Ordinary Figures

The Hindu temples in the North and East of Sri Lanka have carved out and maintained for themselves a space, which is outside of the Tamil nationalistic and ethnic-identity politics – even during the height of the conflict. Their survival in Sri Lanka itself during the war seems to have depended on their capacity to stand 'outside' the politics of the conflict. Moreover, scholars have shown that during the prolonged war, the temple had become a place for forging reconciliation. It is noteworthy that the temples situated in the east and north managed to maintain their independence during the height of the LTTE's power, even though LTTE had control of many of the other village-level organizations. This paper looks at how the Hindu temples constantly negotiate, withstand, draw in, and resist the Tamil nationalistic politics while on the other hand try to maintain their local caste/kinship politics within such spaces. How are such boundaries made and unmade between religion and politics? How do religious spaces and languages of religious create a space for Tamils to articulate their authority and power against different outside forces during and after war?

2. Dr. Bart Klem (Lecturer, Political Geography, University of Zurich, Switzerland) Entrapment and Entanglement: Special Zones and Contested Sovereignty in North and East Sri Lanka

Three kinds of zones attracted significant controversy just before and after the end of Sri Lanka's separatist war: High Security Zones, Special Economic Zones and No Fire Zones. While the stated objectives of these three zones in North and East Sri Lanka – security, economic and humanitarian respectively – are rather different, there is remarkable convergence with regard to the political work that they do. Each zone worked to banish civilian life in a demarcated area, suspend laws and liberties to further strategic state interests. The academic literature provides clear intellectual antecedents for these phenomena in the debates on sovereignty, the state of exception and bare life in the wake of Giorgio Agamben's work. This reading has some purchase on the zones: it conceptualises them as constitutive of state sovereignty by demarcating life within and

outside the law, thus unmasking the violent core and origin of Sri Lanka's present developmental state. However, this grim reading fails to capture the competitive nature of sovereignty, the relentless contestation around it, the fissures within the state's sovereign project and the significance of legitimacy in the globalised networks around it.

3. Joeri Scholtens (PhD Candidate, Amsterdam Institute for Social Science Research, University of Amsterdam, the Netherlands)

Mistaking Politics for Livelihoods: Analyzing a Two Front Struggle of Tamil Fishermen in Post-war Sri Lanka.

After thirty years of civil war induced fishing restrictions, displacements and other deprivations, fishermen in the Northern Sri Lanka have picked up their pieces and recommenced fishing. This process of livelihood recovery is compromised not only by an unsupportive government, but more so by a sizable Indian fishing fleet that poaches in Sri Lankan waters using destructive trawl nets. Although fishermen are keen to mobilize against these Indian fishermen over fishing rights, at the same time their community draws heavily on the support of Tamil Nadu and India for their larger struggle for political rights. The ambiguities involved in this two front struggle reveal the nature of post-war politics, anxieties and conspiracies in Northern Sri Lanka. It also unravels how politically and technologically marginalized resource users collectively strategize in the face of powerlessness. This research builds on twelve month PhD fieldwork in Jaffna and Mannar in 2011 and 2012.

Panel 34: Buddhism

1. Madlen Krüger (PhD candidate, Center for Religious Studies (CERES), Ruhr-University Bochum, Germany) "The Buddha does not live here!" Different Concepts of the Significance of Buddha Statues in Sri Lanka

Buddha statues are an integral part of different Buddhist traditions and are important objects within the Buddhist symbol-system. Their usage and meaning as religious objects have faced certain transformation during recent centuries, especially during the process of globalisation and in the different conceptions of Buddhism that have emerged. In this paper I would like to present diverse views of the purpose that Buddha statues serve in Sri Lanka. With the case study of the so called "Akon incident" I would like to show how different concepts of Buddhism in contemporary Sri Lanka provoke discussion of the usage and significance of Buddha statues. This discussion includes in particular the impact of the "Western" perception of Buddhism and the usage of Buddha statues as ornaments. The "Akon incident" took place in March 2010. The American rapper Akon was refused permission to perform a concert in Colombo because of his music video "Sexy Bitch" in which two bikini-clad girls were dancing in front of a Buddha statue. This paper highlights some aspects of the discussion in which laity and monks debate the "true" understanding of the Buddha's teaching, the impact of "Western" Buddhism and the meaning of Buddha statues.

Religion is a topic of renewed interest in South Asia today. The idea of cultural identity is growingly replacing the idea of ethnic identity and religion has become the focus of this cultural identity. Hindu, Muslim, Christian and Sikh equations playing an increasingly dominant role in politics, is an obvious phenomenon in India today.
The Buddhist weavers of Orissa are claiming separate religious identity, differentiating them from their Hindu identity they had been following for nearly a couple of centuries. Their religious practice has been a unique syncretic Buddhist-Hindu (Vaishnavite) tradition for centuries. The original Buddhist identity was almost forgotten and existed only for namesake. The resurgence of this identity in the last few decades, after being dormant for several centuries, is definitely worthy of investigation.
This paper will try to understand and analyse the underpinnings of identity in case of the Buddhist weavers and the factors those lead to the resurgence of this identity in recent times. Based upon extensive fieldwork in Orissa, it will discuss the impact of outside `agents´ in the process of identity building among the weavers. It will analyse the complexity of emerging religious identities in the Indian religious landscape, which defies any fixed model.

Panel 35: Post war Sri Lanka in flux: Contested Sovereignty, Economic Turbulence and Moral Anxiety(2)

1. Luke Heslop (PhD candidate, Department of Anthropology, University of Edinburgh, UK) On 'Sacred' Ground: The Local Politics of Contesting Space

April 2012: The small town of Dambulla in central Sri Lanka became the focus of national media attention following a protest march against the presence of a mosque and a Hindu temple on 'sacred ground' supposedly belonging to the Buddhist Temple. Very quickly the protest transformed into an attack on the mosque and required the intervention of the army to quell. Consequently, the mosque, the Hindu temple, and the Buddhist temple gained - for a short period of time - national and even international recognition. The attack on the Dambulla mosque provides a headline-grabbing example of the politics of space in Sri Lanka that ostensibly encapsulates an on-going national-level conversation concerning religion, minority politics, and post-war cohabitation. However, a slightly different set of anxieties, antagonisms, power relations, and personal agendas were at work in this case. The paper draws from two years of ethnographic fieldwork in Dambulla to unpack some of the anxieties and antagonisms behind the local processes of the protest and explore how locally situated concerns about social and cultural change do not necessarily fit the national-level discussions of post-war development and cohabitation.

2. Thiruni Kelegama (Institute for Defence Studies and Analyses, New Delhi) "To Remember, or To Forget?": Memory and Reconciliation in Post-war Sri Lanka

The end of the 26 year long ethnic war in Sri Lanka connotes the dawn of a new political life and qualitatively different challenges facing both the state and the nation. Although the armed conflict is over, ethno-political relations remain fragile and continue to spill over into violence. As a result, the country has entered a 'post-war situation' marked by the absence of manifest violence or armed resistance movements but with the open use of military coercion as state policy. This paper will demonstrate how official and unofficial memory work in post-war Sri Lanka and why memorialisation of a conflict ought to play a crucial role in post-conflict reconciliation. Upon analysis of the *modus operandi* of the reconciliation initiative that is currently underway, it is evident that the Sri Lankan government effectively chose to negate the importance of memory and memorialisation and subsequently dismissed the notion of remembering in relation to community reconstruction. This theoretical undertaking will be validated through an ethnographic account of selected monuments and memorials in Sri Lanka, their usefulness, what they strive to conserve and commemorate, and conclude with the final justification as to why public management is important in the context of post-conflict reconciliation, instead of a state sanctioned management.

3. Nicola Robinson (University of York) Neoliberal development and conflict: Ambalavaner Sivanandan's When Memory Dies

My paper examines what is essentially a problematic, yet underexplored, relationship between literature and development discourse, in Sri Lanka's separatist ethno-national conflict. Ambalavaner Sivanandan's *When Memory Dies* (1997) depicts the social and economic effects of the measures taken to tackle the stagnant Sri Lankan economy in the aftermath of British colonialism and Independence in 1948. The narrative traces a trajectory from pastoral self-sufficiency towards the creation of divisions between the elite and impoverished masses and between Sinhala and Tamil. I contend that Sivanandan criticises the Sri Lankan state's neoliberalism for the negative impact on equal resource allocation and the livelihoods of the Tamil communities who live in the north. This paper explores how Sivanandan uses not only content but form to contest the current social order. Examining epic and other literary aesthetics including 'romance-across-the divide' (Cleary 2002 and Gopal 2009) uncovers Sivanandan's refutation of the perceived divide between two ethnically disparate groups. The novel's representation of the romantic love that exists between Lali and Vijay, between Tamil and Sinhala, demonstrates how Sivanandan embraces the imagination of an alternative society and state structure. This alternative is based on social har-

mony and human universals and, thus negates the ethnically stratified society that exists in contemporary Sri Lanka. My paper argues that it is essential to regard Sivanandan's text as a literary and political intervention against state development and separatism because these factors continue to be contentious and divisive issues in Sri Lanka today yet ones that have clear implications for sustainable peace.

Panel 36: Ruth Pearson (University of Leeds) and Sundari Anitha (University of Lincoln)
Striking women: Translating the experiences of South Asian women workers for community and youth

This session presents the outcome of an AHRC Follow on project, which was aimed at translating the results of a previous research project on South Asian women workers in industrial disputes in the UK since the 1970s to new audiences. We will outline community responses to the original research, and the ways we have adapted the materials and findings to new audiences. This has involved the production of a touring exhibition which has been displayed in various venues in London, Leicester and Manchester, and will be at the BASAS conference in Leeds. We will also premiere the interactive website produced for schools and community groups as well as comics which depict the lives of two striking women - Jayaben Desai, the leader of the Grunwick strike in the 1970s and that of another major actor in the 2005 Grunwick dispute, Gurinder Kaur.

Panel 37: Perspectives on South Asian traditions/religions

1. Fabrizio Ferrari (University of Chester) Dynamics of control and resistance in North Indian folklore. The worship of Śītalā in the Varanasi region

Śītalā, the Cold One, is a mother goddess who protects from all sorts of imbalances (disease, misfortune, financial strains, etc.). Traditionally discussed as a 'disease goddess' of village India, she enjoys enormous popularity among all strata of the population and her worship is spread across vast areas of North India. In this paper I reflect on my fieldwork in two sites of the goddess, the Śrī Dakṣiṇī Ādi Śītalā (Buṛhiyā Māī) Mandir of Varanasi and the Śītalā Dhām (or Baṛī Śītalā Mandir) of Adalpura, a rural market-town 21 km south of Varanasi. Although consolidated ritual and iconographical patterns are recognisable, the presence of Śītalā as a contended symbol of power is of great interest to further current understandings of Hindu folklore.
The Varanasi *mandir*, centrally located on one of the city's most important and busy *ghāṭ*s, Dāsāśvamedh ghāṭ, is administered by *śākta brāhmaṇs* and is visited by devotees from three communities (Hindi-, Bhojpuri-, and Bengali-speakers). The goddess Śītalā is here represented, advertised and celebrated as a form of Durgā, and most of her distinctive traits (and regional variations) are currently vanishing. In Adalpura the situation is radically different. The site is managed exclusively by *mallāh*s (boatmen, fishermen), and Śītalā is a riverine goddess associated to ancestral nature deities. Local narratives and songs in Hindi and Bhojpuri emphasise a strong link with the community and its foundation myth, and they contribute to the definition of Śītalā as a protector of children as well as a refuge for women.
The present ethnography discusses the differences between the two Śītalās as resulting from the social background of the *sevāit*s, their status and the way they exert, impose or negotiate authority within and outside the community. My work, part of a larger study on Śītalā and healing folklore in North India, finally reflects on the place of *āñcalik* culture in contemporary India vis-à-vis phenomena such as the gentrification of vernacular culture, the search for authenticity and the commercialisation of *bhakti* via the media industry.

2. Shuja Alhaq (Bahauddin Zakariyya University, Multan, Pakistan)
World Renunciation: life-denying or life-affirming principle?

This paper is directed to the investigation of a problem that is consequential for the South Asian history and culture as well as for anthropology of religion. In his studies of world religions Weber noted that Indian religions were chiefly characterized by what he called the world rejection, life-negating tendency. Robert Bellah went further, pointing out its pervasiveness in all ancient religions and cultures, including that of Greece. This, what seems to represent the consensus in modern social theory, contradicts the principle of evolution on which our whole understanding of man's relationship with nature is founded, and which states that human history and culture manifest a progressive adaptation with the environment from primitive to developed forms. It is further argued that the idea and practice of world renunciation, as a critique of materialist world view which places the atomistic self, capital and state at the centre of human society and culture, was part of man's unique strategy of adaptation to his changing social and economic environment. If it has been misinterpreted the source of it lies in the epistemology of modern theory that sees the materialist perspective as the highest stage of human thought.

3. Thomas Wolfgang Peter Dahnhardt (Ca' Foscari University of Venice)
Sounds and voices from the Unknown: the doctrine of self-disclosure of
the Absolute in the teachings of the Kabir-panth

This paper intends to focus on how the teachings of the Kabir-panth and some related initiatory branches describe the auditory disclosure of the Divine on the different levels of Its gradual cosmic display and how these become perceptible to the initiates during the process of self-realization. Based on the doctrines of sound vibration common to different schools and spiritual environments in India and the specific knowledge pertaining to the sound of the Absolute reverberating in the cosmos, my presentation intends to describe the peculiar development of this doctrine in the context of a peculiar Hindu-Muslim cross-cultural order.

Panel 38: Policing South Asian Cities: how security is conceptualised and delivered

With the world now mostly urban, nearly 60% of its GDP is generated in only 600 urban centres. The trends are similar when disaggregated by region. In South Asia for instance, India reports higher population growth in its urbanised areas than in its vast rural landscape for the first time in close to 100 years, and 7 of its cities other than Delhi feature in the world's 100 largest cities. Urbanisation is just as acute in Pakistan, where the projected growth rate of the urban population between 2005 and 2030 is likely to be 140%, adding approximately 80 million people. This also means that by 2030, Pakistan is likely to be 50% urban. However, only a minor proportion of this growth will be due to migration from rural areas. Most of this growth will occur due to natural increases in the urban population as well as the reclassification of rural areas as urban, and will not occur only in mega-cities. Instead, the bulk of urban growth will also reside in cities of less than two hundred thousand people. Such municipalities have more flexibility in policymaking, but there are already signs that they lack the resources needed to handle significant population influxes.

In contrast to the economic potential of cities, a third of the world's urban population live in slums, and the urban share of global poverty is increasing. In India, a staggering 37% of urban households live in one room or are homeless, while in Pakistan the infrastructure deficit is the most obvious in urban areas, where for example, only 1% of wastewater is treated before dumping and cities are only able to clear half of the solid waste generated in them. These urban spaces are also increasingly violent. Municipalities and city police forces bare the primary burden of dealing with these issues, but increasingly, service provision and security is being sought and delivered privately. Furthermore, informal and extralegal agents are also key elements in the struggle to secure essential services and protection in and around living spaces.

In this context, how the urban poor get access to security– for themselves, their families and communities and their assets – is a neglected question. We know relatively little about whether the socio-political, economic or spatial and material parameters of the environment in which the urban poor live, which are often governed by informal arrangements, somehow pre-dispose the poor to physical insecurity. Drawing on a range of academic disciplines, the papers in this panel aim to fill this gap by exploring the changing meanings of safety and security across 4 cities in India and Pakistan, and unpack how these meanings differ by gender and age, as well as between public versus private, and formal versus informal spaces. They will do this by exploring who the actors are, how they are involved in the processes of security provision, and how the urban poor get access to security. An importance will be placed on the historical trajectories of urban planning and policing in order to highlight the processes of social segregation and ghettoisation that are sustained by insecurity and fear. This will be compared and contrasted with conceptualisations of safety, security and policing in the cities of contemporary South Asia. By doing this, the paradigm of development through the 'modern and safe city' will be problematised. The four narratives will also be forward looking in nature, to envision how the presence of violence and the nature of security provision shape the role urban spaces play in social and economic growth processes in South Asia.

1. Dr. Nandini Gooptu (Oxford) Informality, class and work culture in postliberalisation India: A study of urban private security guards

Through a study of urban private security guards, this paper discusses new forms of urban informality and work culture in post-liberalisation India, and addresses analytical issues germane to our understanding of emerging labour regimes and workers' perceptions of class and social relations. Private security services have emerged as one of the fastest growing generators of employment, responding to a heightened need for protection and surveillance, with which the state's law and order machinery is unable to cope. Moreover, India's consumer revolution and recent urbanisation have been marked by a phenomenal expansion of the interactive service sector and of privately owned or managed spaces for public purpose. The maintenance of safety and security of the owners and users of such 'mass private spaces' has led to an immense surge in private secu-

rity services. A new cadre of low-paid labour has emerged, who work under a regime of organised informality, with precarious and flexible employment conditions, but recruitment, placement and training being increasingly systematically institutionalised and formalised by private employment agencies, with the imprimatur of the state. The paper also explores aspects of embodied work and emotional labour that characterise the interactive service sector. Workers' body and emotions are now key to workplace performance, that demands direct social interaction with customers and clients. This paper argues that workers' perceptions of class difference and identity are now increasingly shaped at the workplace through cultural and social exchange between workers and consumers of services, and are not determined by employment relations, nor politically constructed through collective action.

2. Dr. Jaideep Gupte (IDS, Sussex) Extralegal agents as security providers: non-permanent solutions to security vacuums in Mumbai and small town Maharashtra

A confluence of vast urbanisation and scarcity of resources has implied heightened levels of localised violence, centred in and around already impoverished neighbourhoods in some parts of urban India. This therefore has a disproportionate impact in further marginalising poor communities, and is at odds with the notion that cities are incontestably and inevitably the context of sustained poverty eradication. And yet, we know relatively little about the mechanics of security provisioning in Indian cities at large. The central argument in this paper is that violent urban spaces have a profound impact on how safety and security are understood by the state as well as the urban poor, thereby redefining the parameters of adequate urban living. I look in detail at how the 1992-1993 riots in Mumbai unfolded in a group of inner-city neighbourhoods, and find that specific acts of brutality and violence during the riots continue to shape current understandings of the „safe city". In doing so, I also find that the nature and form of informal urban space affects the mechanics by which the state endeavours to control violence, while individual acts of public violence function as markers that legitimate the use of, and reliance on, extralegal forms of security provision.

3. Dr. Zainab Latif (Visiting researcher, Collective for Social Science Research, Karachi) Compensating for disadvantage: exploring the relationship between social disorganization, electoral participation and crime in Karachi

The failure of governance is often cited as a key element responsible for rising insecurity in Karachi and other urban centers in the developing world. However, theories of offending developed in Chicago in the 1960s point to the intrinsic composition of neighborhoods to explain why some parts of a city display higher rates of criminal offending than others. The social disorganization perspective claims that this composition can be measured through factors such as how long residents have lived in a neighborhood, the extent of communication across different groups within the neighborhood, and its level of socioeconomic well-being. More recently, a growing body of literature advocates merging these approaches by incorporating the political economy perspective into neighborhood studies of crime. The objective of this paper is to examine how offending rates in Karachi are impacted by neighborhood structures including migration, linguistic diversity, and poverty, as well as the broader political context, measured through electoral participation. The study sample consists of roughly 453 census tracts from across the city and draws on data from three sources: Census of Pakistan, Election Commission of Pakistan, and Citizen Police Liaison Committee, Karachi.