

# Abstracts

## **Theme 1: City Structure and Planning**

### **Panel 1A: The Formation of the Indian City**

#### **FUKAO Junichi - Cities in India: an archaeological perspective**

When we consider cities from an archaeological perspective, we need to focus mainly on their material aspects. Based on the criteria set out by Gordon Childe and other archaeologists, I have formulated benchmarks to distinguish a city from a village from the viewpoint of material evidence; (1) settlement size, (2) isolation from the surrounding area, (3) monumental public architecture, (4) town planning, (5) extensive use of goods not in daily use, and (6) site hierarchy. There is a hiatus of more than one thousand years between the ‘first urbanisation’ in the Indus civilisation and the ‘second urbanisation’ of early historic cities in north India. Not much archaeological data is available in the case of the early historic cities in south India. However, a close examination of related pottery can show possible links between cities in these three categories.

#### **YANAGISAWA Kiwamu - How Mohallas Were Formed: Typology of Mohallas in Varanasi from the Viewpoint of Spatial Formation and the Urbanization Process**

This paper focuses upon some mohallas in Varanasi's Old City. The *mohalla* is a traditional neighborhood unit common in North Indian cities. *Mohallas* were elemental components of the city in the Mughal period as administrative tax units, as well as autonomous organizations. Nowadays, however, they have lost their administrative meaning and their geographical extent and boundaries are becoming unclear.

Based on field surveys, this paper reveals features of the spatial formation of *mohallas* such as size, boundary form, distribution of facilities, street pattern and block formation, and links them to the historical urbanization process of the city. *Mohallas* in Varanasi can be broadly classified into two types. One has a linear or tree shape along streets, and the other has a broad territorial shape. The spatial features of those two types are different in various aspects and reflect the degree of urbanization at the time the *mohallas* were established.

## **OTA Nobuhiro - Who Built ‘the City of Victory’? Representation of a ‘Hindu’ Capital in an ‘Islamicate’ World**

This paper discusses legendary accounts of the foundation of Vijayanagara city, the capital of the Vijayanagara state, from the middle of the fourteenth century to the middle of the sixteenth century and the role within it of a Hindu saint named Vidyāranya. An analysis of the various accounts will demonstrate that Vijayanagara city was unique among South Indian ‘Hindu’ capitals not only in its spatial expanse and form, as already revealed by existing studies, but also because it played a significant role in the making of dynastic power in symbolic and representational terms. The last section of the paper deals with the historical context in which these legends were created and received. The story of the founding of Vijayanagara city under the auspices of a ‘Hindu’ saint seems to have been conceived within the framework of South Indian cultural traditions, but it is possible to detect in it an echo of the political norms of the ‘Islamicate’ world which engulfed South India during the Vijayanagara period.

## **YAMANE Shu - Urban Formation of the Port Cities of Kutch and Malabar’**

Academic research concerning the urban formation, urban planning, and spatial structure of South Asian cities may be placed within the following categories:

- 1) Cities of the Indus civilization
- 2) Urban planning concepts of ancient India and Hindu cities
- 3) Islamic cities in India
- 4) Port cities in the Indian Ocean world
- 5) Colonial cities

Port cities of the Indian Ocean world have been studied mainly within the field of political and economic history, while there are few studies concerning port cities from the viewpoints of urban formation, physical layout and spatial structure. This paper focuses on port cities in Gujarat and Malabar, where there is a long history of ocean navigation from ancient times to the present. Specifically, the urban formation and spatial structure of the port cities of Bhadreshwar, Mandvi and Mundra in the Kutch region of Gujarat and Calicut in Malabar will be examined and an attempt will be made to describe the general characteristics of the use of urban space within the port cities of India.

## **Panel 1B: Town planning: Early colonial planning**

### **Partho DATTA - Patrick Geddes and the Colonial Metropolis**

The Scottish town planner Patrick Geddes came to India in 1914 and for the next decade he was mostly engaged in writing town-planning reports for local municipalities and princely patrons. His report on Barrabazar, Calcutta's indigenous business district, written in 1919 is an exception as it grappled with one of India's largest colonial cities. For this reason Geddes had to enter into a 'dialogue' with official planners, not only because the scale of the problem in Calcutta called for a more innovative approach but because opposition to his ideas there was more entrenched.

This paper contextualises Geddes within currents of town planning in early twentieth century India. The worldwide plague epidemic (1896) resulted in urban policy that set stringent norms for the relationship between bodies and urban spaces. Implementing this were autonomous 'Improvement' Trusts which followed the precedent of demolition and rebuilding developed by Haussmann in Paris (c.1850-1870). Geddes adopted a more cautious approach that would help preserve the historic core of Calcutta. His survey revealed that this traditional district had a functional and economic *raison d'être* and could indeed be modernised. Geddes's plan and survey challenged orientalist notions of moribund Indian towns that seemed beyond the pale of urban reform.

### **Markus DAECHSEL - Sovereignty, governmentality and development in Ayub's Pakistan: the case of Korangi Township**

This article uses a historical ethnography of the construction of Korangi Township outside Karachi to analyse the configuration of power in the post-colonial Pakistani state in the late 1950s and 60s. Foucault's distinction between 'sovereign', 'disciplinary' and 'security' power helps to reveal how possibilities of non-interventionist control were deliberately discarded in favour of an (often theatrical) exercise of 'raw' power. The way in which the township was conceived by the international architect and city planner C.A. Doxiadis often stood in contrast to and tension with the ways in which it was executed by General Ayub Khan's military regime. Rapid early success – tens of thousands of refugee slum dwellers were resettled within six months – went hand in hand with equally quick failure and abandonment later on. The Pakistani regime was concerned with demonstrating its ability to make decisions and to deploy executive power over its territory but it made no sustained effort to use spatial control to entangle its subjects in a web of 'governmentality'. In the final analysis, the post-colonial Pakistani state was a 'state of exception' made permanent, which deliberately enacted development failure to underscore its overreliance on sovereign power.

## **Theme 2: Urban identity and Religious transformation**

### **Panel 2A: Perception of the City**

#### **KOISO Chihiro - Pune City Identity: a place the past meets the present**

Pune has many faces. It can be viewed as a cultural and educational centre, a historical city, an industrial city, or a military city (the head quarters of the Southern Command of the Indian Army; it has three military Cantonments, i.e. Pune, Khadki, Dehu Road). Pune is also known as the 'Oxford of the East' and scholars and students from all over the world drawn to its renowned universities and research institutes. At the same time Pune is famed as a hub for traditional Maharashtrian culture and has nurtured much high quality Marathi work in the fields of theatre, dance, music, literature and films. Many well-known personalities who have contributed to the national cultural movement have made the city their home. Their activities and intellectual efforts are geared towards social change and they encourage self-consciousness amongst the citizens of Pune. Thus, Pune is fascinating on many levels.

Pune residents proudly call themselves as 'Punekar' or 'Puneite'. This paper will analyse the essence of the sense of 'Pune Identity' betrayed in this appellation from a variety of perspectives.

#### **TAKADA Mineo - City and Life: From the life stories told by people of the lower strata in Chittagong, Bangladesh**

What is the lived experience of people dwelling in the city? How do the city's inhabitants experience the city and how do they regard their everyday lives? How do they view human relationships in the city, particularly in comparison with those in the village? This study attempts to answer these questions with regard to Muslims belonging to the lower strata of society in Chittagong, Bangladesh. Employing the methodology of 'oral history', the paper will give voice to these residents of Chittagong through a presentation of their personal narratives. These stories reveal unexpected experiences such as the harsh realities of everyday life in rural areas, children running away from home, teenagers existing on the street along with other aspects, both positive and negative, of city life. A hidden connection between street children who have run away from home and city residents in the lower strata also becomes apparent. With the facts of their lives as background, their impressions of human relationships, and their ambivalent views on city life and the city itself will be discussed.

## **Sandeep BANERJEE & Subho BASU - The City as Nation: Victorian Bengali Travellers and the Imagining of Delhi's Past (1856-1914)**

With the establishment of British crown rule in India in the late nineteenth century, Delhi gained a new symbolic status. It was seen as the capital of pre-colonial India by the Indian elites, as well as the colonial ruling class. Though Calcutta remained the centre of British power and flourished as a hub for men, materials and resources of empire both within India and outside, it lacked the historic authenticity vis-à-vis Delhi among the colonial elite and Indian literati. This sensitivity to the past and present of the two cities betrayed a deep sense of alienation. To many Hindu neo-nationalist Bengali elites Delhi symbolized 'Muslim tyranny' and lost Hindu glory. In the middle of the nineteenth century, Bengali writers celebrated Calcutta for its modernity. Yet as the long nineteenth century reached its closing decades, such celebration seemed to be increasingly undermined by a sense of loss of agency in the city.

This paper argues that during the late-nineteenth century, as the tendency to imagine and visualize colonial state space as the future nation space of India grew, this sense of alienation gave rise to an implicit yearning to restore Delhi to its position of glory within the putative Indian nation. The ruins of Delhi thus became a symbol for the nation among the bourgeois elite of Calcutta, the capital of British India, who aspired to restore the lost glory of India. By excavating Bengali travellers' narratives, this essay establishes how the city of Delhi became a metaphor for a ruined nation and charts the emergent geopolitical awareness of the imperial space of India as a site for the production of an imagined nation.

## **Panel 2B: The sacred and the civic**

### **TOGAWA Masahiko - Encountering Development in a Tourist Centre in Bangladesh: Participant Observation and Local Society**

This paper is concerned with the relationship between anthropologists and local society in the anti-development movement connected with the mausoleum of Fakir Lal Shah (1774?-1890) in Kushtia, western Bangladesh, in 2000. Lal Shah was a revered nineteenth century Bengali religious poet and a well-known master of *baul*, a school of mystical singing performed by wandering minstrels. In modern times, disciples of Lal Shah have inherited his teachings, continue to sing *baul* songs (called *baul-gan*), and maintain ascetic practices which have been directly handed down from master to disciple since the time of Lal Shah. This paper is focused on the series of events that occurred at the mausoleum of Lal Shah when the Prime Minister of Bangladesh announced a project to re-build Lal Shah's mausoleum with a budget of 36,430,000 taka in 1997. The project included the construction of tourist facilities such as a 4-story building, a museum, and a music hall with a view to turning the mausoleum into a sightseeing concern. When intellectuals in Bangladesh organised protests against this project in 2000, the author visited the site and became involved in the movement. Through an analysis of the anti-development movement and field surveys by the author, this paper reconsiders the possibilities for participant observation by foreign anthropologists who wish to articulate the views of local people in the postcolonial setting of present-day Bangladesh.

## **Parvis GHASSEM-FECHANDI - Split City Body**

A strange contradiction haunts the urban experience of Ahmedabad, a city strongly divided along class and communal lines. The city's Sabarmati river is traversed by seven modern bridges, which, instead of being a solution to the problem of separation, have assumed its very form. In ordinary life, as well as during extraordinary events, residents of the city use these bridges not only to span space and gain access to the other half of the city, but also to escape and confine, project and expiate, and even to remain hidden while in full view. This article describes experiences of separation in Ahmedabad and how these experiences become expressed in reference to its bridges. In other words, urban structures, intended to overcome physical space and represent the modern promise of connectivity, become, instead, embodiments of division.

## **Panel 2C: Changing religious practices in the city**

### **MIO Minoru - Community of Retrospect: spirit cults in an old city of Rajasthan and reconstruction of locality**

In the old town of Udaipur, an ancient capital city of a Rajput kingdom in south eastern Rajasthan, spirit possession cults centred on the recently revived spirits of Rajput warriors and/or lords who were on the battlefield hundreds of years ago have rapidly become popular. These cults function as new communities for the followers and have become the basis of the reconstruction of the locality for Udaipur's citizens, though the cults show certain deviational features from the traditional pattern.

After describing the recent social changes in Udaipur and the features of these cults, this paper aims to consider how these apparently old-fashioned cults can be the basis of locality reconstruction in a contemporary Indian city. These cults have developed in the place where local cities, loaded with the unique memories and traditional meanings of the old capital city, have been incorporated into the space of the modern nation state. The followers of these cults both resist and negotiate with the forces of nation building and globalisation by participating in the religious practice of cults recollecting the memory of past Rajput warriors and/or lords.

### **MATSUO Mizuho - Solving 'Family' Issues: the Role of Religious Practices for the Indian Middle Classes**

This paper discusses the role of religious practices amongst the urban middle classes in contemporary India by focusing on *Narayan Nagbali*, a funeral and ancestor rite performed at Trimbakeshwar in Maharashtra, western India. *Narayan Nagbali* is believed to solve family issues such as childlessness, the lack of a male child and domestic conflicts caused by the curse of restless ancestors or the sin of killing a cobra (*nāg*). Although it takes three days to complete the entire ritual and requires various procedures, it is becoming popular with the urban middle classes who visit Trimbakeshwar to perform *Narayan Nagbali*.

Economic liberalisation in India in the 1990s brought rapid economic progress and the expansion of the Indian middle classes. Arising from this are two different phenomena concerning the religious practices of the middle classes which have attracted the attention of scholars. One is the growing Hindu nationalism among the lower and middle-middle classes and their involvement in the movement to construct 'India' as a nation consisting solely of Hindus. The other is the increasing popularity of charismatic modern gurus with spiritual healing powers. By attaching themselves to a certain guru, middle-class devotees can construct an identity as a modern Indian. By contrast, however, *Narayan Nagbali* seems to involve rather traditional and orthodox religious practices, which have been performed since Vedic times. Why is the performance of special ancestral rites necessary to the middle classes and what kind of social role do they play? Through a detailed examination of the *Narayan Nagbali* ritual and the people who gather at Trimbakeshwar, this paper concludes that performing this ritual helps to make the category of the family visible and reflects social transformations and uncertainties surrounding the life of the urban middle class in India.

### **Theme 3: The Political Economy of Space**

#### **Panel 3A: The Politics of Language**

##### **ISAKA Riho - The Reorganisation of States and Linguistic Communities: Debates over Bombay City, 1947-1960**

This paper examines the way in which Bombay State was reorganised on a linguistic basis after the independence of India and what influence this process had on the social and political situation of Bombay city. Although the Indian government conducted a large-scale reorganisation of states based on linguistic differences in 1956, it was not until 1960 that Bombay State was divided into two linguistic states, Maharashtra and Gujarat. This was mainly because there were conflicting opinions concerning the position of Bombay city, namely whether it should be included in Maharashtra, if the state were to be created. While there had been a demand among the Marathi elite for the creation of Maharashtra with Bombay as its capital, there was strong opposition to this idea, mainly among the Gujarati elite. They argued that Bombay was a multilingual city and was connected historically, economically and socially with both Marathi-speaking and Gujarati-speaking regions. While repeatedly rejecting the idea of including Bombay within Maharashtra, the Indian government suggested alternative solutions, which caused serious political tensions. This paper examines in detail various ideas of the city presented in this process and shows how the notion of Bombay as a place primarily for Marathi speakers gained significant influence in the late 1950s. This development not only resulted in the birth of Maharashtra in its present form, but also had an important effect on Bombay politics after 1960. The paper thus considers the implications that the creation of linguistic states had for the cities of India.

##### **MATSUKAWA Kyoko - Transformation of Local Language Politics: Church Involvement in Konkani Publications in Roman Script in Goa**

After Independence, print culture in vernacular languages began to grow rapidly especially in the 1970s, thanks to progress in printing technology. However, there are still languages whose print culture has not fully developed. Konkani, the official language of the state of Goa, is one of them.

During the period of Portuguese colonial rule, Portuguese and Marathi were used by the elites whereas Konkani was regarded as a 'kitchen language', a language for lower class people. Only after liberation from the Portuguese and the ensuing incorporation of Goa into India, was Konkani transformed into the language of Goans. In the process, one question arose: in which script should Konkani be written as the official language? While Roman script was widely utilised among Catholic Goans for writing Konkani, Devanagari was the script used by Hindus. This issue brought to light differences in the cultural background between Hindu and Catholic Goans and the politics language around this issue continue to the present day. The controversy over the issue of scripts, however, is rather complicated. The association of Catholic Goans with Konkani in Roman script became stronger after Goa's incorporation into India. As the status of



English as a written language grew in Goa, the role of the church became more important in maintaining Konkani. This paper examines the involvement of the church and priests in Konkani publications in Roman script and how their contributions helped to maintain linguistic self-consciousness among Catholic Goans. By doing so, the author argues that we need to pay more attention to the role of ‘elites’ in the politics of South Asian languages.

### **Panel 3B: Subaltern Spaces (Part 1)**

#### **Anindita GHOSH (paper only) - Singing in a New World: Street Songs and the Changing Nature of the Public Sphere in Colonial Calcutta**

Calcutta in the late nineteenth century was a melting pot of migrant workers, artisans, servants, boatmen, labourers, petty traders, shopkeepers and an army of clerks as well as, of course, the better-known, more-studied educated Bengali classes. As the administrative and commercial capital of British India, the city was the quintessential harbinger of modernity in the sub-continent. Yet we know rather little of the responses of the city’s more humble inhabitants to these tumultuous developments. What was the reaction of these people to the changing world around them? Contemporary songs, some of which were later captured in print, provide some entry-points into the psyche of Calcutta’s lower social orders. At a time when Calcutta was rapidly transforming beyond recognition with tramways and gaslights, parks and avenues, and unprecedented levels of commercialisation in daily life, these groups reflected upon and engaged with these changes through participation in and patronage of street songs that became immensely popular in the contemporary urban culture. Often these were simply sharply observant and amusing accounts of city life. Unlike the educated middle classes lamenting the passing of the old days, there was a joyous celebration of the arrival of modern amenities in the city. But the songs could turn loudly and unambiguously critical, packed with pungent hatred of the city’s more well-off denizens, immigrants, and not unsurprisingly, erring women. Social scandals, emerging more publicly than ever before in the city’s law courts, seemed indicative of the moral decay of the new urban world. This paper studies some such songs from this period exploring the interstices between largely pre-modern, pastoral and deeply indigenous sensibilities on the one hand and the onset of a rushed modernity and urbanity in nineteenth century Calcutta on the other, as well as their wider significance for the newly emergent public sphere within the city.

### **Lotte HOEK - Dhaka: the city that wouldn't be filmed**

This paper explores the visual formation of Dhaka city in popular Bangladeshi action films. Taking an ethnographic approach to the cinematic reproductions of the city space of burgeoning Dhaka, I will explore the ideas and practices of cameramen and set-builders of Dhaka's Film Development Corporation. The cinematic representation of the city bespeaks not only the changing visual-spatial formation of the city itself, it also reveals the ways in which cinematic workers produce and negotiate this changing cityscape. Placing the cinematic city in a longer history of visual representation, I will ask how the representation of Dhaka city has changed since the 1960s and how this can be understood. I will focus on both the aural and visual production of Dhaka city in cinema and contrast this with the representation of the small seaside town of Cox's Bazar.

### **Gopalan RAVINDRAN - Spatial Transformations and Social Subjects: The Political Economy of Space in Chennai (Madras)**

The production of social space within the sites of the natural space of cities has been the subject of philosophical interlocations by a range of scholars including Foucault (1967) and Lefebvre (1974). The present paper seeks to apply the theoretical notions of Foucault and Lefebvre through the prism of political economy to uncover the spatial transformations and the attendant production of social space and its subjects in the South Indian metropolitan city of Chennai (formerly Madras). Chennai has seen the transformation of its natural space and the production of several social spaces since its establishment in 1639 by the British. As a consequence, the natural space of the city has been spatially expanded as well as socially divided over the years by the political economies of the British Raj and the central and state governments of Independent India. Moreover, the age of modernity and post-coloniality has brought with it new modes of production of social space out of the urban space of Chennai. This paper explores the contours of these spatial transformations and their implications on the social space and its subjects in contemporary times by examining the peculiar contexts of political economy made possible by the age of globalisation and its purveyors.

### **Ajay GANDHI (paper only) - The Pleasures of the Flesh: Leisure and Enjoyment among Delhi's underclass'**

This paper focuses on Indian migrant labourers who work in the wholesale markets and construction mandis of Delhi's old city. These Hindu and Muslim labourers work intermittently as jobs arrive and are mostly away from their families and kinship networks in India's northern states. This paper departs with an examination of the Indian street as a constitutive space for the urban underclass. I look at the plasticity of street activities, the ways in which it opens up into different sensory possibilities and threats, and finally at the ways in which the street is a conduit to elsewhere—a broader public culture that is vernacular and fragmentary. The paper details issues such as time-pass, intoxication and gratification, and the ways in which workers' everyday eating, watching, and waiting hovers over notions of habit, addiction, and indulgence and their myriad moral and social consequences.

### **Panel 3D: Subaltern Spaces (Part Two)**

#### **Roma CHATTERJI - Slums and the Global City: housing plans in Dharavi, Mumbai**

This paper discusses the changing representations of slum dwellers in slums like Dharavi in Mumbai through the lens of slum re-development projects in Mumbai. From illegal encroachers on public land they are increasingly being viewed as local level entrepreneurs. The role of the state has also been re-fashioned in the process. However, these changes cannot be thought of in terms of a linear trajectory. Instead, legality is a process with its own dynamic and attempts to redraw the line between legal and illegal residents of a territory are constantly shifting.

#### **Solomon BENJAMIN - Cities within and beyond the plan: reading Bangalore's multiple contesting terrains**

Globalisation shapes spaces of city contestations over territory and infrastructure in complex ways. I argue that a critical understanding of such contestations comes from looking at cities beyond the plan and as spaces constituted by everyday practices shaped by the complexity of 'on the ground' politics. Such an analytical frame is very different from the assumptions of the inevitability of a homogenized terrain that is commonly held across ideological perspectives in looking at globalised cities. Bangalore, with its IT fame since the late nineties and the resulting social and political tensions forms a useful case to illustrate the shift in conceptual approach. Like other Indian and 'Southern' cities, Bangalore has its fair share of globalised infrastructure: 'gated' housing, office complexes clad in glass and granite, and large infrastructure projects of expressways, metro rails, and an international airport. Since 1998, an IT dominated 'civil society' has been particularly vocal in visioning the city's corporate-led future along this path. Such visibility provides an example for others in India to look towards as an illustration of corporate-led urban governance. But this narrative of 'good governance'-oriented urban reforms also homogenises the rest of the city into a non-planned 'slum' and results in select parts of the central market areas being sanitised into a heritage precinct. In their narrative, those who are not part of the IT industry, especially the poorer groups, remain marginalised, un-ruly, illiterate victims of a corrupt politics.

At first glance, Partha Chatterjee's 'Civil and Political Society' seems attractive to understand such tensions. Such an easy categorisation however misses out on how the city actually works on the ground: the central city areas (City Market and Kalasipalyam, Shivaji Nager, the colonial cantonment) are alive with a distinctive 'subaltern' economy and politics and have emerged from genealogies of territorisation. There are two aspects that constitute the substance of such spaces: the dense city politics over land and this and other cities' 'subaltern' trans-national connections to cities in East Asia and mainland China.

The first aspect relates to everyday practices around the politicisation of the lower and middle level bureaucracies over varied claims to land and shaping regulation to allow for the small firm economies that dominate cities in both value addition and

employment. For instance, 'slums' are constituted by at least five settlement types, each with varied spatial genealogies around land settlements, that shape distinctive economy around trade, silk manufacture, and garments. Our ethnography uncovers the production of contested political space that is necessarily fluid, shaped by complicated and 'thick' relationships with a variety of groups including middle income ones. Much of this politics is 'stealth like' and points to a vast city undisciplined by 'the plan and policy' and one that contests the disciplines imposed by a centralised political party politics. To conceptualise such contested city terrains, we start with Ananya Roy's call for a situated urban theory. In rejecting Chatterjee's binary conceptions of the city we look to Lefebvre to materialise the construction of space and draw from Singerman's work on Cairo to highlight the notion of quiet politics which we see to be set within Robinson's arguments of 'the ordinary city'. We look at institutional realms, not so much through the lens of the Nation State, but rather locate this within Falk Moore and Razzaz and Santos's conception of legal and institutional pluralism. The city in these conceptions operates as heterogeneous and contested spaces constructed around the complexity of land claims. Our second aspect views 'subaltern' politics not just as being 'local' but allow us to complicate notions of globalisation. Following Massey, we see this to be no longer the prerogative of large firms and their supportive institutional realm of international financial institutions and policy circuits. Just as Bangalore's IT represents a globalised terrain extending into Northern America's silicon valley and Western Europe, central Bangalore's 'China Bazaars' in SJP Road and 'National Market' reveal vast trading relationships that extend eastwards: to Penang, Singapore, Hong Kong, and in Mainland China, to Guangzhou and its surrounding manufacturing regions under the municipalities of Douggaun, and the much smaller but vibrant small commodity town of Yiwu. Following Manu Goswami's post-colonial analysis and returning to Roy, we reject the restricted view of the 'local' as disciplined by meta developmentalist trajectories and instead look at what Tang has usefully termed as spaces being 'co-produced'.

Our conclusion is a research agenda that points to the need to conceptualise the South Asian city from beyond 'the plan' within the narrow confines of western theory, or as spaces contingent to meta flows, and instead look at the possibilities opened up via everyday practices across place and time.

## **Theme 4: Networks, Consumption and Popular Culture**

### **Panel 4A: Mobilising the Neighbourhood**

#### **NAKATANI Tetsuya - Neighbourhood and Urbanisation in Delhi: Durga Puja in a Bengali Displaced Persons Colony**

This paper discusses how the neighbourhood has been formed in the urban environment of Delhi and has been influenced by urbanisation and redevelopment of urban space through a case study of Chittaranjan Park, formerly known as the 'East Pakistan Displaced Persons' Colony' in Delhi. New Delhi has many displaced persons' colonies for migrants from West Pakistan which have expanded the urban areas of Delhi since independence and formed the urban congregations of Delhi. Chittaranjan Park, though it was constructed in the late 1960s, also constitutes a part of Delhi's urban congregations.

The first part of this paper deals with the annual Hindu festival of Durga Puja in Chittaranjan Park. Durga Puja was first organised in 1970 when the development work of the colony was still continuing and the number of the residential plots was small. Since then, while the number of Durga Pujas in the colony has increased, and largely commercialised, some residents separately began to perform new neighbourhood pujas which have a homely and personal touch. The various organisational changes of Durga Puja show the fact that once the expansion of an urban neighbourhood exceeded a certain scale, it dissolved and was re-sized into an appropriate scale. The second part deals with urbanisation and its influence on the ethnic composition of Chittaranjan Park. The rapid urbanisation in Delhi and redevelopment of two squatters' markets in the colony influenced the ethnic composition of Chittaranjan Park.

#### **Anthony SAGAYARAJ - Social Networks and Development: Self-Help Group and Women Empowerment**

Self-Help Group (SHG) is considered to be an effective tool in the eradication of poverty and participation of women in economic and socio-political processes of society, leading to social change. This paper is primarily concerned with understanding the social networks and processes through which quantitative and qualitative outcomes of SHG are achieved and their implications for women's empowerment. Based on ethnographic descriptions and analysis of Sharma Nagar, a suburb of Chennai city, this paper attempts to fill the lacunae in understanding the consequences of SHG on social transformative capacities of the State, NGOs, and gender and development politics debates and trajectories of social change in general.

## **Panel 4B: Consumer Culture**

### **KANETANI Miwa - Urban Fashion Made in Rural India: textile production in Gujarat**

The purpose of this paper is to clarify how textile producers in rural areas create urban fashion by examining the blocks of a tool used for making block prints in the Kutch district, Gujarat State, India.

The expansion of the urban middle classes after the 1990s has been widely recognised. 'Handicraft' is a new and modern commodity, which has been created through government development policies and targets the urban middle classes. New commodities are increasingly circulated among urban consumers. This paper will discuss clothes and fashion items as urban commodities which undergo drastic changes. As Emma Tarlo described, the traditional costumes of rural India, which were related to traditional customs and community boundaries, suddenly became high fashion among an exclusive circle of fashion designers, film stars, and the cosmopolitan intelligentsia on the urban scene in Delhi, and a new term, 'ethnic chic', was coined to describe this new trend. At first, the term 'ethnic' was applied only to high fashion, but the trend slowly became widespread and more consumers accepted the new fashion.

I will discuss a traditional dyers' community of Khatri, in the Kutch district of Gujarat, and I will show that their productions have changed style between the 1950s and the 2000s by examining the block, which is a tool for block printing. They produce urban commodities based on local knowledge, such as the usage of natural resources for dye, and patterns related with local communities. This paper will focus not only on the phenomenon as it occurred in urban areas but also the impact on rural areas in order to understand the formation of a cycle of consumption.

### **MORIMOTO Izumi - Consuming place: The case of a tourist area, Thamel in Kathmandu**

In Nepal tourism has been developing since the middle of the twentieth century. Tourist industries such as hotels and restaurants have accumulated in Kathmandu, which has also been rapidly changing in the context of modernisation and globalisation. In Kathmandu the greatest change is in the touristic space of Thamel. This space has come to represent the image of Shangri-La imagined in the West. When the number of tourists decreased at the end of the twentieth century due to the volatile political situation, the new Nepali middle class began to visit Thamel in order to explore and enjoy the exotic side of Nepalese culture as seen by Westerners. At the same time, local Nepali people re-created their own culture as a consumer product. For example, foreign tourists enjoy ethnic Nepali food cooked with ketchup and with very little chilli, while the demand from Nepali people has created many local Nepali food restaurants where they enjoy local foods with a lot of chilli. Initially, the demand from foreign tourists created the tourist space of Thamel but recent changes have transformed this space into a centre of consumption for the enjoyment of the Nepali middle classes.

## **YAGI Yuko - The Revival of festivals and Social Transformation in Varanasi'**

Varanasi is located in the eastern part of Uttar Pradesh and is famous as a city of worship on the banks of the Holy Ganga. In this paper, I will focus on two of the many Hindu festivals celebrated in Varanasi: Durga Puja and Div Diwali. The former became a major festival after the 1970s while the other increased in significance after the 1990s. Through an analysis of the characteristics of these two festivals, I will examine identity, the modernisation and commercialisation of the city and the manner of its development as a tourist attraction.

## **IKEGAME Aya & Crispin BATES - 'Time Gentlemen': Bangalore and its drinking cultures'**

In recent years, Bangalore has enjoyed such names as IT city, Techno-hub, and Pub city, leaving her old names, the Garden city and 'the haven of pensioners' far behind. It is true that Bangalore is one of the few cities in India where a woman can openly drink in public and still feel safe. In Church Street, a street immediately behind the city's landmark M.G. Road, many young female office workers enjoy a lunch-time beer with their colleagues. Meanwhile, Bangalore and Karnataka's second city, Mangalore, have witnessed several violent incidents carried out under the name of moral policing in recent years. Women going to pubs wearing jeans and sleeve-less shirt were targeted and assaulted in public by gangs of Hindu nationalists.

Drinking in India has always been a very contentious issue. Christian missionaries encouraged a policy of temperance, whilst the army in cantonment cities such as Bangalore fortified its troops with copious quantities of spirits. Giving up drinking was considered to be one of the ways in which lower castes could claim higher status in the varna hierarchy. Gandhi added to this 'Sanskritising' behaviour a sense of patriotism, since alcohol was a major source of income for the colonial state. Unfortunately, the excise duty on alcohol remained an extremely important source of income for post-independence state governments (accounting for more than 20% of tax revenues in most states). Inheriting as it did both the nationalist (or Gandhian) moral agenda and the financial structures of the colonial era, the post-colonial state had to play a seemingly contradictory role.

Some states tried to introduce a total prohibition on alcohol sales, but most of them failed to continue this, except Gujarat. However adopting a moral stance whilst ensuring financial demands need not contradict one another. After all, it is all about controlling people's moral and bodily practices. Southern states have now banned the sale of arrack, a typical working class drink, on the grounds of health and family welfare, whilst encouraging the sale of Indian Foreign Liquor (IMFL) a more middle class drink which happens to be centrally distributed. This is a clear example of how the state has endeavoured to exercise moral authority whilst controlling and collecting excise revenues more efficiently. Earlier, toddy liquor was banned for similar reasons.

This paper will demonstrate the changing and diversifying nature of drinking cultures in Bangalore and explores the ways in which the post-colonial state has endeavoured to control the way people drink.