



# گفتگو

## Guftugu

Newsletter of the Mushtaq Ahmad Gurmani School  
of Humanities and Social Sciences



LUMS

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## From the Dean's Desk



The Newsletter is the official voice of the Office of the Dean, Mushtaq Ahmad Gurmani School of Humanities and Social Sciences, LUMS.

We would like to thank Sara Saleem Khan and Ateeb Gul for their work on this issue and for their contributions to it. We are also grateful to Nazish Riaz for helping out with the pictures.

Special mention must be made of the Karachi-based writer, journalist, and photographer Vaqar Ahmed, whose pictures have been used for the front and back covers.

The layout has been designed by Muhammad Junaid. We also thank authors who not only provided us with write-ups but also pictures to go along with them.

*Dear Colleagues, Students and Friends,*

The second issue of *Guftugu* is with you. As the first one it covers most of what we accomplished in MGS HSS during the semester. It was indeed a busy and eventful semester, with conferences, workshops, musical events, poetry readings, along with a number of new faculty hires. We started the semester with a major international Punjabi Conference, the first of its kind. Toward the middle we hosted the annual conference on Courts and Politics in Pakistan. And by the end of the semester colleagues organized a major conference titled, *The Great Transformation? The China-Pakistan Economic Corridor and Culture, Economy and Society in Pakistan*. There were other events that brought speakers from Europe and the US for discussion and exchanges with our faculty and students. Our faculty as always remained active in teaching and research and our students involved themselves in a range of activities. All this is recorded in the following pages.

*Guftugu* represents the best of what we offer as a School and highlights the creativity, dedication to excellence and the vision of our faculty and students. Of course none of what is accomplished happens without the hard work and commitment of all our staff colleagues that make sure all that we do is made possible.

Our *guftugu* continues.

Warm regards

*K. Asdar*

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# CONFERENCES AT MGS SHSS

## International Punjabi Conference

Tabinda M. Khan

On February 16 and 17, 2018, the Gurmani Center for Languages and Literature and the Mushtaq Ahmad Gurmani School of Humanities and Social Sciences hosted an international Punjabi conference on the theme "Punjab's Cultural Identity: Past and Present." This was the first time that a Punjabi conference was held at LUMS and the hosts, Moeen Nizami, the Director of the Gurmani Centre, and Kamran Asdar Ali, the Dean of the MGS SHSS, expressed their hope that it would become an annual event and would stimulate scholarship on Punjabi language, literature, and politics. The conference was conducted almost entirely in Punjabi, rather than English, which was a path breaking development for LUMS. In his concluding remarks, Syed Babar Ali, the guest of honor, exclaimed that never before had this much Punjabi been spoken inside a LUMS auditorium!

The conference began with a keynote speech by Mushtaq Soofi, an eminent writer and President of the Punjabi Adab Board, followed by five panels, one on Friday and the remaining four on Saturday.

The first panel was on "Socio-economic

and cultural transformations of the Punjab ["Punjab vich samaji, maali tay rehtali kayapalti"] with Tahir Kamran (GCU, Lahore), Manzur Ejaz (USA), and Mahmood Awan (Ireland), and was moderated by Sarwat Mohiuddin (Islamabad). Tahir Kamran analyzed the changes in the Punjabi oral tradition produced by the adoption of print technology and the use of Urdu as a symbol of Muslim nationalism. Mahmood Awan recalled that the British army recruited primarily from the Punjab, making it a foremost beneficiary of military spending on salaries; he used Punjabi folk literature to demonstrate that the army was perceived as a benefactor and army jobs as a path for social mobility. Manzur Ejaz explained that urbanization and the adoption of modern technology had transformed villages in Pakistani Punjab and had displaced many of the activities traditionally associated with village life.

On Friday night, the conference concluded with a Punjabi Qawwali performance, which drew on the poetry of Waris Shah, Bullhe Shah,

Baba Farid and Amir Khusro.

The second panel, "Punjab: Language and Identity" ["Boli tay Shanakht"], featured Tariq Rahman (BNU, Lahore), Amarjit Chandan (England) and Gurmeet Kaur (USA), and was



moderated by Ali Usman Qasmi (LUMS). Tariq Rahman compared the Punjabi language movement with movements in other countries, and noted that it was a deviant case because it entailed a dominant ethnic group conceding the right to have its language serve as the basis for government and education, in the interest of nationalism. Amarjit Chandan asked conference participants why no one spoke of the Punjabi nation; he tried to uncover the reasons why Punjabis had been unsuccessful at organizing a movement for their linguistic rights. Gurmeet Kaur spoke about the need to acquaint children, in the Punjab and the diaspora, with Punjabi folk tales because they were based on a spirituality grounded in oneness with nature, which not only united people across religions and national borders but also countered the materialism of modern consumerist societies.



The third panel, "Classical Literature: Gender Question" ["Classical adab tay nar naari da sawaal"], analyzed the representation of women in Punjabi folk literature and in plays by (and about) the Punjabi diaspora in Canada. Anne Murphy, who heads the Punjabi Studies Program at the University of British Columbia, Vancouver, narrated the story of Komagata Maru. In 1914, a group of 376 passengers from the Punjab attempted to emigrate to Canada on board the Japanese steamship Komagata Maru; all but 24 were denied entry because of an immigration law that allowed exclusion on the basis of race. Murphy argued that "the past is still present" and that though Canadians have come to recognize the Komagata Maru incident as a dark period in their history, discrimination persists in other forms, against immigrants but also against women. She analyzed three plays on the Komagata Maru incident and compared two which showed the perspective of the sole woman aboard the ship (her perspective was excluded from earlier productions). The other two panelists, Saeed Bhutta (GCU, Lahore) and Jamil Pal, analyzed the representation of women in Punjabi folk stories, and described how characters such as Heer



in *Heer Ranjha* celebrated women as strong, feisty, courageous and bold. Zubair Ahmad moderated the panel and there was a lively discussion after the presentations. Audience members debated whether the "daadi" woman of Punjabi folk tales was a creature of the past and suggested that in future panels on the gender question, Punjabi women activists and artists should be invited to share their perspective.

The fourth panel, "Partition: The killers and the killed" ["Wandd: kaun qatil, kaun maqtul"] with Pervaiz Vandal (UCA, Lahore), Mazhar Tirmizi (UK) and Nadhra Naeem Khan (LUMS), was moderated by Kamran Asdar Ali (LUMS), and the fifth panel, "History owned fully or selectively" ["Tarikh de wirasat, puri ya adhuri?"] with Mushtaq Soofi, Qazi Javaid and Iqbal Qaiser, was moderated by Nadhra Naeem Khan (LUMS). Both panels

discussed how colonial, communal and nationalist biases were present in historiography and considered whether it was possible to have an "objective" representation of historical events or if it was inevitable that history would be distorted to serve the needs of ideological movements. The discussion was impassioned, and sometimes combative, but it demonstrated that the conference had successfully inspired participants to reflect deeply on difficult and controversial issues related to Punjabi historiography, linguistic rights and communal divisions (particularly the division between Muslim and Sikh Punjabis over the choice of Shahmukhi or Gurmakhi as the script for Punjabi scholarship).

A recurring question throughout the conference was how Punjabis could preserve and celebrate their shared language, history, and culture, while the territory of the Punjab was divided between two nation-states, and while the community structures of Punjabi diasporas often reproduced these national and communal divisions. It was perhaps fitting that the conference concluded with the launch of Gurmeet Kaur's book for children, *Fascinating Folktales of Punjab*, at the Gurmani Foundation in Gulberg. In this beautifully illustrated book, Kaur presents Punjabi folk tales, in side-by-side Shahmukhi and Gurmakhi scripts with an English translation, and also provides a conversion table that can help children learn both scripts. By introducing children to the sights, sounds and tales of pre-partition Punjab in this linguistically pluralistic way, she demonstrated that it was possible for Punjabis to celebrate their shared cultural heritage without losing their distinctive identities.

*Tabinda M. Khan is post-doctoral fellow at the Gurmani Centre for Languages and Literature, LUMS.*



## Courts and Politics in Pakistan

On March 14 and 15, Prof. Mohammad Waseem, Director of the Political Science program in the HSS department, Prof. Martin Lau, Dean SAHSOL and Dr. Asma Faiz, Assistant Professor of Political Science, organized the LUMS annual conference on "Courts and Politics in Pakistan". This conference was a joint collaboration between SAHSOL and MGSHSS. The two-day event focused on the crucial and controversial relationship



between courts and politics in the country in the past and at present.

The keynote speaker, Senator Raza Rabbani, delineated the major stumbling blocks on the way to harmonious relations between the two institutions. Pro Chancellor, Syed Babar Ali, chaired the inaugural session of the conference. This was followed by seven working sessions that directly addressed the leading issues and interactions between the courts and the parliament, the constitution, Islamization of laws and the evolving complex relations between the Bar and the Bench, the specific case of KPK in the matter of judicialization of politics, as well as the courts' attitude towards the mass mandate in general.

Leading scholars in the field participated in the conference from within Pakistan and abroad and shared their scholarly and professional experience in law and social sciences.



This conference drew upon the intellectual input of academics, lawyers, justices, media personalities, and the civil society members as speakers, chairpersons and participants. The faculty and students of LUMS as well as other universities turned up in numbers to listen to what turned out to be a high-quality discourse.

## The China-Pakistan Economic Corridor and Culture, Economy, and Society in Pakistan

*Conference jointly organised by LUMS and the University of Nottingham.*

The conference attendees came from Canada, UK, China, Singapore, Denmark, Malaysia, and all over Pakistan. The conference brought together a mosaic of complementary expertise and for three days there was intensive discussion which was theoretically informed and empirically rich examining CPEC at multiple levels—macro, mezzo, and micro, as well as comparatively. It moved the discussion from hyperbole, conjecture, and sensationalism to a more nuanced and critical understanding of this complex

project and the multiple ramifications that are implicitly or explicitly connected with it. Also, how similar developments are being played out in other countries, thus giving a yardstick to compare developments in Pakistan.

The presentations were followed by a half day discussion on how to carry forward this cutting edge research agenda. This multilateral collaboration reflected on developing a large scale comparative project on the BRI, introducing new partners that can make this feasible as well as considering a publication strategy for the various presentations. The next year will

see the development of a large scale comparative project and the selection of presentations for publication.



# Pakistan Beyond Seventy: The Long View

Rasul Bakhsh Rais

The Johns Hopkins School of Advanced International Studies and LUMS jointly organised their first annual conference in Washington, DC, on April 16–17. It brought together



leading scholars and policy experts to explore the dynamics that are likely to shape Pakistan's political stability, its economic progress, and its relationship with its neighbouring countries and the United States.

The conference had four panels. The first panel was on "Pakistan's Political Futures: Shaping the State". Madiha Afzal, Laila Bushra, Asma Faiz, and Yasser Qureshi made presentations that were moderated by Shamila Chaudhary. The panellists discussed judicial activism, rising violence against minorities by religious fundamentalists, dynastic politics, issues of populism and popular representation, civil-military relations, and constraints in the way of consolidation of democracy. A dominant view of the panel was that public opinion has shifted towards democracy, but there is weariness about bad democracy both among the urban as well as rural populations. There appears to be an institutional clash shaping up between the political forces and the military and judiciary assuming a self-

assigned role of guardians of the state. Three distinguished former American ambassadors—Richard Boucher, Robin Raphael, and Shirin Tahir-Kheli—spoke in panel two on "U.S.-Pakistan Relations in the 'America First' Era: Learning from the Past". Having served in different US administrations and dealt with U.S. Pakistan relations, they reflected on what was good in common interests and what went wrong in the relations between the two countries. Robin Raphael argued that the US lost interest in Pakistan after the end of the Cold War, as it began to focus on other issues. It became more attracted to India and demanded active enforcement of nuclear non-proliferation.

In the opinion of Shirin Tahir-Kheli, a member of the US National Security Council in the Reagan administration, the Soviet invasion of Afghanistan made Pakistan a front-line state. There was wider understanding on strategic issues that included non-proliferation. The US expected Pakistan not to enrich uranium beyond 5%.

Richard Boucher was involved with the transition to democracy in Pakistan—the one that emerged out of a deal between Pervez Musharraf and the late Benazir Bhutto. He thought the military was tired and the movement for democracy came from the military. The US tried to help out with the transition



to democracy. He said, "we were part of that process, and it was very successful". He sounded very optimistic about Pakistan. Ambassador Boucher argued that there are fundamental transformations in Pakistan—growing middle class, control over the entire territory, transition to democracy, and back to economic growth.

In the third panel, Sameer Lalwani, Tanvi Madan, Daniel Markey, Olga Oliker, and Rasul Bakhsh Rais discussed the evolving nature of Pakistan's regional, economic, political, and security relationship, with a focus on China, Russia, India, and Afghanistan. The session was moderated by Ryan Evans, founder and editor-in-chief of War on the Rocks.

The presenters in the fourth panel on "Pakistan's Economic Futures: Stability and Innovation" discussed a wide range of issues and factors that have a potential to shape economic trajectory. Mehmood Khan, Imtiaz ul Haq, Hassan Abbas Khan, and Abubakr Muhammad talked about foreign investment, energy issues, water, and environmental risks. Johannes Urpelainen, an expert on energy resources and environment, moderated the discussion.

The conference was capped with a talk by Aizaz Chaudhry, Pakistan's Ambassador to the United States. He spoke on "Pakistan's Place in the World". The ambassador gave a detailed account of Pakistan's foreign policy, regional developments, constraints, and the value Pakistan attaches to good relationship with the United States.

*Dr. Rasul Bakhsh Rais is Professor of Political Science at MGSHSS.*

# Everyday Urbanisms: An Interview with Professor AbdouMalig Simone



In March, 2018, the MGSNSS hosted a workshop on *Everyday Urbanisms*, an opportunity for scholars to engage with a variety of perspectives on urban experiences. Professor AbdouMalig Simone, an urbanist who has worked extensively on urban spaces in the muslim world, participated in and lead the workshop. Professor Simone, who also gave a talk titled 'The Spiraling of Stamping Feet: Peripheral Spaces and Practices for New Urban Worlds', kindly agreed to give this interview for *Guftugu*.

You've been described as an Urbanist. I was hoping you could clarify what that means exactly—tell us a little about the field that you're in and the work you do?

Well, the word urbanist, the designation, usually comes from a kind of French and perhaps Spanish kind of derivation—the French will use it more. It usually refers to those who do architectural projects that don't just concern design issues for a building but the way in which the spaces relate to each other. For example, whoever is doing the new centre of Lahore. That would be the conventional notion of the word Urbanist. For me, I use it because the work that I do kind of has nothing to do with the degree that I have.

Which is?

I'm a Clinical Psychologist by training, like way way back in the day. So I sort of appropriate the the term to describe what I do, which is—I'm interested in urban processes, the lived experiences of people and more than people in urban life. I'm also interested in its materiality, its design, and its governance. So all these things I like to have a foot in, like to address in some way, it seems that the notion of urbanism allows me to legitimately say that I have my feet in all these things.

I noticed that you seem to have engaged very closely with just a couple of places, for example Amman and Djakarta. Is there a particular reason you were drawn to these places or did it just happen?

Yeah, I mean it was a combination of things.

For example I spent ten years in South Africa, even though I was only going to spend one. It was at a particular historical period of time, at the beginning of the 1990s and a major transition was underway, where the liberation movement and the new government had to completely remake the legal framework and the institutions that govern urban processes. There were a lot of opportunities that were available to a stranger, a foreigner—it wouldn't be that way today. Indonesia too was kind of an accident but then this one social movement—I went to an AGM and we hit it off, and I came back to work with them for two weeks, then two months, then a longer period of time. So of course there are things that attract you about a place, but there are also these opportune moments. And I guess I emphasize that because a lot of the research that I do is almost always 90% within the context of working with other people, other institutions, on either projects that may be medium-term or long-term. It's about cultivating



affiliations with groups of people over time, and out of these affiliations the research comes in the service of trying to make things happen in terms of what these institutions had in mind.

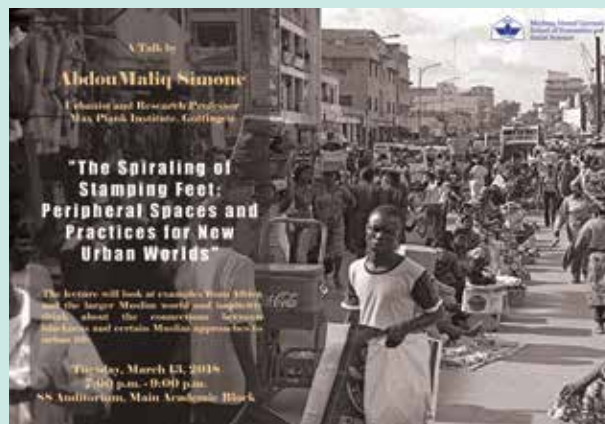
You mentioned this in your talk

the other day as well, and I was actually hoping we could discuss the process of articulating the elements and connections you're looking at. How do you balance the smaller everyday things that can only rise out of affiliations, with the larger concepts that seem to be your focus? You used particular frames in the talk like 'spiralling' and zaar—I was wondering if that sort of metaphor or frame is a way to understandably lay out the complexities you've observed?

Yeah, I see what you mean. So I did speak in—with the exception of some of the more ethnographic stuff about the kids in these areas of Djakarta—I did speak in fairly sweeping terms. And part of that can be a bad habit, really. It's one of the limitations of trying to suture together very different kinds of languages in a kind of a more poetic strategy, of trying to link particular sensibilities, particular large-scale socio-cultural changes, and to make very micro-level investigations part of those things. A lot of times that's not very useful, I mean sometimes you have to do it, but there is the danger of being carried away by your own sweeping motions. I guess what sometimes I'm concerned about is that large generalizations are made. Because, quite rightly, people want to think about the larger forces and structures and their impact on themselves, and what they think they can do about it. Who owns that kind of speech, owns that kind of generalization? And oftentimes those that own it are not interested in the more small scale kinds of processes, may choose to dismiss them as idiosyncrasies, or idiosyncratic performances of that larger structure. And I guess what I also want to do is try to take seriously the multiple forms of agency that different kinds of collectives have.

Those collectives not simply being human ones, but collectives that are particular relationships between people and materials, and senses and ways of sensing, that are only really identifiable in a very local way.

If you've sort of been immersed in several of them, then how do you think about what kinds of connections are there? And sometimes those connections can only be poetic ones. You have to find the kind of language that is not the language of social structure in order to make those articulations. It's that you have this juxtaposition, the simultaneous unfolding of very different and singular situations on the ground. And the



impetus is to compare them, to look for their commonalities, and of course we do that all the time. We all compare. That's what we're trained to do since we're kids. But I'm interested in how they simultaneously exist within their singularities within the larger world. I'm trying to find ways to speak about them together at the same time, without necessarily finding the common variable. It's a nebulous space, and it's tricky but you're trying to invent a way to speak about the two so it's not a self-other relationship.

**So this makes me think about what you said about how different people occupy and experience space differently based on who they are, in terms of gender or**

**age for example. I would imagine that your own distance from someone's position doesn't just affect your ability to articulate their experience, but your access to them. How much has that been a problem, and how do you work around it?**

Yeah I mean I'm a white, old man (*laughs*). And of course spending most of my life working in contexts where I'm something of a rarity, you're always aware of occupying that particular kind of position. But there are ways in which you can play with it. Which is always a kind of risk because playing with identity is also playing with certain political privilege, because whiteness can play in ways that other identities

can't play. So it's always this kind of game, you know, anticipating what they anticipate of you, and your anticipations of their anticipations and it goes back and forth. So how can you turn it into something that isn't the kind of paranoid structure where everyone's defending themselves against each other?

You sometimes need to demonstrate a willingness to act outside of the ordinary assumptions, which is something

I've always tried to do. I've tried to go to places I'm not supposed to go, I've always tried to delicately say things where I'm not expected to say them. It's kind of a disarming thing. Of course in this world now, it's become kind of difficult—there are places where you could go easily and talk freely twenty years ago, that I would never be able to do now. Because the world is much more paranoid, you know. Not in a clinical sense, but in the general sort of 'How do I immunize myself in this world where I no longer know clearly what's taking place?'. And I guess that's why I like to work collaboratively with people, and I have a partner who has an incredible way of talking, and sensing, and working with her has been a great learning experience.



# EVENTS AT MGS SHSS

## World Literature? Aamir Mufti at LUMS



Aamir Mufti, Professor of Comparative Literature, UCLA visited the Mushtaq Ahmad Gurmani School of Humanities and Social Sciences from the 29th to the 31st of January 2018. During his visit, he delivered two public lectures and also engaged with students during

a workshop. His first lecture, "The Nomos of World Literature," was a meditation on the failures of one-world thinking, particularly with respect to the question of world literature. The lecture was delivered to an auditorium packed with students and faculty, as well as guests from other institutions from across the city.

His second public lecture drew an equally diverse audience, and was held the following day at the Gurmani House in Gulberg. Titled, "The Missing Homeland of Edward Said," it was a careful tracing of

the relationship between Edward Said's critical writings and his writings on Palestine. In addition to these two talks, Professor Mufti was able to interact with advanced undergraduate students in a seminar setting, where he guided students on methods of reading through a close examination of Erich Auerbach's essay "Philology and Weltliteratur" The diverse audiences of all three events, undergraduates, faculty, and visitors from other institutions in Lahore made for excellent interlocutors with Professor Aamir Mufti, himself a defining intellectual of our times.

## A Conversation with Bani Abidi & Amarjit Chandan

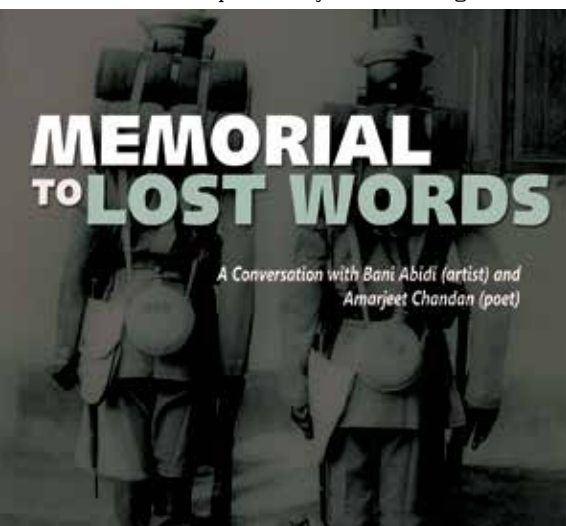
2018 marks the last year of the centenary commemorations of the first world war. Amidst the global efforts to remember the lives and losses of the Great War, there are notable absences, revealing gaps in historical memory. In the history books and memorials, then as now, there is little if any mention of the thousands of Indian soldiers that fought and died at the behest of their English colonizers. In February this year, the MGS SHSS hosted artist Bani Abidi and poet Amarjit Chandan for a discussion on the possibility of retrieving these

past and somehow articulating them, as well as the politics of how nations grieve and commemorate great loss.

The panel was moderated by Dr. Ali Raza, who introduced both speakers and their works. In the very beginning of the discussion, the panelists introduced the audience to a little-known collection of recordings of soldiers speaking in their native languages, compiled in P.O.W. camps during the war for German anthropologists. After playing some recordings of Indian soldiers, they discussed what these men were saying, about their homes, about the war, about their lives before the war. Abidi told the audience that many of the letters these men sent home never reached their destinations, while on the home front, in Indian villages all over the subcontinent, women were singing songs about the war and their men being away. This projecting of words over great distances, words that never reached their intended listeners,

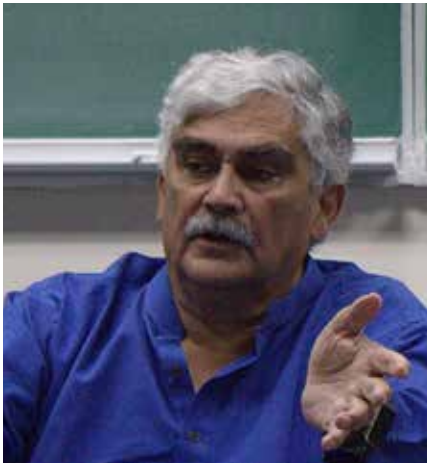
was at the core of Abidi's exhibit, called 'A Memorial to Lost Words'.

The sound-piece was originally exhibited at the Edinburgh Art Festival, and the song consists of two conversant yet independent voices: a single male voice, and a chorus of women, alternating with each other to produce a haunting, resonant melody. The male portion of the song, sung by Ali Aftab Saeed, comprises of verses adapted along the lines of a soldier's letter home, written by Amarjit Chandan who kindly read out a translation of his work. The chorus, sung by Zainab Jawwad, Saleema Jawwad and Ismet Jawwad is a folk-song from the time of the Great War. The artists themselves gave the audience a live performance of the song, a moving tribute that raised further questions about the multitude of ways in which it is appropriate to retrieve a history that has been suppressed or forgotten.



## Dr. Nadeem Ul Haque Looks Back at an Asian Tiger

Sanval Nasim



The Department of Economics hosted Dr. Nadeem Ul Haque on March 2, 2018, for a discussion on his new book *Looking Back: How Pakistan Became an Asian Tiger by 2050*. Dr. Haque is an eminent economist who spent a large part of his career at the International Monetary Fund. He is also a former Vice Chancellor of the Pakistan Institute of Development Economics (PIDE) and served as Deputy Chairman, Planning Commission of Pakistan, in the previous government. He has published work on a wide range of topics, including corruption, human resource development, and macroeconomic stabilization.

In his book, Dr. Haque creates a fictional world in which Pakistan has “transformed itself from a poverty-ridden, malnourished, corrupt and aid-dependent country in 2015 to qualify for the ‘High-Income’ category by the World Bank, and the top decile in both the Competitiveness Index and Social Progress Index by 2050”. He then sets out to describe at length a set of key economic, political, and social reforms that led to Pakistan’s incredible (imaginary) transformation. The narrative provides an intriguing insight into Pakistan’s

institutional decay and evolution.

The literature on socio-economic reforms in Pakistan can often be dry, leading to limited dissemination and readership. Dr. Haque explained that he chose the fictional trope—and avoided tedious jargon, which usually only economists appreciate—to communicate with a wider audience, especially younger generations.

Dr. Haque spoke about how in his fictional Pakistan the central government plays a peripheral role with power decentralized to local elected representatives. The civil service—our antiquated colonial inheritance—has been downsized and the political hierarchy abolished. The rent-seeking culture that supported the privileges, perks, and entitlement of the civil and military bureaucracy and nurtured crony capitalists and land-developers—thereby stifling growth and development—has been replaced with a culture of competition, entrepreneurship, and merit. Highly skilled professionals now manage institutions previously under the civil bureaucracy.

Cities and urban landscapes are engines of growth and hubs of cultural and commercial activity. Zoning laws that separated the rich from the poor have been abolished. Museums, parks, and libraries dominate public spaces. Cities have walkways and sidewalks, making them accessible to pedestrians and limiting motorists. These thriving metropolises expose the youth to the richness and diversity of city life, catalyzing cultural movements and artistic expressions. This change has led to an increase in school enrollment, greater demand for vocational and technical training, reduction in extremism,

and regulation of “the mulla”.

The reforms that generated this astonishing structural transformation were indigenous and not donor-driven. Donors no longer dictate the country’s development agenda, which is now democratically established by local stakeholders.

But how does this radical change come about? At the end of the discussion, Dr. Haque argued that a spatially diverse network of thinkers, writers, and intellectuals spur a discourse on local problems—shifting away from traditional themes such as national security and foreign policy—and become “agents of change”. The networks develop as the government diverts significant public funds toward universities, frees university administrations from bureaucratic control, and promotes independent think tanks. The networks set new agendas which spillover to the media and gradually become part of everyday public debate. Development policy recognizes “that local networks of thought are vital to the creation of a process of change that will crowd-source knowledge, create greater ownership of change and reform as well as develop democratic debate and society”.

The audience at Dr. Haque’s talk included students, LUMS professors, and local policy practitioners.

*Sanval Nasim is Assistant Professor, Department of Economics, LUMS.*



## Omar Kasmani: Trans Identities in Pakistan



Omar Kasmani's seminar 'Neither. Nor. Trans\* - Dispensable Masculinities and the Uneasy Promise of Trans\* in Pakistan' encapsulated a discussion

of the messy landscape of gender identity and related terms and concepts. His focus was on language, and the inherent tensions of the old versus the new, especially in a country like Pakistan with its particular history with queer categories like the *khwajah sirah* predating newer 'Western' concepts. He discussed the tendency of moving between categorizations and terminologies in invoking gender identities that lie outside the male/female binary, and reflected on the inadequacy of the term Trans\* in the context of Pakistan. His paper discussed how categories like Trans\* "expand and contract" in such situated contexts – bringing the notion of temporality and evolution of language and grammar to the forefront of

the discussion. Dr. Kasmani spoke largely through his experiences while conducting research in a *khwajah sirah* community in Sehwan. He touched on local mythologies surrounding the transgender community and the changes in how they have been perceived over time. There was also a detailed discussion on the problems with the gender categories on Pakistani ID cards and ways in which non-binary persons navigate these complexities in the country. Dr. Kasmani graciously answered the audience's questions about his ethnographic work in Sehwan, the challenges he faced as an outsider and researcher, and the ways in which his relationship with his interlocutors developed over time.



# CENTRE EVENTS

## Gurmani Centre for Languages and Literature

Aroosa Subhani

The Gurmani Centre for Languages and Literature has continued in its endeavor to promote South Asian culture & literary traditions at LUMS. One such initiative, continuing over the last few semesters, has been running under the title of 'Halqa-e-Danish', a series of weekly sessions based on some major themes that are selected over variety of genres in prose and poetry. The primary aim of this series is to highlight Pakistan's cultural values and how different aspects of it are embedded in its literature.

This semester's lecture series was organized around the theme: "Meeting the Leading Figures of Pakistani

Culture and Society". Renowned literary scholars were invited for this series, including Zahida Hina, Mazhar Mahmud Shirani, Mustansar Hussain Tarar, Muhammad Izhar-ul-Haq, Zafar Iqbal, Khurshid Rizvi, Neelum Ahmad Bashir, and Rakshanda Naveed. The series allowed each invited guest to deliver a lecture rooted in their own individual specialization. For instance, Zafar Iqbal is known for his unique poetry style—since his ghazals are different from the traditional Urdu and Punjabi poetry—however the Halqa-e-Danish talk also elaborated on his essay writing and criticism.

Zahida Hina, renowned columnist,

essayist and novelist, reflected on how she is strongly connected to her roots, and her writings are reflective of her values. Her perspective is deep-rooted in her writing and it can be easily interpreted by the readers.

Another scholar loved by many, Mustansar Hussain Tarar was also part of this semester's series where he talked about his personal and literary life, as well as some of his future projects. A talk by Dr. Manzur Ijaz, US based Punjabi intellectual, was also organized where the topic of discussion was "Khittay Mein Runuma Honay Wai Tabdeelon Mein Punjab Ka Kirdar". The talk was attended by various poets, literary scholars and students. Dr Ijaz discussed how Punjab's transformation took place from different perspectives including social and political. On a similar note, Shamim Hanafi, prominent Indian scholar, spoke about his literary criticism, playwrights and poetry.

Kaleem-ullah Lashari was invited from Karachi for a lecture on Makli Necropolis (Thatta) – one of the largest funeral sites in the world. He shared a lot of information on Makli Ka Kabristan and as to why it is given so much importance as a heritage site. The talk was highly informative and was attended by Yasmeen Cheema, Zulfiqar Kazmi, Qasim Jafri, Dr. Moeen Nizami, Ahmad Bilal Awan and other guests.

Another notable event under the umbrella of Halqa-e-Danish this semester was titled 'Rumi's Legacy' where the main guest was Esin Chalabi Bayru – Vice President of the International Mevlana Foundation. Mrs. Chalabi is well-known among lovers of Rumi and has been promoting his teachings through public talks and

MAKLI  
STUDIES IN EPIGRAPHY

A TALK BY  
**Dr. Kaleemullah Lashari**  
ARCHEOLOGIST, EX SECRETARY ANTIQUITIES  
GOVERNMENT OF SINDH

A discussion of an Epigraphic study of Makli, the largest necropolis in the world: Makli's wonderful collection of inscriptions claims its importance, and the study in question has considered every written word in both the officially protected area and in the historic graveyard that extends beyond. The study has shown the contents of the epigraphs to vary from quotations of the Qur'an, to traditional Persian elegies. A thorough investigation of the epigraphic content of Makli, as seen in this study, can help in understanding the importance of the Necropolis.

Friday, March 2, 2018  
5:00 p.m. - 7:00 p.m.  
Auditorium A2, Academic Block

seminars that touch on the relevance of his philosophy for contemporary Muslim societies, the challenges of fundamentalism, and on the western appropriation and interpretation of Rumi's thought and poetry. The same passion was witnessed at the talk as well. The event was moderated by Dr. Tabinda Mahfooz who gave a brief introduction of Mrs. Chalabi at the onset of the talk. Dr. Moeen Nizami also spoke about Rumi's writings including *Divan-e Shams Tabrizi* and *Masnavi Ma'navi*. A good number of guests from Islamabad and other cities attended the event while a group of LUMS students named Soz performed the Song of the Flute from Rumi's *Masnavi*. The attendees also included Qasim Jafri, Yasmeen Hameed, Moneeza Hashmi, Aamir Raza, Nauman Bukhari, Zahid Hashmi and Yasmeen Bukhari.

'Ba Yaad-e-Nasir Kazmi' was another noteworthy event organized under Halqa-e-Danish and was attended by Ghulam Husain Sajid (Prominent Ghazal

Poet and Nasir Kazmi's contemporary) and Dr. Moeen Nizami. There were two singers from LUMS – Aswad Ali and Usama Mustafa who performed on selected ghazals of Ghulam Husain Sajid. Another guest singer – Mohammad Toufeeq was also invited. The students also conducted an informal quiz in memory of Nasir Kazmi.

Another series titled 'Bazm-e-Adab' was organized as an academic and literary sitting with prominent scholars and teachers. The pattern of these sittings was that a scholar read original Urdu texts, selected prose and poetry, along with participants which included students as well. Selected literature chosen for this semester included: *Kalam-e-Iqbal - Javed Nama, Bang-e-Dara, Baal-e-Jibrael, Kashaf-ul-Mahjub, Kalam-e-Ghalib, Masnavi Maulana Rum by Shoaib Ahmad, Kalam-e-Bulleh Shah, Gumnaam Adeeb Ke Naam, and Deewan-e-Haafiz*. The series was conducted under the supervision of Dr. Moeen Nizami, Dr. Zia ul Hassan, Yasmeen

Hameed, Azhar Waheed, Shoaib Ahmad, Zainab Sattar and Tabinda Khan.

The Centre alongside Mushtaq Gurmani School of Humanities and Social Sciences also organized a two-day International Punjabi Conference, titled 'Punjab's Cultural Identity: Past and Present'. The conference started off by Dr. Moeen Nizami with a welcome note while Dr. Kamran Asdar Ali, Dean MGSHS acknowledged the presence of participants who were there from USA, Canada, UK, and Ireland.

The conference comprised of different sessions titled: 'Socio-economic Transformations in the Punjab', 'Language and Identity in Punjab', and 'The Gender Question in Classical Literature'. The panel had a diverse list of literary scholars, researchers, writers, columnists and poets.

*Aroosa Subhani is a Coordinator at the Gurmani Centre for Languages & Literature, LUMS.*



## Saida Waheed Gender Initiative (SWGI)

Onaiza Arshad



Since its inception, the Saida Waheed Gender Initiative has been hosting monthly seminars, and inviting local scholars of gender studies to share their working research and/or published work with the community at LUMS. This semester started off with Dr. Maria Rashid's fascinating work on the relationship between the Pakistani military and the mothers and widows of dead soldiers. She discussed parts of her dissertation titled 'Of Mothers and Widows: Militarism's Intractable Subjects', focusing on the ways in which the military manipulates and manages the female subjects affect via spectacles of mourning, compensatory regimes and commemorative practices. Dr. Omar Kasmani's seminar 'Neither. Nor. Trans\*. Dispensable Masculinities and the Uneasy Promise of Trans\* in Pakistan' focused on third gender grammars and the way in which Trans\* language has evolved in Pakistan, and the impact it has had on gender politics in the country. SWGI's third seminar, by Dr. Amen Jaffer, was a discussion

on his current research in the Mozang neighbourhood, Lahore. The seminar titled 'Gendered Infrastructures: Women and Urban Politics in Lahore' discussed the role of elderly women in mobilizing around infrastructure issues faced by their communities. The last seminar for the semester was Dr. Humaira Ishaq's 'Feminist Voices in Pakistani Urdu Literature: Sara Shagufta, Fahmida Riaz and Kishwer Naheed' and covered major feminist

themes in the works of the three poets – with particular emphasis on issues of class and political consciousness.

As part of a tradition, SWGI collaborated with the AKS International Minorities Film Festival to screen the beautiful documentary *Chan di Chummi- Kiss of the Moon* at LUMS. The screening was followed by a panel discussion on the background of Trans\* politics in Pakistan, old and new community traditions, the formation of a modern transgender identity and state recognition/ regulation of ambiguous bodies.

A major part of SWGI's role in supporting work on gender at LUMS has been its support to faculty and student research. This year the Initiative extended financial support to a group of students from SDSB doing research on representation of women in local politics, and a student from MGS HSS, completing her senior project on the impact menstruation and feminine hygiene practices have on young girls. Furthermore, SWGI is also supporting two faculty research projects at LUMS. The first one is led by Emad Ansari (Asst. Professor, SAHSOL) and aims to create a database of case-law reflecting notions of gender justice and patriarchal power differentials,



and subsequently prepare guidelines for lawyers not ordinarily trained in these concepts. The second project is by Dr. Suleman Shahid (Asst. Professor, SSE) and consists of preliminary research for developing a safety/SOS app for women commuting in cities.

The initiative organized a two-day workshop bringing together local scholars of gender, sexuality, women's studies and individuals leading gender studies centers to discuss the various intellectual challenges faced in the field. The workshop was facilitated by Dr. Martina Rieker, Assistant Professor and Director of Institute for Gender and Women's Studies at The American University of Cairo, and broadly covered curriculum and programmatic development, South-South linkages in the form of research networks and research development, the relationship between the political and intellectual mission of gender studies and the personal research interests of the participants. There was extensive discussion on how to develop intellectually-rigorous and cohesive

programs of study challenging the misogyny of academic research and problematizing knowledge production. The participants exchanged notes on how they discuss sensitive issues of religion, sexuality, and power disparities in their classes and analyzed the stark difference between the way gender programs are organized in the public and private sector Pakistan. Dr. Rieker encouraged the participants to reflect on the ways in which they've been doing 'theory-work', problematize the categories they use in the classroom and think through what 'categories' they would want to create in order to better develop gender studies in Pakistan.

To close the year, the 3rd SWGI Student Colloquium was hosted on the 20th and 21st of April. The colloquium—organized to encourage student research in the areas of gender, sexuality, and women's studies—consisted of papers written by students from all over Pakistan. The panels, moderated by the faculty at LUMS, focused on diverse themes ranging from the

representation of women in film/fiction to the conceptualization and crisis of masculinity(-ies) in Pakistan; and the notion of 'women empowerment' within the development sector to the precarious position of women and gender non-conforming individuals in public spaces. Panelists engaged in constructive conversations around the structure and arguments of one other's papers, answered questions from the audience, and discussed the future of their research with their respective moderators. As part of the events of the colloquium, SWGI paid a humble tribute to the life and work of the Late Asma Jahangir, and brought together a panel of young women that worked with her and idolized her. They spoke about the space Jahangir opened up for females in the legal fraternity and the fierce feminist legacy she left behind.

*Onaiza Arshad is Coordinator of the Saida Waheed Gender Initiative.*



# FACULTY NEWS

**Mohammad Waseem (Professor, HSS)** organized the annual LUMS conference on 'Courts and Politics in Pakistan' on 14th and 15th March jointly with Martin Lau, Dean of the School of Law, and Asma Faiz from the department of Political Science. Waseem and Asma also organized a series of HSS faculty seminars during the Spring 2018 semester. Additionally, Waseem was awarded a fellowship by Sciences Po, Paris for the summer 2018. He also gave a lecture at the Institute of Public Policy on Local Government, led a seminar on 'Judiciary and the Peoples' Political Rights' for the Human Rights Commission of Pakistan (HRCP), and participated in the conference on Afkar Taza at Alhamra and in the conference on 'Changing Regional Dynamics in South Asia' at Punjab University. Waseem also delivered the guest lecture on the conference on Social Sciences to be held April 25-27th, 2018, at Kinnaird College.

**Syed Zahid Ali's (Professor, Economics)** paper, 'Anticipated vs. Unanticipated Currency Depreciation and the J-curve Phenomenon' was published in the *Journal of International Money and Finance*, in March 2018. His other paper, 'Price Puzzle in a Small Open New Keynesian Model' was published in the *Quarterly Review of Economics and Finance* (Online).

**Ghulam Moeen ud Din Nizami (Professor, GCLL)** presented a paper titled 'Persian Sufi Poetry and the Sima' Gatherings of the Punjabi Chishtis' in an

international conference, 'The Role of Mysticism in Establishing Harmony and Peaceful Coexistence' on February 22nd, 2018 at Lahore College for Women University.

**Asma Faiz (Assistant Professor, HSS)** organized the annual LUMS conference on

of Institutions and Beyond in Pakistan'.

**Ateeb Gul (Teaching Fellow/Senior Editor, HSS)** published his article 'The Declining Standards of Arabic-to-Roman Transliteration in Academic Writing, Editing, and Publishing' in *Publishing Research Quarterly*.

**Hassan Karrar's (Associate Professor, HSS)** article 'Assembling Marginality in Northern Pakistan' was published in *Political Geography*.

**Ali Khan's (Associate Professor, HSS)** article 'The Mercurials: The Nature of Pakistani Cricket' was published in the *IIC Quarterly*.

**Maryam Wasif Khan (Assistant Professor, HSS)** spent two days at Princeton University in early April where she led a seminar for graduate students in the European Cultural Studies program and also gave a talk titled, 'Mecca, Mujahids, and Modernity: The Invention of Origin in the Urdu Novel' which was hosted by the Department of Comparative Literature and the Program in South Asian Studies. She shared parts of her book manuscript in a panel on minorities and nationalism at the American Comparative Literature Association's Annual Meeting in Los Angeles. Her article on Mirza Hadi Rusva's *Umrao Jan Ada* (1899) will appear in the *Wiley-Blackwell Encyclopedia of World Literature* later this year.

**Shahryar Khan's (Adjunct Faculty, HSS)** article 'The Decline of Hockey in Pakistan' was published in the *IIC Quarterly*.

**Nida Kirmani (Associate Professor, HSS)** wrote a chapter titled 'Earning as Empowerment: The Relationship between Paid Work and Domestic Violence in Lyari, Karachi', in *Rethinking New Womanhood: Practices of Gender,*

## MGSHSS hires assistant professors in anthropology, political science, history, economics and in the Gurmani Centre.

**Melinda Gurr:** PhD, Syracuse University in Anthropology and works on Brazil (landless peasantry, environmental issues).

**Karrar Hussain:** PhD, University of California, San Diego (most recent work is on behavior outcomes in health campaigns).

**Umair Javed:** London School of Economics in Political Sociology (Pakistani Bazaar politics and the state). He will join the Political Science Stream.

**Gwen Kirk:** PhD, University of Texas, Anthropology, Socio-Linguistics (Punjabi Cinema, Urdu- Hindi) in the Gurmani Center as assistant professor.

**Shayan Rajani:** PhD, Tufts University in History (16th – 18th Century Mughal Period, Sind).

**Philipp Zehmisch:** PhD, Ludwig-Maximilian University Munich, Germany in Anthropology (Indigenous groups, Andaman Islands, India).

Courts and Politics in Pakistan' on 14th and 15th March jointly with Martin Lau, Dean of the School of Law, and Mohammad Waseem from the department of Political Science. Asma and Waseem also organized a series of HSS faculty seminars during the Spring 2018 semester. In addition to the above, Asma gave a presentation at the LUMS-Johns Hopkins University (JHU) conference on 'Pakistan Beyond Seventy: Prospects and Challenges'. The title of her presentation was 'Clash

**Amen Jaffer (Assistant Professor, HSS)** was invited to present his paper, 'In Search of the Political: Social Life in Pakistan's Sufi Shrines' at the 'Left Politics in the South Asia: Past, Present, Future' workshop at the University of Toronto in March 2017. Furthermore, *State and Subject Formation in South Asia*, a book that he is co-editing with Mashal Saif, has been accepted for publication by the Oxford University Press (Karachi).



*Class, Culture and Religion in South Asia* (London: Palgrave).

**Hadia Majid (Assistant Professor, Economics)** received project funding from International Labor Organization for her proposed work: 'Diagnostic Study on Decent Work in Rural Economy in Pakistan'. She also gave her presentation titled 'Women's Labor Supply and the Link with Growth: Examining the Last Three Decades' on January 31, 2018, at the CREB Seminar Series, Lahore School of Economics, and another titled 'Women and CPEC' at the Women's Chamber of Commerce and Industry, November 3, 2017, at Lahore. Hadia was additionally the lead presenter for the National Consultation on Decent Work in Pakistan's Rural Economy, International Labor Organization, December 20, 2017.

**Rasul Bakhsh Rais (Professor, HSS)** published a book *Islam, Ethnicity, and Power Politics: Constructing Pakistan's National Identity* with the Oxford University Press Pakistan.

**Tania Saeed (Assistant Professor, HSS)** gave a talk about her book *Islamophobia and Securitization. Religion, Ethnicity and the Female Voice* at UC Berkeley, California, where she was invited by the Center for Race and Gender (CRG) and the Islamophobia Studies Center. She launched her book at the Comparative and International Education Studies (CIES) conference this year in Mexico City. She was also a panelist on Islamophobia in the UK for the 'Bridging Transatlantic Voice: Young Engagement and Mobilization Dialogue' in Berlin, and was additionally invited by

the British Council US, Georgia State University, and the Institute for Strategic Dialogue for talks.

**Nadhra Shahbaz (Assistant Professor, HSS)** presented her paper 'The Lahore Museum Sikh Gallery: Art Works and Their Narratives' at the College Art Association (CAA) conference in Los Angeles, USA, 21-24 February 2018. She was also invited to

Nadhra was also a guest speaker on South Asian art at both NYU and NCA, Lahore, in Spring 2018.

**Waqar Zaidi's (Assistant Professor, HSS)** research article, 'Stages of War, Stages of Man: Quincy Wright and the Liberal Internationalist Study of War', previously published online, appeared in the second print issue of the



**Dr. Rasul Bakhsh Rais, Professor of Political Science at MGSHS**, recently won two prestigious awards for his book, *Imagining Pakistan: Modernism, State and the Politics of Islamic Revival* (Lexington Books, 2017). Both awards were received at the 9th Karachi Literature Festival (KLF), held 9th to 11th February, 2017. The book won the KLF Non-Fiction Best Book Award, 2018, awarded to the best book in English in the non-fiction category, and the KLF Best Book German Peace Award, 2018, which recognizes contributions made to the causes of tolerance, peace, and harmony.

**Rashid Memon (Assistant Professor, Economics), Ahmed Yunas Samad (Visiting Faculty, HSS), and Furrkh A. Khan (Associate Professor, HSS)** have been awarded a three-year research grant from the European Commission. This EU-funded research project is part of an effort to connect the literature on migration management with that on the migration-development nexus.

give a talk on 'Buildings as Public Archives' at the Knowledge Architectures and Archives Seminar held at the Information Technology University, Lahore. She also presented her work at the 'International Workshop to Review the Lahore Fort Prototype Interventions' organized by the Aga Khan Cultural Service-Pakistan and the Lahore Walled City Authority, held at the Lahore Fort, January 15-17th, 2018.

2018 volume of *International History Review*. Another research article, 'Convertibility and the Militaristic Perversion of Aviation in Disarmament Discourses, 1919-1945' appeared in the fifth volume of *The Journal of Research Institute for the History of Global Arms Transfer*. In January, 2018, Waqar became a founding member of Birkbeck College's Centre for the Study of Internationalism.

## MGSHS Faculty Awarded FIF Grant

Professor Yunas Samad and Dr. Hassan Javid have been awarded an FIF grant for their project on 'Governance, Masculinity, and Radicalization: Attitudes to Violence'. The proposed study will investigate attitudes to violence in young people, both men and women, in Lahore. It is hypothesized that poor governance and the lack of a social contract between the state and citizens provides the context for violent attitudes among young people, with the demand for justice resulting in a search for alternative dispute resolution strategies. These are rooted in informal institutions based on *panchayats*, *biraderi* networks, and religious authorities which, it is argued, tend to legitimize the use of force and the pursuit of extra-legal mechanisms through which to achieve political, social, and economic objectives. The proposed study will also examine the extent to which the prevalence of sectarian attitudes facilitates religious extremism and can serve as a means through which to radicalize young people. It will also probe the correlation that appears to exist between violence in the public sphere between men and violence in the private sphere against women. By unpacking precisely how attitudes to violence are shaped by broader societal processes in Pakistan, this study aims to contribute to understanding the root causes of violence and the ways in which it can be curtailed. As such, this study should be of great interest to policy-makers, practitioners and activists, and academics.

# MGSHSS Professor Co-authors UNDP Report on Pakistan

Dr. Faisal Bari (Associate Professor, Economics, LUMS) and Dr. Adil Najam (former Vice Chancellor, LUMS) recently co-authored a ground-breaking report on Pakistan, titled *Pakistan National Human Development Report: Unleashing the Potential of a Young Pakistan*. The report was commissioned and published by the United Nations Development Program (UNDP). In the words of the report itself:

The 2017 Pakistan National Human Development Report (NHDR) focuses on the country's youth as a critical force for shaping human development in the country. This Report covers three drivers of youth empowerment – education, employment and engagement – with the objective of informing public policy discourse and improving the policy landscape for young people.

The report addresses one of the thorniest

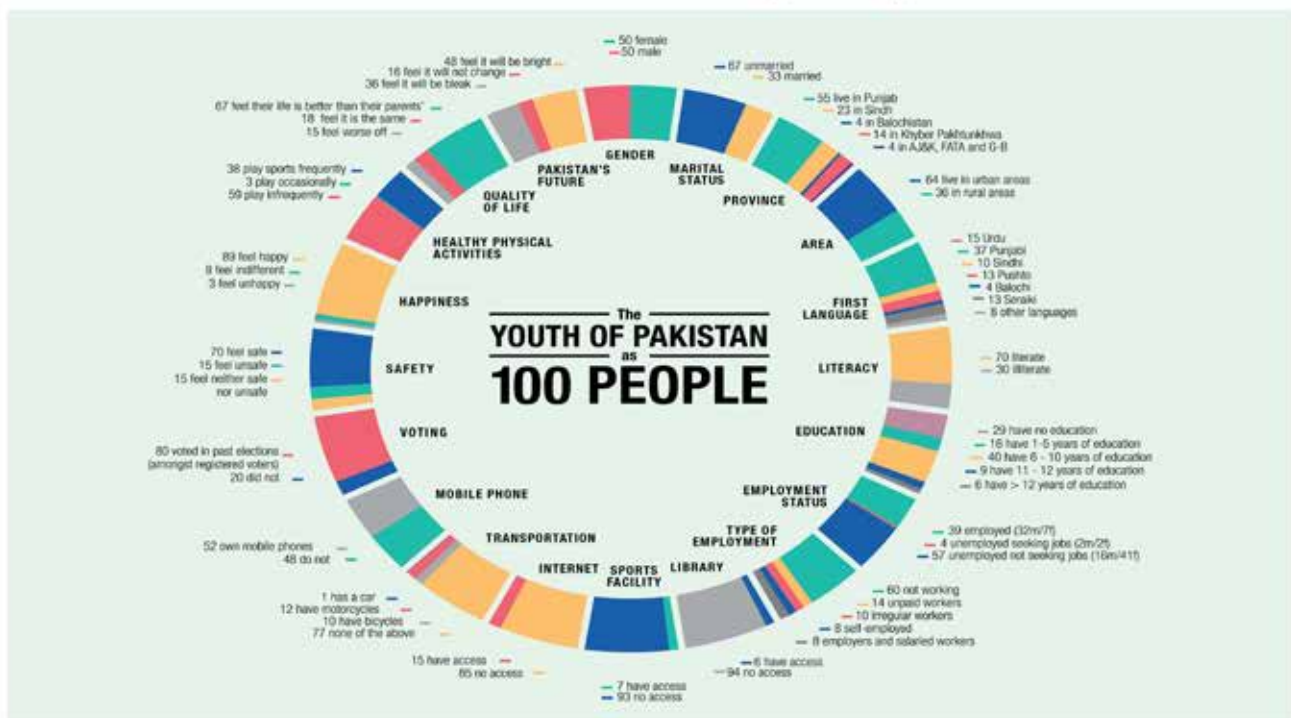
issues for Pakistan and its economy: the large youth population of the country, otherwise known as the 'youth bulge'. The findings of the report are cautious. The report highlights several problems with the projected future of Pakistan in terms of education, employability, and engagement of the youth—however, it also calls the situation 'salvageable'. According to the report:

The NHDR's revelations include the projection that at the current annual growth rate of net school enrolments, it will be 2076 before Pakistan can achieve its goal of zero out-of-school children. And, with the highest youth unemployment in the region, Pakistan must generate nearly a million jobs every year for the next 30 years, without interruption, in order to even maintain unemployment

at the current levels. Another surprising finding is that far from being apathetic, Pakistan's youth are eager to be engaged and make a difference. They are held back by various factors including lack of quality in education and employment, and lack of opportunity.

The report has been hailed as a breakthrough in terms of identifying the development challenges facing Pakistan and the opportunities that these challenges present. It is filled with solid policy recommendations on what kinds of changes should the government roll out on an emergency basis. The report is being hailed as a breakthrough, with one commentator calling it 'a magnificent starting point for a serious exploration of the lives, aspirations and future of nearly half of all Pakistanis'.

Pakistan National Human Development Report



Source: UNDP calculations based on National Youth Perception Survey 2015, PSJM 2014-15, IFS 2014-15, and British Council 2013.

# History Across Borders: Ali Usman Qasmi & Pallavi Raghavan



This semester, Ali Usman Qasmi taught an innovative new course in collaboration with Pallavi Raghavan from the OP Jindal Law School in Sonipat, India. The course, titled

'HIST 125 - Introduction to South Asian History' was designed to be a cross border classroom, where over 20 students interacting over Skype and various other social media together engaged in the study of a shared South Asian history.

Designed by both professors to be a collaborative course in which students would examine various episodes of significance in the two countries' history with a shared lens, the aim of the course was to have them confront the assumptions that underlay their conception of the 'other'. A major part of the course involved class projects which required students to work over Skype in groups of 2 or 3, exploring how events were differently understood

and remembered in the neighboring country, and recording student responses to them. The course culminated with a class trip, in which 11 LUMS students traveled across the border to meet their fellow classmates in person.



# Sikh Architecture in South Asia: An Interview with Dr. Nadhra Shahbaz Naeem



**Dr. Nadhra Shahbaz Naeem Khan is Assistant Professor at the MGSNSS. She specializes in Mughal and Sikh Art and Architecture in the Punjab. Her book, *Maharaja Ranjit Singh's Samadhi in Lahore: A Summation of Sikh Architectural and Decorative Practices*, is forthcoming as part of the University of Bonn's SAAC series (Studies in Asian Art and Culture).**

**You joined LUMS in 2009. What did you do before then?**

I studied and specialized in advertising during my undergraduate and Master's programs and later taught this at different institutions in Lahore. These included the Department of Fines Arts (PU), Lahore College for Women University, and the National College of Business Administration and Economics (NCBAE). In between my teaching career, I also worked as a Senior Creative Manager in an advertising agency for almost two years. Art History came to me much later in life. It was in 2002 when the Department of Fine Arts (PU) announced its PhD program in art history. My initial plan was to work on a topic that covered both art history and advertising but finding no possibility of such an option, I switched full time to the formal study of the history

of South Asian art and architecture in 2003.

**Why and when did you decide to focus on the history of Sikh art and architecture as your field of specialty?**

As part of the doctoral studies coursework, we were asked to write a research paper on any topic related to South Asian art and/or architecture. One of my professors asked me to visit the Lahore Fort and look for something that fascinated me. While walking in the fort, I noticed a structure—an L-shaped covered platform with five openings on one side and three on the other adjacent to the Musamman Burj. I jumped onto it fascinated by the beautifully carved marble arches and pillars and started taking pictures without any knowledge of its history or significance. One of the Lahore Fort guides (whom I can never thank enough for doing so) informed



me that it was the Ath-dara and was built by the Sikh Maharaja Ranjit Singh to hold his court or *kachehri*.

Up till that point, I knew only what I had read in different books about Sikh rulers and the now-debunked narrative that their architecture was only a cut-and-paste of pillaged Mughal material without any artistic merit of its own. Another important part of this rhetoric

Mughal monuments for its sake and to resurrect them by studying different parts of the Sikh period monument. With my untrained eyes, I did not for a moment think of studying the important commemorative structure for its own style or merit—a realization that set in only after I started getting acquainted to it and developed a familiarity with the nineteenth century

assigned to the Mughals and the latter to the Sikhs. One of the main actors propagating this (mis)understanding and playing an extremely important role in shaping people's opinions, was Thomas Henry Thornton, a British civil servant in pre-Partition India.

Thornton wrote a small guidebook on Lahore's architecture, first published in 1860, at the request of Robert



I remembered at that time was (is) that most of the pillaged white marble and red sandstone veneers of Mughal monuments were taken to Amritsar for the Golden Temple while some were used for their own residences, etc. The guide then told me that the Maharaja's funerary monument (samadhi) was right across the fort on the other side of the street. A visit to the samadhi in the next twenty minutes gave me clear directions for my doctoral thesis—even though I was a year and a half away from that stage in my program.

My intentions of taking up the samadhi as my research topic were to investigate the extent of damage caused to

patrons and craftsmen and their art and architecture in the Punjab.

**That leads me into my next question. Do you think that your work on Sikh art and architecture in the Punjab, as a historian, has an activist element as well, especially when it comes to the historical narratives that feed into religious exclusion and hatred?**

Absolutely.

The narrative created in the colonial period concerning Indian art and architecture was formulated around the 'Hellenic-Barbaric' binaries. In the Punjab, the first of course was

Montgomery, who was the Lieutenant-General of Punjab at the time (serving in this position from 1859 to 1865). It was republished in 1862 and remained in print afterward as well. In 1875, John Lockwood Kipling moved to Lahore after his appointment as the first Principal of the Mayo School of Arts (now the National College of Arts, or the NCA) and was asked by Thornton to collaborate in expanding the scope of his guidebook. Divided into two parts, 'Lahore As It Is' (in 1875) was done by Kipling; 'Lahore As It Was', was essentially a reproduction of Thornton's earlier work with some additions. The book, in its various forms

and multiple editions and reprints became a standard reference for those interested in the art and architecture of Lahore and surprisingly, is still in circulation as part of the NCA's historical reprint series—misinforming untrained minds and spreading biases.

This bibliographical background is important because it attests to the impact that Thornton's ideas have had on the narrative of Sikh rulers and their contributions to art and architecture in the Punjab. And what does Thornton say in his book?

To summarize his comments, he completely dismisses the originality of Sikh art and architecture claiming that the Sikhs were looters; that Ranjit Singh did not have any aesthetics as he was illiterate and 'of martial habits'; that all he did during his rule of forty years was to disfigure Mughal monuments and rob them of their marble and red sandstone to embellish the Golden Temple.

This misguided narrative of Thornton has seeped into popular imagination and has rendered the entire history of Sikh contributions to South Asian art and architecture moot. My passion project is to investigate these contributions and set the record straight. I am sure my findings will inevitably help save some extremely important monuments and other artefacts in the Punjab and elsewhere that have been suffering from neglect and disregard ever since the British occupation of this land in 1849.

On a more direct note, I have noticed that whenever we study Hindu deities or Sikh wall paintings in the art of the Punjab—we have some in the Fort, in the Sheesh Mahal, in the

Ath-dara, and at the samadhi—some students have difficulties in 'handling' such iconography, presumably because of their educational and socio-religious backgrounds.

I always bring up this issue with them and like talking to them about how these are religions observed by hundreds of thousands of people around the world, especially in South



Asia, in our neighborhood. I try to highlight the importance of respecting all traditions and religions associated with them, especially if we want our own sacred entities and texts to be respected by others. These moments in the class turn out to be telling, impactful, and pedagogically gratifying.

**What are some of the courses you**

**have taught at LUMS? And what is the latest course that you have designed for your students?**

I have taught 9 or 10 courses, including: Mughal Art and Architecture, Art of the Ancient Cultures, French Art, Geometrical Patterns in Islamic Art, Buddhist Art and Architecture, Nineteenth Century Sikh Wall Paintings; Architectural Heritage of Lahore: Mughal, Sikh and Raj; and others.

The latest course I have designed is the History of Miniature Painting (in South Asia). We start with Jain and Buddhist Palm Leaf manuscripts and come down to modern miniature paintings. We trace their development, their concepts, and the religious, social, and political sentiments they carried and communicated in the sixteenth to eighteenth centuries. We also study their dismissal by the British and their replacement with Company Paintings. Finally, we come down to their post-Partition revival in mainstream art practices with a focus on the processes and people who brought this ancient indigenous art form back into circulation.

I learn through my teaching. Therefore, most

of my courses are directly aligned to my research areas. Every new field I explore and each folder I make in my computer to stack new research material for a forthcoming publication gradually gets turned into a new course. A couple of these folders are ready to be sculpted into a course so I will hopefully shape it by next spring.

# Women and the Economy: An Interview with Dr. Hadia Majid



**Hadia Majid is an Assistant Professor of Economics at the Lahore University of Management Sciences. Her research interests include economics of the household, parental decision-making, and human capital acquisition. Her more recent research has looked at public goods provision in slums within Lahore, Pakistan – linking household attributes, especially political affiliation, to households' ability to bargain for and obtain public goods from the state. Currently, her work is centered on labor markets in Pakistan.**

Maybe we could begin by you telling me, as a relative layman, your field within economics? What have you worked on in the past?

Well, my PhD research, where I started from, was about household decision making—particularly parents' decision making with regards to their children. I've been looking mostly at investment with regard to education, but I'm mostly interested in what happens inside the household. What are the kinds of decisions being made, how do people make those decisions, and in recent years everything I've been doing leads to labor supply. Particularly women's decision to get into the labor market and their choice of work.

One project I've done is PSRC-DFID funded, looking at 25 years of data from the National Labor Force Survey, which is representative at the household level. The idea was, among other things, to look at what's happening to women in terms of their participation in the work force. Then there's this other project funded by IGC in which my co-researchers are Kate Vyborney who's at Duke and also visiting faculty here at LUMS, and there's Ammar Anis who's at the Urban Institute in DC, and that is an evaluation of the Lahore Metro Bus. So, in that, we're looking at many different things including its impact on the labor supply, whether it's made commuting easier, affected residential prices, density, that sort of thing. I've also done some work related to public goods, on slums in Lahore: one on public goods delivery, and one in which I looked at the impact of load-shedding depending on whether you live in the center or periphery of the city.

So, I can see certain connections that you've mentioned, but these seem to

be very different things that you're working on. Would you say that your work has evolved in a particular direction since your PhD? Or is there a direction that you'd like to take it?

So, one project that I haven't mentioned probably connects what seems like two disparate pieces of work (public goods and labor supply). I did this OXFAM commissioned study with Ammar, on home-base and domestic workers. OXFAM wanted to get more involved with informal workers, especially women in the informal economy, and they commissioned the study for us. And what we did was interviews, focus groups, with informal workers and HomeNet—HomeNet was our partner—organized the home-based and domestic workers for us. And the one thing that kept coming up again and again was (I mean you would think these workers are exploited in our country) not wages but the lack of public goods which made their lives miserable. Especially with respect to transportation, which really curtailed their labor market prospects. And if there's no electricity or water, and she's always the one responsible for keeping the house running, she's the one that faces the biggest problem, and it affects her work. So there's this connection between a lack of access to properly functioning public goods and services, and yes it has an impact on all aspects of our lives, but it also has a significant impact on women's ability to earn. And the reason I'm so interested in that is because it goes back to my Master's—my thesis was on Women's Economy. So maybe now the connection is becoming clearer: I'm interested in decision making in the household. For women in particular, if you don't have that decision-making power, the way to get it is by

earning and your earnings in a country like ours are significantly curtailed if your socio-economic characteristics are of a certain type, if you don't have access to public goods. And even aside from the labor market, even the decision to work or not, depends on your household responsibilities. If you're overwhelmed by household tasks, you may choose not to work, or limit work. And over time that's what I've become most interested in, and it has been the main thread throughout: women's decisions with regards to their lives. Of course I'm interested in the policy perspective and how we can improve women's economic lives through that, but I'm also interested in figuring out what exactly is going on. And if that offers up solutions that's fantastic, and if it doesn't then we'll get there. But we need to understand what the problem is first.

**I was actually going to ask you about the policy side of it, and how much (if at all) that drives your work?**

Well, I'm all for disseminating work, and that's actually why I write Op-Eds. The last time I wrote for *Dawn* about educated women and why we see so few on them in the labor market. If you look at the Labor Force Survey, you see that only 33 % of women with even an undergraduate degree are part of the workforce. So when I published that the Minister for the Women's Development department asked me to meet her. She was very interested and we had a really long conversation, actually. Pakistan has a lot of laws, a lot of legislative action, we've signed on to a lot of commitments—this isn't to say that our legislature is complete, it has gaps—but we're not implementing any of it. Not even what the constitution grants us (equal pay, equal opportunity). Inclusiveness is a word that keeps coming up again and again, and one of the factors in that is gender. Pakistan's Vision 2020 wants to bring up women's

labor force participation to 45%, but the question is how. The research that we're doing does talk about a lot of stuff that's being done, but whether it's happening fast enough we don't know. And I'm happy if my work can inform policy, but I will continue it even if we don't see policy action.

**So, a lot of what you've talked about, especially in terms of gender, strikes me as the sort of thing that has been approached by multiple disciplines. Do you see a use for interdisciplinary work, with the Humanities, for instance? Do you feel like other subject areas could help inform your own work, especially if the aim is more to investigate than to only push policy action?**

The thing is, my training—because it's US based and in Economics and I went to a very mainstream Economics school—is very mainstream. Since I'm on the development side, you do need to consider all of these factors from other perspectives also, and since I work on women's labor supply maybe more so. Feminist Economics, which is not something I can say I've done a lot of research on (I'm still learning), in a lot of ways when you start thinking about gender and the constraints it implies, you have to step outside mainstream Economics. That will not give you the flexibility you need. Now I think Development Economics does that in any case. Development Economics is probably more open to taking on alternative explanations, or thinking about societal structures and relations, for example categories like institutions and behavior. When it comes to interdisciplinarity, we're talking about specifically a field like history, which is important insofar as understanding that there is a historical and cultural context to things. One of the things Karin and I are working on is organizing a conference in Fall. Dr. Kamran has actually been really encouraging it, and we're hoping it

comes through. We'll be looking at gender identities at work, and even though it's two Economists putting it together, we want multiple perspectives: a historian, and a sociologist, and a strong policy angle as well.

**That sounds like it would be really great for students to see also. Which brings me to my last question: how does your research tie in to your teaching? Do you get many students who are interested in these areas?**

Interestingly, many students here, when they reach their third or fourth year, have become quite disillusioned with mainstream Economics. And given our society and the context of our country, many of them are drawn to the Development side of Economics in any case. It makes sense to them in a lot of cases, you can see its applications in their lives. I have in the past had student volunteers do survey-work on a couple of my projects, and it's great for us because we have these really passionate volunteers, but I've had students come tell me that it was very helpful for them too. I actually really encourage students to do fieldwork during their undergraduate. I do draw in my research in all of my classes—I think I have less opportunity in Intermediate Microeconomics, more in Development Economics, and a lot in my elective Economics of the Household. That isn't to say that I model my courses on my research. There's a module in Economics of the Household that's based heavily on whatever I am doing at the time, but there's an independent thought process to it and I just weave in examples from my research. It comes quite naturally, and students like to hear notes from the field as well.



# Remembering Saba Mahmood (1962-2018)



On March 10, 2018, the academic world lost a giant; Professor Saba Mahmood was one of the most esteemed anthropologists of our time. Born in Quetta, she spent much of her early life in Karachi, eventually making her way through the highest echelons of western academia: Stanford, Chicago, and finally Berkeley. Her illustrious career was a credit to Pakistani academics, and her work an inspiration. Professor Mahmood had, in 2016, conducted a workshop as a visiting scholar at LUMS, and her writings are ubiquitous in our classrooms. At a memorial in April, the MGSHSS invited LUMS faculty and guests to pay their respects to Professor Mahmood. Many spoke at the event to celebrate and recognize the life and work of Saba Mahmood, as an intellect, a scholar, a teacher, and a friend.

Among these was Zahra Hayat whose words of remembrance are reproduced below, a moving tribute to her mentor and friend.

I want to speak today about what I learned from Saba at the end of her life, in the years between her diagnosis and death.

In those two years, without her knowing it, she was teaching me her final lesson: on how to die. I watched the denouement, the stunning final act of her life, unfold. Her departure was premature, but not hasty. Death waited for Saba – perhaps it too, was curious: who was this woman who refused to capitulate to it, who stood up to it with such grace, who insisted



that it wait, for she was not yet done?

Those familiar with her work know that actions mattered a lot to Saba. Looking back over those years, my question to myself is: what did Saba do, now that death had announced itself, but left the exact moment of its coming indeterminate? How did she sustain the urgency that now infused every conversation, each moment, and not let it paralyze her? How did those conversations bear the weight of their finality, this compressed time frame – where previously a thought was conceived in the expectation of

spanning decades, it now had to be contained within a few conversations, maybe just one. Saba was enmeshed in one of the vastest, most intimate, and intense webs of human connectedness I have seen: her relationships with people spanned decades and continents, and she nourished each one of these with the genius of her intellect, emotional incisiveness, and infinite reservoirs of care and wisdom. How did she nourish so many relationships, and contain so many people's fears and anxieties, when she herself was – I presume, for I never saw it – terrified? What do I need to do, to be brave like Saba? Or simply, to be a bit more like Saba?

It may take a lifetime to answer these questions, but she has left me with enough to sustain such enquiry. Maybe I will read our time together like a text – an art she had honed to perfection, but that I was just beginning to learn from her. By sharing the end of her life with me, she gave me the opportunity to watch a master at work, writing the epilogue to her magnificent oeuvre; performing her ethics of laboring and loving, of dying and living. The lessons are there, the text has been written, but cruelly, the teacher has left – and the reader, a novice, is afraid. You broke the contract, Saba, and left before I could ask you to explain this nuance or that paradox, before you had held my hand long enough for me to be able to read like you. Extrapolation is now my friend, but it's cold comfort. When you told me I must come to Berkeley, I did so in the expectation of your being with me, not just for the length of the PhD, but forever. Every time I read this couplet by Faiz, I think of you, but only with love.

**Hum to majboor-e-wafa hain,  
Magar ay jan-e-jahan  
Apnay usshaq say aisay  
bhi koi karta hay?**

Part of our kinship was based on our shared home country, Pakistan; our common first language, the language of the poems we loved and shared, the only language a part of our soul speaks. There are intimacies possible only among those who share past lives, and with you, they are gone.

As Saba was dying, she taught. The theme of the last course I took with her was hope, and her question was: how can we locate hope amid devastation? She showed me what it means to read as if your life depended on it. She taught me the absolute importance of collective reading and thinking: that they are worth doing even when the world is collapsing, even when you are being taken from all that you love. They are not luxuries for the mind at ease. They can offer answers to those who would look; maybe they can even save us. Saba, the theorist of performativity, performed this commitment, by engaging in collective reading and thinking until the last weeks of her life. Saba, when teaching, was always a phenomenon – anyone who's seen her command an auditorium packed with half a thousand people knows this. But watching Saba teach in that precarious, defiant spring of 2017 was something else altogether. She was urgent and passionate, but also calm; we were all too aware of time closing in on us, but somehow, for a few hours each week, she managed to trick us into a different temporality: one where we would all meet again, where every moment wouldn't be freighted with the impossible burden of learning her completely and then not forgetting, overwhelmed by the terrible knowledge that she would not be back. We were no longer Saba's carefree students.

And as Saba was dying, she loved. Hers was a love that once bestowed, flowed

unconstrained; and death's coming was powerless before it. If you were lucky enough to be within the ambit of Saba's ethics of care – and it was a vast ambit – her commitment to your well being would continue at least until the day she died. In those two fraught years, many barriers would come down. For example, there was no longer time for me to remain intimidated by Saba Mahmood, the world-renowned scholar. The stakes were too high for me not to tell her what she meant to me – and she responded. How infinite her capacity to love must have been, to make room for a new relationship, even as she was trying to obtain closure on her numerous existing ones. The final email I sent her was a love letter – some of you have read a version of it, but it was her I first sent it to. I did not want to write Saba's obituary – I wanted to tell her, while there was still time. And I did.

In her final email to her friends, sent by her husband, Charles, after she died, she left us with these words by Raymond Carver:

**And did you get what  
you wanted from this life, even so?  
I did.**

**And what did you want?  
To call myself beloved, to feel myself  
beloved on the earth.**

In those final months, what did Saba's life, honed to a razor's edge, look like? Remarkably similar to what it was

before. And here lies her real lesson, imparted quietly, but staggering in its implications. Saba was already living as if she were dying, even before death's first reminder came; she was living how we should all live, for death is as much as our companion as it was hers. The difference is simply that death granted her the mercy of an interval, one it may not allow us. And what a reckoning it must have been: how glorious, to be able to stare death in the face and say: you don't have much that is new to teach me, for I've already lived in anticipation of you. I've lived passionately, authentically, lovingly. What she, masterful teacher, has shown us, is not how to die, but how to live.

In the end, she left an opening. The last time we spoke, she told me I could continue to write to her after her death. It is a doorway to another realm, one I don't yet know how to access. But I am Saba's student, and I will learn.

**Zahra concluded with a letter  
addressed to Saba in Urdu,  
the language they shared.**

*Zahra Hayat is a LUMS alumnus, and is currently pursuing a PhD in Anthropology at the University of California, Berkeley. She has kindly permitted us to share her tribute to her late teacher.*



# STUDENT CONTRIBUTIONS

## Aurat March *Sana Tahir*

**Jab tak aurat tang rahay gi,  
jang rahay gi, jang rahay gi**

Awaiting us at the LUMS khokha, on the 8th of March 2018, was the bus that was to transport us to Lyton Road, the starting point of the Aurat March. At first the turnout seemed quite disappointing, but as word spread, more people began to gather until the bus was completely filled. We set off on our journey with popular Pakistani songs blaring from the speakers. A majority of us had taken the decision to miss our classes to be a part of this monumental event. The thrill of momentarily disregarding academic responsibilities in pursuit of a cause such as this was heightened by the fact that many of us (despite our strong feminist/activist sentiments) had never taken to the streets in such a manner before. For us, this was an adventure we knew we would regret not partaking in. En route, we all scrounged up an assortment of highlighters, markers,

and pens from the depths of our bags and passed them around alongside a pink chart paper. In the hustling, jolting bus we managed to scribble down a variety of empowering slogans ranging from the clichéd but timeless “Smash the Patriarchy”, to the more optimistic “The Future is Femme”, and included the more fun pop culture references such as “Girls Just Wanna have Fun(damental) Rights”. Upon arrival, we were met with a huge crowd outside of Hamdard Hall which mostly consisted of women and girls (and, surprisingly, a few men as well), who were carrying colorful banners and placards. The air was abuzz with excited chatter and the enthusiasm of all the participants was palpable. Everyone seemed unfazed by the glaring sunlight and sweltering hot weather, because their minds were preoccupied by a greater purpose.

Eyes were glistening with the hope of a better future, arms were raised in tandem with shouted slogans in a gesture of triumph not achieved but strongly anticipated, as we began to march. Henceforth, we claimed the streets as our own. With every confident stride forward, we distanced ourselves from the traditional notion of women’s rightful place being rooted in the domestic sphere. We were out on the streets and we did not care if we were ogled at, sneered at, or ridiculed. Every chant began with a single voice, until more voices converged, and it rose to a crescendo, blocking out the sounds of the vehicles rolling by our procession. We were marching and raising our voice for women of all kinds—rich, poor, working, trans.



*Photo credits to Sana Tahir*

Whilst marching, all of our differences seemed to dissipate and there was one thing uniting us all: determination. The need to get out onto the streets and voice our demands was driven by the realization that writing lengthy statuses on Facebook, or posting frequent tweets about the subjugation and oppression of women, and the subsequent importance of feminism and human rights, would no longer suffice. It was time to take action. It was time to show our sexist, misogynistic, and patriarchal society that women are, indeed, a force to be reckoned with.



*Photo credit to @Binashah*

The media coverage taking place during the march would ensure that this message would be heard loud and clear.

The Aurat March was the first of its kind and scale in Pakistan, as it involved a reclamation of public spaces as never seen before, by women who had previously been too anxious to venture out alone or were forbidden to do so. It was a rebellion against patriarchy and repressive societal norms. The entire event was rich with purpose towards a better tomorrow. The collective chanting of witty slogans signified an end to the silence surrounding women's rights issues and the beginning of an era of raising our voices against the perpetuation of inequalities and exploitation. There were pink scarves



Photo credit to @Binashah

that were distributed amongst all the participants, which were either laced around necks or tied around the hair as headbands. These scarves created an image of us as a unified force, an army that was ready to wage war against unjust institutions. The hour long walk from Lyton Road to Regal Chowk was representative of treading the path towards progress and positive change. The organizers could not have picked a better day than International Women's Day to start the (hopefully) annual tradition of the Aurat March.

*Sana Tahir is a Junior at MGSJSS and a member of the Feminist Society.*

## The Past in the Present: A Workshop by Taymiya Zaman

Hamad Abdullah Nazar

On the 19th and 20th of March, 2018, Taymiya Zaman, Associate Professor of Islamic History at University of Francisco, visited LUMS to conduct a workshop on Mughal History, titled "The Past in the Present—Spaces, Stories, and Silences" The workshop, organized by Bilal Tanweer, Assistant Professor of English at MUGHSS, was attended by students of LUMS, GC, NCA, and IBA.

On the first day of the two-day workshop, the discussion revolved around excerpts from chosen texts: *Ain-i-Akbari*, *Humayunnama*, *Jahangirnama* and *Baburnama*, and the conversation touched on pre-modern ideas of sexuality, religion and rulership. Zaman led participants in the discussion, and the group focused on examples from the time, as well as engaged in an activity that allowed them to examine their own ideas of how modern principles of behavior and thought differed from Mughal ones. Students were asked to introduce themselves as persons

placed within pre-modern times, and through having them engage with questions of occupation, education, and lineage, Zaman demonstrated the vast differences between pre-modern and modern ways of belonging. Students were surprised to see the extent to which the ideas of identification and belonging that they had taken for granted differed from the ideas of belonging their pre-colonial forefathers

had. In fact, students found that their own ways of identifying themselves and conceptualizing belonging were actually quite recent in origin.

In her discussion on pre-modern understandings of sexuality, Zaman referred to several anecdotes from the Mughal period to illustrate how sexuality then was not as limited as it is now within the heteronormative codes of today. One of these anecdotes



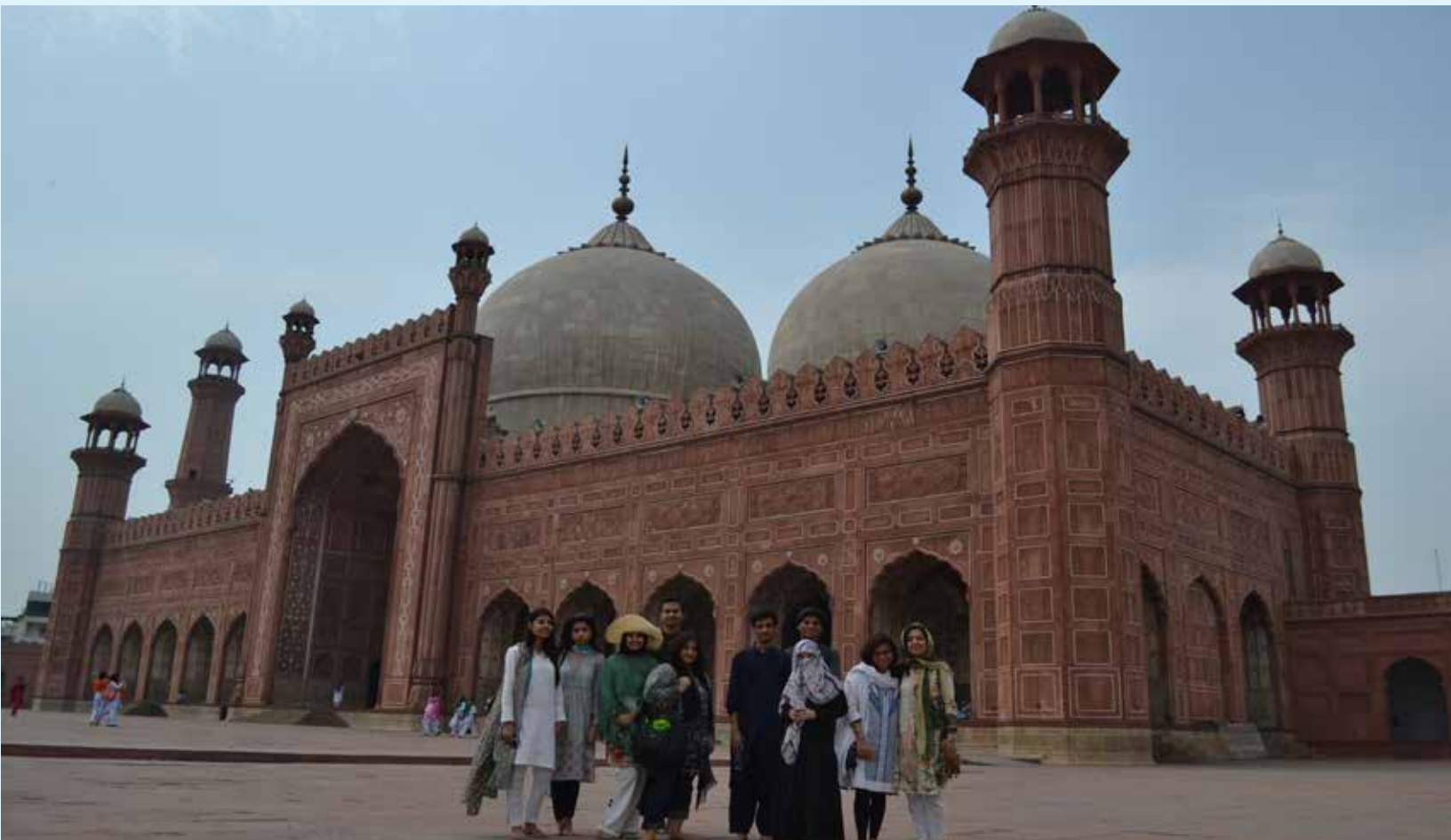
was Babur's public confession of love for a bazaari boy in the *Baburnama*.

Another one of the examples Zaman relied on to illustrate to students the pitfalls of viewing the Mughal period through our contemporary modernist religious lens was that of the difference

Divine, thus legitimizing their rule.

The second day of the workshop was a field trip to the Badshahi Mosque and the Lahore Fort. The group learned how our contemporary conceptions of these spaces had altered from their original use and purpose. In the Mosque,

Mosque. The Fort gave an indication of a dead space since it has been turned into a museum and no longer used. The Badshahi Mosque, on the other hand, was a much alive space since it is still used for offering of prayers. At the end of the trip, she posed a



in narratives about Akbar and Aurangzeb's era. As she highlighted, it is common practice to appropriate Akbar as a liberal, un-Islamic ruler for his efforts to propagate Deen-e-ilahi, in contrast to Aurangzeb, who is viewed as a conservative, ideal Muslim. Zaman deconstructed these narratives by placing them within the context of their own time, demonstrating how these attempts were really products of the different mechanisms Mughal rulers relied on to construct themselves as rulers ordained by the

Zaman told students how it used to be an inclusive space for people of other religions as well, during the Mughal period. Referring to the banning of non-Muslims now to enter the mosque and pointing to a curtain which segregated men and women in the mosque, Zaman told the students how in the past the dignity of the mosque was maintained not through such legal, binding rules but through established social norms. During their trip to the Lahore Fort, Zaman asked the students to feel the difference between the Fort and the

question for students to reflect on: whether worshipping places should be turned into museums or continue to be used for prayers? The workshop, thoroughly enlightening and enjoyable for the participants, concluded after their lunch in the Lahore Fort.

*Hamad is a Junior at MGSJSS, and an active member of the society Hum Ahaang.*

# The Winning Combination: Economics Students in Bangladesh

Sarim Jamal

Cultural exchange is the best remedy for bigotry, prejudice, and even cultural narratives in these increasingly nationalistic times. To counter these specific vices, I was honored to represent my institute and my country at the 14th edition of the South Asian Economics Students Meet (SAESM) in Dhaka, Bangladesh in January, 2018.



with some very talented and amazing colleagues. With representation of students and faculty from India, Pakistan, Sri Lanka, Bangladesh, Afghanistan, Nepal, and Bhutan, this was a truly cosmopolitan South Asian affair. The World Bank's aim of #OneSouthAsia was the norm at the entire conference, and I saw it first hand in the areas of events, academics, and, above all, clearing up misconceptions.

Starting in reverse order: The truly cherishable moment of the conference was destroying the misconception that Indians and Pakistanis cannot live in tandem or that they are intolerant to each other. From the very first ice-breaker at a Chinese Restaurant to an admittedly tearful goodbye at the motorway, we saw this narrative of hate being dismantled. In my relevant Politics and Sociology courses, I have taken it as an axiom that culture is socially constructed. And, when you do not know the culture of a so-called

"another", there have always been fear and consequent prejudice against "them". However, it was a beautiful, unadulterated feeling to see how much the entire region had in common—how what I had read came to life. From enjoying the same films, music, biryani, humor, and a sense of adventure, I saw how I truly had friends from across the regions whom I had never even imagined to meet before. We have the same yearning for peace, as exhibited by the respect we gave to each other during the heat of competition. We have the same appreciation for beauty. We saw in awe the sunset in the majestic Bay of Bengal after the ferry ride. We joked, gossiped, and had common standards of fun—as exhibited by the late nights my friends from all the countries spent in the floor room lobby listening to music and playing charades.

However, the friendships developed were complemented by rigorous and respectable competition among the countries in the areas of conference events and research paper presentations. Activities included the truly rigorous Budding Economist Competition and Quiz Competition, in which national pride was on the line. I was truly in awe to see the level of effort and passion showed by my colleagues in these. But perhaps the most special part of the conference for me was the inaugural Inter-Country British Style Debate Competition organized by the conference to discuss economic issues. Partners were by lottery and, as fate would have it, I was drafted with my Indian co-speaker, Deepak. It was a poetic affair—why would it not be? Pakistan and India working and eventually

winning the debate competition together; despite the shroud of political difference usually highlighted. The truly inspiring moment for me was to witness the entire hall look at Deepak and me in an awestruck fashion as we spoke our hearts out in the grand auditorium to win the tournament. That will remain perhaps one of the most touching moments of my life.

At the end, I would like to appreciate the core activity of the conference. All of my colleagues spent the entire semester writing regression analysis-based papers to present at the conference, in themes as diverse as education and trade. My friends Ibrahim, Ramsha, and Hadi won the Best Research Paper Awards in their respective themes. Ibrahim even won the overall best research paper award at the conference. We were all really proud of him. As for the events aspect, we finished runners up in the Economics Quiz Competition and shared the Parliamentary Debates victory with India. None of this would have been possible without the support of our esteemed mentors and instructors: Dr. Turab Hussain, Dr. Irfan Qureshi, and Dr. Imtiaz Ul Haq. In terms of joy, making my professors and the country proud stood equal in learning that I had friends all over South Asia.

*Sarim Jamal is in his junior year at the MGSHSS.*



## Neither. Nor. Trans\*.

Disruptible Masculinities and the Utopian Promise of Trans\* in Pakistan

A Talk by  
**OMAR KASMANI**  
Post-doctoral research associate in Social and Cultural Anthropology at the  
Collaboration Research Centre Adjunctive Lecturer at Freie Universität, Berlin.

A discussion of rigid gender grammars and the peaceful emergence of trans\* in Pakistan which offers an anxious and tactical mode of feminity. The talk will explore the task of tentatively mapping an unfolding landscape as trans\* formations, disclosing the perils as well as the promises that trans\* as a language holds for third gender politics in Pakistan, and taking note, especially of its dynamics—the expansion and contraction of categories in particular situated contexts. A particular interest subject in the light of the ongoing state institutionalization of three additional gender categories in Pakistan since 2011, and the increasing re-visioning of queer politics. Charting this site of feminity, however, is the issue of how contemporary trans\* activism in Pakistan is particularly burdened by kitna-ye-ma-raftar and how progress is potentially courted by risks, especially, that of sustaining a singular trans\* logic.

February 13, 2018  
3:30 p.m.  
Auditorium A-6, Academic Block



## International Punjabi Conference

Punjab's Cultural Identity: Past and Present  
February 16-17, 2018

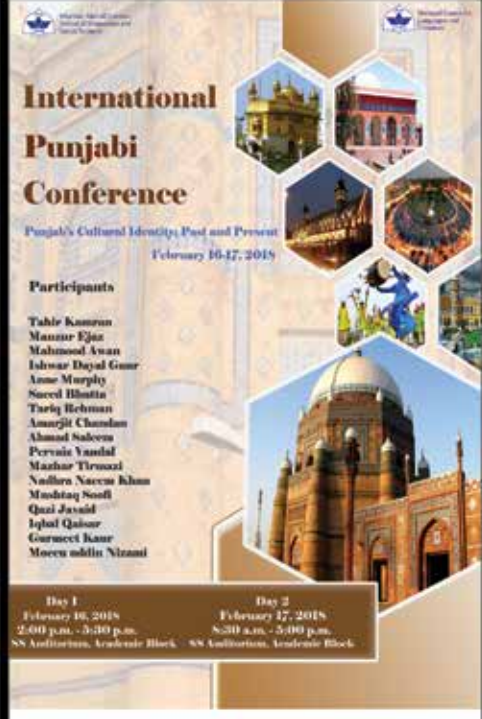
**Participants**

Tabir Kamran  
Mansur Ejaz  
Mahmood Awan  
Ishaq Dajal Gaur  
Anne Murphy  
Saeed Ishaq  
Tariq Rehman  
Amruth Chaudhan  
Ahmad Saleem  
Pervais Yasir  
Mashar Tirmazi  
Nadira Naeem Khan  
Muditaq Soofi  
Qazi Yasir  
Iqbal Qaisar  
Gourmeet Kaur  
Moeen ud din Nizami

Day 1  
February 16, 2018  
2:00 p.m. - 5:30 p.m.

Day 2  
February 17, 2018  
8:30 a.m. - 5:00 p.m.

SN Auditorium, Academic Block - SN Auditorium, Academic Block



## MEHFIL-E-MUSIQI

KARIM ALYAR  
HAJIDA ARIFF JARAJA

Karim Aliyar is a singer who has studied various genres of music including Sufi, Ghazal, and Qawwali. He is Adjunct Professor of Music, teaching a course on the history of music in South Asia.

Hajida Arif is a student who has had a keen interest in classical music and is now pursuing her master's degree in the same field.

Thursday, Mar 8, 2018  
6:30 p.m.  
SN Auditorium, Academic Block

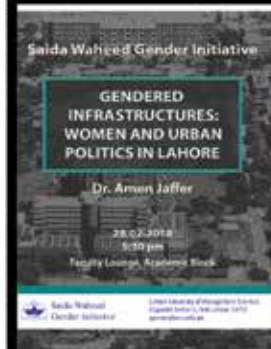


## Saida Waheed Gender Initiative

### GENDERED INFRASTRUCTURES: WOMEN AND URBAN POLITICS IN LAHORE

Dr. Aman Jaffer


28.02.2018  
5:30 pm  
Faculty Lounge, Academic Block



## FILM SCREENING

# DON AKHBAR

A DOCUMENTARY FILM BY CAPTAIN RAJESH




THURSDAY, APRIL 19, 2018  
6:00 P.M.  
A-5, ACADEMIC BLOCK

## MIGRES presents Film Screening

### A.J. Kardar's Jago Hua Sawera (The Day Shall Dawn, 1959)

Thursday, February 22, 2018  
7:00 p.m. - 9:00 p.m.  
SN Auditorium, Main Academic Block, LUMS

Dr. Ishaq Dajal (PhD History, Cornell University) will discuss the film after the screening. Jago Hua Sawera depicts village Sabarna in East Bengal as they struggle with hunger and exploitation by money lenders. With a screenplay by Pakistan poet Fazl Ali and based on a short story by Bangladeshi writer Masud Sarwar, the film is a landmark in the history of Bengali cinema. It is a landmark in the history of Bengali cinema. It is a landmark in the history of Bengali cinema.




## SPRING SEMINAR SERIES 2018

### OF MOTHERS AND WIDOWS: Militarism's Intractable Subjects

BY DR. MARTA KASHYU

WEDNESDAY, FEBRUARY 7TH  
TIME : 5:30 PM  
VENUE: FACULTY LOUNGE, VC'S WING

Saida Waheed Gender Initiative



## Fiction by Nasir Abbas Nayyar

# Farishta Nahin Aaya

Translated by Ghisla Teneer

From Mohsin Hamid's first novel, *Mohib ul Mohsin*, will be translated into one of the best Urdu novel series in the Urdu language. The novel is a collection of short stories. The translation will be moderated by Ghisla Teneer.

Thursday, April 5, 2018  
6:30 p.m.  
A-10, Main Academic Block



## Book Launch

### Fascinating Folktales of Punjab

Edited by Gurmeet Kaur

Thursday, February 17, 2018  
7:00 p.m. - 9:00 p.m.  
German Foundation,  
44 G, Gulberg II, Lahore



## Gender Studies Student Colloquium, 2018

### The Feminist Legacy of Asma Jahangir

Conversation moderated by Nida Kirmani

Panellists:  
Noor Ejaz  
Aimem Bucha  
Sana Naeem

Friday, 20th April  
3:30pm, A-7

Saida Waheed Gender Initiative





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