Thirteenth Humanities and Social Sciences Conference

Critical Interventions: Mapping Emerging Scholarship on South Asia

10th & 11th April 2019
Lahore University of Management Sciences

KEYNOTES

Asma Abbas (Associate Professor of Politics and Philosophy at Bard College at Simon’s Rock and Dean of Academics at Indus Valley School of Art and Architecture)

Anticolonial Maps for Lost Lovers: Notes on the Aesthetics and Politics of Method

This lecture looks at the entrapments of knowledge production and social reproduction that predominate in the wider postcolony, delivering us the most enduring objects of inquiry and rendering us the producers of certain kinds of knowledge and evidence. Between the attempts to decolonise the academy that remain enchanted with the text of colonial modernity even as they try to look away, and those modes of liberal universalism that turn colonial inferiorities into smug neo-orientalist virtues, what seems to be lost is the promise of politics itself—politics understood here, among other things, as the contention over the production and experience of subjects and objects as given, available, and non-negotiable. Seeking an anticolonial and antifascist materialist politics, the talk will present some observations and contentions on the issue of what it means to continue to produce and agree on the seemingly consensual objects of our desire and study, and where we must begin to identify our complicities with those mistaken and suspicious inheritances of political history that somehow continue to produce and concede to the particular subjects of knowledge who look remarkably like those who have always overseen our destruction, even as they confessed our love for us. What might a shared agenda for knowing and being in the face of this look like? What objects will we have to give up on or conjure in order to allow ourselves to be different kinds of political subjects?

Chair: Dr Syed Shimail Reza

Jamal J. Elias (Walter H. Annenberg Professor of the Humanities and Islamic Studies in the Departments of Religious Studies and of South Asia Studies at the University of Pennsylvania)

Beyond the Narrative: Recovering the Personal and Emotional in History

Scholars of South Asia have been at the forefront of identifying problems associated with taking historical texts at face value. Whether it be under the rubric of subaltern studies or the study of history against the grain, many specialists on South Asia recognize that normative historical narratives run the risk of ignoring the voices of those marginalized on the basis of gender, class, caste, religion and other factors. Although such approaches represent an
important corrective to the study of history and society, they don’t attempt to address many factors of human experience that serve as active forces. In this lecture, I attempt to locate the personal as an important motivator in human actions, arguing that what are often dismissed as irrelevant details or tropes should be taken seriously as sources of information and motivation.

Chair: Dr Nauman Faizi
10TH APRIL 2019

1A AFGHANISTAN: WAR AND STATE BUILDING IN THE FRONTIER STATE

Chair: Dr Moeed Yusuf (MHRC, LUMS)

Shahab ud Din Ahmad (Lahore University of Management Sciences)
Framing (and re-framing) Debates on Contentious Politics in FATA: Insurgents, Lashkars and Civilians in Khyber Agency 2004-2014

This paper discusses the politics of militancy in Khyber Agency between 2004 and 2014 adopting a bottom-up lens. During the said time Khyber witnessed the operation of four distinct and separate militant organizations, various anti-militant lashkars and sporadic military interventions by the state’s forces. The paper is subsequently divided into two sections. First, we examine how militants organized in the local context, why and when the state reacted to challenge militant groups and how civilian populations (caught between an ineffective state and hostile militants) formed civilian defense forces (lashkars) or sided with rival actors. We find that during the given period the state acted with short-duration military operations to protect the Peshawar-Torkham Highway, punish encroachment by militants into the ‘settled’ areas (mainly Peshawar) and deter collaboration between local militant organizations and the Baitullah faction of the TTP. It did little to respond to the setting up of parallel political orders or insurgent-civilian violence inside Khyber Agency proper. This resembles policies pursued by the colonial administration with a predilection for primarily protecting state infrastructure and security imperatives. Second, we compare the local politics of militancy in Khyber with those of South Waziristan and Kurram to answer broader questions about how the conflict in FATA and its inhabitants have been framed and represented. Drawing on existing literature on borderlands, frontiers and the social transformations of war, we argue against two popularly held notions about the nature of militant politics in the region. First, we show that militant groups do not organize around ‘tribal’ patterns of mobilization and, at best, clan-based mobilization (below the tribe) can be seen in anti-militant lashkar formation. This helps us make the point that scholarship within Security Studies and state-policy seem to have perpetuated and transposed colonial means of representing the ‘tribe’ as a rigid and incontestable social formation determining collective action or inaction, onto what is a much more fluid and evolving environment. Hence, it might not be wise to attribute culturalist claims to explain militancy in the region. Second, rather than one overarching macro-political cleavage (ethnic or ideological) that might help explain patterns of mobilization, alignment and alliance making, we show how militancy, local politics and civilian resistance to the phenomenon have been very different across Khyber, Kurram and South Waziristan, in turn encouraging us to disaggregate our analytical lens when looking at ‘FATA’.

Rasul Bakhsh Rais (Lahore University of Management Sciences)
Afghanistan: Wars and State-Building in a Frontier State

I wish to use the idea of a frontier state as a geopolitical conception with the following characteristics: remoteness, existing on the margins of regional and global systems, weak central authority structure, internal fragmentation and conflict among competing groups, transnational ethnicities, legitimacy of internal conquests, and pre-emptive and reactive interventions by neighbours. There is yet another dimension to the frontier character of Afghanistan, which is that the ethnic boundaries of its populations are shared by at least six states.
Afghanistan has been through four cycles of war over the past forty years. While each of the four wars had different set of local actors, great power and regional interventions, the theatre of war, the geopolitics and ambition of restructuring the Afghan nation and state have remained unchanged. The subscript of all the conflict is essentially about the domestic as well as international character of the Afghan state. In each war, we see somewhat clear competing ideas of the Afghan state. The idea of a national ‘republic’ was a dominant theme of post-monarchic reconstruction. The communist takeover, supported by the Soviet Union attempted to build a ‘socialist’ state. The anti-Soviet Mujahedeen movement was united only on getting the Soviets out, but divided over the future nature of the Afghan state with many variants from restoring traditional Afghan national identity to establishing a consociational framework of an ‘Islamic’ state.

The quest for rebuilding Afghanistan got lost in the power struggle and civil war among the Mujahedeen factions. With ethnic fragmentation and war-lords, the violence defined everything about Afghanistan, not any ideology or ideas about the state and society. The emergence of the Taliban movement and establishment of an Islamic Emirate of Afghanistan (1996-2002) further fragmented the Afghan society. Political and ideological connection of the Taliban with transnational Islamic militants that were allies in the war against the Northern Front facilitated establishment of sanctuaries. Al Qaeda leaders allegedly planned their Attack on the World Trade Centre on 9/11 from their hideouts in Afghanistan.

The American invasion to ‘liberate’ and build a new Afghan nation and state in November 2002 plunged the country into the fourth cycle of war, which is yet to see an end after 17 years. The argument of this paper is that peace and stability in the fractured polity of Afghanistan may not be restored unless those engaged in the struggle for power, or outsiders wishing to diffuse it, seek new relationships among all the constituent groups—ethnic, regional, and religious. The nations rebuilding Afghanistan will have to rethink of their existing model of nation-state—a centralised polity—and recognise ethnic diversity, regionalism and factionalism to create an inclusive political order. The big question is how these factions, for long engaged in war renounce violence and embrace the idea of political settlement. That will depend on political accommodation, flexibility and a peace agreement under negotiation between Taliban and the United States.

Rahimullah Yusufzai

1B PRODUCTION AND RECEPTION OF SOUTH ASIAN KNOWLEDGE

Chair: Nauman Faizi

Syed Owais (University of Peshawar)

Anomalies in Publishing Research Papers in the Public Sector Universities of Pakistan

This paper is an analytical-descriptive account of the process of publishing research papers in HEC-recognized (foreign and Pakistani) academic journals. Since its inception HEC has been introducing legal and administrative structures to revolutionize and streamline research productivity in the Public Sector Universities (PSUs). The envisioned end to enhance academics’ capacity to publish papers has considerably increased but the quality of most research papers is not commensurate with the reported investment on research in PSUs. Although this is something which public intellectuals and journalistic accounts have off and on identified, this paper, however, adds empirical flesh and an alternative perspective about the whole business of publishing research papers. The paper draws on data from a currently operational HEC-funded research project that includes collection of individual in-depth
interviews and Focus Group Discussions (FGDs) with the faculty members of social sciences departments in two case study PSUs. Provisional analysis of data suggests that HEC’s criterion for academics to publish articles for the purpose of appointment and promotion in academia has introduced and strengthened normative structures that are describable in Hughes’s (1971 [1984]) terms as ‘bastard institution’: that is, just like the black market of money-laundering, prostitution, drug trafficking etc., a set of norms (of evasion) are in the process of solidification, whereby almost everyone is on the publishing spree using personalized relationships and subscription to a variety of tactics to get as many articles published as possible; secondly, almost everyone in the sub-culture(s) of Pakistani academia discuss and know about it but no one acknowledges it publicly; thirdly, while academics and the educated public tacitly acknowledge the ‘illegality’ or ‘unethicality’ of such practices yet, being overtly ‘legal’, the process of publishing without adding substance to our knowledge-base is, therefore, operating as bastard institution.

Nida Ijaz (Pakistan Institute of Fashion and Design)

Material Tinkering: An Approach for Experiential Learning in Design Education

In design, each material decision is charged with meaning, and materials convey particular social, historical, and technological information. Materials not only influence the physical attributes of objects and environments, but also shape the experience of the maker during and after the exploration (Rognoli & Karana, 2014). Material experience includes sensory commitment through sight, sound, contact, taste and smell, yet it additionally includes commitment with connotation (what the material influences us to think) and feeling (what the material influences us to feel). In the context of educating for design practice, tinkering with materials is an action that could be proposed to students to develop innovative and creative material proposals, and to improve practical skills and a particular sensitivity about experiential and sensorial qualities of materials. Through tracing the transition from conventional to non-conventional ways of working with materials, this paper shares the findings of a study that began to question and think about the challenges that emerged from experiences, the role of body and emotions in the process of engaging with materials by a designer. To fully understand the relation between materials, mind and body, we must therefore understand in what ways emotions can assist decision making and risk assessment while working with materials. Reflecting on a self-study with edible and adhesive materials conducted in short exploratory cycles in a personal studio space, this study suggests ways in which mind and body are embodied in the exploration process of materials while making relationship between experiential knowledge and making.

Taimur Kayani (GIFT University)

Subversion Through Storytelling: Presence of Foucauldian Bottom-up Power Model in Selected Plays of Ajoka Theatre, Pakistan.

Besides aesthetics, storytelling also has a pivotal political dimension. It carries forward a complex discussion of the politics of historiography and the textual construction and representation of reality. In Pakistan’s context, Ajoka, as a political secular alternative theatre, through live performances of these selected plays radically subverts the key elements of status quo of the rigid society through the literary device of storytelling. The research paper analyzes the transcultural adaptations of Brecht’s work by Ajoka Theatre. This research article asserts that this radical subversion endorses the “Bottom -up Foucauldian model of Power” which highlights that power circulate in all direction and consequently projects that there is always a possibility to reverse the dominant discourse through story telling. Keeping the subversive spirit alive, like in the Chaak Chakar, there are many instances in the play which show how the characters try to break free from the confines of the narrative, through the technique of reversal.
There comes a time in the plays when the characters announce that they are not going to accept the prevalent condition any more that they are going to change their stories. Their act of resilience is depicted in their pronouncing “No” to injustices which is also close to Brecht’s social and political philosophy. Hence, lies in the fact that the oppressed one begins to protest by questioning at each moment they receive an unfair treatment from their oppressors. According to Foucauldian discourse theory, position of lesser status nevertheless shape the way that interaction take place. From Grusha to Rano and Rano to Sundari, these valiant representative characters of these plays demonstrate resilience at the time of challenge from the dominant discourse and discursive practices of the powerful. Following the Foucauldian concept of resistance, subversion of the dominant discourse entails the idea of shifting power to one previously shown as powerless, through reversal. Brecht shows this shifting power in Azdak court when Grusha stands up against the previous dominant representative character, Natalia and Azdak’s visible corrupt practices.

Iman Habib
Baba Ghundi: Monument and Memorial - Inter-Asian dynamics and Marginality at the shrine of Baba Ghundi in Chapursan, Gilgit-Baltistan
Taking as its central axis the shrine of Baba Ghundi, this article excavates the forms of transnational, transregional, and inter-ethnic engagements that shape Wakhi realities on the border of Pakistan and Afghanistan. In doing so, the author aims to challenge dominant discourses of borderland marginality, and the making of specific Islamic identities characterized by violence and conflict. Marginality is analyzed as complex and dynamic, through a temporal, historical, and culturally specific phenomenon. Taking Engseng Ho’s notion of ‘inter-Asia’ - an old world that is mutually recognizable and connected by ideas, concepts, and practices - this work stresses that connectivity and cosmopolitanism is not limited nor defined by nationalistic imaginaries of the state and its periphery. Both memories of old engagements as well as current interactions with inter-Asia form the ethnographic focus of this study. John Mock’s thesis on the ‘discursive construction of reality’ of the Wakhi community of Pakistan characterizes the informants as interpretive and self-aware. Historical mythology and lovestory are taken as points of insight to the dynamics of marginality and connectivity. Building on existing literary, anthropological, and historical data, this study aims to recognize connectivity as a central imagining of the Wakhi on the Pakistani borderland.

1C SOUTH ASIAN LITERATURE AND THE EPISTEME

Chair: Furrukh Khan

Amina Wasif (Lahore College for Women University)
From Chhatri to Chalawa -A Study of the Evolution of the Jasus in Urdu Detective Fiction from Colonial India to Contemporary Times
The popularity of mystery and crime fiction globally, in late nineteenth and early twentieth century can be attributed almost singlehandedly to the Holmesian canon. The meteoric rise in popularity of detective fiction worldwide at the turn of the century gave birth to many indigenous crime and detective fiction traditions. In the Indian sub-continent, detective novels became widely popular at the turn of the century with Shaikh Firozuddin Murad, Munshi Teerath Ram Firozepuri and Zafar Omar Zuberi’s ‘transcensions’ setting the stage for a new genre in Urdu fiction. This genre took inspiration from the European and American thrillers,
penny dreadfuls and detective novels but was ultimately focused more on the ‘figure’ of the detective or the *jasus*, than the process of detection itself. The *jasus*, in stark contrast to the detectives in European and American crime fiction, took a decidedly different approach towards crime solving, often incorporating elements of intuitive guesswork and brute force along with ‘scientific problem solving’. It can be argued that the popularity of detective fiction in Urdu not only coincided with the incorporation of the ‘modernist’ strain in Urdu fiction, but in some ways actually inspired it. Incidentally, the detective fiction in the early part of twentieth century also paved way for actual policemen in studying new ‘detective methods’ and with the publication of texts such as *Suragh Risani ke Asool* (1924), it became clear that in many instances real life actually mimicked art, as the publication actually referred to many Sherlock Holmes stories and looked up to the fictional detective for help in solving crimes in the real world. Thus, the *jasus* of Urdu detective fiction can be said to have actually stepped out of the fictional world to help with the ‘real world’ crime mysteries. The present study makes an attempt at tracing the evolution of *jasus* in Urdu detective fiction from colonial to contemporary times. It also attempts to trace a possible link to early Urdu *jasusi* fiction and the *dastangoyi* tradition. Last but not least, it looks at the intersection of detective work, morality and a constantly evolving socio-economic climate, within the framework of *jasusi* fiction.

Sarah Abdullah (Lahore College for Women University)
*Tehzib-e-nisvan, Muslim Women and Print Culture in Colonial India*

During the latter half of the nineteenth century, the issue of Indian womanhood had become a focal point of all nationalist, reformist and religious debates in the subcontinent. Though there were many male voices that took up the issue of Muslim women’s rights and responsibilities, the female voice remained, for the most part, absent from these discourses. In 1898 *Tehzib-e-nisvan* began to be published; a periodical that not only solicited female contributions and female readership but also had a woman as its first editor. Focusing on the ambivalent role of this periodical in providing a cultural platform to the female voice while regulating it, I examine the extent to which women's efforts to negotiate their identity operated within and intersected with the afore-mentioned enclosed discourses. Taking up a mix of articles from the earlier issues of this periodical and analyzing their subtext, I explore how individual women experienced and made sense of the opportunities and barriers offered to them. In a larger context I aim to look at the way female homosocial spaces, within the Indian print culture at the turn of the 20th century, contributed to the episteme on Muslim womanhood.

Mariam Zia (Lahore School of Economics)
*The Adventures of Amir Hamza and the Question of The Uncanny*

Under the patronage of the Mughal court, the dastan of Amir Hamza remained the single most important and famous of the Indo-Persian epics in the Sub-Continent for more than three centuries before it was lost to the ravages of time and a lack of patronage. Only recently, in 2007, did the first complete and unabridged English translation of the one-volume Dastan-e Amir Hamza become available. The Adventures of Amir Hamza is a magic-filled epic saga loosely knit around the life and exploits of Prophet Muhammad's uncle who not only colonises most of the world of men, but also Qaf, the realm of jinn and talismans, all in the name of “True Faith.” With specific focus on the varied world of the magical and its importance for the storytellers, this paper reads the translated version of The Adventures with reference to Sigmund Freud's 1919 essay, “The Uncanny.” I argue that the creation of the uncanny effect is possibly the single most striking feature of the dastan of Amir Hamza. And while this effect is initially created by the “peculiarly directive power of the storyteller”, its impact and sustenance lies in the religious setting of the story. The knowledge of the uncanny phenomena (jinn, magic, telepathy and the evil eye) through faith, and the lack thereof in experience, results in the
ambivalence that is the hallmark of the uncanny effect. And it is here, in this ambivalent space between the religious and the areligious that the dastan dwells, creating an unparalleled uncanny effect.

Syeda Habibah Hussain Rizvi (Lahore University of Management Sciences)
The Beloved’ in “Hum Jo Taareek Raahon Mein Maaray Gaye” by Faiz Ahmad Faiz
This research paper analyses the motif and persona of ‘The Beloved’ in Faiz Ahmad Faiz’s poem “Hum Jo Taareek Raahon Mein Maaray Gaye”. An in depth textual analysis interprets how ‘the beloved’ becomes an extended metaphor of Faiz’s sociopolitical philosophy, beliefs about personal/social existence and ideals of love (passion) while treading a path of sacrifice. Though Marxist ideas are considered predominant in Faiz’s poetry, this paper highlights how the beloved, beauty, separation, execution, sacrifice and steadfastness are universal themes in this poem and incorporate layers of meanings that are essentially Faiz’s. The paper also uses established ideals of ‘the beloved’ and ‘beauty’ represented by Subcontinent, Romantic and Modern poets and compares how Faiz retains these ideals and yet redefines them according to his vision. The social, political, personal, and philosophical conjoin in “Hum Jo Taareek Raahon Mein Maaray Gaye” through images of the beloved’s beauty and represent Faiz’s desired change for the world at large. The images in the poem maintain a balance between death, loss and hope, making the beloved more socially conscious and an instrument of awareness for others (Ali 134). The paper concludes how Faiz is still hopeful about the future that, despite the execution, journey of love will continue in the form of its followers, which will be the true victory of love, lover and the beloved.

1D DISCERNING SOUTH ASIAN POLITICS: THE INTERPLAY OF RELIGION, IDEOLOGY, AND STRATEGY
Chair: M. Shoaib Pervez

M. Shoaib Pervez (University of Management and Technology)
Strategic Culture (re-)conceptualized: The Role of BJP Ideology in Indian Strategic Decision Making
Strategic Culture is an essentially contested concept in the field of security studies. As a concept, it mainly refers to those socio-cultural norms of a society which work at the backdrop of elites’ strategic decisions. One of these strategic decisions refers to become or not to become a nuclear power state. The precise mechanism of how strategic culture plays a role in these decisions is long been debated in International Studies. I argue that if we deconstruct the socio-cultural norms of a political party which has come to power then we can better explain the strategic decision of its elites. The ideology of a political party not only socialized it’s elites through its norms but also act as an incubator for interest articulation especially at times of strategic decision making like going for a nuclear test. The forum of political parties is usually ignored while prioritizing the decisions of elites. Political parties especially those which are formulated on ideological underpinnings serve dual purpose as that of a repository of socio-cultural norms as well as of developing elites’ preferences. That is the crucial link which is usually ignored in understanding strategic culture of a state. If we can bring to light socio-cultural-norms of a political parties we are better able to understanding the strategic decisions of elites which are embedded in these norms. For empirical evidence, I will explain the ideology of Bahriatiya Janata Party (BJP) of India and how it’s socio-cultural of Hindutva played a role in Indian elites’ strategic decision of going nuclear in 1998. On a comparative
note, this study can also be applied to various other states’ nuclear postures by explaining the role played by the political party in power through its norms.

**Fatima Sajjad (University of Management and Technology)**

**Transcending Religious and Secular Educational Divide in Pakistan: An Exploration of Students’ Perceptions**

Franz Rosenthal’s seminal work Knowledge Triumphant: the concept of knowledge in medieval Islam describes ‘Ilm’ as a defining characteristic of Muslim civilization, a supreme value for Muslim being, a value that touched all aspects of Muslim intellectual, religious and political life. Rosenthal endeavors to catch a glimpse of medieval Muslim civilization where he observes a predominant veneration of knowledge at all levels. The contemporary landscape of the Muslim world however, presents a different picture altogether. The reverence of knowledge, once a trademark of Muslim civilization, seems to be lost in a world, marked by perpetual wars of rhetoric and anger amongst each other or against the West. Contemporary contribution of the Muslims to higher education, advancement of knowledge and research remains minimal. Making sense of the transformation of Muslims’ educational outlook, is like working with a complex jigsaw puzzle. A key piece of this complex puzzle remains the colonial disruptions in Muslim lands. The colonial legacy of division of knowledge into two separate domains, i.e. religious and secular, has been identified as a key factor that limits education potential of Muslims today. The current study explores how the colonial and post-colonial dichotomy of secular versus religious knowledge affects the perceptions of Muslim students’ particularly of those in contemporary universities of Pakistan. Drawing on Homi Bhabha’s notion of ‘hybridity within,’ which talked about the subjectivity behind the colonized identity shaped through the practices of both the colonizer and the colonized, this study explores how university students in Pakistan imagine a) the division and/or opposition between religious and secular education b) the possibility of overcoming or transcending this division.

**Abeeda Qureshi (University of Management and Technology)**

**The Political Ideology of Syed Qutb and Mawdudi: An Analysis of their Impact on Contemporary Violent and Non-violent Islamist Organizations**

The political ideology of Mawdudi and Qutb, who are the two most prominent Muslim scholars, revolutionized people’s ideas about the state, politics, the economy, society and jihad. Both had a deep influence on Islamist organizations, particularly in Asia, the Middle East and many Western countries. Writers have observed that Mawdudi, who supported a peaceful course to achieve his idea of an Islamic state, became an inspiration for Qutb, who is much more radical in his approach. Qutb in the later part of his life propagated armed resistance and became the intellectual father for many extremist organizations such as Al-Qaida and Taliban. Through documentary analysis of their key texts this paper argues that the political philosophy of both is still relevant as a source of inspiration to many Islamists organization (both violent and non violent). These organizations are categorized by using a predetermined scale, of ideologically impressed only organizations and those which are both ideologically committed and tactically employed ones. These organizations are then labeled as violent/radicalized, non-violent/reformist and hybrid (vacillating between a violent and non-violent trajectory). The corollary of the main argument looks for the causes behind the success of such organization and here by applying the ‘Social Movement Theory,’ we argue that the processes and pressures of social forces, such as feelings of deprivation, social injustice, weak political systems, and structural strains of prevalent order are some of the leading causes behind their success. These causes together form the favorable local context for the growth of such organizations.
Sohaib Ali (University of Management and Technology)
‘Paigham-i-Pakistan’ – An Ideological Convergence of State and Madrassa Narratives to Counter Militant Islamism

The increasingly diverging trajectories taken by the state and militant non-state actors after 9/11 pushed the already fragmented discourse on militancy in Pakistan’s madrassa sector into further disarray. Over the decade and a half that followed, several initiatives were taken by representatives of the madrassa sector to absolve themselves of the charge of being ideologically aligned with militant Islamists who were engaged in terrorism and insurgent activities inside Pakistan. Nonetheless, theological and legal variance among the five officially recognized madrassa boards (split among four Sunni denominations: Deobandis, Barelvis, Ahl-i-Hadith and Jamat-i-Islami; and Twelver Shias) seemed to be a hindrance in developing a consolidated and collectively espoused counter-narrative. However in 2017, facilitated by state institutions, leading representatives of the five madrassa networks began a search for ideological common ground in order to counter the narrative of militant Islamists operating in Pakistan – the outcome was a unanimously adopted edict entitled ‘Paigham-i-Pakistan’ which was launched from the Secretariat of the President of Pakistan in January 2018. This study analyses the endogenous and exogenous factors that paved the way for this unprecedented undertaking. It is argued that the exceptionally tragic incident of the Army Public School (APS) massacre lead to a reconfiguration of interests associated with militant non-state actors – the state could now cast its net on a wider set of militant Islamists, and sections of the madrassa sector that were disposed to advocating restraint were now endorsing necessary hard measures. In the immediate aftermath of the APS attack, the official policy response (in the form of National Action Plan) seemed to posit that madrassas had a role in instigating violent extremism. Meanwhile, the steady rise of Da’ish had precipitated a surge in the recruitment and mobilization of transnational militant Islamists that extended to the ‘Af-Pak’ region. In the midst of these existential crises for the state of Pakistan and the institution of madrassa, both actors undertook an ideological alignment and engaged in collaborative narrative-construction for mitigating the threat posed by militant Islamists.

2A MAPPING NATIONALIST POLITICS IN SINDH

Chair: Mohammad Waseem

Asma Faiz (Lahore University of Management Sciences)
Playing the ‘Nationalist’ Card: The Curious Case of the Pakistan Peoples Party in Sindh
The Pakistan Peoples Party (PPP) has dominated the political map of Sindh since 1970. It has regularly emerged as the largest party in the province and has repeatedly formed governments in Karachi. The PPP continues to enjoy broad-based support among the Sindhi voters. The success of the PPP is attributed to patronage politics as well as its espousal of ethnic nationalism. The PPP has consistently adopted the ‘nationalist’ positions over a wide range of issues and emerged as the leading ethnic entrepreneur among Sindhis along with the Muttahida Quomi Movement (MQM) representing the Muhajirs. Is the PPP an ethnic party in Sindh while it positions itself as a federal party elsewhere? The literature on ethnic parties provides a wide range of criteria to define and identify an ethnic party (Chandra 2012; Ishiyama 2012; Van Cott 2005). This paper attempts to understand the ethno-nationalist credentials of the PPP as opposed to the classical nationalist parties of Sindh. I attempt to understand the nationalist profile of the PPP by examining its narrative, election campaign and policy positions that it adopts in power.
Saeed Rid (Quaid-i-Azam University)

Ethnicity, identity politics and ‘New Reformulation of Sufism’ in Sindh

Sufism is generally considered a religious category associated mostly with Sufi ascetic saints, the shrine culture, pirs, mystic Shaykhs, gaadis and their disciples with little connection with ethnicity politics and ethno-nationalism. This traditional folk cultural Sufism which is practiced in Punjab, Sindh and other parts of the sub-continent has little to do with the concepts of ethnicity, non-violence, secularism and nationalism. But what the Dutch professor, Oskar Verkaaik terms ‘New Reformulation of Sufism’ which took birth during 1960s and 1970s in Sindh had ethnicity, non-violence, secularism and nationalism at its centre stage. The proponents of this new Sufism of Sindh do not follow any pir, shaykh or gaadi, rather they received their Sufi inspiration from great Sufi poet-saints like Shah Abdul Latif Bhittai and Sachal Sarmast; and modern Sindhi sufi poets like Shaikh Ayaz, Ustad Bukhari, Tanveer Abaasi and others. Oskar rightly terms G.M. Sayed, the famous Sindhi Nationalist political leader and Ibrahin Joyo, the renowned Sindhi intellectual as the architects of this “new reformulation of Sufism” which I term modern political Sufism of Sindh. This new reformulation of modern Sufism of Sindh was ethno-national and secular in its core as it was meant to provide an alternative discourse against state narrative which was based on the notions of fundamentalist Sunni Islam and Pakistani nationalism. In this paper an attempt is made to properly understand this modern political Sufism of Sindh, identify its main characteristics, differentiate it from the traditional folk Sufism, and locate it in the current political landscape of Sindh.

Farhan Hanif Siddiqui (Quaid-i-Azam University)

Inventing Discrimination: The Disempowerment-empowerment Duality in Mohajir Ethnopolitics

Was the quota system injurious to the interests of Mohajirs? In what ways, did the quota system undermine Mohajir recruitment into the bureaucracy? The paper focuses critical attention on subjective dynamics of ‘discrimination invention’ on the part of Mohajir ethnic entrepreneurs in the 1970s and 1980s juxtaposing these against actual ‘facts’ of representation and recruitment as evidenced in official government data, specifically the Central Superior Services (CSS) examination annual reports. The data provides critical insights into the disjuncture between a subjective Mohajir ethnic discourse citing disempowerment and possibilities of recruitment that were still available, but willingly not exercised, by the Mohajirs. Furthermore, the empowerment of Mohajir ethnic elites in the 2000s through the local government act as well as effective representation in both provincial and national assemblies and ministries provides further grounds to investigate subjectively perceived disempowerment in the Mohajir ethnic discourse and its relevance in fact. It is concluded that the duality of disempowerment and empowerment defines the dilemmas and paradoxes of Mohajir ethnopolitics which in contemporary times is seemingly less salient politically.

2B KNOW, KNEW, KNOWN: LEARNING, RESEARCHING, AND TEACHING IN PAKISTAN

Chair: Sarah Holz

Sarah Holz (Quaid-i-Azam University)
Teaching Social Theory in Pakistan
This paper offers a reflective account of teaching social theory in Pakistan. De-colonial narratives are marked by certain ambiguities: While alternative research methodologies and postcolonial theory are inherent parts of social theories syllabi in South Asia, however, the lessons learned from such thinkers are hardly ever applied to social theories of the North that still dominate the syllabi. Moreover, there is the wish to introduce more theories of the South. However, in order to render students from Pakistan competitive on the global academic job market, they have to be equipped with a basic command of certain foundational categories and concepts of the social sciences that have, with few exceptions, been proposed by thinkers of the North. In the paper I explore how teaching social theories of the North from a South perspective is practiced in Pakistan. I argue that teachers routinely find ways to translate and relate theories of the North, which evolved in a historical context that is often not immediately accessible to Pakistani students, to the local context. How this process takes place and what kinds of possibilities emerge while doing so, is, however, hardly ever reflected upon. While numerous studies examine the particularities of doing research in the South, surprisingly few authors focus on teaching in the South. Building on insights from scholars who have critically applied foundational social concepts of the North to South context, I explore the possibilities and challenges of teaching social theory in the South. Based on a reflective account of teaching social theory for three semesters at Quaid-i-Azam University, I argue that scholars have to critically reflect not only on their research but also their teaching practice in order to offer students alternate perspectives on Pakistan, South Asia and the world.

Dilawar Gopang

Keeping the Dead Alive

The paper endeavors to build a case for the inclusion of ethnophilosophy in philosophy courses as pursued and taught in leading universities of Pakistan. Ethnophilosophy, as Barry Hallen (2002) puts it, is the philosophy of people rather than of individuals. Such an inclusion would serve two purposes: firstly it would serve to help understand why western philosophy, with a history of three millennia, failed to state its metaphysical questions properly, let alone reaching dead ends in pursuit of those questions; secondly the inclusion of ethnophilosophy would help to expand the domain of philosophy. By piercing through the curricula devised for baccalaureate students of philosophy in Punjab University, Karachi University, Forman Christian College, University, Government College University and Islamia University Peshawar; the present research shows, how in each case, philosophy is presupposed a western delirium completely excluding indigenous folk wisdom of South Asia while devising the syllabi thus rendering the domain a mere fruitless exercises of gobbledygook. If such presupposed notion had not already taken away the very spirit with which philosophers carried out their projects throughout millennia, communicating philosophy, especially western metaphysics and logic, becomes one of the major obstacles in the pursuit of philosophy. Carrying out such an impossible project, after Wittgenstein’s irrefutable solutions of problems of philosophy thus rendering metaphysics and logic nonsensical to experiential world, and without even contextualizing it to the contemporary situation of Pakistan, pre-colonial institutions have proved Nietzsche’s point: “Can an ass be tragic? To perish under a burden one can neither hold nor throw away: case of the philosopher.” Ethnophilosophy might not help, in this way, to throw off the burden but might help to hold it. Based on the examination of philosophy curricula, I argue that the inclusion of folk wisdom (Persian, Hindi, Buddhist, African, Sindhi etc.) in western philosophical tradition is a dire need in order to keep alive the spirit of philosophy and to open up new possibilities of thinking, restating questions of philosophy and answering them.
M. Jamal Sharif (Quaid-i-Azam University)

Decolonizing Research Methodologies

Considering the neocolonial discourse of history in Pakistan, this paper maps narratives about decolonizing research methodologies in the discipline of history in public sector universities of Pakistan and conceptualizes the need for decolonizing research methodologies in order to allow for more authentic, indigenous, non-hegemonic academic knowledge production. Taking Santos’ (2007) notion of epistemicide as the theoretical framework and based on interviews with faculty members of three public sector universities in Pakistan, this research examines the hegemonic colonial baggage in learning, teaching and practicing research and its methodologies in the discipline of history in public sector universities. The argument of decolonizing academia on the institutional and structural level is based on the assumption that knowledge production is a constitutive component of states and societies. Knowledge production, derived from Foucault’s power-knowledge nexus (Foucault and Gordon, 1980) here means, how knowledge is produced, by whom it is produced, for whom is it produced, what purpose it is supposed to fulfil, and who benefits from it. This paper problematizes research and its methodologies which have their ‘ideals’ and roots engrained in hegemonic colonial knowledge production systems; thus, not allowing any ‘decolonial’ or ‘indigenous’ research. It also questions how the current discourse of history in the higher education system of Pakistan relies on similar methodologies and resources which were once used to colonize the subcontinent. It therefore explores how scholars and academics understand and inquire the notion of decolonizing research and its methodologies and its importance in today’s Pakistan. Secondly, following Santos, what could the alternates look like? What can be an alternate way of thinking about alternates?

2C INFORMALITY AND PRECARIOITY IN URBAN SPACES

Chair: Kamran Asdar Ali

Nida Kirmani (Lahore University of Management Sciences)

Outsourcing the State: A Study of the People’s Aman Committee in Lyari

One of the oldest settlements in Karachi, Lyari has been the site of intermittent episodes of violence between political parties, criminal gangs and law enforcement agencies for the past two decades. Between 2008 and 2013, Lyari was unofficially controlled by the People’s Aman Committee (PAC), a body created in order to end the long-standing conflict between two warring factions of gangs. The PAC was itself comprised of those gangs that were victorious in the conflict and which aligned themselves with the ruling political party at the time, the Pakistan People’s Party. The PAC acted as a kind of ‘hybrid state’, mimicking other political parties in Karachi, establishing offices in each locality in order to deal with civic complaints and resolving conflicts. While the PAC was not officially recognized by the state, it was common knowledge that its members received support from the state and could provide access to public goods. In this way, the PAC blurred the line between formality and informality, forcing residents to go through them in order to access public goods. For some, this informality was viewed in a positive light, as decreasing the distance between citizens and the state and as a means of imparting quick ‘justice’. However, for many others, the informal nature of the PAC contributed to their general state of uncertainty and legitimized the power of violent actors. This paper explores the ways in which residents negotiated with this quasi-state organization at the level of their everyday lives, highlighting the complex interplay of formal and informal state processes at the local level. The discussion is couched within the wider
context of debates on the performance of everyday state practices in South Asia and the Global South in general.

Matt Birkinshaw (Lahore University of Management Sciences)

Groundwater Governance in Peri-urban Delhi: Informality, Socio-materiality and Politics

Research on urban infrastructures often studies the large infrastructural networks common in wealthy countries. However, in much of the world urban services are accessed through a range of methods beyond and outside of networked systems. In India, Pakistan and Bangladesh, for example, a large proportion of the urban population draws on groundwater, often informal, for all or part of their supply. However, relatively little is known about the social relations surrounding urban groundwater use. In this paper I examine water governance in a dense and sprawling cluster of ‘unauthorised’ neighbourhoods at the edge of Delhi to illustrate the resource politics of informal urbanisation. The area, Sangam Vihar, houses around a million residents, for whom infrequent and unpredictable water supply from tanker trucks and tubewells is part of daily life. Aquifers are exploited to the point of exhaustion, reflecting North India’s larger groundwater crisis, and local leaders are said to control water supply for political and financial gain. Delhi’s new government plans to reform the governance of informal groundwater supply in the area, however the resilience of informal arrangements appears to present a continuing challenge. This paper contributes to the field by reporting qualitative research on the social and material dynamics of urban informal groundwater use in peri-urban Delhi. The argument builds on critical theories of informality in three ways. First, I argue that understanding informality as a relational term clarifies debates over the relationship between the formal and informal. Second, I develop this view of informality by showing how various kinds of ‘off-grid’ water supply are shaped by their material forms as much as specific social and historical dynamics. Lastly, I suggest that the relationship between informality and rule requires a multi-scalar view of statehood and public authority.

Hareem Salman (Habib University)

Potentialities of Introducing an Integrated Solid Waste Management System in Karachi

The formal Solid Waste Management (SWM) system in Karachi city is lacking in many respects, one of which is its disconnection from the socio-economic context in which it operates. In Karachi, a large informal economic sector comprising of waste pickers and itinerant waste buyers collects recyclable material and sells it on to recycling factories, thus helping to lessen the total waste disposed and significantly reducing the financial and environmental costs of waste production. However, this sector is generally understudied, undervalued, and excluded from participation in decisions regarding the development of the city’s waste management system. Since these actors are not recognized as stakeholders, their activities are seen as a nuisance that allegedly hinders in the smooth running of the SWM system. The aim of this research is twofold: firstly, it studies the informal waste recycling sector in general, with a specific focus on waste picker operations in Karachi, and secondly, it explores the utility and possibility of integrating the informal waste sector into the formal waste management system of the city. The paper includes an extensive literature review as well as primary research conducted in the Gulistan-e-Jauhar town of Karachi. The first part of the thesis engages in a theoretical discussion, drawing upon concepts in the field of waste management, global literature that includes case studies on previous integration initiatives, policy documents that present waste policies in Karachi, and local literature that describes the waste situation in Karachi with its benefits and drawbacks. The second part of the research analyses findings from primary research conducted in Gulistan-e-Jauhar, for which interviews with waste pickers and urban planners have been conducted. The paper concludes that the
informal recycling sector plays a significant role in managing the city’s waste, and thus, needs to be given greater recognition and allowed a higher level of integration with the city’s SWM system. It proposes the implementation of formalization initiatives after an assessment of their utility in Karachi.

Sheema Khawar (Institute of Business Administration)

Feminist Praxis as a Site of Power and Change: A Study on Girls at Dhabas

Girls at Dhabas (G@D) is a feminist collective in Pakistan rallying online to reclaim public spaces for women. The group primarily targets dhabas (roadside tea-stalls) which remain exclusively male spaces. In this collaborative research with G@D, I use their specific epistemic position as feminist activists in a Muslim and a post-colonial country such as Pakistan to explore their concerns, core feminist values, strategies of resistance and the obstacles faced by the collective. By grounding my exploration of feminist activism in the work of G@D, I unpack what it means to be a feminist in Pakistan and what power structures they tackle and hope to dismantle from their social location. I explore their experiences of navigating the neoliberal city and how curating this experience of occupying the streets of urban Pakistan highlights the conditional citizenship not just of women but of lower class and caste men of minority ethnic communities. I explore how these activists are ‘queering’ public spaces in Pakistan. I contextualize and analyze the role of dhabas as radical and inclusive sites of activism in G@D’s work. My efforts to cover G@D’s work are focused on documenting the narrative of an ‘organic’ women’s movement which responds to the challenges of operating in the Global South and the complicated histories of feminism and colonization in South Asia. I examine how members of G@D deploy the physical and digital occupation of public spaces to challenge patriarchal narratives restricting women’s mobility in urban Pakistan. In conversation with G@D members I highlight how the development sector and corporations systematically hinder the work of G@D and how G@D members position themselves strategically to combat these power structures. Their positioning on the margins of the neoliberal and neo-colonial world order makes them a valuable epistemic resource while also erasing their identities, agency and activism.

2D Dhaak k Teen Pat (Three leaves of the Dhaak tree)

Art Exhibition – under the fig tree

Chair: Bilal Tanweer
Bibi Hajra Cheema

3A MHRC LAUNCH: 'HUMANIZING THE STATE: MAINSTREAMING HUMAN SECURITY IN PAKISTAN'S NATIONAL SECURITY NARRATIVES'

Chair: Moeed Yusuf

Pakistan’s discourse on national interests remains wedded to traditional, and often dated, conceptions of nation building that revolve around hard security. The national narratives developed to unite Pakistanis and galvanize support and action in line with national interests remain confused, and often present Pakistan, the state, rather than its people as the victims. This prevents peoples’ welfare from truly taking center stage in policy conversations and public debates. Even the benchmarks of national success do not always focus on human
development-related factors. It is no coincidence then that while Pakistan boasts a strong security sector and even healthy macroeconomic performance over the years, its social indicators remain one of the most dismal in the world. The extreme poverty, malnutrition, violence, and social movements for basic rights have started to erupt as an expression of the state failing to cater and deliver to its people.

As the late Dr. Mahbub ul Haq said: “human security is not a concern with weapons, it is a concern with human dignity. In the last analysis, it is a child that did not die, a disease that did not spread, an ethnic tension that did not explode, a dissident who was not silenced, a human spirit that was not crushed.” By focusing on individuals and communities, human security puts people-centric development at the core of policy thinking. Pakistan is long overdue for this transition; without it, the prosperity and progress we seek as a nation will remain elusive.

A group of senior former officials, independent experts and academics, and students will be invited to discuss the importance of prioritizing human security over traditional security concerns in the national narrative and to identify means of doing so in the near to medium terms future. The deliberations of the round table will be published as a MHRC briefing paper.

3B BELONGING AND CITIZENSHIP

Chair: Ali Raza

Sayan Dey (Royal Thimphu College)
Decoding the ‘Kala Angrez’ Myth: Racialization of the Anglo-Indian community of Bow Barracks, Kolkata

The notion of racism in contemporary India has moved beyond the colonial/colonized binary and is practiced within the indigenous socio-cultural structures of the nation. This is why, certain communities enjoy socio-political superiority over others through the logic of history, mythology and religion. Such is the case of a century old Anglo-Indian community that resides in Bow Barracks, Calcutta. Primarily, the evolution of the Anglo-Indian community in India was underpinned with two intentions – personal intentions and colonial intentions. In 1498, when the Portuguese ships reached the coast of Calicut the navigators could not come with their family. Therefore, for the sake of entertainment and female companionship they turned towards the local Indian women. Gradually, this gave birth to a population of mixed descent and the offspring of Portuguese father and Indian mother were known as Luso-Indians. They were regarded as the first group of Anglo-Indians in India. The colonial intentions behind the systematic development of such a community can be traced prominently during the era of British colonization in India. To convince the natives about the fruits of colonialism they not only ideologically hypnotized the educated Indian class, but also strategically manufactured ‘an inter-racial community of Indian descent’ who later on functioned as their faithful spokespersons. During the colonial era the Anglo-Indians always enjoyed a higher socio-cultural status than the Indian natives, but after the colonizers departed they were racialized and ghettoized across the nation. Keeping this argument at the backdrop, the paper looks forward to address the social, cultural and economic impact of the racial myth of ‘Kala Angrez’ on the present residents of Bow Barracks.
Ilsa Abdul Razzak (Institute of Business Administration)
The Infinity of Partition: Gendered Experiences of Citizenship, Movement and Belonging

This paper considers Partition as a process and not a one-time event, as argued by Vazira Fazila-Yacoobali Zamindar (2007) and Yasmin Khan (2007). This is because the movement of people did not cease after 1947 – migrations continued to occur even after Partition was thought to be over. This paper specifically focuses on Muslim women who migrated from India to Pakistan after marrying Pakistani men. Since Indian citizenship has to be revoked when Muslim women migrate from India to Pakistan, the paper analyses how women’s own conceptions of identity and belonging can thus change. Another important aspect is mobility – how it is hampered as these women are treated as Pakistani citizens by Indian bureaucracies and vice versa. With a focus on oral histories, the paper borrows from Partition historiography based on women’s experiences, such as work by Urvashi Butalia (1998) and Ritu Menon and Kamla Bhasin (1998). At the same time, it posits, as Zamindar does, that we must stretch our understanding of Partition violence to include bureaucratic violence. The entity that perpetuates this violence – the masculine state – is analysed through sources other than oral histories, such as citizenship laws and recent memos released by Indian ministries for Pakistani migrants. The paper argues that bureaucratic violence features as subtle and symbolic acts that occur at various instances, such as when women give up citizenship or travel to and from India to maintain kinship ties. For analyses on the state’s masculinity and the multiplicity of boundaries for these women, the paper draws from insights that Veena Das (2006) offers. As she argues, “they [boundaries] have to be deciphered in the still waters when life seems quiescent as well as at the more dramatic moments of a crisis.

Sanam Sharief Khan (Jawaharlal Nehru University)
Refugee Self and the Other: A Study of Rohingya Muslims in Exile

Through this paper, the experience of Rohingyas in Jammu as displaced refugees is investigated to bring out the ways by which they make sense of the situation and how that affects their sense of being and consciousness in times of trouble. This study also traces the various events that transpired into the present circumstances, constituted by a certain narrowing sense of nationhood and imagined threat within a nation, made possible in a hyper-rational and mediated world, which forced deportation upon one of its largest refugee communities. We are living at times where questions of identity, belongingness and nationhood are discussed with an inflated sense of individual and collective ego in the televised media. Keeping the history of the sub-continent and migration of the Rohingyas in mind, a sociological understanding of Rohingyas in Jammu is done who are particularly treated as a security threat in the country to understand their everyday struggle to survive here. Such an enquiry will provide for new insights from the field and a postcolonial critic into the construction of self and nationhood, often mediated by the State. A preliminary probe into the state of Rohingyas in Jammu points to an existence of fear psychosis among the refugees exposed to several vulnerabilities particularly in a conflict-ridden zone like Jammu and Kashmir. Hence an attempt is being made in this study to understand the limits of categories such as ‘refugee’, ‘immigrant’ etc as legal statuses conferred by the state and how such categories can be thinned through politically mediated means. It raises important questions on migration, transnational flows and human settlements in South Asia and throws light on its discontents.

Shermeen Bano (University of Management and Technology)
Negotiating Inclusion: Khwaja Siras and the Prospects of Interactional Citizenship in Pakistan
Citizenship practices and experiences of transgender community have been inadequately explored since the constitutional recognition of “third gender” in Pakistan. Drawing on 20 in-depth interviews with khwaja siras who reside in hijra deras in and around Lahore, the paper examines the ill explored dimension of interactional citizenship to ascertain the failings and promises of this recent mode of inclusion for the most vulnerable members of transgender community. Referring to a collection of inexplicit and dispersed but indispensably felt “expectations and obligations that pertain to interactional displays of respect, regard and dignity for the person” (Colomy and Brown, 1996), interactional citizenship directly impinges on the individual and collective sense of inclusion of khwaja siras in Pakistan. Findings of this study suggest that a lack of or withdrawal of interactional rights are critical in shaping both citizenship practices and experiences of khwaja siras that engage in the traditional khwaja sira economy organized around begging and sex work in Pakistan. A lack of necessary cognitive and normative redefinition of stigmatized khwaja sira identity, progressive changes in their traditional political economy and the required delegitimation of exclusionary practices remain the primary barriers to interactional inclusion of transgender community. Therefore, continued practice of traditional occupations followed by a change in citizenship status can increase the probability of withdrawal of interactional rights and degradation of self at the hands of state agents for khwaja sira beggars and sex workers. The fortification of asymmetrical relations between the state and transgender community however are paralleled by increased capacity to negotiate the limitations on the practical and ceremonial disregard state agents, members of the family and gurus can legitimately direct at khwaja sira individuals and collectives. hijra dera emerge as the key site of this interactional negotiation. Therefore, the paper concludes that citizenship practices and experiences of khwaja siras reflect the uneven and contested process of civic inclusion of khwaja siras into the wider Pakistani community.

3C THE MUSLIM WOMAN QUESTION: AESTHETICS OF REPRESENTATION AND THE POLITICS OF ERASURE

Chair: Tehmina Pirzada

Tehmina Pirzada (Lahore School of Economics)
Snapshot of Muslim Girlhood: Negotiating Hudood Through the Vignette
Considerable scholarship exists on the figure of the Muslim woman in postcolonial studies and Islamic feminism, but rarely do these discourses focus on Muslim girlhood. Often regarded as a precursor to Muslim womanhood, these scholarly conversations frequently ignore the Muslim girl because of her relative youthfulness, perceived immaturity, and dependence on adults. This paper addresses the scholarly omission by focusing on girl-centered narratives from Pakistan and Iran in order to examine the construction and visibility of Muslim girlhood, as authored and imagined in the works of Muslim women. By examining textual and cinematic vignettes such as Marzieh Meshkini’s film The Day I Became a Woman (2000) and Fawzia Afzal-Khan’s autobiographical novella Lahore with Love: Growing up with Girlfriends Pakistani Style (2010), the paper argues that Muslim girlhood should not be regarded as merely a precursor of Muslim womanhood, and instead establishes Muslim girlhood as a viable identity construct that situates Muslim girls as formidable knowledge producers, observers, and participants in their respective communities. Moreover, by drawing upon theories of playfulness, etymologies of girlhood, and the juridical and cultural understanding of hudood, the paper argues how Muslim girlhood in the narratives of Meshkini and Khan negotiates and
subverts the rigid codifications of hudood. By discussing hudood as both an ideological and cinematic paradigm, the paper questions the “hud” or boundary that separates womanhood and girlhood in addition to the challenge that playfulness (intrinsic to the girls’ identities as well as the vignette form) poses to discourses surrounding hudood in literary/cinematic art.

Naila Sahar (University of Management and Technology)
Muslim Women and the Challenges of Double Bind in Contemporary Politics
In the contemporary scenario, Muslim women are fighting on many ends, and are facing patriarchy at home in addition to resisting the Western perception of Muslim woman as oppressed and subjugated by Islamic laws. Western scholarship has the tendency to look at Muslim women through the lens of religiosity, while totally disregarding the fact that the model of Islamic womanhood in different territories is contingent upon dynamics of different Muslim countries and their sociopolitical and cultural dimensions. In addition to being marginalized by western feminism, Muslim women are trapped in the double bind where not only they are mis- (or un-) seen by western media, but are also subjected to oppression and coercion by the patriarchy at home. In her essay ‘An Aesthetic Education in the Era of Globalization’, Gayatri Spivak refers to the ‘double bind’ as shuttling between two subject positions. Spivak describes the double bind as ‘learning to live with contradictory instructions’ so existence in double binds is inherently confusing and discomforting. In this paper, I will be discussing the memoirs of three “heroic” Muslim women from three neighboring South Asian Muslim countries, who were directly involved in the processes of national building, and were simultaneously subjected to the ‘double bind.’ Benazir Bhutto from Pakistan, Shirin Ebadi from Iran, and Malalai Joya from Afghanistan are compelling examples of resilience and intense female autonomy in the societies where Islamic ideals were skillfully manipulated by the fundamentalist ecclesiastics. This paper intends to deconstruct how these women challenged and mitigated the double bind of patriarchal mindset and western perceptions, and undertook a radical strategy to transform the misogynist status quo.

Javaria Faroqui (COMSATS Institute of Information Technology)
The Kitchen and Beyond: The Romantic Chronotope in Pakistani Popular Fiction
This paper uses the term “kitchen literature” to describe the fiction published in Pakistani popular magazines, Shuaa, Kiran and Khawateen Digest. Kitchen literature mostly comprises of plot-driven narratives, which are written in Urdu, the lingua franca of Pakistan. This research is an autoethnographic investigation of this distinctive national variety of fiction that is predominantly romantic in nature and offers insights into the fascinating reading culture of the country. Previous scholarship on women’s digests in Pakistan has been limited to questions of female emancipation, patriarchy, and regional politics, overlooking the multilayered digest fiction. Throughout this article, this term “kitchen literature” stands for multi-layered Urdu fiction published in the digests, which explores myriad social, psychological, and domestic themes including child abuse, domestic violence, trauma, feminism and romance. I selected this term for two major reasons: first, because the kitchen is a space strongly associated with Pakistani digests and their readers, and second because of the frequent use of the kitchen as a setting in digest fiction, regardless of its theme. This article analyzes the diegetic and extra-diegetic roles of the kitchen, and the interconnection of these roles, in the love stories printed in Shuaa, Kiran and Khawateen Digest.

Sadia Zulfiqar (Lahore College for Women University)
Harem and Muslim Women
My paper ‘Harem and Muslim Women’ argues that the orientalists’ translations and adaptations of the The Arabian Nights played a crucial role in portraying Muslim women
without any agency in the discourses of the Global North. Shahrazad, the story-teller of The Nights has recently attracted the attention of many Muslim women writers (especially those who are interested in the politics of gender and identity), who have investigated her character and tales, arguing that they challenge western perceptions of Shahrazad as a sexualised, dull, and passive Oriental woman. This paper emphasizes the need to counteract the neo-orientalist depiction of Muslim women by focusing on Minaret by Leila Aboulela and problematizes the Eur3ocentric definitions of female empowerment.

3D FILM AND CULTURAL POLITICS

Chair: Gwen Kirk

Shehroze Ahmed Shaikh (Institute of Business Administration)

For Our Children: Victimhood, Security, and Development in Pakistani State-sponsored Media

According to Sumathi Ramaswamy (2014), the post-colonial moment in South Asia involves nation-states attempting to transform the national territory into a tangible and enduring object of love. Evoking this love and nationalist sentiment is thus central to the state’s nation-building agenda, and lends legitimacy to it. This paper examines one such way in which the Pakistani state has attempted to evoke such sentiment in service of development and securitization in the post 9/11 context. This paper examines three categories of state-sponsored visual media: ISPR-funded feature films such as Waar (2013), documentaries and music videos produced by the ISPR, and the recently produced marketing videos for the Chief Justice of Pakistan Diamer-Bhasha and Mohmand Dam Funds. Through visual analysis of these sources, this paper argues that the victimization of children has been a prevalent trope used by the state to evoke nationalist sentiment for infrastructural development and securitization. Then, drawing from Miriam Ticktin’s (2016) work, which discusses the victimization of children in the realm of humanitarianism, the paper then problematizes the visual trope of children as victims. It argues that children function as the perfect victims as they do not bear responsibility for their misfortunes. Thus, their victimization creates a clear, mutually exclusive dichotomy between perpetrator and savior, providing absolution to the state. This paper has important implications in the current political context of Pakistan. Given the increasing instances of the state silencing dissent against its securitization and development policies, it is important to understand the methods which produce support for these actions in the first place.

Syeda Momina Masood (University of the Punjab)

Theorising Cult Film Practices in Pakistan: Transnational flows, Cinephilia, and Stardom

Though definitions of cult film practices remain unstable, cult films are mostly identified by their unusual reception patterns, transgressive subject-matter, and a deliberate positioning against mainstream taste cultures. In existing scholarship on Pakistani film, questions of cult-making have so far remained unaddressed and, thus, this paper will be an attempt to reframe discussions of popular Pakistani cinema through discourses of global cult film practice. This paper will further explore the (in)adequacy of cult film discourse to address film practice and broader issues of reception and cult cinephilia in Pakistan. Through discussions of Pakistani cult cinema including films such as Maula Jatt (Yunus Malik, 1979), Haseena Atom Bomb (Saeed Ali Khan, 1990), and Zibahkhana (Omar Ali Khan, 2007), I will explore what cultism means and can look like outside non-Western film economies. Furthermore, the question of
cult fandom and cinephilia, as embodied by Omar Ali Khan’s digital archives of transnational cult cinema, and the figure of the Pakistani cultist-as-auteur will also be discussed. Finally, this paper will offer a theorisation of the Pakistani cult film star drawing upon Egan and Thomas’s work on cult stardom. This study not only positions itself within the growing scholarship on Pakistani film but will be a timely intervention to reorient the Western focus of cult film studies by exploring how cult works outside the Anglosphere.

**Shiv Datt Sharma (The New School)**  
**Flight of Fantasy: Films and a Feminist Politics of Desire**  
In the midst of intense national debates and news reporting on ongoing political polarisations, a couple of films made it to headlines last year in India. In December 2017, the Director and Producer Sanjay Leela Bhansali was forced to change the title of his latest film from Padmaavat to Padmaavat (2018) on the directives of Central Board of Film Certification (CBFC), while there were huge protests being held in different parts of the country against the release of the film. Earlier that year, the film Lipstick Under My Burkha (2017) was denied certification by the Central Board of Film Certification (CBFC), preventing its public release in India on the grounds that the film is “lady-oriented, [and shows] their fantasy above life”. These are just two among a number of films released in India in the last few years that have attempted to address the questions of women’s freedom and agency in relation to the pursuit of desire/pleasure. Taking cue from CBFC’s objection to “fantasy”, in this paper I will argue, through a sustained analysis of some of these films (in particular, Lipstick Under my Burkha; Padmaavat, and Tumhari Sulu (2018)), that they collectively present a sort of manifesto for an emerging feminist politics that puts the spotlight on women’s desires and sexuality—what has often been the target of censorship, in a manner that is not restricted to the basic minimum “rights” of a woman. The films collectively provoke many questions that feminist activists and theorists alike have been grappling with. How do women find their voice? Who can count as a feminist? Can burkha-clad women be feminists even as tradition is pitted against modernity, progressive values and thus, women’s liberation? How do women claim freedom? What does the expression of women’s sexual desire do to social order? What is the role of fantasy in shaping the real? Making complicated maneuvers around many of these questions, I will argue that through a ‘flight of fantasy’, these films create an imaginative space in which effective feminist politics and futures can be imagined. This paper will thus make claims in favour of a feminist politics of pleasure, and fantasy as a subversive mode of cultural politics.

**Samreen Kazmi (Johns Hopkins University) -RECORDING**  
**Across Two Centuries of Compromise: From Reluctant Victorianism to South Asian Presentism in a Neoliberal World**  
The uncanny thing about Gurinder Chadha’s 2004 Bollywood film, Bride and Prejudice, is that it requires almost no leap of the imagination to picture its present-day protagonist facing the same pressures as Elizabeth Bennett. Chadha remarks herself, “I feel 200 years ago, England was no different than Amritsar today”. Such is our uncomfortable but undeniable intimacy with a nineteenth-century past. In the “simultaneously non-simultaneous” world of modern neoliberal empire (Bloch), pockets of South Asia seem stuck in a Victorian past while the world around us changes. My paper posits that neoliberalism’s glossy deception feeds precisely on our postcolonial desires to narrate new versions of ourselves—under the guise of opening us toward modernity and equal opportunities, neoliberal forces expose us to greater exploitation and inequality; splitting us, in Roy’s words, “between the dream of a seamless world and the
reality of a divided and unequal world, created by policies that [further] disempower the poor and unemployed”. I will explore how works like Bride and Prejudice flag this dual reality of our simultaneously progressing/regressing existence. Against the backdrop of the Indian government’s controversial “India Shining” campaign, whose portrayal of India as a resurgent and affluent space seemed just as troublingly reductive as the West’s negative or exoticizing narratives of India, I will show how Bride and Prejudice’s depiction of India as new-but-old, growing-but-unequal space carves a more politically responsible and nuanced narrative of our complex, “simultaneously non-simultaneous” modernity. Furthermore, my paper will unpack how such presentist works are able to deploy seemingly old-fashioned compromise narratives to radical new purposes, how they raise historically pressing concerns about the work of political compromise with the “West”, and stage potential forms of resistance against the competing forces of both modernity and traditionalism.

4A EDUCATION REFORM IN PAKISTAN: PROBLEMATISING QUALITY IN EDUCATION

Chair: Tania Saeed

Rabea Malik w/ Amal Aslam and Faisal Bari (LUMS and IDEAS)
A Mixed-methods Exploration of Practices of School Management in Government and NGO Schools in Punjab
Schools are at the frontline of a large and complex system of governance and service delivery. Teachers and school leaders are agents embedded within schools, and schools, in turn, are embedded within bureaucracies. Decentralized systems of service delivery are expected to empower schools and school leaders, fostering a school environment with motivated and effective teachers and engaged students. There are few studies on school leadership in the Pakistani context that generate an empirically grounded understanding of the practices of school leadership embedded within larger administrative bureaucracies. Effective leadership (or the link between head teacher practices and desired student outcomes) assumes space for autonomous decision-making (see review of literature below). Received wisdom suggests a significant disconnect in Pakistan between authority that head teachers have on paper and what they are able to exercise in practice. This paper presents findings from a comparative study of government and NGO schools in Pakistan to document current practices of school leadership, the context in which these practices are observed, and the structural and institutional barriers that stand in the way of notion of effective leadership.

Dr. Sajid Ali (Interim Director & Associate Professor) Aga Khan University, Institute for Educational Development
Education Accountability Reforms in Pakistan
The ‘reform’ seems to be the most common word used across the governments when it comes to education improvement in Pakistan. Every new government is desirous of showing improvement in the education system and is keen on introducing yet another ‘education reform’. The dismal performance of education system in Pakistan has caught public attention and thanks to the campaigns like ‘zara sochiye’ by Alif Ailaan, education has featured prominently in the recent elections of Pakistan. Even before the elections, the previous government introduced many reforms. Owing to the 18th Constitutional Amendment, the devolved education system has also spurred a sense of competition amongst the provinces to show progress. This paper will focus on ‘Accountability Reforms’ that have been put in place
by provincial governments, particularly focusing on two: teachers’ bio-matric attendance and school monitoring system. It will try to chart a history of these reforms, the intention of these reforms, the inspirations for such reforms and the effects of these reforms. The paper will rely on secondary sources and official documentations as data sources. A key debate that the paper would like to generate will be around the extent to which the findings from accountability measures are fed back into classroom teaching and learning – the most important dynamic in the whole gamut of education system.

Dr Soufia Siddiqui
‘Our priority is going to be learning, not access’: mapping quality across an education reforms process in the Punjab.
The varying nature and deployment of language to discuss issues of quality in education reforms suggests multiple voices can exist simultaneously within discursive spaces and institutions, not all of which are revealed. Drawing on the notion of dialogic frameworks (Bakhtin, 1981), I consider the layers of argument nestled within seemingly simple expressions (‘utterances’) about the aim and value of ‘good’ education. I do this by considering traditional assumptions about ‘quality’ as a singular variable towards the end of a learning process against the many possibilities that actually arise for its use as a whole-system indicator in real-world decision-making. I use perspectives of key stakeholders to an education reforms process in the Punjab to unpack how attributes that operationalise quality shape almost all stages and interpretations of the process. I show that planning procedures reveal an analytical depth that may be embodied, but is less frequently documented or executed, by strategic actors in the Pakistani educational context. The tension between what actors reveal through conversation and what they commit to planning instruments teases out the existence of a nuanced vocabulary around ‘quality’, which implicitly mediates the varying amounts of agency key stakeholders associate with a reforms process.

4B THE POLITICS OF FREEDOM AND EXCLUSION

Chair: Marva Khan

Khadija Aftab (University College Lahore), Imdad Hussain (Forman Christian College), Sana Ashraf (University of the Punjab)

Social Exclusion of Christian Sanitary Workers in Lahore

This research explores the lives of Christian sanitary workers in Lahore. It particularly focuses on their experiences of social exclusion. The study of social exclusion of sanitary workers is important in its own right. They encounter serious problems in everyday life but there are fewer studies available on their lives and experiences. It is because the figure of sanitary worker has not been considered worth exploring by contemporary social scientists in Pakistan. This research tries to fill this gap in the literature on social exclusion. This research is qualitative in nature as it particularly explores how Christian sanitary workers experience social exclusion in the society. For this purpose, we have conducted in depth interviews and focus group discussion sessions. We have interviewed them at work and other social spaces in various areas of Lahore. We requested them to recount and share their stories and feelings of being excluded both at work and in different spheres of life. They shared their stories both individually and in groups. In their stories, sanitary workers shared their experiences of exclusion from the mainstream society. They also focused on telling the accounts of their interactions and
reactions with the residents of Lahore. It is evident from the findings of this research that the feeling of being ignored is dominant in their narratives, which affects them in various ways. They live with low self-esteem and are dissatisfied by their treatment in society. They also do not have access to social capital as well as economic capital which further leads to distress among them. However, sanitary workers want to change their situation and make place for themselves by positively increasing their participation in the mainstream society. This research calls for redefining their position as well as creating space for them and for their families in the society.

Pooja Satyogi (Ambedkar University)
Police Work and Secular “Religious” Law: Maneuvering the Semantics of Dowry and Women’s Property in the Special Protection Units, Delhi
The genesis of the Special Protection Units for Women and Children (Unit) in Delhi is tied to the enactment of the anti-dowry legislation of the 1980s, following countrywide protests against dowry-deaths or bride burning. Staffed with mostly nonuniformed women police officers, the Unit investigates cases of domestic violence, which may or may not be related to demands of dowry. This paper dwells on the semantics of the anti-dowry law and argues that the law’s definition of dowry is borrowed from Hindu religious sources. It shows that although the anti-dowry law is a penal provision, a secular law available to all Indian women equally, its borders are, nonetheless, sealed by community identities. In other words, criminalization of dowry has not divested various forms of exchange during marriage to be rendered in customary terms and the law itself makes space for thinking dowry as a customary practice. While dowry comes under criminal law, disputes of property are civil offenses; the anti-dowry law strives to combine these elements and the result of which is often a legal failure for non-Hindu women. This paper will conceptualize and delineate the partibility of criminal law and will contend that the custom/crime binary forms the defining feature of the anti-dowry legislation. Following for this contention, the paper dwells on the predicament of custom saturating secular criminal laws in South Asia. In the end, this paper will explicate how this central indeterminacy impinges on police’s work—in that they often have to respond to domestic discord arising out of property relations (civil matters), without losing sight of the place of domestic violence (criminal matters) in kinship.

Marva Khan (Lahore University of Management Sciences)
Contempt of Court: A Limitation on Freedom of Expression
The aim of this paper is to trace the evolution of jurisprudence surrounding contempt of court in Pakistan’s constitutional law and trace its clash with freedom of expression and press. Contempt of court can be sub-categorized into substantive ("[s]candalizing the court"), and procedural (disobeying court orders or decorum). The Constitution of Islamic Republic of Pakistan, 1973 ("Constitution") grants explicit jurisdiction to the Supreme Court of Pakistan ("SC") and the five High Courts of the country to try cases of contempt against them. This provision has been used rather frequently by the SC during the current tenure of Chief Justice Saqib Nisar; a trend similar to the second tenure of the former populist Chief Justice Iftikhar Chaudhry. Both these tenures witnessed the SC censuring criticism against its decisions and overall functionality by serving contempt of court notices to the critics—and often forgoing punishment by accepting “unconditional” apologies. SC’s censuring of criticism further adds to the already limited scope of Article 19 of the Constitution, which guarantees freedom of expression and press; but also posits seven broad albeit explicit limitations on freedom of expression—one of which is contempt of court. While this framework may seem problematic, the SC’s censuring power is further bolstered by the usage of these provisions for reprimanding the Parliament as well. While the Parliament is the only branch of government with the ability
to limit the court’s jurisdiction by amending the respective laws; the SC has used Article 204
to dismiss the country’s Chief Executive in 2012. However, the SC’s censuring of the body
politic is not a recent phenomenon in Pakistan’s constitutional history – Syed Masroor Ahsan
v Ardeshire Cowasjee is poignant case where a several reputable journalists, along with
politicians (including the former Prime Minister Benazi Bhutto) were collectively tried for
uttering contemptuous comments against the SC.

Malvika Maheshwari (Ashoka University)
Art Attacks: Violence And Offence-Taking In India
Since the end of the 1980s in India, self-styled representatives of a variety of ascriptive groups
(religious, caste, regional, and linguistic among others) have come to routinely damage
artwork, disrupt their exhibition, and threaten and assault artists and their supporters. Often,
these acts are said to be a protest against the allegedly “hurtful” or “offensive” artworks. They
are even claimed to be a prescient call to save the identity of the community, in a manner that
makes the communal identities hinge entirely on that artistic (mis)representation. Yet, at the
time of these attacks, many who indulge in this kind of violence have seldom heard of the artist
before or even seen, read, watched, let alone engaged with the artwork. Such is the wrench on
the right to freedom of speech and expression in general, and on the physical safety and security
of artists in particular, that has inspired fear, anger, and discomfort within the art world, marked
by ominous declarations of a “cultural emergency” owing to the loss of lives and property, and
without the due processes of law—a consequence that was hardly synonymous with art practice
in India, at least until a few decades ago. This paper tells the story of violence against artists in
India, marked by the intensifying sense of insecurity, fear, frustration and anger within the art
world. But to bring out its complexities—to build an analytical account for understanding what
such destructive and, even competitive, attacks on artists convey about India’s liberal
democracy, given that violence in its many avatars has not so much been an aberration to the
form of India’s liberal democracy as much as its very condition—the paper attempts to map
the concrete political transformations that have informed its dynamic unfolding. In other words,
as opposed to simply adding to the prevalent commentaries on violent regulation of free speech
in India, this work focuses on the dynamics of violence in that regulation. Based on extensive
interactions with assailants and artists, I argue that these attacks are not simply “anti-
democratic.” But are dependent in perverse ways on the very logics of democracy’s
functioning, as much they are contained by it, along with the wider material conditions that
have prevented both free speech in India, and India at large, from being immutably locked in a
downward spiral. Yet, such crisis of liberal values like the right to free speech that affects
contemporary India impacts the sub-continent at different levels: at the regional, and the
institutional level and outside of its own borders. It calls into question the trajectory of
European normative frameworks of democracy and of categories like liberalism in post-
colonial worlds. In this perspective, the future of European state model and the experiences
and knowledge production in non-European, and South Asian contexts is central to the paper’s
concerns.

4C OTHERING AND RESISTANCE IN SOUTH ASIA

Chair: Ali Usman Qasmi

Mahvish Ahmad
Anxiety as a Technology of Rule
Abstract pending

Omer Aijazi (University of Toronto)
Kashmir ki Insaniyat / Kashmir’s Humanity
What about Kashmir’s “insaniyat” (humanity)? Or in other words, how is morality and ethics compelled and shaped under occupation? Yasmin Saikia describes insaniyat as “an emotion and an ethics that expresses the interdependent relationship between people.” She writes: “Insaniyat is not a learned ethic nor enforced as a normative principle by an external authority, nor a legal responsibility. Instead it inheres in human encounters.” I explore the question of insaniyat with the help of my interlocutor: Qari Safir, a village Imam in Neelum valley, Pakistan “administered” Kashmir. The Line of Control cuts through Neelum rendering Kashmir’s geopolitical precarity much more prominent in the valley. Qari Safir runs a modest madrassa and leads residents in daily congregation prayers. Devoted to the circulation of an Islamic informed morality and integrity of life, I read Qari Safir’s aspirations for himself and his community as extensions of wider struggles for Kashmir. I juxtapose his strivings to regain and nurture insaniyat with the multiple forms of violence which shape his life. This includes being forced to withdraw from his lifelong dream of furthering his education, living under the fear of constant shelling, taking care of his terminally ill father and opening his home to the indignities of Pakistani tourists to make a living. Qari Safir helps us appreciate moral and ethical striving as a political project, and his work towards an imagined, utopic destination (where insaniyat is commonplace) as emblematic of Kashmiri futurities- which despite the lack of precise definitions, are insistences for something more. Both within and outside the realm of possibility and articulation.

Ishita Roy (University of Kalyani)
Introducing Dalit Studies in a Classroom: Dalit as a Method in Reading Caste
This paper concerns itself with some very palpable challenges met in the prospect of introducing and subsequently running a course titled Dalit Studies, by a scheduled caste teacher, in a MPhil & PhD course-work class at the English department of University of Kalyani in West Bengal, amidst times when the Indian sub-continent is witnessing vital re-emergences of the term Dalit in its contemporary socio-political and cultural landscape. Two instances may be mentioned here: The Nagpur bench of Bombay High Court, following a hearing of a PIL seeking removal of the word Dalit from all official documents and communication in the state of Maharasthra, has asked the Union Ministry of Information and Broadcasting, to consider issuance of similar directives to the media; and, in a meeting by Delhi University’s Standing Committee on Academic matters, the University recommended that Dalit writer-activist Kancha Ilaiyah’s books be removed from its political science syllabus for its “controversial content”. In the interstices of the conflicting developments with reference to the term Dalit, this paper through plotting the challenges aforementioned, aims at foregrounding Dalit as an explaining principle that may be employed in explaining Caste. It attempts to develop and propose a mode of doing Dalit Studies where Dalit is employed as a method of investigation/critical enquiry in the analysis of caste-system. Taking cue from both the past and present of concrete politico-cultural attempts by the ‘non-high caste’ community at mobilizing the ‘lower castes’ people into potent political actors, the paper recognizes Dalit as a politically evolved figure who is a result of centuries of protests, resistance and struggle against the ideology of caste. Understood in these terms therefore, the paper subsequently argues that Dalit stands to refer more than just being a referent for a particular community. It rather becomes a politically evolved category through which one can read or (to put in Ambedkar’s terms), know Caste. The political Dalit is further understood as not merely a category to be applied in the study of Caste but in Hegelian terms, a principle that captures the
intelligibility of what is principled in itself. Foregrounding Dalit this way leads to privileging the term in the sense that it commands a theoretical capability now, more than just limiting itself to a commonsense knowledge of the subaltern experiencing a life of inferiority/humiliation/social death/psychological subjugation; in other words, Dalit becomes theoretical despite its experiential identity/association with the empirical. Therefore, the theoretical Dalit has the potential to cause an inversion of the theoretical Brahmin/empirical Shudra binary (Guru), or can in fact, propose a critique to this binary to the extent of disrupting it, breaking it from within. This insistence of the ‘theoretical’ serves to make a return to the caste question and in the process counteracts attempts at dehistoricizing the term Dalit.

Huzaifa Pandit (University of Kashmir)

Agha Shahid Ali – Representation and Contestation in Select Poems

This paper examines the American-Kashmiri poet Agha Shahid Ali in light of his collection ‘The Country Without a Post Office’. Published in 1997 at the fag end of the first phase of militancy, the collection is praised for its formal lyricism wedded to a poetics of lament and mourning that adequately captures the essence of Kashmir in turmoil. The collection “depicts the years of terror, disinvestment, and destruction in Kashmir, even while it continues to view the longer, and sunnier history of the place.” (Burt, 106). The chapter seeks to depart from the traditional reception of Shahid as a resistance writer siding unconditionally with the oppressed Kashmiri population against the might of Indian Occupation. Rather the chapter proposes to demonstrate that Shahid’s poetry especially The Country without a Post office must be examined therefore not only as a linear and unambiguous representation of Indian atrocities on Kashmir, rather it must also be read as resisting simplistic narratives of the relationship between contemporary history and the nostalgic melancholy for the erstwhile empire, the nodes of remembrances, and the specificities of this memory, and finally the relationship between memory and the subject. The contradictions, rearticulating and modernist bricolage must all be seen as a way of unholding, a mirroring of community trauma, witness and meanings of living in a contested history. The poems in their multitude of forms, fractures, allusions and contexts foreground the failure to mean, rather than meanings and therefore the limits of meaning. A significant hazard of occupation is its endeavour to produce meanings from striated space which is “a gridded, linear, metric, optic, state space” carved from “government institutions, fixed concepts and essentised spaces” (Ashcroft 12) Shahid’s poetry challenges these conventions by resisting the chronologies, and oppressive discursive spaces by making poetry the vehicle of potentiality and possibility rather than a statist space of mourning. Although this mourning is determined by a deep desire for decolonisation, yet paradoxically it also yearns for some continuum of the original colonisation, which manifests itself in new-old forms and spaces that articulate the different (sometimes contradictory) longings at different times. Both these contradictory strands exist in a simultaneity in his poetry, erasing and foregrounding each other, arguing that public memory and poetic testimony must necessarily be guarded against generic, binarising and hegemonic epochs. Rather, the contradictions and fractures of Shahid’s poetry are a reminder that narratives of nationhood – Kashmir or India are not fixed, and natural facts that unfold in history due to some immanent eternal force. The profusion and over-performance of grief in Shahid’s poetry reaffirms that all nations and national(ist) identities are a set of changed and changing relationships set in space and time. Articulation of contradictory identities, as evoked by Shahid, only disturb the narrative of national(ist) identities, and (post/colonial) utopias by foregrounding local pasts and scrambled futures.
4D POP CULTURE AND THE POLITICS OF REPRESENTATION

Chair: Saba Pirzadeh

Fareeha Shah (Lahore University of Management Sciences)
Rape and Repentance on Pakistani Small Screen
The question of sexual violence remains a controversial topic that is largely unaddressed in Pakistani popular culture. Well-intentioned but poorly handled productions that deal with such a sensitive matter can have a very damaging impact on the social discourse surrounding it. Cinematic and literary depictions of rape can be viewed as a “site of collective identification” where certain “public fantasies” are given the space to flourish. It is imperative to study the treatment of women on television to better understand the social realities these visual texts seek to mimic, emulate, or attempt to critique. This excerpt will discuss the theatrical depiction of rape in dramas Sangat (2015) and Muqabil (2016), and will examine the representation of women preceding and proceeding from the act of rape itself. Formulaic representations of rape are portrayed in these shows, using cinematic techniques such as slow-motion, jump cuts, color correcting, and others to heighten dramatic tension. This renders rape as more of a performance than as a necessary representation that condemns the act itself. The voyeuristic nature of these scenes sensationalize the act through a fragmentation of the spatial and temporal trajectory of the sequential occurrence of events. With their loud music and extended close-ups, these scenes are sickeningly reminiscent of foreplay. Muqabil’s Parisa plays the role of Mehmood Sahib’s own Lolita as the nymph, the temptress that repeatedly demands he join her in the pool. Presenting rape as a sensationalist narrative makes it seem less violent than it should; in this dramatic over-representation, the audience is perhaps insulated from the actual horror of the action. The representation of these women prior to the experience of sexual assault establishes a certain vision of femininity, womanhood, and domestic bliss. By forging a connection between women, the natural world, and domestic life, a prototypical “good woman” is created, one that will provide a subsequent contrast with the woman post-rape. Even in an evidently tense situation where tireless her efforts go unacknowledged, Sangat’s Ayesha is perfectly content with her situation. Parisa is depicted in a very limited capacity beyond her sexual assault; this suggests that her identity beyond the act does not warrant screen time. By portraying rape as the focal point of this narrative, Parisa’s identity begins and ends with this act of violence.

Fatima Bilquis (Lahore University of Management Sciences), with Sara Tahir (Michigan State University)
Expression of Masculinities on Pakistani Television
Utilizing the sociologist, Raewyn Connell’s seminal theoretical framework of masculinities, and Edward Said’s exposition of Orientalism, we conduct a qualitative analysis of the construction of masculinities in popular Pakistani drama serials and news media that were at the top of media rankings of 2017. We analyze the construction of hegemonic masculinity in its relational dynamics with other types of masculinities, as well as femininity, resulting in the delineation of three important areas of contestation in the construction of hegemonic masculinity; ‘control’, ‘class’, and ‘femininity’. This is achieved by identifying and deconstructing discursive formations, practices, and images, in the context of the overarching narratives perpetuated by the selected drama serials, talk shows and news bulletins. In doing so, we pay special attention to the embodiment of masculinities and the gender politics effected within and between different genres of Pakistani media.
Shahwar Kibria (Jawaharlal Nehru University)
The Qawwali in Global Music Cultures the global Sufi-Folk sound of Coke Studio Pakistan
The following paper aims to explore how Qawwali, primarily a spiritual genre of music in India went on to become the national sound of Pakistan and reverberating with the sonic textures of international fusion music, was re-imagined as the global Sufi sound of Coke Studio Pakistan. Centered on how the Qawwali became an important denominator of cultural soft power for Pakistan 1950s onwards thereby becoming evident in world music culture with Ustad Nusrat Fateh Ali Khan’s collaboration with Real World records in late 80s; and Pakistani rock band Junoon ushering in Sufi Rock, the paper will be a two-fold enquiry. Firstly, it will study how Coke Studio Pakistan becomes an active archive of the folk and spiritual music of South Asia materialized in the realm of post-digital media ecology. Secondly, it will analyse how sensate music cultures of Islam respond to and interact with the synaesthetic audiovisual regime of the music video which surrounds nurtures and transforms them, and leads to reinvented forms that maintain a connection with Islamic thought and musical practices even as they circulate globally in their contemporary forms. In the contemporary international pervasiveness of digital internet music cultures, I identify the Sufi Qawwali in Coke Studio Pakistan as a phenomenon facilitating the incursion of the sound of the Chishtiya khanqahs as a global form of music yielding meaning within and beyond the realms of religiosity.

Syeda Minaal Ali (University of the Punjab)
The Curious case of liking Disgust: Exploring the genre of weird fiction in the light of abjection theory to study the disordered order in Pakistani Society
This paper aims at exploring the genre of weird fiction in Pakistani English, through the short stories of Usman T Malik. Set against the martial law regimes in Pakistan, the fiction highlights individuals who possess apathy towards disorder, disgust and dirt. Such apathy is considered as abnormal in ‘normal’ circumstances. What constitutes normalcy in general can be explained through Batailles work-violence binary. He argues that humans have two motivations to actions- either work or violence. When individuals resort to work they civilize themselves, and moving in a positive progression cast away from all violence-centric primal instincts. This construction of a ‘normal’ order, aimed at human welfare is explained in detail by Julia Kristeva in her theory of abjection. Building upon Lacanian ideas, she holds that humans in order to enter into the Symbolic Order of the world separate themselves from horrors of their initial barbarism. Then in order to maintain their position in the Symbolic Order, which gives meaning to their existence, display horror or disgust to reinforce this primary separation. However, when individuals choose (or are made to choose) to regress into their primal state of anarchy and violence, that is when chaos and dirt become the order of the day, and are not met with disgust or horror. It is precisely this violence-centric system that this research seeks to deconstruct and find out through fictional ethnography, what agencies/agents construct such a system. Through a detailed discourse analysis of the eight short stories under consideration, a common feature is found in all of them. Taking into consideration consciously mentioned dates and overtly/covertly mentioned events, one realizes that all stories are set against a backdrop of martial laws where the system is hijacked and defiled by either the Judge-General (Ayub), Military-Mullah (Zia) or the ISI-IB( Musharraf) nexus. Unfortunately, even in their aftermath, their legacy thrives in the civilian regimes and is not done away with. Hence our research question regarding social apathy is answered through this article. Furthermore, by working on a neglected genre of weird, this research also promotes the works of unsung writers.
5A REGIONAL SHIFTS ANDIDEOLOGICAL CONTESTATIONS IN SOUTH ASIA

Chair: Waqar Zaidi

Asad Zaidi (London School of Economics and Political Science)
Pakistani Contested Imaginings: Culture Wars, Global Visions and the Struggles of the Left

Local and regional dynamics complicated US and Pakistani Cold War strategies. Pakistani cultural Cold War experiences in the 1950s were a series of clashing responses to the Cold War but also to wider questions about empire, Islam and the nation-state. Charting these entangled imaginings of Pakistani international politics is argued to be useful in helping us pluralize Cold War histories. It allows us to rethink the boundaries of area, periodization of history, and widen our notions of relevant Cold War participants. It is also useful for understanding the deep constraining of Cold War strategy in post-colonial societies like Pakistan. This is necessary to re-examine Cold War dynamics through the unique local contexts themselves, from the standpoint of dynamic interactions of people there, rather than a bi-polar and inter-state notions. The cultural Cold War in Pakistan informed Pakistani state-society relations, but also relations with the US and regional actors. Pakistan’s Cold War is normally located in the Soviet-Afghan war. This paper takes a different route and examines Pakistani 1950s culture wars and their connection to two phenomena: the development of an indigenous anti-imperial Left and second, the development of the US cultural Cold War in Pakistan and across the region. In so doing I look to answer how we might begin to think differently about the Cold War if we take seriously the idea that Pakistani societal encounters in international politics were transformative of world politics.

Michelle Grisé (RAND Corporation)
Decentering Cold War Narratives of Space Exploration: The Case of Pakistan

On the evening of June 7, 1962, on a beach thirty-five miles west of Karachi, a group of men, both Pakistani and American, fired a sounding rocket into the air. From the beach, called Sonmiani, the rocket, named Rehbar-I, drifted eighty miles into the upper atmosphere. Photos taken shortly after the launch show the men smiling broadly and celebrating Pakistan’s entry into space. Asif Siddiqi has written of what he calls a “fetish for nation-centered cold-war geopolitics” in narratives of twentieth century space exploration. Drawing on both archival records and interviews with Pakistani scientists, this paper challenges superpower-centric narratives of the space race by examining the historical origins and development of the Pakistan Space and Upper Atmosphere Research Commission (SUPARCO). While the establishment of SUPARCO arose out of Cold War competition, this paper argues that Pakistani participation in space exploration transcended the boundaries of the Cold War. For Pakistan, space exploration served to advance both foreign and domestic policy goals that had little to do with Cold War geopolitics. Sounding rocket experiments, which produced valuable scientific data for both the American space program and international scientific projects, offered Pakistani scientists inclusion in the work of the global scientific community. As this paper explains, Pakistani space scientists developed close relationships with colleagues in the United States, the United Kingdom, and France, but also in the Soviet Union and elsewhere in the Eastern
Bloc. Space exploration also advanced domestic policy goals in the Ayub Khan era, as sounding rocket launches provided a tangible, stunning demonstration of progress toward ambitious development objectives. By exploring the early achievements of the Pakistani space program, this paper argues for a more nuanced understanding of the meaning of space exploration in the Cold War.

Waqar Zaidi (Lahore University of Management Sciences)
British-US Rivalry over Pakistani Civil Aviation, 1947-1955
The years 1947 to 1955 was the early formative period for Pakistani civil aviation. Fledgling private airlines and aerial enterprises vied for commercial advantage in a small but competitive market. Although this period came to an end with the nationalization of the industry in 1954/1955 and the formation of the state-owned Pakistan International Airlines (PIA), it nevertheless left its mark on the subsequent development of the industry. This paper explores this early period of Pakistani civil aviation through the lens of British-American competition for influence. U.S. and British aerial concerns, and their respective governments, vied for influence over Pakistani aviation. I show that although British nationals and companies dominated Pakistani aviation in its earliest years, U.S. technological and financial might allowed it to increase its influence until, finally, Pakistan had to rely on U.S. technology and aid in order to achieve nationalization and create PIA. In this paper I explore the nature of this rivalry and influence, focusing in particular on the role of British and U.S. companies such as Airwork Limited and Transocean Airlines, and the 1954 U.S.-Pakistan Mutual Defense Assistance Agreement.

Layli Uddin (Lahore University of Management Sciences)
Mao-lana Bhashani in Mao’s China: Islamic Socialism and Subaltern Internationalism in Asia
In the mid-1960s, Maulana Bhashani (1880-1976), a venerated East Pakistani politician, peasant leader and Sufi teacher, introduced innovations in the oath of allegiance sworn by his peasant and worker disciples. Besides committing to the usual articles of religious faith, they now also pledged to establish socialism. Bhashani’s mobilization of peasant and workers during this period contributed to the 1969 uprising in Pakistan. This change in Bhashani’s strategies and tactics appears to result from his visits to China in 1963, which had a palpable effect on his particular combination of socialist ideas, Islam, and mobilisation of peasants and workers that had been evolving over a three-decade long political career. Known as the Red Maulana or Mao-Lana, Bhashani is remembered as both a charismatic Sufi saint, and one of the key proponents of Islamic socialism in Asia. This paper uses rare and unseen material to offer a detailed reconstruction of Bhashani’s trip to China in 1963. What did it mean to invite a mass peasant and worker leader from East Bengal to tour villages and People’s Communes and interact with Chinese peasants and workers? How did these transnational networks affect Bhashani’s politics? The paper will use Bhashani’s experience in China to speak to migration and mutation of ideas and practices to the everyday life of Islamic socialism in South Asia during the twentieth century. The paper contrasts existing historiographies that suggest that the project of Islamic socialism in South Asia diminished by the 1930s to show how the Red Maulana brought together Marxists and murids on a shared political platform: one that built on common religio-political imaginaries, the work of earlier Muslim socialists, and the Communist Party in India and Pakistan. This paper will reconnect these elements to reveal progressive popular politics, vernacularisation of socialism and a broader decolonising project for the global South.
5B BUREAUCRACY AND DEVELOPMENT

Chair: Sameen Ali

Rehan Rafay Jamil (Brown University)
Democratic Transitions and the Political Origins of Social Policy Expansion in Pakistan
Cash transfer programs have become one of the fastest growing anti-poverty programs adopted by a variety of states throughout the global south. Some of these programs are highly discretionary and vulnerable to political manipulation while others have established transparent and objective targeting mechanisms. How do non-discretionary social safety nets emerge in states in the global south? And what consequences do these programs have for citizens who are engaging with state services and exercising political and social rights for the first time? This paper seeks to address these questions by analyzing the political origins and citizenship implications of Pakistan’s flagship safety net: The Benazir Income Support Programme (BISP), the largest cash transfer program targeted at women in South Asia. The case study of BISP, is particularly insightful because the program is politically named, but uses objective poverty targeting measures for beneficiary selection. Since its establishment in 2008, BISP has become Pakistan’s largest safety net, adopted and expanded by successive governments. By tracing the key actors including political parties, bureaucracy and donor’s role in the emergence and evolution in the design of BISP, this paper offers new insights on the pre-conditions for non-discretionary social policy expansion and their consequences for social welfare recipients’ rights claims in emergent democracies in the Global South.

Kabeer Dawani (Collective for Social Science Research)
Why do ‘Pockets of Effectiveness’ Develop in Weak States? Evidence from the Tax Bureaucracy in Sindh, Pakistan
A key determinant of taxation is a state’s bureaucratic or administrative capability to implement and collect tax. Many developing countries have failed to develop this capacity, which has seen public sector reform being embarked upon in the past several decades. Often driven by donors, these reform attempts, based on best practices of ‘good governance’, have seen limited or no success. Nevertheless, occasionally some organizations are highly effective in these weak contexts. Why do these ‘pockets of effectiveness’ develop? This paper examines this question by looking at the Sindh Revenue Board (SRB), a successful provincial tax organization in Pakistan, a country whose tax-to-GDP ratio is the second lowest in South Asia. In this context of generally poor performance, one provincial tax agency performing well presents a puzzle. I explore how and why the SRB became a pocket of effectiveness by using insights from semi-structured interviews with civil servants along with data from a World Bank survey of civil servants in Pakistan. The findings suggest that its effectiveness is a consequence of its organizational attributes, notably its culture and personnel autonomy. Having identified how it is relatively effective, I further argue that it developed these attributes because of its political context. Specifically, I contend that the politics of federalism in Pakistan, with the federation centralizing power, created the incentives for the provincial political leadership to develop this pocket of effectiveness. This paper adds to the broader literature on center-province relations and the politics of public sector reform, as well as the limited literature on pockets of effectiveness. The latter is particularly important because we know much more about what doesn’t work than what works in weak states, and this could inform future reform.
How do Centrally Planned Education Reforms Trickle Down to the District Level in Punjab?

Punjab is considered a reform rich context, in terms of the variety and scope of education initiatives undertaken in the province since the early 2000s. Teacher recruitment rules and processes have undergone significant changes, on-site continuous professional training has been introduced, school-based financing mechanisms have been instituted. A province-wide performance based monitoring mechanism was in place for roughly ten years. In addition a large number of smaller initiatives and experiments across a range of functions have been tried, including teacher and school ranking based on student learning assessments. The planning and design process in Punjab is centralized, and implementation is top down. There is an interest in understanding how these reforms transmit to the district level, and the roles various actors and tiers of government play in the transmission, ultimately to the school level. This paper presents findings from a qualitative study undertaken as part of the evaluation of the second Punjab Education Sector Program (PESP2), the key province wide reform mechanism in Punjab during 2012 – 2020. The paper selects examples of policy initiatives to, i) illustrate the ways in which reforms have trickled down to the district level in Punjab, ii) highlights the roles various actors play in the transmission of reforms, including provincial and district level bureaucrats of the education department, political leadership and others. We are interested in seeing which reforms get rooted, and, where possible, what factors contribute to some reforms becoming more rooted than others.

AIDS in Pakistan: Bureaucracy, Public Goods and NGOs

In the early 2000s, Pakistan’s response to HIV/AIDS was scaled-up and declared an area of urgent intervention. This response was funded by international donors requiring prevention, care and support services to be contracted out to NGOs - a global policy considered particularly important in Pakistan where the high risk populations are criminalized by the state. Based on unparalleled ethnographic access to government bureaucracies and their dealings with NGOs, I examine how global policies were translated by local actors and how they responded to the evolving HIV/AIDS crisis.

5C FEMINISM, RESISTANCE, AND INFORMALITY

Chair: Nida Kirmani

Aurat, Awaaz and Awaam: Activating Public/s and Feminism/s in Pakistan

In this paper, we explore the shifting meanings of woman/hood and women's rights to offer fresh insights into contemporary politics of gender and sexuality in/about Pakistan in view of the Aurat March 2018 in Karachi. This pivotal point in feminist praxis is transforming theories, practices, participants, coalitional politics, political alliances and the politics of knowledge production. Their four point manifesto demands an end to violence against women and calls for economic, reproductive and environmental justice. The manifesto takes on specters of capital, state-backed violence against gender, sexual and racial minorities, religious surveillance, and sham of female honor, and gestures to a percolating pluriversal feminist politics. Our guiding questions are -- What does the Aurat March mean in this moment? How does the march -- its mobilization strategies, agendas and manifesto, the march itself, its
slogans and social/mainstream media surrounding it and post-march discussions -- inform contemporary feminist spaces, practices and politics? And lastly, how do the particularities/peculiarities of this moment contribute and complicate transnational feminist knowledge production and feminist practice? While the march is a temporal moment of solidarity, we argue it also shifting broader Pakistani feminist political demands and frames of political engagement as well as its front-line participants. As a street protest, a social media campaign, and a call for public policies, we argue, the march underscores the histories, difficulties, limitations, demands, and possibilities of contemporary feminist formations in/about/through Pakistan. Pakistan has newer feminist frequencies, it’s youth-driven and dynamic, fierce and fearless, online and overt, it is provocatively visual, online and offline, vocal and multi-linguistic, and it is sexual and strategic. It is in these newly transnationally “wired” assemblages which are — online and offline, driven by an intersectional, interfaith and intergenerational ethics, tech savvy, and interested in coalition-building across classed, racialized, gendered and sexualized marginal communities — that interests us. By situating, the march within deeper feminist debates, this paper examines the celebratory spirit as well as sobering costs and consequences, the contemporary feminist politics embodies and exemplifies in contemporary Pakistan.

Haniya Humayun (Government Degree College Islampura) and Muhammad Hassan Qadeer Butt (Punjab University)
A Decolonial Exploration of Women’s March and #Metoo in Pakistan
This paper attempts to locate and analyze the manifestation of the Women’s March and the #metoo movement in Pakistan from the framework of Decoloniality. It brings what Magnolo has called ‘border thinking’ or thinking from the margins in to the conversation which has been previously limited to homogenous concepts of class or gender orientation. In this context, it will attempt to bring to light the “politics of location” to the broader discussion on the implications of these phenomenon for the agency of women existing on the margins. The paper seeks to analyze the current discourse of the feminist movement in Pakistan in the context of the politics of language in a postcolonial setting. This will link the politics of language before and after colonization to the contestation on slogans of the participants of the Women’s March. In that attempt, it will point out towards the possible poetics of a decolonial feminism which is sensitive to the politics of location. Because of its broad linguistic and social implications, this paper would employ several research methods. It will include interviews of women from various backgrounds located in rural Multan, away from the metropolitan Lahore, about the impact of the Women’s March on their agency in the given structure of patriarchy that constitutes their lived experience. The slogans and discourse of the participants and proponents of the Women’s March will be analyzed within the decolonial framework provided by Walter Magnolo . Ultimately, this is an attempt to establish a theoretical foundation for a Decolonial feminist orientation, extending the work of feminists like Saba Mehmood.

Rukmini Barua (Max Planck Institute for Human Development)
What’s Love Got to Do With It?: Romantic Love and Social Change in Delhi, 1980s to the Present
Delhi’s transformation into a ‘world class city’ in the last few decades has had severe repercussions on the urban working poor—in terms of increasingly precarious work relations, shrinking social space and insecure housing arrangements. I examine these rapid social, economic and urban changes through the lens of heterosexual romantic love in the milieu of Delhi’s working classes, since the 1980s. Recent scholarship on love and intimacy has tended to assume a global shift towards the ‘pure relationship’—an emotional configuration based on
equality, romantic love and motivated by individual desires.1 The wider implication of this assertion signals a universal trend towards companionate marriage centred around romantic love and individual choice rather than on social and familial strictures. Romantic love, in this reading, appears as an equalising force, democratising gender relations within the private sphere. In the contemporary South Asian context, a discursive distinction is often posed between ‘love marriages’ (self chosen unions) and ‘arranged marriages’ (those in accordance with social custom), in which, the ideologies of romantic love are linked to ways of being ‘modern’.2 The aim of this paper is to critically evaluate the dynamics of romantic love and its locus as a site of modernity. Can we discern a shift towards companionate marriage coeval to historical processes of ‘globalisation’ and ‘neo-liberal’ urban transformation? How are gender relations imbricated within and interact with notions and practices of romantic love? Drawing from ethnographic and archival material, I proceed along two levels of inquiry. The first, examines the discourses of romantic intimacy that emerge from institutions (such as the state, family or community groups) as well as those that are produced through popular and plebeian forms of films, poetry and literature. Here, I analyse the repertoires, idioms and articulations of romance that constitute and disturb normative views of romantic love. Second, I focus on the lived experiences of romance and intimacy to trace the everyday practices that cluster around the imagination, expression and performance of romantic love. Through a history of Delhi both ‘from below’ and ‘from the inside out’, this paper aims to query the dominant paradigms of thinking urban transformation in South Asia.

Amrita Kumar-Ratta (University of Toronto)

Transnationally Married: New Political Geographies of Reproductive Labour in 'Punjabi Canada'

In light of complex – and contradictory - narratives of economic prosperity and securitization that simultaneously characterize the historical relationship between Punjab (India) and Canada, this paper explores the specific “gendered geographies of power” that influence and are shaped by transnational marriage networks between the two places. By globally situating transnational Punjabi marriages – vis-à-vis the daughter deficit phenomenon in Punjab, changes in the Punjabi marriage market, and current geopolitical relationships between Punjab and Canada – examining critical theories of gender, space, and power among diasporic communities, and engaging in an initial analysis of Punjabi matrimonials and mediated representations of marriage fraud and violence against newcomer Punjabi brides, the paper examines a consistent interplay between acquiescence and resistance to gendered social constructs that are (re) produced by contemporary processes of globalization and global migration. It is through a re-reading of complex histories and global processes, an engagement with critical theoretical perspectives, and a preliminary analysis of original empirical data concerning transnational Punjabi bride migration that we begin to uncover a fresh perspective on reproductive labour in ‘Punjabi Canada’.

5D NATURE AS METAPHOR AND REALITY

Chair: Saba Pirzadeh

Debadrita Mandal (Centre For Studies In Social Sciences)

‘Wild’ Spaces and Nature in the City: Animals in the Imagination of the Urban

In common conception, cities are typically conceived and characterized in terms of various economic and demographic aspects. Further, it is only the human population who are counted as ‘urban residents’ when there is a discussion about the population of cities. But more careful
reflection would lead to an alternative picture, one where the urban space is also shared and co-existed by wild (and domestic) non-human animals. In recent times the growing concern of academics or popular discourses is over certain kinds of natural elements within the city like clean air, water, trees etc: here, in this paper, I engage differentially to think about the city as a product of realization of socio-environmental processes in itself and also about another form of ‘nature in the city’ focusing on the presence of wild animals in the urban cities. However, this co-existential presence is often considered ‘nuisance’ by human, which leads to eventual removal and relocation of such species by the state-agencies to other forms of settlement or ‘habitats’. Therefore, the question of their ‘citizenship’ and other fundamental rights associated with that are also bought forward in this paper. I have constructed the arguments of this paper in reference to the city of Kolkata, Alipore Zoological Garden and Transit Facility Centre, Saltlake.

Abubakr Khan (Information Technology University)
The Sufis and Tagore on Being-with-Nature
For worlds haunted by the ghost of infinite accumulation, which essentially depends on infinite extraction, Nature is merely exploitable. In such a case, Nature is—as Heidegger wrote—just a stockpile [Bestand]. It can only be understood in terms of natural resources, or disposable reserves. It has no purpose other than being of use to man. To counter such a devaluation of the living earth, we will bring in samples from the Sufis and also from Rabindranath Tagore, so that we may present a revaluation and reconceptualisation of nature itself, and of the relationship of human beings to nature. Tagore refers to Nature as that which lives with us. For him, this great world is the expression of the Infinite—words that indeed resonate with the Sufis, who have an “awareness of the sacred in all things,” as Seyyed Hossein Nasr wrote. Rumi, the 13th century Sufi poet, wrote in the Masnavi: “For God hath mingled in the dusty earth, a draught of Beauty from His choicest cup”. Similarly, Tagore begins the first poem of his famed collection Gitanjali by saying that he worships his creator in the dust of the earth. In one of Rumi’s quatrains, which is about the dance of the fragments, we are told that the world, the heavens, the sky, the air, everything is dancing. Each and every soul is also dancing. The emphasis is on how everything in nature and in the heavens, including the existence of all existences, necessarily dances together. Such perspectives open our eyes to the life and dance of nature itself, so that it becomes difficult to see it as a mere object or resource. Moreover, we find that existence can never be understood in terms of an ego-self divorced from its environment. We exist with nature. Thus, we uncover an ontological-existential principle that might be called being-with-nature, which has its basis in the primordial reciprocality between nature and the divine.

Abdul Aijaz (Indiana University Bloomington)
Sacred Machines: Hydrosocial Assemblage in the Indus Basin
The transformation of Indian rivers from gods into machines under British imperial rule was brought about “by a diligent practice of the new disciplines of knowledge” which Partha Chatterjee (1995) recognizes as “texts of power”. Accomplice to colonial hydrology was colonial sociology which imagined, represented and materialized a certain ordering of water and society in colonial India and thus laid the foundation for a new set of hydro-social relations. In this materialization of discursive formations in the canal colonies of the Punjab certain other ways of perceiving, imagining and representing water and society were made less real, less legitimate or entirely invisible. Keeping in mind recent critiques of the nature-society binary in modern scientific and social science knowledge, I explore the changes in nature-society dialectics with the colonial intervention in India. How does a power reconfiguration in society
necessitate a different relationship with nature? How does water figure into the everyday lives of people as an agent configuring their emotional, ideological and material selves while itself being framed, appropriated and controlled in different ways? And how can ecocriticism and postcolonial theory help understand this complex nature-society dialectic in the Indus Basin? Through a close reading of Krishan Chander’s short story “Pani ka Darakht,” this paper traces the mutual becoming of people, place, and water in the Punjab.

Diviani Chaudhuri (Shiv Nadar University)
A Gaze that Burns away Time: Restoring the (Pre-)Historic to the Land through Literature
This paper examines the ways in which contemporary Pakistani women’s writing in English substantially expands and complicates ideas of national identity, national history, and cultural and ecological heritage. I argue that recent novels by Uzma Aslam Khan and Kamila Shamsie create narratives of place that seek to unyoke dominant images of Pakistan available to a global Anglophone audience. Through the use of archaeology (in A God in Every Stone), paleontology (in The Geometry of God) and glaciology in (Thinner than Skin), and by deploying a feminist ecocritics (in Trespassing), this new writing supplies a rich and varied history to contemporary presentist discourses of Pakistan. By foregrounding a geological understanding of time and landscape, these texts restore the prehistoric to a civilizational memory saturated with current conflict much in the same way as Palestinian author Raja Shehadeh does in his Palestinian Walks and A Rift in Time, which bring together landscape, memory and heritage in generative ways that resist the totalising logic of territoriality. Just as Shehadeh takes great care to perform a literary ‘excavation’ of the occupied land of Palestine that pre-dates the Israeli state, Khan and Shamsie too peel away the sediment of postcolonial, post-9/11 discursive formations to reveal the possibilities of engaging deeply with the pre-colonial, pre-Islamic landscape of Pakistan which pre-dates the state. Far from being a static entity awaiting inscription, landscape tells a story of the past that decentres dominant actors. Using landscape as an alternate archive, these texts supply new ways of articulating belonging and unpack the fraught relationship between nature and culture, literature and history, and history and science.

6A PARADOXES OF AGENDAS AND PLANS: ETHNOGRAPHIC ACCOUNTS OF INFRASTRUCTURE PROJECTS IN SOUTH ASIA

Chair: Edward Simpson

Mustafa Khan (SOAS University of London)
Making Them to Look the Other Way! The (Ir)rationality of Road Building in the Sindh Borderlands
In the borderlands regions of Pakistan, construction of roads in previously inaccessible and peripheral territories represents a major element of nation building. Today the strategic motivations for infrastructure construction are increasingly downplayed by the discourse of transnational connectivity in trade and development which transportation infrastructures are said to facilitate. Often brought under the umbrella of so-called “economic corridors” such massive infrastructures interventions are, we are told by the proponents of such projects, means for commercial and cultural exchanges, not devices of securitisation. In this paper, I will argue that road making in contested border regions of South Asia have their own logic, and often are
processes of a thorough spatial reorganization as new roads increase connectivity, as well as the circulation of some people, some goods, and some capital.

Luke Heslop (London School of Economics and Political Science)
A Journey through ‘Infra-Space’: The Production of Infrastructure
This paper challenges dominant governance paradigms by exploring the world of infrastructure investment, referred to by the industry as the ‘Infraspace’. Starting with financial institutions and multilateral development agencies that steer global infrastructure money, it will trace the financial, technical, bureaucratic and diplomatic journey of an infrastructure project. Examining the economic, social, and political architecture of infrastructure investment and development pulls into focus the relationship between states, state owned enterprises, and multilateral financial institutions. Drawing on ethnographic research from Colombo, London, Malé, and Singapore with public planners, capital financiers, development banks, consultants and heads of government, the paper examines the diplomacy afforded through – and required within – international infrastructure development. Rather than focus primarily on the social and cultural consequences of infrastructural change however, or how the political promise and aspiration of infrastructure measures up to its everyday use, the point of departure for this article is the social, economic, and political relations that produce infrastructure. Such an examination requires a journey beyond the state and through Infra-space.

Tulasi Sigdel (Nepal Administrative Staff College)
Road Imaginaries: Connectivity, Roads and Everyday Life of People in Rural Nepal
In this paper, I explore rural roads in Nepal as a site of political struggle through which multiple actors compete for livelihood opportunities and cultural recognition. Drawing on Brian Larkin’s notion of embodiment, I engage in depth ethnographic methods to consider what actually the road means for people and how different competing ideologies and governmental rationalities operate in their everyday lives. In Nepal, as in many agrarian contexts in the global south, the road operates as an iconic symbol of modernity, and road building has garnered a top priority in Nepal’s development efforts from the beginning of planned development initiatives in 1950s. Road connectivity in most of rural parts of Nepal has been recent phenomena road connectivity continues to symbolize the promise of prosperity, power, economic growth, and cultural status for its residents. The paper explores contradictory road imaginaries of rural people and how those imaginaries work to both extend and challenge existing patterns of uneven development and prevailing cultural ideologies. Despite the powerful appeal of the road as a symbol of modernity, people are gradually becoming aware of its destructive effects. Transportation service is anything however issues of safety, reliability and risks of unsafe travel have become part of everyday life. The expression of local people that “we are paying for our own death” in everyday travel references the poor quality of road causing frequent accidents. The paper concludes by considering how the people's contradictory relationship with roads furnishes an opportunity to critically examine possibilities for prosperity, development, sustainability in remote mountain regions of the global south.

Srinivas Chokkakula (Centre for Policy Research)
Roads for Mobilities and ‘Mobilizing’ Rural India
The paper presents some findings from our ethnographic study of India’s rural road building programme - the PMGSY (Pradhan Mantri Gram Sadak Yojana (PMGSY)). Since its launch in 2000, the programme has produced half a million km of roads across India. The PMGSY roads connect India’s rural habitations with its highway road network. The programme replaces the existing earthen or WBM (water bound macadam) roads with “black-topped, all-weather” roads, to allow faster and enduring mobilities. The roads promise poverty alleviation and
‘inclusive development’ through an enhanced mobility and improved access to markets, services and amenities. The PMGSY programme is labelled ‘gold standard’ among Central Sponsored Schemes (CSS), for its highly centralized and technologically intensive execution of the programme. This standard is however a metric reflecting delivery of roads, not necessarily the promised ‘inclusive development.’ After almost two decades of its implementation, the evidence offered in support of the promised poverty alleviation and development is limited and equivocal. The programme also recognizes some key sustainability challenges associated with federal organization and governance: institutional ownership of the roads, resources for their maintenance, and sustaining their quality. Yet rural road building remains popular and receives continued support from across the political spectrum and changing regimes. We find that the road building is seen as a potent avenue of political mobilization for electoral returns and constituency building. The political rationalities are prominent drivers compared to those of techno-economic rationalities. In spite of the challenges, building of rural roads thrives. State governments launch their own rural road building programmes. Bureaucrats and technocrats develop increased tolerance for corruption. And, the PMGSY finds new rationalizing criteria for its continuance by redefining the ideas of connectivity and mobility.

6B CULTURAL AGENCIES AND DYNAMICS OF PRESERVATION

Chair: Sanniah Jabeen

Sanniah Jabeen (Lahore University of Management Sciences)

From Cultural Policy to Social Practice: Literary Festivals as a Platform for Social Inclusion in Pakistan

Though Pakistan has a rich cultural history and a diverse population; its global image is tarnished with labels of Muslim ‘fundamentalism’ and ‘extremism’. Cultural policy is a tool that can be used by the government of Pakistan to ameliorate this image but instead this fundamentalist reputation is reinforced in the 2005 draft of Pakistan’s cultural policy. With its stern focus on a homogenized cultural identity, this 2005 draft bases itself largely on forced participation from the largely Muslim public and leaves little or no benefits to them or to cultural minorities in Pakistan. The effects of this homogenized ‘Muslim’ identity linger ten years later where the study and celebration of cultural heritage of Pakistan in schools and educational festivals focus entirely on creating and maintaining a singular ‘Islamic’ cultural identity. The current lack of inclusion has many adverse effects that include the breeding of extremist mindsets through the usurpation of minority rights and lack of safe cultural public spaces. This paper argues that Pakistan can improve social inclusivity and boost its global image through cultural policy. The paper sets the grounds for research by surveying the effectiveness of different cultural policies across nations with differing socioeconomic status. Then, by sampling two public literary festivals in Pakistan as case studies, the National Youth Peace Festival hosted with a nationalistic agenda using public funds and the Lahore Literary Festival (LLF) that aims to boost the cultural literacy scene of Lahore using both private and public efforts, this paper looks at the success of the private, more inclusive LLF. A revision of cultural policy is suggested that combines public and private efforts to host cultural festivals for the sake of cultural celebration and human development, without a set nationalistic agenda. Consequently, this comparison which is grounded in the human capabilities approach,
Gwendolyn Kirk (Lahore University of Management Sciences)
The Books in the Bunker: Meaning and Matter in Global Assemblages of Power

How does a Sindhi-language literary magazine published in Bombay in 1968 end up in a dusty fallout shelter in Austin, Texas in 2015? Why, nearly fifty years later, is this magazine unearthed by a white woman from Utah who happens to speak Urdu? What will be its destination, and what can charting its course tell us about twentieth-century international relations, the development of postcolonial librarianship, the impact of counterterrorism on US educational policy, and the birth and death of disciplines? The object of this paper is a large deposit of written material—books, periodicals, ephemera—that had been sent to the University of Texas at Austin over a period of time starting in approximately the 1960s, part of United States Public Law 480, also known as the Food for Peace Act. Under this program, a major hallmark of Cold War diplomacy, United States aid to South Asian countries was repaid partly in the form of books in local languages, sent to the Library of Congress and to several universities across the country. As the discipline of South Asian studies was taking shape in the mid twentieth century, the flow of books from India and Pakistan also necessitated the creation of Library of Congress field offices, the training of local librarians, and also altered the development of library systems in South Asia. However, although South Asian Studies as a discipline was flourishing for much of this time, many of the materials that came to UT Austin were in languages that were not well known or easily catalogued in the US, or simply not a priority. They were deposited in a library storage facility, a brutalist, bunker-like structure that extends six stories underground and doubled as a nuclear fallout shelter. It was not until 2014 that a concerted effort to sort and catalog (or in some cases, dispose of) the materials began, prompted by the construction of a neoliberalizing university’s brand new medical school and the concurrent upcoming destruction of the storage facility. Coincidentally, post-9/11 the State Department massively expanded funding for foreign language training, and now there were underemployed graduate students who were actually able to catalog these materials. As Venkat Mani argues, "If books have served as instruments of preservation and proliferation of cultural memory... libraries have acted as social and political agents of collection and dissemination of cultural power" (2017:17). This paper attempts to examine those materials left behind; the ones that were collected but not disseminated, that lay mute for five decades. The moment when they reappear and proliferate provides a case study for what makes which books matter, that is, how these materials remain silent or regain their potential to make meaning through processes of appropriation into emergent political assemblages of the capitalist state.

Hassan Asif (University College London)
The Muslim Buddha: Heritage Transactions in Taxila, Pakistan

This paper offers a perspective from ethnographic heritage research on the preservation of Buddhist artifacts in the Muslim community of Taxila, Pakistan. While this form of heritage preservation practice and art may be interpreted as paradoxical, I discuss social, institutional, and political factors that are responsible for the revival and continuation of these heritage practices. Through the examination of this case study, I discuss a unique mode of engaging with the negotiation of past and present spiritual identities that resists the assumption that this is a territory of heritage in conflict.

Rodrigo Chocano (Indiana University Bloomington)
Negotiating African-Descent: Afro-Peruvian Music, Intangible Heritage, and Bureaucracy in a Latin American Music Compilation
Politics of representation and meaning production associated with expressive culture mark the implementation of Intangible Cultural Heritage (ICH) policy and projects. These politics are informed by the conflicting knowledge, agendas, needs and expectations of state officials, practitioner communities, and other relevant stakeholders. This paper explores how meanings on racial identity and authenticity are negotiated and reconstructed in an ICH project meant to safeguard Afro-Descendant music in Latin America. Sponsored by CRESPIAL in 2012, the album Cantos y Música Afrodescendientes de América Latina is a compilation of music of Afro-Descendant communities in Latin America. Conceived as a project for safeguarding the musical ICH of these communities, it involved participation from thirteen Latin American governments. This paper, based on the Peruvian participation in the project, explores the internal bureaucratic dynamics of this process. It reveals how cultural state workers, Afro-Peruvian activists, Afro-Peruvian musicians and international officials negotiate meanings on ‘African descent’ and ‘Afro-Descendant music’ based on partisan agendas and bureaucratic requirements. I argue that ICH safeguarding projects are often sites of negotiation and struggle in which ideas about musical aesthetics and ethnicity, bureaucratic procedures and political interests converge.

6C EVIDENCE FOR POLICY IMPACT

Chair: Sanval Nasim

Sanval Nasim (Lahore University of Management Sciences), with Arman Rezaee (University of California, Davis); Matt Gibson (Williams College); Husnain Fateh (Sewanee); Fatiq Nadeem (Institute of Development and Economic Alternatives)

Do Pakistanis Value Air Pollution Information? Should They?

Air pollution is a major problem in Pakistan and it is only getting worse. The State of Global Air 2017 report ranks Pakistan with Bangladesh, China, and India as experiencing extreme annual average PM2.5 concentrations (above 75 µg/m³). This pollution caused an estimated 135,000 deaths in Pakistan in 2015 alone. Evidence also suggests that air pollution has profound impacts on the living—it has negative long-run impacts on human capital accumulation. While Pakistan is an extreme case, unsafe air quality is a global problem—92 percent of the world’s population lives in areas that exceed the World Health Organization’s Air Quality Guidelines. While solutions to the underlying causes of air pollution require large economic, political, and social costs, citizens can engage in various avoidance strategies to help themselves—staying indoors during peak hours, wearing protective masks, running air filters, etc. Crucially, many of these strategies require citizens to forecast future air pollution. For this project, we will test whether citizens value air pollution forecasts and whether such forecasts improve citizens’ ability to predict future air pollution. To do so, we have designed an SMS-based service that will provide forecasts of tomorrow’s air pollution to citizens in one neighborhood of Lahore, which relies on an industry-leading air pollution monitor we have already acquired. After a free trial, we will randomly vary the cost of accessing this service to households. This will allow us to precisely measure their willingness-to-pay (WTP) for air pollution information. Measuring willingness to pay allows us to study people’s consumption of forecasts, but we are also interested in their production of forecasts. If people are good at forecasting tomorrow’s pollution based on their observation of the air today, then they may not value our forecasts highly. On the other hand, if our forecasts help people form better forecasts of tomorrow’s air pollution, that might increase their WTP. To understand forecast production,
we will ask households in our neighborhood to predict future air pollution levels. We will incentivize households to try their best by giving them a prize if their predictions are accurate.

Fatima Mustafa (Lahore University of Management Sciences)

Counter-Terrorism in Pakistan: Can Cellphone Shutdowns Reduce Terrorist Violence?
How effective is the disruption of communication networks as a counter-terrorism strategy? Countries across the world such as Bangladesh, Egypt, India, Iraq, Kazakhstan, North Korea, Syria, Turkey and others have, at various times, relied on limiting access to technology such as cellphones and the internet to control their populations, reduce violence and repress dissent. Yet despite the widespread use of such tactics by governments across the world, little academic work exists on the effectiveness of cellphone shutdowns in limiting violence. In the present study, I rely on data from Pakistan to examine the effect of government mandated cellphone shutdowns on the ability of militants to coordinate and carry out terrorist attacks. I rely on the Pakistan Institute of Peace Studies (PIPS) panel dataset on daily incidents of terrorism in Pakistan from January 2012 to December 2018, across 132 districts, along with data on cellphone shutdowns collected from newspaper archives to look at the correlation between the suspension of cellphone services and the number of terrorist attacks. My fixed effects Poisson model shows that cellphone shutdowns do not have a statistically significant effect on the number of terrorist attacks on the day of the shutdown. In addition, I find no effect of cellphone shutdowns on the number of terrorist attacks in the days before or after the shutdown. Finally, I test the hypothesis that cellphone shutdowns are only effective in preventing terrorist violence when they are not anticipated by terrorist groups. Since cellphone shutdowns are often announced and anticipated on major holidays, I use a holiday dummy variable to estimate the effect of cellphone shutdowns on violence when such shutdowns are anticipated as opposed to when cellphone shutdowns are not anticipated. I find that whether cellphone shutdowns are anticipated or not has no effect on the number of terrorist attacks on any particular day. The analysis in this paper concludes that cellphone shutdowns are a costly and ineffective strategy for limiting levels of terrorist violence.

Jakub Polansky (University of Sussex)

The Impact of Electrification on Living Conditions and Gender Equity: Evidence from North-Eastern Afghanistan

People living in the mountainlands of the Pamirs are facing socio-economic constraints due to geographic remoteness and isolation. Historically, energy resources were scarce, costly, inefficient as well as ecologically unsustainable, and as such a major contributor to local poverty. However, the recent revitalization of hydro power plants in south-western Tajikistan enabled not only the affordable electrification of Gorno-Badakhshan but also allowed for energy exports to neighboring Afghanistan, connecting over 34,000 people to reliable and sustainable electricity supply. This study analyzes the socio-economic impact of electrification with special attention to gender equity using evidence from the Shughnan district. In particular, the author employs survey data for the evaluation of changes in the spheres of health, education, economic opportunities and social life. In this regard, this study finds that switching from off-grid to grid-supplied electricity would allow households to power either 4,200 hours of LED light, 1340 hours of TV, or 55 hours of hotplate usage at no additional cost. Gaining access to electricity could furthermore save women an average of 122 minutes per day spent on the collection of water and an additional 76 minutes in the case of dung cakes. For households using firewood, the potential daily savings amount to 5 hours. Moreover, women in electrified villages are on average 20 percent more literate and complete more years of schooling compared women in nonelectrified villages. In addition, women in electrified villages are almost three times as likely to receive ante-natal care and 10 percent more likely to deliver
under supervision of health professional. As a result, the infant mortality ratio is lower by 138 deaths with 226 deaths per 1,000 live births compared to 364 deaths in non-electrified villages. Lastly, grid-supplied households have on average a higher income by a factor of 5.9 compared to households using solar panels.

Sarina Zainab Shirazi (Bahria University)

Economic Integration under South Asian Preferential Trade Agreement (SAPTA) and Lessons to be Learnt from Association of Southeast Asian Nations (ASEAN)

Global integration has been an engine of progress for first world nations and regionalism is believed to bolster economic globalization. Keeping the positive impact of trade growth on enhanced welfare it is critical to focus on improved strategies, institutional development and structural reforms in the Asian countries of India, Pakistan, Bangladesh, Afghanistan, Sri Lanka, Nepal, Bhutan and Maldives. The research compares the Association of Southeast Asian Nations (ASEAN) and its facets with the South Asian Association for Regional Cooperation (SAARC). It also highlights the aspect in which South Asian Preferential Trade Agreement (SAPTA) lags behind other similar arrangements. The research examines conventional trade variables with an emphasis on the member country’s “sensitive items list” and unstable geo-political factors imposed on them by the global super powers in their formative years. Ideally the regional and sub-regional economic integrations enhance trade and excessive monetary and technological benefits are achieved. However, this conjecture does not stand true for SAPTA. In order to study this disparity in results the augmented gravity model is used to analyse the trade pattern of the SAPTA and ASEAN for the period of thirty years (1985 – 2015). The research incorporates the social, trade and political indicators in order to study the root cause for the faced setbacks and problematic areas. A cross comparison is conducted to emphasize the relevance of the theoretical and empirical results to compare the regions. In conclusion the results of SAPTA when compared with ASEAN, highlight economic and trade creation disparities. This research successfully examines the core issues leading to these disparities and suggests possible strategies that can be implemented within the SAPTA framework to achieve optimal gains from regional integration.

6D WOMEN IN POLITICS

Participants TBA

7A SEXUAL HARASSMENT AND #METOO - ROUNDTABLE

Chair: Aimen Bucha
Shmyla Khan
Bushra Khaliq
Kyla Pasha
Zainab Durrani

7B PUBLIC SERVICES AND SOCIAL JUSTICE IN SOUTH ASIA

Chair: Sameen Ali
Samia Altaf and Sameen Ali
Understanding Pakistan’s Immunization Problem: A transactional approach
Abstract pending

The Expanded Program on Immunization (EPI) for eradication of communicable diseases in children is a long-standing pillar of Pakistan’s national health policy. However, vaccination coverage rates do not match the support the program has received from donors, as evidenced by Pakistan’s high infant mortality. This is no doubt the result of various factors, but one of the prominent ones is the low rate of vaccine coverage. Most evaluations cite average vaccination rates of at best up to 50-60% (Haque, et al. 2016), but with considerable variation by region (Khan and Khan 2012; Imran, et al. 2018), by vaccine, and by survey. Using initial data from interviews, semi-participant observation, and a survey, we argue that though health has been devolved to the provinces, the government’s health policies in Punjab practices remain divorced from the realities of the field and the perspective of parents. In particular, the government’s technology and data-driven solutions to public health problems do not address the underlying issues of a continuing lack of awareness amongst parents, and ill-informed, uncontextualized management practices.

Sameen Zafar (Lahore University of Management Sciences)
The Role of Islamic Perpetual Charity (Case of Indian Muslims)
Waqf (plural Awqaf) is an Islamic perpetual charitable institution which can be used to achieve the notion of faith-based development. It was established to facilitate the achievement of spiritual and socio-economic ends in early Islamic society. In the contemporary times, Waqf is one of the most apt institutions to achieve the prospects of social justice in Islam. The mechanism of philanthropic endowments facilitates wealth redistribution in a relatively more efficient manner than the redistributive tools of public and private sectors. Waqf thus functions as a perpetual social security net in the form of providing free health care, water, food security etc and helps to alleviate poverty. This paper will shed light on assessing the extent to which Waqf can provide social justice in South Asia (employing a case-study approach for India). The case presented in this paper highlights the massive amount of existing Awqaf in India, which provide huge promise towards the socioeconomic development of Indian Muslims. This case study on using Waqf as a tool to achieve economic prosperity and social justice can be replicated in all Muslim majority countries such as Pakistan to achieve social justice.

Dr Shaheen Ashraf Shah
Exploring the Gender Gap in Reading through Teacher Training, Attitudes, and Classroom Practices in Pakistan

Current research claims that boys and girls have different attitudes about reading, teachers bring their gender biases into the classroom, and parental engagement in their child’s education varies by gender, all of which contribute to the ‘gender gap’ in access and achievement that students experience in schools today. Several studies reveal that female students consistently read more than male students from primary education through higher education (Blackwood, Flowers, Rogers, & Staik; 1991; Hall & Coles, 1997; Gambell & Hunter, 2000; Greaney & Hegarty, 1987; Simpson, 1996; Watkins & Edwards, 1992; Whitehead, Caley, & Maddren, 1974). Some studies suggest that female students devote more time to reading and that reading assessments are biased against boys, while others highlight that classroom, curriculum content,
and school environment are feminized, and that boys view reading as a feminine act (Dutro, 2002; Tenenbaum & Leaper, 2002).

The research study presents a Pakistan case study relevant to the gender gaps in reading in early grade (1&2) learners by relating them to the attitudes and practices of teachers. By looking at the low, average, and high performing learners’ attitudes towards reading as well as teachers’ attitudes and practices in the classroom, this empirical study reveals how male and female teachers differ in teaching practices and attitudes and how this further affects girl and boy learners, respectively, to fall behind or succeed. This multi-method National Gender Study was conducted in the USAID-funded Pakistan Reading Project (PRP)-supported public schools across Pakistan, involving a huge sample, in which researchers surveyed 1,600 students, observed 15,000 teachers in the classroom, interviewed 70 teachers in depth and spoke to more than 100 respondents such as parents, head teachers, community members, and educational policy-makers through focus groups and informal interviews.

This research finds that female teachers engage comparatively more often with girl students than their male counterparts and provide greater resources in terms of time, reading material use, peer and parental engagement, and creative work in the classroom. The finding also implies that low performers tend to be socio-economically disadvantaged and have parents with limited resources such as time and additional support for schoolwork. However, a variety of other factors related to students’ and their parents’ attitudes and behaviors towards reading, schools’ educational resources and head teachers’ efforts to support teachers also affect the probability of low/high performance among and across genders.

Mansoor Akbar Kundi (International Islamic University) and Safia Bano (University of Balochistan)

What Accounts for Violence Against Women in Pakistan

The crime against women is crime against humanity which happens in large number of developing and underdeveloped countries. The ratio of gender harassment and violence are higher in developing and under-developed countries. It coincides with human rights violation in case of females. Despite the fact that all the leading religions supports equality of rights and privileges for gender, there are discrimination in gender case. Pakistan is no exception. Pakistani societies are one of those societies where gender violence is rampant with no matter whatever steps being taken for stopping it over the past years, violence, injustices and humiliation cases against them are at rise. Not one but a number of factors accountable for the phenomenon. The major one is the male-chauvinist trends the society is based on. Male chauvinist approach is based on the major assumptions that males are more important then females and need special preferences. The concept of females being confined to household duties also supports male chauvinism. The revengeful and non-excusable attitude towards females by society accounts for violence against females. Our society which is primarily a Muslim society is least concerned about males’ involvement in an affair with female or even sex scandal, but in case of little doubt or suspicion about a female’s indulging in an affair can cost him isolation, humiliation or death. The paper will focus light on the variable in detail that how non-excusable attitude towards women entails violence. The paper will highlight the trends which make the society least tolerable and highly doubtful of females’ misdemeanor. Societal norms where females are treated as commodity is one of the factors for phenomenon of violence and injustices against them. Pakistani society which in large is agrarian and rural is marked with many trends. They will be discussed in detail. Religious fundamentalism and extremism in a society is also one of the factors accountable for female violence and usurpation of their rights. Illiteracy in Pakistan is one of the root causes of females’ being responsible for
helpless and dis-empowerment. The things would have been different had they been educated and trained equal to men. Pakistan’s urban areas where female education is larger the ratio of violence/injustice is smaller. Islam does not discriminate or differentiate between the two on the issues of the pursuit of knowledge and training. The pursuit of education is incumbent on both. The article will focus in detail about the factors accountable for violence/injustices against women in Pakistan.

7C SOUTH ASIAN ART AND ARTEFACTS

Chair: Nadhra Khan

Nadhra Khan (Lahore University of Management Sciences)
The Lahore Museum & Its Sikh Artefacts: Post-Colonial Reception of Colonial Perceptions

This paper is an attempt to read and understand a few artefacts displayed in the Lahore Museum’s General Gallery, catalogued using the letter “S,” denoting their Sikh identity. Each artefact in these shelves embodies two selfhoods that offer a narrative of its life and afterlife. One selfhood was deposited in it at the time of its creation as a specimen of unique skills of its artificer while the other was given to it by the colonizer’s gaze. The first narrates its “life” and the latter, its “afterlife”. The object’s life stands as a signifier of the Sikh empire ruled by Maharaja Ranjit Singh (r. 1799–1839), while the afterlife bespeaks its subverted status assigned to it after Punjab’s annexation by the British East India Company in 1849. Everything from the display of these objects to their cataloguing, since the inception of the Museum in 1856, and the narrative built around them in the public and scholarly realms by the British officers yearns to be examined and questioned in light of their Sikh, colonial and post-colonial selfhoods and lives. This study revisits the colonial narrative built around Sikh men, art and architecture in the late nineteenth century that dismissed them all as “illiterate,” “vulgar,” and “inferior,” and (re)views, (re)imagines and (re)introduces their lives and afterlives in light of their true selfhoods.

Atsushi Ikeda (SOAS University of London)
Cultural Negotiation in Early Sikh Imagery: Portraiture of the Sikh Gurus to 1849

This paper argues that images of the Sikh Gurus, particularly with regard to Guru Nanak, were produced and consumed earlier than the British colonial period of the late 19th century. The earliest portraits of him copied Mughal portraiture in style and iconography. Another characteristic is that Guru Nanak is represented as either a Muslim saint (Sufi) or a Hindu ascetic, although he is rendered exclusively as a Muslim saint in Janam-sakhı painting. On the basis of formal and stylistic analysis, it is argued that only Hindu painters at the Mankot court, a Rajput native state in the Pahari hills, depicted Guru Nanak as the representative of their faith. Other Hindu and Muslim painters were likely to depict him as a Muslim saint.

In addition, we can see deification of Guru Nanak in figure and portrait painting in the early 19th century. The idea that he is deified in these paintings is based on the theory that a frontal view is used for worshipping the sitter (Pinney 2004). Although Guru Nanak’s face was represented in three different modes, namely frontal, profile and three quarter face, in the late 17th and 18th centuries, a three-quarter view of the face has been
dominant in his images since the 19th century, when his attire and accessories also changed from those of a Hindu ascetic or a Muslim saint to those of a Sikh Guru. Ultimately, Guru Nanak came to be painted in a frontal view again in the mid-19th century. However, it is evident that he was dressed during this period as a Sikh Guru. This suggests the possibility that Sikhs produced and consumed images of the Sikh Gurus to some extent for worship earlier than the colonial period.

Anais Da Fonseca
The visual language of Warli painting
For this presentation, I would like to discuss the visual language of Warli painting, a living tradition of painting by Adivasis (indigenous people) of Maharashtra. Colonial and post-colonial revivalist attitude towards ‘tribal’ and ‘folk’ art forms in India have drawn Warli painting into a process of institutionalisation, vulgarisation, and elevation. Culminating in the recent collaboration between Rajesh Vangad, a renowned Warli painter and Gauri Gill, an Indian photographer that evolve within the field of contemporary art, this presentation proposes to review the changing nature of Warli paintings, now considered at the same time art, folklore, and visual culture. This study is part of a broader research I conducted at TRC Asia from September 2017 until August 2018, on the role of vernacular practices in today’s art practices from India. On the occasion of the HSS Conference in Lahore, I propose to investigate the changing contexts of commission, production, and reception that have shaped today’s Warli visual culture.

Murad Khan Mumtaz (Williams College) - SKYPE
Persistence and Continuity: Images of Muslim Saints from Pre-Colonial to Modern South Asia
In his essay “The Material and Visual Culture of British India”, Christopher Pinney situates indigenous Indian artistic expression in the colonial period under three distinct categories: “‘transculturation’, ‘purification’, and ‘autonomy’.”1 He describes the term “autonomy” as a form of cultural production “capable of creating its own history free from the shadow of colonialism.” In the historiography Indian art during the British period, the primary focus has been to highlight interactions between Indians and the British that fall under Pinney’s categories of “transculturation” and “purification”. Glaringly ignored in any colonial historical discourse of the Subcontinent are the intrinsic values of local patrons, rulers and populace that persisted under the shadow of change and dislocation. After opening the talk with a critique of this art historical oversight, the paper will present one form of “autonomous” art making as an example of the continuity of indigenous systems of cultural production: images of Muslim saints from northern India. I will argue that the function of these artworks was intrinsically linked with Muslim spirituality in India, which by and large remained autonomous. This association has allowed the genre to persist through the colonial period right down to our own times.

7D CONFLICT AND BELONGING IN LITERATURE

Chair: Sauleha Kamal

Simran Chadha (Delhi University)
Militancy...by Any Other Name: Representations of Terrorism/Militancy in Select Literary Texts from Sri Lanka
Much of the emergent scholarship on South Asia focuses on militant, insurgent or terrorist outfits, as this facet of anti-state resistance has formed an integral component regarding governance and everyday life in the region. While this paper fits into the ambit of such scholarship, I address this state of near-normative violence as the new narrative of nationhood and explore the subject formations it gives rise to by comparing select literary texts, namely Shyam Selvadurai’s Funny Boy, Hungry Ghosts and Nayomi Munaweera’s Island of a Thousand Mirrors. By offering varying perceptions of militancy and militants, these texts undercut the idea of a continuum regarding resistance and/or its ideology. Selvadurai offers conflicting versions of the LTTE fighter thereby showing the ideological resistance within the physical resistance or the power brokering that exists within the militia formed even when formed with the express purpose of self-determination. The text moreover focuses on nuances of identity formation, such as the ‘Colombo-Tamil’ among others thereby offering a glimpse into the provocative complexities within homogenized categories such as ‘Sinhalese’ and ‘Tamil’-categories that have prompted the relentless violence of a three decade ethnic or civil war on the island nation. Is militancy then a variant of what Achille Mbembe in Critique of Black Reason said about race: “an ideology and technology of governance?” how then does gender fare on this matrix of resistance and governance? Nayomi Munaweera’s text makes a significant textual intervention regarding women in the Black Tiger suicide squad of the LTTE apart from other comparative understandings of women-militants as the ‘armed virgin’ (Radhika Coomarsawmy), and the ‘mother-figure’ (Rajasingham-Perera) which leads to questions regarding their suicide mission - an ultimate act of patriotism or as Sitralega Munaguru suggests, an act of purification? These are some of the questions I purport to explore in this paper.

Sauleha Kamal (Lahore University of Management Sciences)

Home in the Post-9/11 Anglophone Novel
The contemporary Anglophone Pakistani novel has been understood as primarily interested in questions about 9/11 and the War on Terror. Indeed, with the 9/11 terrorist attacks purportedly widening a perceived gap between the East and the West, such fiction is often presented, by writers and publishers alike, as an effort towards bridging the gulf. Arguing that post-9/11 Anglophone Pakistani novels should not be read exclusively through the lens of 9/11, this paper instead explores notions of home (a more familiar postcolonial theme) in Mohsin Hamid’s The Reluctant Fundamentalist and H. M. Naqvi’s Home Boy. It understands contemporary America as "unhomely" for both young Pakistani protagonists through an engagement with Freud’s conception of the unheimlich, and moves on to suggest, in a Derridian turn, that America was always unhomely for the ethnic other, pre- and post-9/11. In this context, this paper assesses whether the subsequent return home to Pakistan in both novels can represent a restoration of home as imagined by Lukacsian "rounded action". Finding that a physical return home cannot guarantee a psychological return in either novel, it evaluates what it means to be "at home". Finally, by way of a brief reading of Kamila Shamsie’s Burnt Shadows alongside the two central texts, it ends in considering the idea that being too at home can be as damaging as being unhomed.

Faisal Nazir (University of Karachi)

Tradition and the Individual Talent: Pakistani Anglophone Fiction and the South Asian Literary Traditions
Is Pakistani Anglophone literature a development of indigenous South Asian literary traditions? As the use of the plural in ‘tradition’ suggests, a region as large as South Asia has always possessed multiple literary traditions in many different languages. Which of these, if any, did Pakistani Anglophone writing emerge or evolve from? Did it evolve naturally from
local literary traditions or is it the result of the colonial policies implemented by the British government in India? How has the emergence of Pakistani Anglophone writing affected the production and reception of literatures in other languages from Pakistan? Why is it important to ask these questions? This paper attempts to respond to these questions in the context of postcolonial literary theory and seeks to contribute to the discussions and debates around Anglophone literatures from South Asia. Cultural and national identity has been a central concern in these debates and discussions and this paper engages with the questions of cultural identity of and for the contemporary Pakistani Anglophone writer. These questions are not just relevant and important for the Pakistani Anglophone writer because literary critics and readers ask them, but also because the writer’s own response to these questions shapes his or her literary sensibility and output. Since literary works are never produced in a vacuum but inevitably arise out of an interaction of a large number of cultural, political, and economic factors, often showing the convergence of these factors in favour of or against a particular form, genre or even a literary tradition, Pakistani Anglophone writing too has emerged in specific conditions within which the Pakistani Anglophone writer has had to establish his or her place. This involves an effort to negotiate one’s place and space within a given cultural, political and economic context, and this paper analyzes how the Pakistani Anglophone writer has attempted to create a space for himself or herself in the postcolonial South Asian context. The paper draws upon postcolonial theory, particularly on the concepts of cultural translation and hybridity, to construct a framework for discussing the questions of identity and tradition in relation to Pakistani Anglophone literature. The paper thus seeks to contribute to the ongoing debates about cross cultural interaction in colonial and postcolonial South Asian context.

Ankita Kumari (Jawaharlal Nehru University)
The Dynamics of Conflict and Resistance in Pakistan-Afghanistan Borderland: Reading Jamil Ahmad's The Wandering Falcon (2011)
Border-building process has been an outcome of the colonial enterprise. It was a conscious political tool employed by the colonial masters to homogenize the diverse cultures, religions, languages and histories of people under the label of nation and nationalism. The formation of nation-states go hand in hand with the formation of the national boundaries. Borders, therefore, are not only material constructions which lie out there, but are lines demarcating people both physically as well as psychically. However, in lieu of this, the idea of a borderland becomes more complex as it resists being confined to the inside/outside rhetoric of border-construction. It turns out to be a zone which is an amalgamation of both sides and at the same time of none. Pakistan-Afghanistan borderland area is one such spatial construct which has been imbued with incidents of political conflict and violence. The population residing in this area encompass varieties of tribes from both sides of the borders who practice their own traditional-local customs and ways of governance. The border-policing rules, thus come in direct conflict with the nomadic life of the border-zoned population in Pakistan-Afghanistan region. The paper, therefore, attempts to criticize the state-hegemonic forces visible in the form of border-management politics which strive to territorially control and disintegrate the Pak-Afghan borderland population in the name of attaining national sovereignty. Through a textual analysis of Jamil Ahmad's short-story collection, titled, The Wandering Falcon (2011), the paper aims to bring into the light the tussle between the assimilative policy of the state and the resisting approach of the tribe to continue maintaining its relative autonomy over the area. From the very first story in the collection "The Sins of the Mother" to the last one "Sale Completed", Ahmad draws the history and dialectic of continuous conflict between the nationalistic dominance and tribal insurgency in the region. By consciously mixing into the narrative the dialects and everyday speech pattern of the tribe, the text itself undercuts the state-sponsored
agenda of modernity. Drawing from theoretical paradigms of borderland studies, like David Gellner's "Borderland Lives" (2013), Elizabeth Leake's "Defiant Border" (2016) etc., the paper brings into the light the challenges and repercussions of nationalistic dominance over informal tribal setting of the Pak-Afghan borderland area.

8A INFUSING AND INDIGENIZING A CULTURE OF POST-GRADUATE RESEARCH IN ART AND DESIGN EDUCATION - ROUNDTABLE

Chair: Razia Sadik

Rabeya Jalil (National College of Arts)
Azeem Hamid (Pakistan Institute of Fashion and Design)
Aatiqa Sheikh (Beaconhouse National University)

8B DYNAMICS OF RELIGIOUS IDENTITY AND NATIONALISM

Chair: Asma Faiz

Mohammad Waqas Sajjad (Institute of Strategic Studies)
Pakistani ‘Ulama Looking Back: Writing History in Deobandi-Barelvi Debates

Within Deobandi-Barelvi polemics, history writing remains an ignored subject. In this paper, I examine the contested domain of history as manufactured, understood, and explained by the two opposing traditions. Through largely polemical texts, Deobandi and Barelvi worldviews and historical narratives are analyzed in the context of their own current appropriation of Pakistani nationalism. Two related sets of historical questions are examined: the ideological (which focuses on the early nineteenth century and the background of their intra-Sunni conflict in South Asia), and political (which focuses on the movement for Pakistan). In doing so, the political attitudes of key Deobandi ulama and Ahmed Raza Khan, the founder of the Barelvi tradition, are brought out through the lens of later ulama and polemicists in Pakistan. However, the polemical nature of their texts and discourses does not preclude their normativity in the eyes of their followers. In fact, their manufactured histories provide legitimacy and identity in Pakistan, even as divergent political historical narratives of the same traditions from their Indian counterparts complicate matters. I argue that these historical positions hold in later generations the idea of factual truth, pride, and identity, and are transmitted as religious histories. Moreover, these texts are not likely to have huge readership, the ideas and histories they contain are subjects of numerous lectures and sermons, because of which less scholastic ulama have a large platform and more committed following compared to well-known ulama. Finally, the paper also briefly looks at the role of social media in disseminating these conflicting and manufactured histories through the voices of ulama representing these traditions today, arguing that their importance has escalated due to visuals depicting falsehoods. The ideological and political identities of these traditions today then rely heavily on a conception of the past that is in line with the patriotic Pakistani today.

Kasim Tirmizey (Lahore University of Management Sciences)
Is Pakistan Geographically One? Decolonizing Academia and the Rescaling of Empire
On the eve of independence in 1945, Kazi Saiduddin Ahmad, a geography professor at Punjab University, published a series of pamphlets for the All-India Muslim League that made a critique of Indian nationalist conceptions of South Asia. In one tract titled “Is India Geographically One?”, Ahmad de-naturalized India’s spatial singularity by showing that there was no necessary equivalence between physical geography and political geography. The Muslim League made a legitimate critique of Hindu nationalist claims of the singularity between Indian people and territory. However, they advanced their own ideological distortions by advancing the idea that western India was characterized by social and physical geographic coherence and distinction that warranted claims for a Muslim national space. While Ahmad did not explicitly address the geography of Empire, his was an intervention about the character of decolonization and (counter) claims for national space. This paper will examine how the academic discipline of geography was implicated in British colonialism and Muslim nationalism. Yet, it was not only academics who were making spatial claims: anticolonial radicals in the Communist Party of India argued for the geographically contingent character of South Asia and empire and the political possibilities of authentic decolonization. This paper will examine how the looming and inevitable “independence” of the Indian subcontinent produced debates on the spatial meaning of decolonization. These interventions have relevance to contemporary debates about decolonizing academia, especially as it centers the centrality of anticolonial struggles. The continued relevance of questions about decolonizing academia and other spaces in a so-called postcolonial context has much to do with how independence in 1947 entailed a rescaling of empire, rather than its dismantling. This neocolonial transition was anticipated in how the Muslim League and geographers like Kazi Saiduddin Ahmad left unquestioned the geography of empire.

Philipp Zemisch (Lahore University of Management Sciences)

**Voice, Empowerment and Essentialization: Decolonizing the Discourse of Indigeneity in South Asia**

In the postcolonial world, the discourse of indigeneity is utilized to place a supposedly ancient (pre-colonial), disenfranchised, subaltern or “tribal” world-view and experience in opposition to the exploitative machinery of capitalism and the modern state. This opposition is paradoxical: the very discourse of indigeneity must be regarded as an intellectual product of postcolonial state discourse; characterized by an extension of the global public sphere and the spread of liberalism, electoral democracy, as well as ideas about citizenship, multi-culturalism, and global justice, postcolonial nation-building implied a renegotiation of the relationship between the state and its population; this renegotiation included, among others, “allowing” the articulation of an indigenous voice. Seeking empowerment through the articulation of an “authentic” indigenous voice within this discursive framework, activists strategically essentialized the notion of indigeneity in order to achieve state recognition, including an acknowledgment of indigenous vulnerability as well as the need for constitutional protection. Such politics of identity have sometimes caused a deepening of racist prejudice and essentializations of the Other by reifying those colonial stereotypes that continue to justify the very exclusion of indigenous peoples from the lines of social mobility. My presentation critically discusses several ethnographic examples in order to assess the decolonizing potential of the discourse of indigeneity in South Asia. Analyzing the differing trajectories of indigeneity in postcolonial India and Pakistan, it aims to elaborate on how different nation-building projects created specific discursive and material conditions that enabled or inhibited articulations of indigeneity vis-à-vis the state. Further, the presentation explores the potential of politics of indigeneity to decolonize the discursive and material relations between the state and its fragments or between the centre and the margins of the state. One possibility to
answering the question of decolonization is to reflect on the suitability of appropriating the globalized language of indigeneity when speaking for and about indigenous peoples.

8C POWER AND VULNERABILITY IN CAPITALIST PAKISTAN

Chair: Hassan Javid

Umair Javed (Lahore University of Management Sciences)

Autonomy for the Bazaar: Through the State, From the State

Research on the influence of business elites on politics in the Global South has mostly focused on ties between high bureaucracies, politicians, and large-scale formal enterprises from the manufacturing sector. Scant attention has been paid to other forms of business-state interactions, especially in the informal sector. This paper attempts to fill that gap by taking up the case of one category of entrepreneurs based in the informal economy - elite bazaar traders - and their interactions with the state, to uncover how more localized status and class privileges are attained and reproduced.

Through an ethnographic study of a large wholesale market in Lahore, Pakistan, this paper shows that patronage relations between local state functionaries and bazaar traders, forged through collective action, quotient corruption, and fraternal socializing, are central in both protecting and furthering profitable processes of accumulation in a largely undocumented economy. These relations act as both a defence mechanism, which help retain autonomy from the extractive agenda of the ‘high bureaucracy’, and as a lucrative source of supplemental rents.

For its purpose, this paper draws on two demonstrative cases of bazaar-state interaction: the ‘defensive’ subversion of a property and sales tax regimen, and the rent-seeking practice of privatizing public land in urban marketplaces.

Hadia Majid (Lahore University of Management Sciences), with Ammar A. Malik and S. Warda Riaz

Public Goods and Urban Informal Workers’ Vulnerabilities

A rapid rate of urbanization puts considerable stress on not just public infrastructure but even private sector’s responses to key requirements of the urban population such as housing, water supply and healthcare, as well as social protection mechanisms. This gap is often filled by informal service providers and employers in the informal economy. Not surprisingly, we observe that the size of cities in the developing world is associated with the scale of their informal economies. The case of Pakistan is no different. While the challenges of informal employment, mostly stemming from a lack of legal identity, are felt by all workers, the gendered division of labor in the labor market leaves informal women workers at a further disadvantaged position due to their engagement in occupations that are lowly paid, precarious in nature and with little to no legal or social protection. The focus of this paper lies on two such groups of informal women workers namely home-based workers (HBWs) and domestic workers (DWs). The purpose of the paper is two-fold. First, it documents the working conditions, vulnerabilities, and primary concerns of these workers. For this we conducted eight focus group discussions with informal workers organized in four cities across two provinces, i.e. Lahore and Sialkot in the Punjab; and Hyderabad and Karachi in Sindh. Additionally, we also conducted short surveys on a random set of participants of the FGDs. Second, the findings are analyzed in the context of a questionable state of public goods and the masculinity of public spaces, mainly transport. The rationale for contextualizing the vulnerabilities of HBWs and
DWs in the availability of public goods/services and the extent of their domination by men stems from it being identified as the chief factor affecting workers’ quality of life and their ability to enhance their economic standing. Here, the most important services identified by our focus group respondents were education, health, electricity and transport. The poor state of public education and public health—which also incorporates the absence of female staff and doctors—was identified by our respondents as having severe negative effects on their productivity and savings, likely to perpetuate poverty traps. Furthermore, the power crisis was found to limit the operations of HBWs who rely on electronic machinery, as delays in completing orders on time posed risks to the future of their enterprises. Finally, informal women workers highlighted constraints vis-à-vis their mobility. Here both social norms as well as physical access to transportation were found to limit women’s access to the labor market. In particular, our FGD respondents highlighted the need for intermediaries—either male kin or male members of their neighborhood—for access to markets to buy inputs and sell products, as well as to commute to employers. In both cases, such reliance on men reduced their agency and economic independence. To the extent that in some cases despite the stream of income coming into the household due to their economic endeavors, it was considered the man’s income instead. The analysis of the challenges faced by urban informal women workers and their contextualization in the state of public goods is useful from a policy standpoint. Of course, delivery of public goods and services as well as the availability of public transport which is specifically geared towards women’s needs is a first order intervention. Yet, we also find that the nonexistence of representative local government creates a tremendous vacuum in local power structures. This in turn further disenfranchises informal workers particularly women, and makes the issue of non-delivery of basic goods and services more severe. Thus, we posit that community level leadership efforts aimed at collectivization, and platforms enabling representation of informal women workers in policy making are important policy initiatives to work towards.

Ali Khan (Lahore University of Management Sciences) and Ali Nobil Ahmad (Leibniz-Zentrum Moderner Orient)

Cricket in the Age of Late Capitalism: Pakistan, South Asia and Beyond

Over half century since CLR James’ famous dictum, “What should they know of cricket who only cricket know?”, first entered the cannons of cricketing literary history, the great Trinidadian Marxist’s plea for sport to be understood in all its many social, political and cultural aspects remains unheeded. Despite the endless flow of televised images, commentary and advertising selling evermore garish and extreme incarnations of limited overs cricket, surprisingly little of any substance is ever written or even spoken about its significance. This is particularly regrettable in South Asia, where close to a billion people watched India and Pakistan’s recent encounter in the Champion’s Trophy. Much more than just a sport, the importance of cricket in India, Pakistan, Sri Lanka, Bangladesh and indeed Afghanistan extends well ‘beyond the boundary’ to encompass art, culture, society and - in the late capitalist era of multi-billion dollar televised T20 - business and entertainment. In this paper, we consider cricket from a number of theoretical and empirical perspectives, sketching and critically evaluating the diverse approaches taken towards the observation and study of cricket as a sport, evaluating various traditions and schools of cricket writing, commentary, analysis and journalism. Then, presenting data gathered from research conducted in Pakistan (funded partly by the LUMS Faculty Initiative Fund), we explore recent political, social, economic, political and aesthetic changes that have occurred at various levels and scales in South Asia – from the ‘gully’ [street] to Gaddafi stadium, the Gulf, where the national team played much of its cricket in exile following the 2009 terrorist attack on the Sri Lankan team, and beyond, in other homes of cricket, old and new, not least the UK. Particular attention will be paid to 1) the colonial
legacy 2) intersectional configurations of race, class and gender 3) cricket’s changing articulation through modalities of capitalism. Examining the crisis of matchfixing, among other issues, we show the increasingly acute contradictions between cricket’s moralistic ideology and reality of its political-economy in the age of late capitalism have a long history. Then, stepping away from ideology and political economy, we consider the social realities of cricket in an ethnography of urban Pakistan that explores cricket as a thriving cultural practice in every part of the country and its global diaspora; one that deserves much closer scholarly attention than it has thus far received from specialists of the region.