



Newsletter

DEVELOPMENT STUDIES

Imparting multidisciplinary knowledge to address key development challenges.

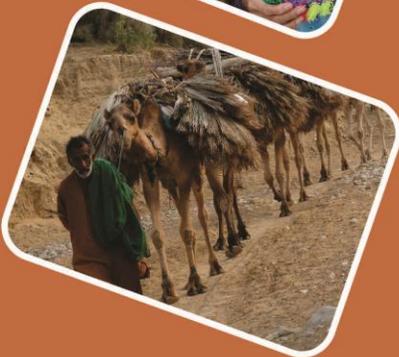
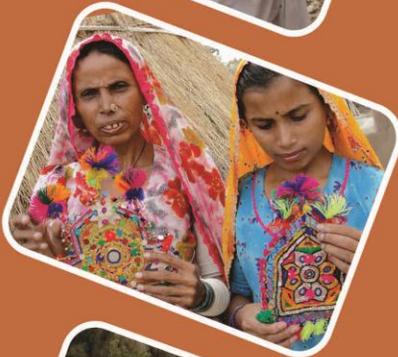


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FALL

2015

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Message from the Vice Chancellor



We are living in exciting times. Established ways of doing business, politics, economics are leading to disaster on many fronts. The planet itself is threatened by the excessive greed for profits which is leading to rapid depletion of environmental resources. Capitalism is leading to the rapid accumulation of wealth in the hands of a few people. New ways of thinking, acting and feeling are required to change the world for the better. In this direction, our religion and scholarly traditions provide enormous guidance. Islam teaches us to value community over self, forsake pleasure to serve others, and to cooperate instead of competing. These values have the potential to revolutionise the world. Current disciplinary boundaries are extremely harmful since understanding the world today requires looking at the economic, political, social and environmental spheres together. These form a mutually inter-linked system, separate parts of which cannot be situated in isolation. This would open up the opportunity for creating a holistic discourse on development. This pluralistic approach to development is a challenge to meet. I have confidence that you will rise to the challenge.

Dr. Asad Zaman

Department of Development Studies

Department of Development Studies began its academic operations in 2011, as part of PIDE University, Islamabad. Over the course of five years it has developed many avenues for students to gain a knowledge base of sharp analytical skills and research practices. Department of Development Studies firmly believes in *Spirit of Free Inquiry* therefore, it has been working towards a dynamic and prominent research unit with an academic presence that encompasses the globe. In line with this approach, the department has also ventured into many new initiatives to promote and polish students' capabilities.

A glimpse of such initiatives, activities and events for the fall semester are enclosed in this copy of the newsletter for the readers.

Dr. Zulfiqar Ali

Organogram and the Demographic Profile of the Department

Total number of currently enrolled students	74
Total number of graduates	33
Core Faculty	<ol style="list-style-type: none">1. Dr. Zulfiqar Ali <i>Head of Department, Development Studies, PIDE</i>2. Dr. Huma Haque <i>Assistant Professor, PIDE</i>3. Dr. Usman Mustafa <i>Professor, PIDE</i>4. Dr. Feriyal Amal Aslam <i>Assistant Professor, PIDE</i>5. Dr. Muhammad Jehangir Khan <i>Assistant Professor, PIDE</i>6. Dr. Junaid Memon <i>Assistant Professor, PIDE</i>7. Dr. Mina Zulfiqar Ali <i>Visiting Faculty, PIDE</i>
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DISCUSSION PAPER SERIES

“Where, after all, do universal human rights begin? In small places close to home so close and so small that they cannot be seen on any map of the world. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, and equal dignity without discrimination.”

Eleanor Roosevelt

The department of Development Studies started a forum for discussing student papers in Fall Semester 2015. This forum intends to encapsulate the very pulse of Development Studies by providing opportunities to the students to share their research with the students of DS and other departments and disseminate it to the wider audience, to generate discussion, and to carve out for themselves the possibility of publishing their research work.

For Discussion Paper forum all the students of Development Studies are encouraged to submit their research work. The submitted papers are screened by the department's faculty. After screening the suggested changes are incorporated and a date is set for the paper presentation and discussion. Papers presented at the forum sessions are uploaded on the PIDE's website, also on academia, LinkedIn and ResearchGate, with acknowledgement of the author(s) fully assured.

First Discussion Paper: Saidpur Village: A Case Study of Post-Development Critique and Impact of Commercialisation on Local Community by Mr. Rahim Shah (DS-2013)

Mr. Shah gave a talk on Saidpur Village in Islamabad, Pakistan. He presented it as a case study of development as modernisation and economic growth, and its impact on the socio-economic pattern of the indigenous community and its culture.



This paper tries to examine the impact of tourism and commercialisation initiatives of the government on the indigenous cultural norms and values and also tries to find out through the local perspective if tourism and commercialisation have translated into some economic and social benefits for the locals or not. The paper consists of three parts; the first part is dedicated to the review of literature on the post-World War-II development discourse and its critique by the post-development theory. The second part consists of the data collected through an anthropological survey of Saidpur carried out to collect primary data using anthropological research methods and then analysis of the data in the light of the critique of modernisation by post-development theory. The last part encompasses conclusion of the study and recommendations.

Second Discussion Paper: Community at Risk: An Ethnographic Study of At-Risk Behaviours among Khusras/Zenanas of Rawalpindi and Mansehra City by Fahd Zulfiqar (DS-2012)

In many instances transgender people often constitute a secluded group with unrecognised rights as individuals, face physical and sexual violence from society, and survive through sex work. In such places, risky sexual and non-sexual practices have been significantly contributing to a mounting HIV/AIDS epidemic among male-female transgender persons.



Mr. Zulfiqar endeavoured to indigenise the framework of transactional sexual relationships for the *khusra/zenana* communities of Rawalpindi and Mansehra City. This discussion paper focuses on the socio-economic organisation of *zenana/khusra* community in the selected locales, their need for money (in sex based relationships) and the contribution of these factors towards increasing vulnerabilities regarding HIV/AIDS high risk behaviours among *zenanas/khusras*.

Third Discussion Paper: A Study of Status of Livelihood Assets at Household Level: Evidence from Saidpur Village by Ms. Sara Kamal Bajwa (DS-2012)

Ms. Bajwa carried out an ethnographic study of a village in Islamabad. This discussion paper studies the standard of living of the residents of this village, the number and type of assets they own and the level of household poverty in order to develop an indigenous model of development for this village. The study was based primarily on a sample survey of the population.

Recent debates, whether theoretical or on policy formulation, on rural poverty reflect that awareness is growing around how symptoms and causes of poverty can be traced to a lack of assets, and the importance of the livelihood as a concept in understanding how rural poor can use a variety of different resources and activities to sustain and bring an improvement to their well being.

One way to improve understanding about the livelihoods of the poor is through the Sustainable Livelihoods Approach (SLA). It not only determines the factors affecting livelihoods of the poor but also looks at the relationship between these factors. SLA approach is often used to assess the contribution made by existing activities to sustain livelihoods and to plan for new development activities.

Building upon the current emphasis on the importance of the sustainable livelihoods approach, this study focuses on one particular aspect of this framework, the different types of assets used in increasing the productivity and enhancing poor peoples' livelihoods, and how can these assets help the natives to expand their livelihood opportunities.



Fourth Discussion Paper: Needs and Challenges of Women Police Working in Islamabad Police Stations by Arsalan Haider (DS-2011)

Mr. Haider's paper titled, "Needs and Challenges of Women Police Working in Islamabad Police Stations" identifies four main themes (infrastructural needs, issues of women police, importance of women in policing, perception regarding women police and its impact). A women police station was chosen as the research locale to investigate these issues.

In this session Mr. Haider discussed the importance of women employees in making police gender sensitive and the measures needed to improve the work environment for women police. Also, how workplace environment of Police Stations are women unfriendly, create obstacles and problems for women police force, and negatively impact their productivity while discouraging other women to be part of the force.



WORKING PAPER SERIES

Under the umbrella of PIDE's Nurturing Minds Seminar Series, department of Development Studies participated by presenting working papers in this semester.

1. The first paper presented under Nurturing Minds Seminar Series was titled "**Socio-Cultural Determinants of Child Health and Malnutrition in District Rajanpur: A Case Study of Flood Affected Villages**" and was authored by **Mr. Farooq Ahmed** who is doing PhD in Anthropology from Quaid-i-Azam University, and co-authored by **Dr. Usman Mustafa**, Head of the Department of Business Studies at Pakistan Institute of Development Economics and **Dr. Zulfiqar Ali**, Head of the Department of Development Studies at Pakistan Institute of Development Economics.

Overall objective of this paper was to explore the phenomenon of socio-cultural construction of health and nutrition, focusing on the relationship of poverty, gender inequity, cultural practices and beliefs. This study explores linkages between various development goals (accessible healthcare facilities) and recommends that a holistic and integrated strategy that incorporates culture and gender as a focal concern is also essential to solve the issue of malnutrition in preschool children.

- The second paper presented at the Seminar Series was titled **“Expansion and Evaluation of Social Science Disciplines in Public Sector Universities of Pakistan: A Case Study of Five Social Science Disciplines from 1947 to 2013”** and was authored by **Muhammad Arsalan Haider** who is a Senior Programme Officer, Rozan and **Dr. Zulfiqar Ali**, Head of the Department of Development Studies at Pakistan Institute of Development Economics.



This paper examined the expansion of Social Sciences in Pakistan and evaluated the growth of this field. Under the dependency theory lens this paper revealed that the extension and expansion of higher education in Pakistan has remained devoid of proper planning and policy which in turn has damaged the growth of Social Science Disciplines as it faces different challenges like lack of specialised faculty, and non-use of new research methodologies.

- The third paper presented at the Seminar Series was titled **“Higher Education for Women: A Self-Empowerment and Gender Perspective”** and was authored by **Ms. Saira Zafar Khan** who is a DS Alumna from Batch 2012.



Ms. Khan presented a Working Paper based on her MPhil thesis. This paper was an attempt to understand the intrinsic value of higher education in empowerment of women students; placing spotlight on the personal dimensions of women’s empowerment, different conceptualisation of power and Higher Education as a knowledge issue. Employing Explanatory Sequential Research Design her analysis indicates that higher education in Pakistan needs a thorough inspection of content and determination of common goals and targets for achieving equal participation of women in dissemination of knowledge.

READ AND SHARE BOOK FORUM



The Department of Development Studies initiated a study circle as “Read and Share Book Forum” in Fall Semester 2015. The aim of this forum is to provide a platform to the students of Development Studies for sharing already existing books with reference to current and cross-cutting issues in development discourse, competing methodological frameworks and variant theoretical claims. On this platform senior students of Development Studies (who have completed their MPhil research or are in the process of dissertation writing) present critical reviews of books covering development related topics and themes. The presentations are followed by discussions to encourage active participation and dialogue between the presenter and the audience. The platform is open to the students of all departments.

1. First presenter of this forum was Mr. Sheraz Khan (DS-2013) who reviewed a book titled “**Biliteracy and Globalisation: English Language Education in India**” by **Viniti Vaish**. Divided into seven voluminous chapters the book is a detailed research and covers historical, political, and cultural milieu of hybridisation and regionalisation of English language and marginalisation of local language(s) in a rapidly globalising world. National language policy in India, the local vernaculars as medium of instruction, the three language formula, and emerging centrality of English language are among the primary areas of interest for the author. The author substantiates her findings with data collected through qualitative research methods to include in-depth interviews, participant observation, and focus group discussions. The author asserts that exacerbating modernisation has become the reason of rigorous transformation of the three language formula and officialising English. In this context people speaking fluent English are considered as developed and modernised whereas others are viewed as underdeveloped and backward.



Mr. Khan’s presentation was well-received. During a detailed post-presentation discussion questions regarding pre-school education and English language vs. mother tongue, and language as a tool for cognitive development of children, English language as a form of neo-colonialism and racialisation of language were asked.

2. Second speaker of this forum was Mr. Muhammad Rahim Shah (DS-2013) who reviewed a book titled “**The Myth of Development: Non-Viable Economies and the Crisis of Civilisation**” by **Oswaldo De Rivero**.

The book is a riveting critique of the efforts undertaken for global poverty reduction by mainstream developmentalists who define development as modernisation through industrialisation. The author asserts that this approach has not resulted in pulling the developing economies out of the quagmire of social and economic problems. Expanding globalisation concentrating the power into the hands of the most influential while giving a major setback to indigenous cultures through



McDonaldisation and Cocacolisation (as new forms of neo-colonialism) has deprived the former colonies of achieving their long-standing dream of economic growth. Power, in this context, it is assumed, is in the hands of transnational companies that are spreading consumption ethos among those deprived of investment required for economic growth. Also stipulating the inconsistent theoretical assumptions of perfect market competition and comparative advantage De Rivero highlights the misfit between theory and reality where developing countries in spite of having comparative advantage in the production of primary goods have not achieved economic progress. Also, imperfectly competitive markets have been successful in fostering economic activities with the help of strategic government interventions. De Rivero gives a bleak picture in the framework of prevailing conditions of developing countries where development either defined as economic growth or as social development is no more than a myth.

Mr. Shah's presentation was well-received by the audience. He, also, presented the postscript of the book which was very informative and impressive in equal measures. During a detailed discussion session, questions regarding definitional issues of development, approaches to development, role of the state in economic progress, and growth and development nexus were asked.

3. For the Third forum, Mr. Asad ur Rehman (DS-2012) reviewed a book titled **"A Punjabi Village in Pakistan: Perspectives on Community, Land and Economy"** by **Zekiye Eglar**.

The book is a classic ethnography of a Pakistani village. Employing an emic approach, Dr. Eglar conducted fieldwork for five years in a village in Gujrat District of West Punjab. The book is divided into two parts; the first part presents the social context of village, and the second part explains the complex interplay of social reciprocity with socio-economic organisation through a system of ritual gift exchange called *Vartan bhanji*. *Vartan bhanji* is a socially institutionalised custom cementing relationships through exchanges. These exchanges between families and households can be material (acts of reciprocity by gift exchanges on the birth of new born babies or on wedding ceremonies) or subjective (a woman weeping more on one household's funeral would indicate a closer degree of *Vartan bhanji* she had towards that household). A family's daughter's position (especially a married one) is instrumental as she is the one who receives more than what her family receives from her on ceremonial occasions which has broader implications for the indiscriminate land inheritance for both genders (daughters and brothers). The book, widely appreciated for its rich ethnographic insights, is reflexive in its narration, evidentiary in its tone, and ambitious in its scope.

Mr. Rehman's presentation started off with explaining the history and scope of anthropology in the Pakistani context followed by a brief introduction of the book's contents. A twenty minutes presentation was followed by the discussion session in which questions pertaining to the methodology such as whether emic approach is strong enough to explain a social reality? whether a long-term ethnography always achieves the ambitious targets of bridging the link between theory and practice? whether the book's contents are biased towards women's interpretation of *Vartan bhanji* because of the author herself being a woman?, were asked.

4. Fourth speaker of this forum was Ms. Saira Zafar Khan (DS-2012) who reviewed a book titled **"Theories and Practices of Development"** by **Katie Willis**.

In this book, Katie Willis has very skilfully investigated the historical context of development theories and their linkages to the emerging contemporary themes such as globalisation and transnationalism.

This is an introductory study for the students interested in development theories and policies. It is an easy to understand, student-friendly book with self-explanatory tables, charts and plates and case studies that effectively demonstrate the relevancy of events in development history, theory and practice. Each chapter ends with a summary, discussion points and further reading resources for students.

Ms. Khan began her presentation with the introduction of the first section of the book followed by a brief discussion of all development theories and policy frameworks mentioned in the book. Her presentation included the



social dimensions that have become part of development discourse and the conclusions that can be ascertained from Willis' text. After the presentation, discussion session revolved around the issues of implementation of development policies and their effects in context of Pakistan. Audience and the presenter discussed the idea of neoliberalism as the key theory informing global development policy. The presenter also discussed the post-development critique on the Eurocentric approach of development.

5. Fifth speaker of this forum was Mr. Ali Husnain (DS-2012) who reviewed a book titled **“Veins of Devotion: Blood Donation and Religious Experience in North India”** by **Jacob Copeman**.

This book is a close examination of the forms of biological exchanges between blood donors and recipients and the social and financial contexts in which these activities occur. Although in recent times there has been a mushrooming of literature on the socio-political dynamics of organ transplant but most of these studies focus on the exploitative nature of this trade and controversies surrounding it. Copeman presents a well-researched, ethnographic account in his book and showcases a critical understanding of several North Indian devotional movements and voluntary blood donation campaigns.

In this work of scholarship, Copeman points to the case of spiritual merit for blood donation, the pledges to maintain purity of blood and the comparative magnitudes of medical qualification versus spiritual worthiness. He expands the dimensions of spirituality, medical ideology, structure and agency on tissue exchange in urban India where secular and sacred domains merge and contrast.

Mr. Husnain's presentation was much appreciated by the audience. He eloquently responded to the complex questions directed towards him which successfully generated discussion about commercialisation of blood donation, conception of pure and impure blood by caste-driven mentalities conveying racialised connotations, self-sanctimonious claim of pure blood to be the birth right of upper castes, moral and religious tensions of blood infusion within or outside family, and medicalisation of blood donation.



6. Sixth presenter of this forum was Ms. Syeda Nida Raza (DS-2014). She presented a book titled **“Global Networks and Local Values: A Comparative Look at Germany and the United States”** by **Kenneth Starck**.

The main focus of the book and hence of the presentation was on how global networks are affecting local values. Among these values are formal and informal values with major emphasis on informal values leading to formal values against the backdrop of macro factors including, though not limited to, politics, commerce, political systems, freedom of speech, freedom of information and privacy. Taking US and Germany as the case studies, the book conceptualises freedom of expression and freedom of information for US and privacy for Germany as the values being affected by globalisation. The book does not give policy recommendations but gives understanding of how things can work for policy makers.

Ms. Raza's presentation, much appreciated by the audience, generated discussion about cultural homogenisation, cultural hybridisation, and cultural creolisation. She, also, brought in gender perspectives by asserting how globalisation is affecting local values differently for both women and men, globally.



GUEST LECTURES



Guest lectures are always effective in keeping class sessions fresh and interactive. They bring a variety to the course content in terms of different viewpoints, voices from the field, information by experts and long-term skills as potential resources for future courses and research work.

During fall semester Development Studies department arranged two guest lectures for the students by very well reputed researchers in their respective fields, Dr. Anita Weiss and Dr. Lubna Chaudhry.

1. Pakistani Christians: Perspectives on Violence, Identity and Citizenship.

Dr. Lubna Chaudhry is an Associate Professor of Human Development at the Binghamton University, New York. Since her PhD in Socio-cultural Studies in Education, Dr. Chaudhry has been actively involved in research and has published numerous articles and book chapters. Her areas of interest include impact of direct and structural violence on communities, gender and conflict/violence, armed conflict and children/youth, international development, transitional justice and peace education, and critical analyses of research methods, especially ethnographic and qualitative methods.

Dr. Chaudhry gave a talk on *Pakistani Christians: Perspectives on Violence, Identity and Citizenship* on request of department of Development Studies at Pakistan Institute of Development Economics, Islamabad. This talk was very well timed in that the foremost challenge most minority groups face in Pakistan today is the issue of identity and citizenship. The disconcerting security issues have made these groups question their legal identity as Pakistani citizens and their socio-religious persona as a product of their religious beliefs in the Land of the Pure.

Addressing this crucial issue, Dr. Chaudhry gave an invigorating and comprehensive presentation and shared her findings gathered from 30 in-depth interviews with local Christians living in twin cities. Her study focused on the perspectives of Pakistani Christians with respect to the multiple forms of violence that impact their lives and construction of identity, belonging, and citizenship. She, also, analysed these perspectives and constructions as circumscribed across gender and class.

Dr. Chaudhry shaped her theoretical context using concepts borrowed from research on violence and feminist scholarship and human security studies. Building on her theoretical framework she presented her findings which communicated that Pakistani Christians commonly feel threatened and vulnerable in the given social and security conditions of Pakistan. This talk featured the emotional turmoil of Pakistani Christians as they question identity and nationhood because of the attitude and treatment of their countrymen from majority religious belief. Their identity crisis also stems from being labelled as “minority” which carries a negative connotation of being the “others”.

As citizens, this group does not feel that they are treated the same way as Muslim citizens are. Dr. Chaudhry also pointed out that her respondents reported that there was a 5% quota for Christians in public sector jobs but it was not properly implemented. They also talked about discriminatory policies of private sector which hinders local Christians to be part of white collar jobs. Interestingly, many of Dr. Chaudhry’s interviewees do not plan to or want to leave Pakistan and realise the human resource loss a country faces due to emigration.



Sharing her research findings, Dr. Chaudhry said Pakistani Christians from upper and middle classes observe structural discrimination against their community generally but they do not experience it in their own personal lives. Nevertheless, her respondents from the lower-middle and lower classes of Pakistani Christians revealed that they encounter discrimination in all walks of life - education, jobs, and interaction with Muslim Pakistanis.

Also, Pakistani Christians are self-critical and concerned about their future as Pakistanis for they do not see unity among their community, better employment opportunities for the new generation and dwindling standard of missionary schools and lack of educational opportunities for Pakistani Christians. They see themselves as divided against economic class structure where the gap between upper, middle and lower classes is very pronounced. Similarly, Pakistani Christian women also face a set of constraints in their lives. Therefore, in their view the lives of Christians in general do not seem to be improving in future, which lowers their self-esteem and exacerbates their identity crises.

Recent church bombing incidents have made many Christians trepidatious about attending Sunday Mass or other services at the church. Moreover, structural violence permeates all aspects of their lives, from education to jobs to social interactions, as well as media representations. However, her respondents acknowledged that they derive their strength from their faith and believe silence and *sabar* (patience) help them survive daily oppressions coming from the socio-political set up of the country. As a response to a question from the audience, she also pointed out that Christian Pakistanis want Christian and Muslim religious leaders to take more responsibility in addressing discriminatory attitude towards non-Muslim Pakistanis.

The Associate Professor concluded her talk with the remarks that the challenges for the Christians in Pakistan are increasing and will remain unsettled until addressed with a strong, practical approach by the government. She suggested that interventions are needed at all grassroots levels to ensure equal citizenship rights for all Pakistanis, irrespective of their religious beliefs. Dr. Chaudhry believes looking into constitutional changes, the reforming of electoral process and reframing the way government jobs are given, can be some of the milestones in this journey.



2. **Interpreting Islam, Modernity, and Women's Rights in Pakistan.** Dr. Anita M. Weiss, Professor and Head, Department of International Studies at University of Oregon, USA, shared her work which is published as a book. The title of the book is *Interpreting Islam, Modernity and Women's Rights in Pakistan*. The lecture was followed by a question and answer session.

The book analyses various view points on women's rights in Islam and also reviews the efforts undertaken in Pakistan to conduct *Ijtihad* (interpretation) to address the needs arising with change of time. She pointed out that different groups have reinterpreted women's rights, seeking to reconcile the requirements of modernity, local and global pressures to ensure women's rights with prevailing Islamic and cultural views during the past three decades. Dr. Weiss gave the introduction of her book and then highlighted the main issues discussed in different chapters.



Chapter 1, "Introduction: Women's Rights and Islamic Concerns with *Ijtihad* over those Rights" explains the concept of *Ijtihad* in Islam., Dr. Weiss, in this chapter, investigates the mounting intersectionality of Islam and modernity in an attempt to seek the positionality of women's roles and rights within it. She provides a detailed

explanation of the concept which in the context of Pakistan oscillates between the interpretations of the accomplished *Sunni* jurists/scholars, and politicised interpretations of political and social leaders. Providing evidentiary instances of different democratic regimes Dr. Weiss argues with the relatively more women empowering legislations of secular parties (notably the PPP nationally and ANP in Khyber Pakhtunkhwa) than those propagated by more 'Islam-leaning' parties (PML-N nationally and the PTI in Khyber Pakhtunkhwa). She pointed out that the legislations regarding women's rights were very differently addressed under the military regimes of Ayub Khan (1961 Muslim Family Laws Ordinance), Zia ul-Haq (1979 Hudood Ordinance) and Pervez Musharraf (Protection of Women Act 2006).

Chapter 2, "Legal Reforms and State Policies affecting Women's Rights" provides a detailed review of the Government of Pakistan's construction of an understanding of what constitutes women's rights and analyses the legal reforms and women's rights as well the implementation of CEDAW, UN Responses and additional actions by other actors in the society.

In Chapter 3, "Mainstream and Popular Perceptions of Women's Rights in Pakistan" Dr. Anita captures some commonalities pertaining to the traditional position of women in Pakistan which has become a harbinger for studying women's rights. She reflects on the conditioning of women in public and private spheres, in particular social conditioning in a *biradari* setup, which gets manifested in early age marriages, exchange marriages, and dowry. Also, aggrandised in this chapter are the mechanisms to control women's bodies and sexuality by the practice of *pardah*. Towards the end of this chapter she builds a riveting interplay of the rights of men and women by bringing in the contemporary views on marriage, education, mobility, political participation, and rights. Her analysis is based on two public opinion surveys conducted in Pakistan.

Chapter 4, "Progressive Women's NGOs' Interpretations of Women's Rights", expounds the initiatives of two of the prominent NGOs of Pakistan (Shirkat Gah and Aurat Foundation) mainstreaming women issues related to equity, violence, and socio-economic uplift. Shirkat Gah, in particular, has been pushing the boundaries in advocating women's sexual and reproductive rights, which has never been put forward by any government agenda in Pakistan. She refers to a report published by Shirkat Gah according to which high maternal mortality is correlated with the macro factors of lack of medical care and transportation services and illiteracy, and more situationally with the lack of female decision making power, sexual violence, poor diet, and unsafe abortions. Aurat Foundation, on the other hand, focuses on metamorphosing institutions to address women's concerns of livelihood, education, and rights.

In chapter 5, titled "Orthodox Islamist Interpretations of Women's Rights", Dr. Weiss explains the Islamist views on women's rights. She takes two organisations as case studies here; one political (Jama'at-i-Islami), the other educational (Al-Huda). Dr. Weiss applies a case-driven approach to analyse the orthodox understanding of the women's rights in Islam. Though, the interpretations in the case of educational organisation are less orthodox than those of political organisation. The loophole, she finds through her analysis, resides in the oversimplistic resolutions towards the otherwise diverse women's rights issues and the over-indulgent reliance on the heads of the aforementioned organisations as the repositories of overarching wisdom, and knowledge of Islam.

Chapter 6, "The Tehrik-e-Taliban in Swat" analyses the power and control of women and their rights and elaborates the traditional views about women's rights in Islam and contrasts these with contemporary popular opinion. The most illuminating of the book's contents, this chapter includes her field reflections and excerpts of in-depth interviews she had conducted with the conflict-inflicted women and men of Swat. Her findings confirm the existing scholarship on conflict studies that women and female education has been most adversely impacted by the emergence of Swat Taliban.

The last chapter titled, "Moving Onwards" reflects on perceptual differences in visions of Muslim women's rights today, their affects on civil society and social cohesion, and their policy implications. According to the author, the divergent and sometimes contradictory interpretations of women's rights in Islam, further wired by mistrust among various sections, have given rise to conflicted discourses and consequently cultural wars are ripping the country apart as groups talk past one another, each confident that it is the proprietor of culture and interpreter of religion, while others are misinterpreting both.



During the discussion session, in response to the questions about analysis of different dimension of women's rights, Dr. Weiss explained that there is a difference between different groups for example the progressive groups hold the view that right to education will lead to all other rights whereas the traditional view does not endorse this view. Another question was about the right of education as to whether these groups talk about religious education or secular education, Dr. Weiss responded that there is a difference in views among these groups subject to their interpretation for example Al-Huda's focus is on religious education whereas Jamat-e Islami is on both. Dr. Weiss also mentioned that the difference in interpretations is also because of different translations of the Holy Book Qur'an by different authors.

ANNUAL WORKSHOP

“Locally Sourced: Recovering The Local in History, Culture, and Politics in Pakistan”



A two day (August 7-8, 2015) workshop titled, “Locally Sourced: Recovering The Local in History, Culture, and Politics in Pakistan” sponsored by the American Institute of Pakistan Studies (AIPS) and Pakistan Institute of Development Economics and organised by the HoD of Development Studies, Dr. Zulfiqar Ali took place at PIDE. The aim of the workshop was to explore the theoretical, rhetorical, and pragmatic dimensions of the concept ‘Local’. The presenters included professors and PhD scholars from the leading universities of USA and several think tanks of Pakistan.

This workshop’s aim was to provide an interactive platform for students, faculty and presenters so that the theorisation and conceptualisation of the Local can be conducted in a conducive environment for learning and espousing the idea in multiple perspectives within the given framework. This workshop tried to identify the local histories, cultures and politics in Pakistan and to analyse their importance for comprehending the existing political and socio-cultural structures of Pakistan. It prepared the participants to gleam on the possibilities of defining local from a perspective other than considering it a geographical domain. Moreover, it also helped the participants question and better understand the roles of local patterns of culture, politics and identity formation processes in constructing people’s imagination of regional and national identity by looking in-depth into the local histories rather than a larger centralised story of our past.

Vice Chancellor PIDE, Dr. Asad Zaman’s keynote address, focused on encapsulating the concept of Local at



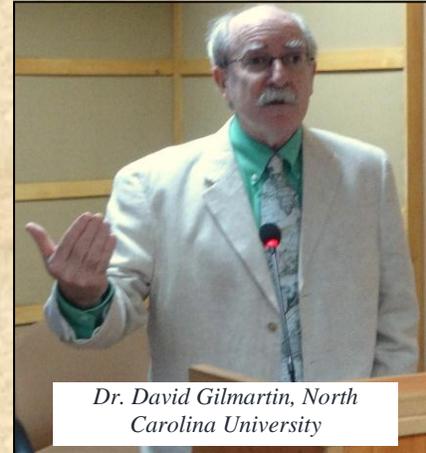
the level of global consumer culture, the adverse effects of it on society at large and challenges it thrusts upon “the local” in terms of societal survival. His emphasis on the importance of convalescing the local communities, preserving the indigenised local practices, and restoring the self-sufficient community based efforts coalesces with his materials published in The Express and Tribune. He asserted about how conspicuously frenzied consumer culture (waste dumping and man-made pollution) has led towards the austerity of climatic and environmental damages that in turn has seriously jeopardised the local communities. He argued that such communities, for their survival, can adopt coping mechanisms which are more eco-friendly. Against the backdrop of the environmental havoc created by the McDonaldisation and Coca-Colaisation, quite recently coined

‘ecotourism’ has helped to salvage these communities from further environmental suffrage. It can be exemplified by the Anupurna Conservation Area Project (ACAP) in Nepal which apart from socio-economic uplift through absorbing local people into jobs, also brings forth the issue of deforestation to the local and foreign mountain trekking groups, for that reason ACAP charges entrance fees from trekking tourists which are then used in forestation and for the economic uplift of the hired local people. Promoting indigenous cultural practices and providing job opportunities in such an enabling atmosphere where no environmental degradation takes place is an

effective mechanism which can be (and in recent instances has been) adopted in Pakistan. In order to control unlawful trawling and sewerage dumping, the community based efforts of sustainable fishing by the local fishermen is proving to be a success story of local community's eco-friendly techniques which are rewarding both, fiscally and ecologically.

Dr. Zaman emphasised on not circumscribing development to the thresholds of GNP/Capita. He also emphasised on empowering communities by encouraging individual valuable capabilities and post-modern models of community-based, regional and participatory development, ethnodevelopment, and cultural pluralism.

Dr. David Gilmartin, from North Carolina University, presented a paper titled "Theorising the Local: Pakistan's Modern History on Many Scales". Dr. Gilmartin brought in a more theoretically grounded and differently conceptualised dimension of the Local which is more rooted in the political and cultural identity of Pakistan. His theoretical framework which explained the role of the Local in the construction of Pakistani national identity was drawn from three different cases from his earlier research work. His focus was on the articulation between local politics and the construction of macro-level national political identity in the context of Pakistani history. For Dr. Gilmartin, the concept of the Local which has been very deeply loaded with normative meanings has shaped the modern history. He provided a detailed background of the British state formation which was a process whereby the localities were penetrated by the Cultural Revolution. This revolution was not just about transcription, education or railways but it was also about the ways people's minds were transformed and in some ways transformed through exercises of power, control, violence and through the use of law for the purposes of repression. All this was done to break down the localities and often with compliance with the local elites in order to break down the local identities and create a British nation. In this context, the Local came to mean a residual culture that existed in the localities which could be mobilised particularly by the lower class and poor as kind of way to resist the domineering class based power building.



Dr. David Gilmartin, North Carolina University

In the context of Pakistan, the Local has come to take meanings from the history of colonialism and the history of Islam. The British colonialism very much emphasised the importance of local culture in the state operation of British colonial culture. But what this regime did was to project a certain meaning to the Local which Dr. Gilmartin refers to as the culturalisation of the Local which was about creating a framework through which they can pursue the same sorts of policies. The British colonial regime, in many respects, was a modernising regime. The military recruitments in some parts of India, the creation of national economies, the railways are some of the instances of the acculturation of the Local. British, also, undertook huge state-funded ethnographic projects and linguistic surveys for recording information about local culture, and identities in South Asia. But they provided the view of local which was strictly cultural. In the context of Punjab he said where the British projected cultural localism, powerful castes and tribes that were quintessentially local categories were assimilated into the structure of the administration the classic example of which is the structure of law in Punjab. In Punjab the basic legal system for personal law that the British applied was based on customary law, this of course was preeminently local.

The Pakistan movement and the development of Pakistani national culture were projected as a movement which was cast in opposition to this culturalised localism of the colonial regime. However, the regime's projected *Biradiri* (fraternity) setup is one manifestation of the local entity which has never been attacked by Pakistan as a political or as an economic structure. It has actually been dealt with as a cultural institution. The problem of the Local is the one where one has to think through the local history of Pakistan never sidelining the inner diversities, complexities, and pluralism. He said that the concept should not be colonised or give unchanging meanings as it is not a single neutral category, rather it is loaded with meanings rooted in the history of modernisation, globalisation and nation state very specifically rooted in the history of colonialism and in the history of Pakistan.

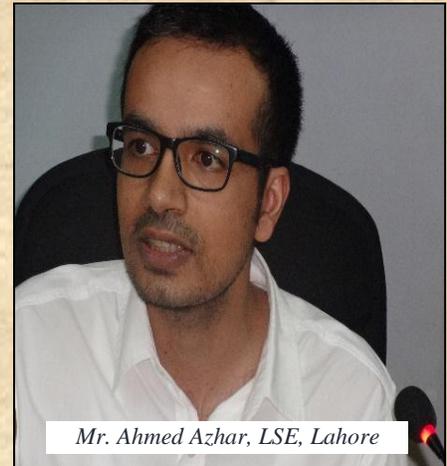


Miss Aqsa Ijaz, G.C University Lahore

Quite different from Dr. Gilmartin's centralising view of the Local Miss Aqsa Ijaz from G.C University/Beaconhouse National University provided a contextual conceptualisation of the Local by zeroing in on the main protagonist, Kabir Mehdi from Mirza Athar Baig's Urdu novel, '*Ghulam Bagh*' (Garden of Slaves). The paper she presented titled, "Narratives of the Local in Mirza Athar Baig's Fiction" was from her ongoing research on the contemporary Pakistani novel and particularly Mirza Athar Baig's fiction which she is translating into English. In this paper she is studying the subject formation of various characters which subsequently comes in the matrix of subjectivity within the deeper layers of structures of consciousness. She looks at the intimate account of the protagonist's struggle through the oppressive local power structures and turn over of events through his intriguing relationship with the forces of globalisation and his local reality of being on the margins. The issue of local self-expression and what it means to search for a local and increasingly globalised world are the areas of literary focus of her ongoing research. She critiques the delimiting frameworks of the Local

defined by the geographical parameters in which the Local remains restricted to the territorial landscapes while unconsciously ignoring the conceptual and metaphorical implications of the concept. In Baig's work there is a simmering plausibility of engaging the diversity of local expression through his novel characters which are not located in the centrality of the metropolitan cities rather located in the geographically peripheral areas of Punjab. Broadening of the scope of the representation of the Local by digging into the undocumented and untranslated powers of imagination such as literature which unearths the complex web of local life in Pakistan is an intriguing way of differently looking into the Local in both literary and pragmatic ways.

Mr. Ahmed Azhar from Lahore School of Economics drew upon the findings of his PhD research on working class movements of Punjab in order to question certain areas of South Asian labour historiography. The explicit focus of his work is titled, "The Railway Labour Movement of Lahore (c.1919-1970): Some Implications for Labour Historiography on Late Colonial India" was on the organised labour movement, deconstruction of the labour movement, and the political organisation of the workforce. His areas of focus were the organisational and political setup of the Railway workers especially those employed in the state owned workshops in Mughal Pura, Lahore. The tension between the local and the general has been the focus of labour historiography. The local is mutually constituted as locked in a relationship that tends to be hierarchical but does not have to be so in a single predetermined form. Infact it cannot be so for historians because they know by experience that classification of local, regional or national can denote asymmetrical process of class structure. The way he conceptualised the Local was ingrained in the historiographical terrain contextualised by the case of labour movement of Late Colonial India.



Mr. Ahmed Azhar, LSE, Lahore



*Dr. Nadeem Omar Tarar,
Council of Social Sciences*

Mr. Nadeem Omar Tarar from the Council of Social Sciences, Pakistan emphasised the importance and value of orality as a part of acquiring and transmitting knowledge. The paper he presented was titled, "Orality as Literacy: Rethinking the Colonial Archive" was a part of his ongoing research which is around the idea of orality and literacy in Punjab, during Colonial times.

In this lecture he explained as to how orality was conceived through the British Orientalist lens or any other alternate explanation for understanding what constituted the British conquest of Punjab. He argued that the task of

recovering the Local has enlightened us to deconstruct the colonial knowledge and establish the vision that ran through the academic and popular thinking of the Sub-continent at the advent of British conquest. These ideas he said were not just academic but also shaped popular thinking. Deconstructing colonial knowledge marks the theoretical differences between the coloniser and the colonised through a set of differentials which determine their essence. He argued that there are certain essential differences projected between these two societies, it is only through discussion that we can have a balanced reading of the history of Punjab. Otherwise there is no way to directly recover the local voice. The colonial construction of personal and collective identity has become a significant determinant of our postcolonial history.

He further argued that the scholarly use of an archive as a source of extracting information is distinct from its disciplinary origin as technologies of rule. The production and upkeep of the record of administration was one of the central determinants of colonial regime of discipline and regulation. Colonial archives produced scientific facts which nobody could dispute because of the established superiority of knowledge. In the construction of colonial knowledge in Pakistan the identity of local was a dominant preoccupation of British administration in late nineteenth century Punjab. The leading members of Punjab's bureaucracy were known champions of local education, art and culture which paid glowing tributes to the local education, customs, and practices. Most of these tributes were paid to the local system of education based on *patshala* and *madrassah* for imparting functional literacy that in turn led to the production of anthropological knowledge for the colonised society. He pointed out that the appropriation of local knowledge by British civil servants for creating primary archival knowledge was based on the nineteenth century scientific thought which viewed societies as traditional and modern and it was assumed that all societies were following the same trajectory. This led the British to perceive Punjab with reference to the idea of tribe and the idea that knowledge transformation is oral and empirical.

It was widely assumed that prior to the British rule in India, without a unitary authority based on shared national feature, tribes were the primary factors in social life and the tribal identities structured the political and economic order of the villages in Punjab. The British conducted census and created new social hierarchies which were to appeal to the sense of collective identities based on dissent. It was assumed that one has to be a part of a caste or a tribe in order for one to exist. As a result of which one's caste or collective identity was always running into one's individual identity.

Second significant feature of the tribal society of Punjab which seems in contrast to the modern and literate societies of the Europe was orality or the lack of writing culture. The distinction between Indian orality and European literacy was understood in evolutionary terms by the nineteenth century anthropologists in Punjab. By fencing borders between the traditional and modern societies they invented formidable set of cultural and temporal differences between Britain and Punjab. Writing was considered a mark of civilisation by the British. Relying on Western knowledge of writing skills and literate population, societies were termed as primitive or progressive, literate or illiterate, logical or illogical based on these social devices of communication.

Indian and Pakistani societies having been marked as backward or regressive had to accept the colonial tutelage to progress further and the evidence of backwardness of these societies was the dominant social process of knowledge transformation which was oral and empirical. These context specific ways of knowledge transformation which once were considered signs of illiteracy have now been acknowledged as an instrumental source of knowing and passing on historical information. Conversational analysis, rhetorical analysis, vocal and non-vocal critical discourse analyses are some powerful examples of the ways orality has seeped into the academic discourses as way to elicit and analyse data.

Day two began with the in-process ethnographic study of Dr. Nida Kirmani (Lahore University of Management Sciences) about a local newspaper *Jaanbaaz*, often called *Janu* and *Najumi* by its readers and *poison* by mainstream journalists. It showcased the concept of the Local against the backdrop of the corporal atmospherics and mental tensions in the Layari region characterised by gang-wars, ethnic violence, and bloodshed. Dr. Kirmani began her riveting presentation with an overview of Layari's demographics and a historical backdrop which made it easier for the participants to understand the local perceptions and acceptance of



Dr. Nida Kirmani, LUMS

the newspaper in discussion. This detailed account of the multiethnicity, fear and insecurity among the residents point out towards the on-going clashes among political parties and military operation gave the preview of the life of a local in this area.

Jaanbaaz is a sensational tabloid, which started sixteen years back but became popular when *Aman* Committee (Peace Committee) came into existence. It records incidents from the highly ethnic conflict zone in Karachi. It is registered as an evening newspaper but comes in the morning and is sold as cheap as PKR 5 per copy while captures 50% of the market share, with very few to no advertisement revenue. Social media is also playing a significant role in promoting and legitimising the existence of *Jaanbaaz* as its latest stories are all available on and discussed through various forums on Facebook.

It is nothing less than an addiction for the locals who are interested in Layari news; readers being the residents of Layari, people who have family living in that area and other journalists and interested people who have *Jaanbaaz* as the only source of information of Layari. It brings together individuals (men and women), outside their shops or houses in a typical neighborhood setting to collectively read and discuss the news they get from this tabloid. It helps them gain a certain sense of ownership and informs them of at least some truth about the situation of Layari and the particular events taking place. Later, these readers mark what they have read with their own ideas hence, creating a conduit for discovering and understanding a localised version of the Layari area.

This local newspaper has certain allegiances as it serves as a medium for power holders to maintain and propagate their image but is often found pushing boundaries given its tricky position.



Dr. Noman Baig, Habib University, Karachi

Dr. Noman Baig, faculty Habib University Karachi, shared a chapter of his doctorate dissertation titled: 'Virtuous Values: Halal and Investment Funds'. Dr. Baig presented a narrative of an individual, Sufi Qayyum, he happened to come across while conducting his field research. *Sufisahib*, once a well-established chemical merchant in Karachi trade market, now in his mid 70s sits in a small shop with two landlines which never ring, a wooden withered desk, and a banner that invites potential investors to "*halal profit*". He is a pauper but refuses to let the world know. Out of desperation he accepts monetary help from his two married daughters and cannot attain loan from a bank or his acquaintances. He wants to use his image of market credibility and a pious, fastidious businessman to attract investors who trust him with their money. However, he cannot tell a lie to the potential investors about confirmed monthly earning through the investments. He basis his argument on the *haram/halal* principles of earning in Islam. He banks his assurances on his financial stability, his membership of the chamber of commerce, a running bank account, his honesty and integrity and considers goodwill as a symbolic capital.

Through his account of Sufi Qayyum's livelihood and religious practices Dr. Baig presented a novel theorisation of the economy and theology, of where they collapse into each other. For an individual similar to Sufi Qayyum, who suppresses his *wants* but still requires money for his *needs*, virtuous value is a combination of a labour activity outlined by morality. He left the podium with some food for thought: *Do desire and death together make virtuous values?*



Dr. Zulfiqar Ali
HoD Development Studies, PIDE

Dr. Zulfiqar Ali, HoD Development Studies PIDE, presented his article "Sikh Saints, Hindu Devotees: Locating Udasis in Colonial Sindh". His presentation included an account of Sikh Udasis in Sindh, who are portrayed as Hindu devotees in most of Sindh. He explained how Khalsa Sikhs are distinguished from Udasis Sikhs through their attitude towards hair, dress codes and modes of salvation. Hindus have taken over Udasis *darbars* (Sikh shrines) throughout Sindh but one can recognise them through certain distinctive features: paintings, intricately carved ceilings, and carved doors, which are very different from Hindu temples.

Dr. Cara Cilano, a sociologist interested in new media scholarship, spoke on “The ‘Literary Local’ in Pakistan: The Role of Representation and Interactive Media in the Formation of Identities”. Using Karachi Literature Festival 2015, Dr. Cilano presented the literary local as a conduit of creating cultural and intellectual spaces. She pointed out how interactive media adds a layer to it which is dynamic, massive and unpredictable. Examples from popular social media protocols such as Facebook, twitter and Instagram were a part of her presentation to show the extent of public and private spheres merging in people’s lives. As social media digitally reproduces one’s self it also diminishes the distinction between private self and public self, helping communities interact with each other and expand digitally.



Dr. Hafeez Jamali gave a very riveting presentation titled “The Global World of Mekran Baloch: Rethinking Pakistani Historiography through the Travails of the Mekrani Baloch Workers in the Indian Ocean”. He drew on colonial archives of ocean trade to analyse the connection between local Baloch and the larger ocean world, and then analysed the recent attempt of Government to turn Gwadar into global shipment hub which has caused a rift amongst local Baloch and security forces. According to Dr. Jamali, *nationalist amnesia* has compelled Pakistan’s authorities to portray and treat Gwadar as an isolated village, justify the exploitation of Baluchistan’s resources and use of military against the locals. He concluded by saying that Gwadar’s history helps us understand how present day treatment of Baluchistan is a reflection of colonial injunctions of *refashioning* territory and trade.

The workshop brought to limelight the relatively undertheorised and underresearched domain of the “Local” in the context of Sub-continent. It ended with an invigorating presentation of Dr. Matthew Cook titled “A Local Society on Trial: Bhaibands, Amils and the Annexation of Sindh.” Professor of Post-colonial and South Asian Studies in North Carolina University, USA, Dr. Cook presented an interesting talk on historic formation of kinship and fraternity conjoining economic and social affairs, resulting in new forms of relational bonds and statuses among the Locals.



He examined the role of Sindhi Hindu merchants, historically known as Bhaibands, in supporting East India Company’s annexation of Sindh. He focused on the indigenous socio-cultural aspects of Bhaiband community and its impact on their support for colonialism. Dr. Cook used the case study of Bhaibands to signify the influential role of Locals rather than political-economic factors in challenging indigenous socio-cultural domains from within the community. This study helped the audience to re-contextualise the historic British expansion in Sindh region.

This two-day workshop helped in highlighting the theoretical and research lacunas in the already existing body of knowledge and in exploring further research possibilities of the concept Local. The diverse range of social sciences (anthropology, sociology, historiography and cartography) and scientific methods (ethnographic research and archival research) were used by some of the presenters to explore, theorise, conceptualise and research on the Local as a conceptual/theoretical framework. Few of the presenters, at the workshop, explained the centralised and peripheral theorisation of the Local whereas others in the contextual settings of variously residing communities in diverse spatial/geographic areas of Pakistan which is conducive in conceptualising a less delimited and a more all-encompassing representation of the concept. Scholarship in Pakistan that addresses history, culture and politics is rich in local minutiae while being nonconformist to the existing interpretive frameworks and narratives. Therefore, this workshop encouraged participants to compare the narratives and methodological approaches to understand how non nation-state frameworks create the local identity differently while acknowledging the worth of local repositories of history, culture and politics in Pakistan.

PIDE being an academic institution promising spirit of free enquiry and the department of Development Studies imparting multidisciplinary knowledge believe in not resorting to ‘one-size-fits-all’ agenda for fixing macro, meso or micro level issues of any geographical domain. On policy level as well, respect for the indigenised, localised, and contextualised representation of the Local is highly essential to frame policies that are true representation of the needs, aspirations, and perspectives of the study subjects. In order to achieve that it is required to have invigorating high quality research on the Local.

Faculty Spotlights (June-December, 2015)

Dr. Zulfiqar Ali- Head of Department.

Paper Presentations

- Read paper in International Conference on Brahui Language and Culture, January 17-18, 2015 at Islamabad.
- Read paper in Dr. N.A Baloch Heritage Seminar, April 6, 2015 at Hyderabad.
- Read paper in International Workshop on “Cultural Heritage and Archaeology of Pakistan: Recent Projects and Development”, April 22-25, 2015 at Berlin, Germany.
- Read paper titled “Sikh Saints, Hindu Devotees: Locating Udasis in Colonial Sindh” in workshop “Locally Sourced: Recovering the local in History, Culture, and Politics in Pakistan”, August 07-08, 2015 at Pakistan Institute of Development Economics.
- Read paper in “Archaeology and Cultural Heritage of Pakistan”, August 18-20, 2015 at Baragali Summer Campus of the University of Peshawar



Research Papers

- Between Marhi and Math: The Temple of Veer Nath at Rato Kot (Sindh, Pakistan), Journal of the Pakistan Historical Society, Vol. XIII, No. 4, 2015
- One deity, three temples: A Typology of Sacred Spaces in Hariyar Village, Tharparkar (Sindh), Research Deliberation, Vol.I, No.II, 2015
- Potohar Haveli: A Symphony of Art and Aesthetics in Punjab, Pakistan, Chitrolekha: Visual Culture in the Indian Sub-continent, Vol.V, No.1, 2015
- Following the Footprints of Beloved: The Painted Romance of Sasui-Punhun in Kalhora Tombs, Sindh (Pakistan), Heritage: Journal of Multidisciplinary Studies in Archaeology, Vol. III, Issue I, 2015
- Memorial Stones of Sindh, Pakistan: Typology and Iconography, Puralokbarta, Vol.1, 2015
- Petroglyphs in the Gaj Valley, Arnava Vol. IV, No.1. 2015

Newspaper Articles

- Hazro: A small Pakistani Town of Mandirs and Gurdwaras , Dawn, Nov 03, 2015
- Narali: Exploring the Pre-Partition Trade Hub , Dawn, Sep 09, 2015
- Cave Painting: Demons and Depictions, Dawn, Aug 16, 2015
- Sangni Fort: A Remnant of the Mughal Era, Jul 25, 2015
- The Gurdwaras of Potohar: A Missed Opportunity for Religious Tourism, Dawn, Jun 27, 2015
- Shaikh Bhirkio: 'This Saint is Only Mine', Dawn, Jun 27, 2015
- Gulyana: Punjab's Crumbling 900-year-old Village, Dawn, Jun 20, 2015
- The Havelis of Potohar: Pakistan's Opportunity to Promote Heritage Tourism, Dawn, Jun 13, 2015

Chapters in Books

- Cup-Marks at Gadap, Karachi, In Studies on Karachi. 2015 eds. Sabiah Askari, Cambridge Scholars Publishing. (ISBN 978-1-4438-7744-2).
- Representation of Dance and Music in Islamic Tombs in Sindh, In Gender, Politics, and Performance in South Asia. 2015 eds. Sheema Kermani, Asif Farrukhi and Kamran Asdar Ali, Karachi: Oxford University Press. (ISBN: 9780199401925)
- Stupa Images in the Rock Art of Sindh, In Sindh through the Centuries. 2015 eds. Muhmmad Ali Shaikh, SMIU. (ISBN: 978-969-9874-02-4)

Working Papers

- Paper titled “Expansion and Evaluation of Social Science Disciplines in Public Sector Universities of Pakistan: A Case Study of five Social Science Disciplines from 1947 to 2013” co-authored with Muhammad Arsalan Haider and presented at Pakistan Institute of Development Economics on October 21, 2015.
- Paper titled “Socio-cultural Determinants of Child Health and Malnutrition in District Rajanpur: A Case Study of Flood Affected Villages” co-authored with Mr. Farooq Ahmed and Dr. Usman Mustafa, and presented at Pakistan Institute of Development Economics on November 18, 2015.

Panel Discussion

Dr. Zulfiqar Ali was invited to Lahore Literary Festival (February 20-22, 2015) to take part as one of the panelists in a session titled ‘Temples of the Indus’. Other panelists included author Reema Abbasi, Senator Aitzaz Ahsan, and Human Rights Commission of Pakistan (HRCP) Director I. A. Rehman. The session was moderated by academician Ali Qasmi. Being anthropologist, Dr. Zulfiqar Ali enunciated about the rich ethnographic contributions of anthropologists to the academic research on temples in Pakistan.



Dr. Huma Haque- Assistant Professor.

Paper Presentation

- Presented a paper titled “Contribution of Pakistan towards Achieving Sustainable Development Goals (SDGs)” at a panel “United Nations and Creation of Harmonious World”, November 28, 2015 at 70th Anniversary of UN commemoration conference, Institute of Strategic Studies.



Dr. Muhammad Jehangir Khan- Assistant Professor.

Paper Presentations

- Read paper titled “Impact of Credit on Education and Healthcare Spending in Rural Pakistan” at 31st Annual General Meeting (AGM), Pakistan Institute of Development Economics, December 17-19, 2015 at Marriott, Islamabad
- Read paper titled “Determinants of Child School Attendance in Rural Pakistan”, Pakistan Strategy Support Programme (PSSP), June 2015 at International Food Policy Research Institute, Islamabad



Working Paper

- Paper titled “Impact of Credit on Education and Healthcare Spending in Rural Pakistan” co-authored with Mr. Abid Hussain and presented at Pakistan Institute of Development Economics, Islamabad, on October 28th, 2015

Training Workshop

- Participated at a training programme “Poverty Mapping Training”, Pakistan Strategy Support Programme (PSSP), May 18-20, 2015 at International Food Policy Research Institute, Islamabad

Dr. Junaid Alam Memon – Assistant Professor.

- Selected as a Fulbright Visiting Scholar to carry out his research on partial property rights for sustainable environmental and natural resource management at Nobel laureate Elinor Ostrom’s Workshop on Political Theory and Policy Analysis, Indiana University Bloomington, USA, under the mentorship of Professors Daniel H. Cole and Eduardo S. Brondizio
- Received a competitive research grant of PKR 2.1 million from the Higher Education Commission of Pakistan to study Weather Shocks, Coping Strategies and Farmers Livelihoods: A Case of Rural Areas of District Multan, Punjab. (Principal Investigator)
- Attended sixth Council Meeting of International Society of Environmental and Rural Development as its Regional Vice President and chaired a session on Rural Development and Environmental Management at the Sixth International Conference on Environmental and Rural Development, March 2015, at Bohol, Philippines
- Served the Scientific Committee of VI International Scientific Agriculture Symposium (Agrosym 2015), Jahorina, 15-18 October 2015, Bosnia and Herzegovina

**Dr. Feriyal Amal Aslam- Assistant Professor.****Paper Presentations**

- “Vision 2025: Cultural Heritage Preservation and Disaster Mitigation Studies in Pakistan”, Conference Proceedings of 11th Annual Humphrey-Fulbright Conference 2015 Vision 2025.
- Rethinking the “Women Question”: Controversial and Contested Histories (A Case Study)”, March 9, 2015, International Women’s Day 2015 Seminar “Postmodernism & Gender Discourses”, AIOU, Islamabad.



Student Spotlights

Department of Development Studies has been actively endorsing young minds to develop analytical skills, research and share their results and findings. Since 2011, many students have achieved national and international recognition through their dedication and hard work.

1. Ms. Gullalai Jomezai, Alumna Development Studies (Batch 2012), was selected as an Emerging Leaders of Pakistan Fellow in 2013, through which she represented PIDE in the USA.



The Emerging Leaders of Pakistan Fellowship Programme seeks to empower the next generation of Pakistan's leaders. The programme identifies, cultivates, and supports young people in Pakistan who have the potential of becoming future leaders by providing resources and opportunities to strengthen their engagement within civil society. Each year, fifteen young leaders from Pakistan visit the United States to meet policymakers, community leaders, diaspora communities, entrepreneurs, and regional experts, among others.

Ms. Jomezai recounts her trip as a life changing experience, both personally as well as professionally. This trip empowered her with skills and ideas through sessions with prominent American thinkers, innovators, philanthropists, entrepreneurs, policymakers, and civil society leaders. On return to Pakistan, she utilised these resources to build her own movement in Pakistan as she always aimed to work for the betterment of the country through different innovative initiatives. Even after two years of her visit, the knowledge, experience and networking gained from this programme encourages her to strive for positive change in the society.

2. Mr. Fahd Zulfiqar, Research Associate and Alumnus Development Studies (Batch 2012), was invited to attend Conference and Post-Conference Training (PCT) Programme at Dublin, Ireland in June 2015.

The conference was organised by International Association for the Study of Sexuality, Culture, and Society (IASSCS) and hosted by Dublin City University (DCU). The Scholarship was granted by IASSCS and Ford Foundation.



This was the 10th conference organised by IASSCS. The previous conferences were held at USA, UK, South Africa, Spain, Peru, Vietnam, Amsterdam, Argentina, and Australia. This was his second presence at the IASSCS conference. In 2013, he had presented a student paper titled "Contextual correlates of sexual practices posing higher risk for HIV infection among male-female transgender persons in East, South, and South East Asia, the Middle East and North Africa" at Buenos Aires, Argentina. The theme of this year's IASSCS conference was, "Literacies and sexualities in cultural, fictional, real, and virtual worlds: past, present, future perfect?" He ran the session titled 'Transactions' in which he presented two chapters from his MPhil thesis titled, "**Money Can Buy Love**": **Contextualising Love in the Zenana/Khusra Communities of Rawalpindi, City Kasur, Mansehra**

City, and Kot Radha Kishan. His thesis, supervised by Dr. Mina Zulfikar Ali, was well received by the faculty of DCU.

3. Mr. Asad ur Rehman (Batch 2012) received UNDP-HEC one year fellowship in 2013 on the project "Federalism in Pakistan". His area of study was "Political Economy of Democratic Decentralisation and Local Political Associations in Punjab: A Case Study of Sialkot District." Part of this study was presented at Sustainable Development Policy Institute (SDPI) on 29th October 2015 titled: **Local Bodies Elections and the Vote-Exchange: Implications for Democratic Decentralisation.**



4. Ms. Sadaf Farooq, Alumna Development Studies (Batch 2012), traveled to The Hague, Netherlands in November 2015 to give an oral presentation on her research during the 13th Development Dialogue held at Erasmus University Rotterdam. Her visit to Netherlands was fully funded by the respective university where she participated along the academic community from the University of Chicago, Oxford University and London School of Economics.



5. Mr. Muhammad Rahim Shah, (Batch 2013), received a prestigious Atlantic Council's Fellowship in 2014, geared for the Emerging Leaders of Pakistan. This programme seeks to empower the next generation of Pakistan's leaders through creating sustainable forums of collaborations. Mr. Shah was on three weeks visit to USA with other fellows and met high officials from White House, department of state, policy makers, civil society diaspora, media and private sector.



Scholarships & Fellowships

- Faculty of Culture and Society Doctoral Scholarships – Auckland University, New Zealand.
(<http://www.aut.ac.nz/study-at-aut/fees-scholarships-and-finance/scholarships>)
- Research Postgraduate Scholarships available for study commencing in 2016/17- University of Leeds, UK.
(http://www.leeds.ac.uk/arts/info/125024/postgraduate/1904/postgraduate_scholarships/3)
- International Fellowship at ADA University in Azerbaijan, 2016-2017
(http://www.ada.edu.az/en-US/Pages/admission_fellowships.aspx)
- Graduate programme (MSc) Scholarship- The University of Twente, Netherlands
<https://www.utwente.nl/internationalstudents/scholarshipsandgrants/all/uts>
- BNU Scholarship for International Students in China
(<http://www.csc.edu.cn/laihua/universityscholarshipdetailen.aspx?collegeId=36&id=237>)

Books

- Rodrik, D. (2008) *One Economics, Many Recipes: Globalisation, Institutions, and Economic Growth*, Princeton. Princeton University Press. cc HF1359 R69 and networked e-book
- Kohli, A. (2004) *State-Directed Development: Political Power and Industrialisation in the Global Periphery*, Cambridge. Cambridge University Press. cc HD3616.D452 K71 networked e-book
- North, D. C., Wallis, J. J., & Weingast, B. R. (2009). *Violence and Social Orders: A Conceptual Framework for Interpreting Recorded Human History*. Cambridge University Press.
- Apffel-Marglin, F., Kumar, S., & Mishra, A. (2010). *Interrogating Development: Insights from the Margins*. Oxford University Press.

Articles

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