



WESTFÄLISCHE  
WILHELMS-UNIVERSITÄT  
MÜNSTER

# POSTCOLONIAL ENCOUNTERS

Workshop Organized by the Department of Social Anthropology as a  
Part of the DAAD Programme "A New Passage to India"

Münster, June 24<sup>th</sup>-25<sup>th</sup> 2016

DAAD



A New Passage  
to India.

TISS

International  
Office

Institute of  
Ethnology



# **DAAD SUMMER SCHOOL 2016 POSTCOLONIAL ENCOUNTERS**

The 2- day workshop follows up the workshop “Postcolonial Encounters” which took place on the TISS Tuljapur Campus, Osmanabad, Maharashtra, India in February 2015. The workshop aims at sharing research experiences in the context of intercultural settings and aims to bring together students, young scholars and experienced researchers from the social sciences, culture and media studies and anthropology to enter conversations about pressing contemporary issues concerning changes in political, religious and medical spheres. The workshop suggests a reflexive approach taking into account how the subjectivity of researchers influences constructions of research objectives.



# DAY 1

**FRIDAY, 24TH OF JUNE 2016, 9AM-3PM**

9.00am-9.15am

**Welcome and Introduction: “Postcolonial Encounters”**

*Prof. Dr. Helene Basu*

9.15am-9.45am

**Talk: “Postcolonial development of Police in India: Issues and Challenges”**

*Prof. Arvind Tiwari*

9.45am-10.15am

**Talk: “New Urban Utopia: Urban Change and City Building in Global South”**

*Prof. Dr. Abdul Shaban*

# DAY 1 FRIDAY, 24TH OF JUNE 2016, 9AM-3PM

10.15am-10.45am

**Talk: “Mosques and Shrines for Public Discussion: In search of Public Sphere in Armed Conflict of Kashmir”**

*Dr. Khalid Wasim Hassan*

10.45am-11.15am Coffee Break

11.15am-12.00pm

**Encounter: “District Collector & Social Anthropologist”**

**Talk: “Everyday Life of a District Collector”**

*Dr. Prashant Narnaware*

**Comment: “The Social Anthropological Perspective”**

*Dr. Joy Owen*

12.00am-12.45pm

**Plenary Discussion: “Truth Claims”**

*Prof. Basu, Prof. Shaban, Dr. Narnaware, Prof. Tiwari, Dr. Owen, Dr. Wasim Hassan*

12.45pm-2.00pm Lunch

2.00pm-3.00pm

**Film: “Streetfood in Mumbai – The Taste of the City”**

*Mano Korsanke, B.A.*

3.00pm-... Activities in Münster

# DAY 2

**SATURDAY, 25TH OF JUNE 2016, 9.30AM-6.00PM**

9.30am-11.30pm

**Workshop: “The Global Discussion on Women’s Safety in Public Space”**

*Dr. Shilpa Phadke*

11.30am-12.00am Coffee Break

12.00am-12.30pm

**Discussion: “Straining against the Shackles: The Potential of South African Anthropology”**

*Dr. Joy Owen*

12.30pm-1.30pm Lunch

1.30pm-3.30pm

**Workshop: “Ethnography of Confinement and Institutional Lives”**

*Dr. Mahuya Bandyopadhyay; Annika Strauss, M. A.*

3.30pm-4.00pm Coffee Break

4.00pm-6.00pm

**Workshop: “Stories of our lives”**

*Johann Salazar, M.A.*

7.30pm-... Barbecue

# TALKS

*Prof. Arvind Tiwari*

## **“Postcolonial Development of Police in India: Issues and Challenges”**

Historically, police were used as a colonial instrument of the British rulers for the suppression of Indian freedom movements and the maintenance of their rule in the country. After Independence in 1947, the Constitution of India has brought out two major changes in the policing in the country. The first and foremost, the police were brought under the jurisdiction of State Governments. The crime investigation and maintenance of law and order are the main functions of the police. Therefore the State has power to enact law, policies and rules for governing police recruitment, training, career advancement, accountability and transparency in policing. Beside police authorities under the State Governments the central Government has also created several para-military forces to safeguard boundaries of India and support civil police during exigencies.

Despite several reforms initiatives, enactment of rights based legislations, establishment of human rights institutions, social movements and presence of 24X7 electronic media had generated unprecedented demand of transparent, accountable and responsible police service. This situation is compelling police establishments and governments to resolve several issues & challenges encountered by the police such as non-registration of crimes, illegal arrest, custodial violence, torture and deaths, shoddy criminal investigation, political interference, corruption, preferential treatment to the privileged classes and accountability to the public etc.

Recently, in the era of neo-liberalism, capitalist paradigm of development has leased a new culture of deviance, crime and conflict which gets its manifestation in widespread white-collar crimes by corporate sector, unethical and illegal business practices, emergence of builder mafia, entry of the underworld (at national and international levels) in business activity, human trafficking, drug-trafficking, cyber-crimes, and so on. The presentation would also highlight post-colonial development of police in India and critically analyse issues and challenges encountered by police to establish as a public institution functioning within the ‘rule of law’ framework. The discourse initiated by UNODC regarding durable peace, justice and security within the Post-2015 framework and role of police in promoting sustainable development goals will also be debated through presentation.

*Prof. Abdul Shaban*

### **“New Urban Utopia: Urban Change and City Building in Global South”**

The Global South and especially emerging countries like India, China, Brazil, South Africa, have engaged in building new genre cities. The cities are planned and built with a rhetoric of speed, crisis, and urgency. These cities are termed differently from eco-cities to smart cities. They are also considered panacea for all problems – of slow growth, poverty, and environmental crisis. This talk will look into production of these utopian cities with fantasies around prosperity and sustainability.

*Dr. Khalid Wasim Hassan*

### **“Mosques and Shrines for Public Discussion: In search of Public Sphere in Armed Conflict of Kashmir”**

Historically there have been multiple spaces where people in Kashmir used to meet and discuss the socio-political issues concerning their day-to-day life. The cultural activities in the form of traditional dances, singing and poetry recitations used to happen in the domain of these spaces. These spaces were free from interference of the Government institutions; in fact these spaces were used to formulate a critical opinion on government policies. But these spaces started shrinking over a period of time. The post 1989 period witnessed re-emergence of self-determination movement in Kashmir valley when many religio-political groups challenged the sovereignty of Indian rule in Kashmir. To counter this movement, Indian State used coercive measures, which apart from human rights violations resulted in shrinking of democratic space. The restrictions on public gathering through curfews and laws which gave impunity to Indian armed forces to kill, book or torture any potential threat kept people away from public sphere. Public sphere in the form of coffee-shops, libraries, canteens or the public parks started disappearing. Mosques and Shrines in Srinagar became the important place of gathering of private individuals to discuss the public issue. In the midst of curfew and strikes it was on this space that socio-political issues and a critical view on State will be discussed. This space was seen in contestation with the spaces which were recognized by the State authorities. This paper will be looking at the development of alternative public spheres in post 1989 Kashmir and their contestation with the ‘other’ spheres.

*Dr. Joy Owen*

## **“Straining against the Shackles: The Potential of South African Anthropology”**

In the southern African region we face regional dilemmas that are peculiar to the post-colonial moment on the African continent and within the region. As a discipline we are more relevant now than before as we have the opportunities to apply our historically grounded analytical lenses to social concerns such as hyper-modernisation, gross consumerism, failed development, ecological crises, social deprivation, black consciousness, and the AIDS pandemic inter alia.

Yet we are locked within the confines of a reflexive stance that ‘misses’ the opportunity to respond almost instantaneously to social phenomena as they arise. We are constrained by our abilities to perceive many possible interpretations, and our need to understand the complexities inherent in all phenomena. Thus while we have the tools to apprehend the enormity of the Anthropocene (as we have documented its onslaught in various ways) and to create ways to counter its effects the post-modern turn and lack of appropriate financial resources have left many of us in the southern African region handicapped.

In this short paper, I therefore explore the challenges South African anthropologists face, and how the changes in the discipline over the past few decades have opened up new avenues of research, and ways of doing research. This paper is therefore particular and peculiar to my experience of the ‘postcolonial moment’ in South African anthropology.

# PLENARY DISCUSSION

*Prof. Basu, Prof. Shaban, Prof. Tiwari, Dr. Owen, Dr. Narnaware, Dr. Wasim Hassan*  
**“Truth Claims”**

Truth claim is a statement or proposition that its claimant asserts to be true. In general, there are multiple truth claims about a phenomenon, social fact and transcendental reality. Truth claims de-pends upon the perspective one adopts and system one believes in. There can be religion based truth claims as well as non-religious truth claims. However, there are also perspectives where all truth claims are given equal positions. However, much of the social conflicts in the contemporary worlds is caused by the conflict arising out of different truth claims. In this session, the panelists will discuss various aspects of truth claims and then will invite audience to put their perspectives.

# FILM

*Mano Korsanke, B.A*

## “Streetfood in Mumbai – Taste of the City”

Everyday more than 2.5 trillion people around the world eat food, which can be classified as ‘Street Food’ and the city of Mumbai is famous for this kind of meals. The short movies of Mano Korsanke were recorded all over the metropole of Mumbai and show how the culture of »eating on the streets« is practiced in Indian urban culture. While the movies try to connect the method of the observational cinema and the benefits that provides a videocamera in fieldwork through the concept of doing science with the camera, they also aim to give clear insights and information in the turbulent and ever-changing cosmos of food habits in the Indian metropole.

# WORKSHOPS

*Dr. Shilpa Phadke*

## **“The Global Discussion on Women’s Safety in Public Space”**

This short two hour workshop will explore the ideologies that underlie the ways in which women’s safety has come to be discussed in the 21st century focussing on concerns around, race, class, and migration. It will also examine victim-blaming in different country contexts. In conclusion it will ex-amine ideas of risk in relation to the production of safety.

*Dr. Mahuya Bandyopadhyay; Annika Strauss, M. A.*

## **“Ethnography of Confinement and Institutional Lives”**

What does it mean to live in a prison, mental hospital or refugee camp? During the workshop we explore the experience of confinement and institutional lives in various ways. We will watch a short video clip, engage in a reflexive writing exercise and finally enact short scenes as part of a theatrical game. The workshop aims at gaining a better understanding of the ethnographic field sites in ques-tion through the empathy evoked by the exercises and reflecting on the experiences, associations and emotions of the participants. The facilitators will relate the insights gained during the workshop to their own fieldwork experiences in a prison in Calcutta (Mahuya) and a mental hospital in Mumbai (Annika) respectively. They will show how the researcher’s affects and sentiments can constitute important fieldwork material to understand these institutions of confinement.

*Johann Salazar, M.A.*

## **“Stories of our lives: Biography, Autobiography and Autoethnography in the study of home and belonging”**

Postcolonial studies that attempts to bring focus to the ‘indigenous’ and ‘subaltern’ is often involved in attempting to give voice to these or in other words, telling their stories. This workshop will illus-trate how stories can be the subject, method and methodology of research by focusing on under-stand feelings of home and belonging. It will demonstrate how stories might be accessed through the self, through objects and through other primary sources.

# LIST OF PARTICIPANTS

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