



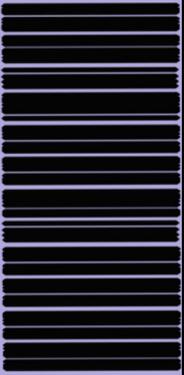
School of Media and Cultural Studies
Tata Institute of Social Sciences

neoliberalising cultures

media·markets·meanings

Conference Programme
& Book of Abstracts

25 SAAL BAAD



२५ SAAL BAAD



frames of reference

annual students seminar | SMCS-TISS

SMCS Annual Students' Seminar
Neoliberalising Cultures: Media. Markets. Meanings.

DAY ONE: 14th January 2017

9.30-10 am Registration

10 am – 11:30 am **Inauguration and Keynote Address**

Welcome address
Introduction to Frames of Reference

Prof. Gopal Guru (Jawaharlal Nehru University)
Keynote Address: Compression of Time and Space in the Conditions of Globalisation

11.30 am -11.45 am Tea Break

11.45 am– 1.15 pm **Contemporary Contestations**

Adwaita Banerjee (Tata Institute of Social Sciences)
Caste, Common Sense and the Neoliberal Paradigm

Rahul Sen (Delhi University)
Queer Politics and the Humanities

Aishwarya Kumar (Jamia Milia Islamia)
The changing articulations of caste: Autobiographies, fiction and ethics

Abir Dasgupta (Tata Institute of Social Sciences)
“*Gauseva*” by Whatsapp: Hindu Nationalism and Online Mobilisation

Discussants: Ajeet Mahale and Sukrita Baruah

1.15 pm -2.15 pm Lunch

2.15 pm- 3.30 pm **Queering Spaces**

Priyam Ghosh (Jawaharlal Nehru University)
Performing Protest in Neoliberal India: Besharmi Morcha (2011) as Spectacle of Defiance

Saheli Biswas (Jawaharlal Nehru University)
Undoing Queer: Privatising the Political through Popular Advertisements

Discussants: Aayushi Bengani and Srishti Raj

3.30 pm -3.45 pm Tea

3.45 pm – 5.15 pm **Cinematic Engagements**

Daljit Ami (Jawaharlal Nehru University)
Imagination of a Liminal Village in Punjabi Cinema: From a site of nostalgia to holiday destination

C.Yamini Krishna (The English and Foreign Languages University, Hyderabad)
Deccani Film: Expression of Identity or Selling Nostalgia?

Ashwini Rajpoot (University of Mumbai)
Viable or Diable: The politics of female response to abuse in mainstream Hindi Cinema

Divya Kalavala (English and Foreign Languages University)
Intercaste Love in Telugu Cinema: Pre and Post Liberalisation

Discussants: Sameer Gardner and Nikhita Singh

5 .15 pm – 6.15 pm **Representing the Rural**

Nisha Dagar and Puja Yadav (University of Hyderabad)
Representation of Indian Farmers in Bollywood: A Case Study

Pruthviraj Shinde (Tata Institute of Social Sciences)
Consolidating Maratha Identity and its Impact on Dalits

Discussants: Abir Dasgupta and Archana Kaware

DAY TWO: 15th January 2017

10 am – 11.15 am **Urbanity and Neoliberal Spatiality**

Afreen Faridi (Jawaharlal Nehru University)
Perceptions of ‘Safety’ in the Appropriation of Space to Children in the Neo-liberal City

Noopur Desai (Tata Institute of Social Sciences)
Beyond Narrative: Museum as Public Space in the age of Neoliberalism

Sanchita Khurana (Jawaharlal Nehru University)
Art ‘Participolis’: Neoliberal governance and urban art policy in Delhi

Discussants: Garima Kaul and Prthvir Solanki

11.15 am-11.30 am Tea

11.30 am– 1.15 pm **Higher Education: Facets of Commodification and Surveillance**

Nandini Hebbar (Delhi School of Economics)
Understanding the Politics of Aspiration: The Case of Private Engineering Colleges in TN

Mujeeb Gattoo (Jawaharlal Nehru University) and Muneeb Gattoo (Aligarh Muslim University)
Globalisation, Neoliberal Imaginary and Higher Education

Adhvaidha Kalidasan (Tata Institute of Social Sciences)
Fashion education in India as a result of Neo-liberalization

Mudasir Amin and Iqbal Sonaullah (Jamia Milia Islamia)

Peace Education in Conflict Zones: Politics and Philosophy of Peace Education in Kashmir

Discussants: Tanya Mishra and Sayan Bhattacharjee

1.15 pm – 2.15 pm Lunch

2.15 pm– 3.15 pm **Negotiating Memory**

Iymon Majid and Tabassum Aslam (Jamia Milia Islamia)

Gender, Memory and Conflict: Exploring Personal Narratives of Women in Kashmir

Baldeep Kaur Grewal (Mumbai University)

Facebook and the Postcolony: Identity, Memory, and Trauma in India's Online Spaces

Discussants: Kamesh Shekhar and Madhumoy Satpathy

3.15 pm -3.30 pm Tea

3.30 pm– 5 pm **Exploring Transformations**

Suravee Nayak (Centre for Development Studies, Thiruvananthapuram)

Impact of Displacement on Social Life: A Case study from Talcher Coalfield

Saurabh Paul (Jadavpur University)

Expectations of classes: Looking at the relation of auto-rickshaw operators, passengers and media in Kolkata

Mijo Luke (Centre for Development Studies, Thiruvananthapuram)

Mobility and the contemporary rural: A case study from Kerala's Midlands

Nikita Kaul (Delhi School of Economics)

Virtual accessibility and changing notions of making: Walnut Carving in Kashmir

Discussants: Aparna Srivastava and Shrishti Malhotra

5 pm – 5.30 pm Distribution of certificates of participation

Vote of thanks

Contemporary Contestations

14th January, 11:45 am – 1:15 pm

“Gauseva” by Whatsapp: Hindu Nationalism and Online Mobilisation

Abir Dasgupta, Tata Institute of Social Science, Mumbai

Studies of Indian democratic politics have identified specific structural forces shaping the rise and consolidation of Hindu nationalism. Hewitt (2008) notes that India “must be understood in the context of the larger disjuncture between democratic mobilisation and democratic governance.” The early state apparatus that functioned primarily as a rent-seeking custodian of resources, access and opportunity presented itself as a prize to be won by the group(s) successful in capturing hegemonic power. This relationship squared comfortably with modern Indian practices of democratic organisation e.g. in the form of caste associations and religious formations as noted by multiple scholars.

Following liberalisation, the retreat of the state and the neoliberal restructuring of the economy caused a necessary restructuring of the relationship between mobilisation, governance and politics. Politics now served to mediate the nation to the public – the imaginary increasingly more significant than the material state. Older practices of mobilisation needed now to serve the purpose of mediation. The discursive rearrangement constituted by the anti-imperial struggle and its corresponding discourse of a “secular” public sphere had facilitated a process of mythologisation producing indexical representation of varying community interests, permitting the deployment of semantically “heavy” symbols for political mobilisation. This mode of Indian politics – one with a history traceable back to the early nationalist period (Jaffrelot, 1996; Mukul, 2015) – was optimally strategically oriented to take on the new central task of neoliberal Indian politics.

Liberalisation also catalysed the redrawing of spatial and temporal maps. Rapid (sub)urbanisation, the swift proliferation of cheap smart phones and a nationwide data network, a demographic shift away from the institution of the joint family along with other factors produced a range of new institutions and subjectivities – blending in normative traditionalist formations with 21st century networking and discursive practices.

It is in this political and institutional background that the present rise of ‘cow protection’ as an instrument of Hindu nationalist mobilisation must be studied. In the proposed paper, I shall attempt a case study of a specific cow protection network along these lines. The state of Maharashtra is dotted with “gaushalas” - literally, cow centres. These are supported by a religious and political infrastructure populated by temples, community organisations and political outfits from within the Sangh umbrella. These gaushalas form an institution with which there is a daily association – in the religious worship of the cow among certain communities and the material association with cattle as farm animals, in their use for dairy and agriculture.

Communication within these networks is primarily online. Groups on social media such as Facebook and Whatsapp serve as virtual meeting spaces and bulletin boards for large publics. These online groups form a canvas on which to build the nation as an ideological construct. Where decrepit public institutions fail to serve as democratic platforms, such fora offer an alternative political space. With the electoral collapse of the left in urban and suburban Maharashtra and the fading significance of trade unions, these are often the only alternative.

I propose to study such a Whatsapp group based in suburban Mumbai. In it, through content ranging from material on cow protection to communal and sectarian propaganda, a specific relationship to the nation and the institutions of its construction is set up. This I intend to explore. A content analysis of the material posted on the group shall frame my study. In locating the group in a larger relational network of institutions and publics, I hope to build a sociology of Hindu nationalist mobilisation and discursive construction.

Keywords: Cow Protection, Hindu Nationalism, Political Mobilisation, Whatsapp, Social Media Activism

Caste, Common Sense and the Neoliberal Paradigm

Adwaita Banerjee, Tata Institute of Social Science

Caste as a system and political formation has historically left many an imprint within the imaginations of the nation in both political and cultural senses. Post-independence discrimination on the grounds of caste was heavily influenced structurally from the colonial period, when notions of who to consider Indian were concretized through legal frameworks and caste as such became a structure of the State. The structures and formations that resulted from such a process came to be internalized through certain notions of 'common sense'.

Within South- East Asia, and more specifically in India, common senses like caste became integrated within the fabric of colonialism, our belief in half-baked feudalism as well as our notions of the divine right to rule to largely shape what Gramsci has described as 'stratified deposits' within our very ideas of India, Indianness, caste and difference.

What then, happens to our common sense within the framework of neoliberalism and globalization? Is the market as obvious in its discrimination as Brahmanical feudalism? Through the Washington Consensus the national narrative gets integrated within the global narrative, in turn to create discourses to decide to gets to hold power and wealth. In this paper, I read through BR. Ambedkar's theory of State socialism, neoliberalism's ramification within such a framework, and what common sense comes to mean in such a setup.

Using methods of critical discourse analysis, I will be looking at the articulations of the market and to question whether the maintenance of such a structure is possible without a system of inequitable power relations fueled in turn by notions of common sense.

Keywords: neoliberalism, common sense, market, caste

Queer Politics and the Humanities

Rahul Sen, Delhi University

A defence of the humanities is long due. The academic fraternity is at threat at both the national and international level. At a time when public universities are axed by the neoliberal agendas of the state; when protest, dissent and agitation are seen as anathema to the 'developmental' orientation of the university and a threat to the contribution to capital and conformism; this paper seeks to interrogate the role of the humanities in higher education today with particular regard to the 'sexual', 'the erotic' and 'desire'. While university administration goes squeamish with any form of 'sexual excess' – in performance, in protest, in extra-classroom activities; gender, sexuality and queer studies have become part of the curriculum, an institutional method of enquiry. This paper attempts to address the split psyche of the university today – institutionalizing sexuality studies and the simultaneous disgust of it outside the classroom. Taking the cue from Walter Benjamin to Jacques Derrida to Stefan Collini, Gayatri Spivak and Upendra Baxi, I would deliberate on the idea of the university today vis-a-vis the humanities that allows for a connect of radical ideas within and without the classroom – to the campus, the lawns, the corridors, the street and public spaces. Finally, I would address the onslaught on the humanities today that provides a breeding ground for resistance to capitalism, patriarchy, and bigotry; trains the mind for alternative 'epistemological performances' and highlights the dire need to embrace the humanities in the face of a rising fascist and autocratic regime!

Keywords: neoliberal, queer, sexualities.

The Changing Articulations of Caste: Autobiographies, fiction and ethics

Aishwarya Kumar, Jamia Millia Islamia, New Delhi

The years of liberalization in the market coincide with the rise of the Dalit middle class in India. This period also saw a surge in the demand for the translation of Dalit autobiographies, leading to an increase in the English readership of Dalit literature. The arrival of Dalit autobiographies marked a great moment in Indian history. The resistance to the “brahmanic” hegemony was given a new thrust, and the counter historiographies produced new opportunities for academic enquiry.

M.N. Srinivas and others have gestured towards reading autobiographies as "epistemologically legitimate tool to understand society". Sharmila Rege suggests that Dalit autobiographies are testimonials of survival of the speakers that “forge(s) a right to speak both for and beyond the individual and contest explicitly and implicitly the ‘official forgetting’ of histories of caste oppression, struggles and resistance”.

Therefore autobiographies came to represent the absences in the understanding and articulation of caste. While autobiographies serve important epistemological interests, there are questions of its consumption that have surfaced recently. These concerns have led Aniket Jaaware to investigate the institutionalization of Dalit literature. Jaaware attempts to establish a relationship between literature and ethics. The paper would like to survey the vicissitudes of the debates on Dalit literature and then attempt to theorize a possibility of ethically engaging with literature.

Keywords: Dalit literature, autobiographies, fiction, ethics

Queering Spaces

14th January, 2:15 pm – 3:30 pm

Neo-Liberalisation Bleeding: Negotiations of Menstruation by Young Middle-Class Ciswomen

Bhamini Lakshminarayan, Tata Institute of Social Science

Menarche is the time at which a ciswoman’s body begins to undergo the process of menstruation, and is thereafter reproductively viable. In the cultural context of India, reproductive viability is seen as a stand-in for sexual viability, and menarche is often seen as ‘maturation,’ or, even more simply, ‘becoming a woman.’

Satish Deshpande (2003) argues that in the post-liberalised framework, the ‘power’ of the middle-class is that it claims to speak for all of India. Thus, I believe that it would be of value to understand and examine the normative mould in which young, urban middle class women are expected to engage with their bodies, engage with this ‘womanhood’ of menstruation. Annette Gatison (2015), among others, looks at the neo-liberal discourse of menstruation which locates the biological process within a ‘private’ discourse of ‘hygiene.’ Gatison goes on to argue that this follows in a Foucaultian repressive hypothesis - that while it certainly has connotations of shame (which are by no means unique to India), it is also much-talked about through the advertisement and sale of ‘feminine hygiene products,’ or ‘sanitary’ products. These products are means through which the female body can be concealed, controlled and disciplined through self-regulation and self surveillance. As Jyoti Puri (1999) points out, this discourse differs from that of the discourses of ritual pollution because, while both emphasise the regulation of women’s bodies, the neo-liberal framework puts the onus on the middle-class woman to internalise the responsibility for menstruation.

Drawing on a series of personal interviews I have conducted with 14 ciswomen in the period between April-May 2016, I will analyse this group’s own experiences of menarche and the daily decision-making tasks they undertake in the context of menstruation, while negotiating an overarching neo-liberal discourse of menstruation that is rooted in ‘hygiene’ and the cultural connotations rooted in ‘shame.’ In engaging with embodiment, Meenakshi Thapan (2009), argues that women are as much located within their ‘psychological space’ as within their ‘cultural and

social domain' Thapan argues that embodiment must not be viewed solely as a 'corporal' existence, but within a 'social and 'relational' context, that the experiences that women have are undoubtedly rooted in their own backgrounds. Thus, this paper will also engage with the contexts the participants in the study have shared of their own families and schooling, and the ways in which menstruation is negotiated therein. In the context of movements such as Pads Against Sexism, and marches like Come See The Blood on My Skirt, the participants I have interviewed are/were also students of Delhi University at the time, in an elite college. In this paper, I will attempt to contextualise their narratives within the surrounding literature around the changing connotations of menstruation, to examine their embodied negotiations of the same.

Keywords: Menstruation, embodiment, gender, neo-liberalisation, middle-class

Performing Protest in Neoliberal India: Besharmi Morcha (2011) as Spectacle of Defiance

Priyam Ghosh, Jawaharlal Nehru University, New Delhi

The 90s in India has seen the emergence of the political assertion of the 'private realm of sexuality' (Narain, 2004: 1). The decade was significant for its shift in feminist ideologies as the 'third wave' feminism emphasized on 'individual choices' rather than that of community or collective. The emphasis on 'choices' and 'agency' was exhibited especially by the newly emerging middle class working women, which led them to be touted as the 'new consumers' in this economy. This paper attempts to explore and understand the theatricality and performance of class/caste/ gender in the Indian chapter of Slut Walk also known as Besharmi Morcha and how media intervention aided in creating a spectacle out of the event. While the slut walk approach embodied the ethos and characteristics of Third wave feminist politics and its unproblematised and homogenised representation of sexual autonomy, the Besharmi Morcha (2011) in Indian context struggled to find resonance with the western counterparts.

The paper explores the protracted physical struggles of the women's body under attack by deep rooted patriarchal forces and the struggle of the participants to give an objective representation of the event which was turned into a mediatized spectacle of sexuality by the media. The paper attempts to dwell on the relationship of liveness with the body and how the struggle of re-signifying Indian subject in a much contested reappropriation of the word 'Slut', and how a so-called 'western protest' made its mark and open up contestation within Indian scenario.

Keywords: Sexuality, Choices, Agency, Slut, Protest, Spectacle

Undoing Queer: Privatizing the Political through Popular Advertisements

Saheli Biswas, Jawaharlal Nehru University

If I take the liberty to call this age, the age of gender studies, then it is important to note how the neoliberal culture with its privatizing and corporatizing motto is reaping the benefits out of this scenario. This paper will attempt to look how certain popular advertisements in India represent the idea and lived realities of queer lives that are born out of this pop feminism (by this term, I mean media circulated, more mainstream, flawed idea of feminism and queer studies). So, when a commercial of Ebay.in showcases a guy proposing his boyfriend or Anouk's ad portrays an anxious lesbian couple because the validity of their relationship will be sanctioned by the parents, it is all about normativity that tries to bind queer politics by the heterosexual ideals. These advertisements are appropriating queer politics, propagating homonormativity through culmination in marriages and moreover distorting the agendas of queer movements in mainstream media. They are essentially directed towards an evergrowing market—marriage market, beauty market and so on. Yes, an ad is supposed to sell a product, but I am yet to see a queer person appear in a condom ad which is absolutely necessary for the awareness regarding sexual health. This paper will reflect on the undoing of Queer politics in the era of neoliberalism, it will focus on the dismantling of collective

politics and the privatization of the political today. These popular commercials (I will be mainly focusing on the advertisements of Jabong, Ebay, Anouk, U.N video, traffic rules awareness programme etc.) hijack queer politics and maneuver it towards privatized sector of the market and in a way that nullifies the struggle against normativity.

Keywords: neoliberal, homonormativity, political, advertisement, privatization

Cinematic Engagements

14th January, 3:45 pm – 5:15 pm

Viable or Diable: The politics of female response to abuse in mainstream Hindi Cinema

Ashwini Rajpoot, University of Mumbai

This paper attempts to examine and historically trace the manner in which female response to physical abuse has been cinematically rendered in Hindi movies post 1970. It seeks to locate the sources of female agency and the politics of the response thus made available and contextualize it with respect to the neo-liberal 'feminist' discourse of the 80s that attempted to valorize a kind of individualistic exceptional 'resistance.' It also examines whether and to what extent the politics of this response is viable. The impulse of the paper is to assert the importance of visibilising sources of agency in narratives of resistance to prevent acts of confrontation from turning into theatres of exceptional action. Acts of resistance displayed without corresponding sources of agency and knowledge invariably render the politics of the act fragile and limit its viability. Response centered around revenge capitalize upon the notion of the vigilante self rising against the demonized other which constructs acts of violence upon the female body as exceptional and exceptionalising events that revolve around the rhetoric of lost honor. Through narrative construction, the use of the body in the politics of response to physical abuse can be removed from the domain of action under provocation and onto a physical engagement with embodied knowledge of the possibilities of subversion. The paper in turn suggests that cinematic rendering of female agency by incorporating representation of sources of the agency that induce the physical or verbal action, ensures that the agential act does not get swamped by a politics of awe rather than that of subversion.

Keywords: Cinema, Resistance, Abuse, Feminism, Subversion

Imagination of a liminal village in Punjabi Cinema: From a site of nostalgia to holiday destination

Daljit Ami, Jawarhalal Nehru University

The imagination of the village in Punjabi Cinema has undergone tremendous change during post-liberalization period. Punjabi Cinema dominated by diaspora, an opening facilitated by liberalization, has imagined and configured, accordingly, Punjabi village as a site of through its narrative as well aesthetic drives. Over the period of time village has changed from a site of golden past or fond memories to a haunting place of mourning. After celebrating the colorful landscapes of agrarian lands and entrepreneurial nature of its people cinema imagined village in farmhouses where diaspora aspire to return in search of its lost identity or roots.

The site of nostalgia turned into a site seeking reformative intervention from diaspora exposed to greener pastures. During these twenty-five years the imagination of village has changed as first generation diaspora put its efforts to remain connected and make second generation relate to their place of birth through the values of kinship, family and religion in which matrimony formed an important link. Now the second/third generation has grown up in their adapted countries and they imagine Punjab differently. Imagination of Punjabi village as tourist/holiday destination needs material, linguistic and ethical reorganization of the village. Punjabi village imagined from that point of view emerge as a site of hell where fairy tales aspire to take place. Grandchildren of

Punjabi diaspora face identity crisis at public places resulting into depression and inferiority complex. Punjab offers a remedy through an overhaul suitable to address the complexities of diaspora that imagine Punjabi village through its immediate crisis. In this situation Punjab emerge as holiday/remedial destination that demands the village to enact to retain its minimum relations intact with its second/third generation growing at distant places. Punjabi Cinema has addressed these issues and has become an archive of the changing imagination of a Punjabi village. In the creation of this imagination diaspora has contributed financially, technically, aesthetically and as consumer base. This has changed the landscape of Punjabi cinema to make it a dynamic site of dramatic tension, constant conflict and cooperation between diaspora and residents.

This paper purposes to study how Punjabi Cinema has shaped the imagination of Punjabi village in post-liberalized period and how village has been organized, aesthetically and narratively, for the spectator.

Key Words: Imagining village, diaspora, nostalgia, tourist destination, haunting spatiality

Intercaste Love in Telugu Cinema: Pre and Post Liberalisation

Divya Kalavala, English and Foreign Languages University, Hyderabad

Neoliberal policies in India came with the promise that markets are great equalizers; that the capital would trickle down to the bottom and would lift the base. In the Indian context, caste which was the greatest inequality was also thought to be addressed by these policies. The promarket government argued that by providing plethora of opportunities 'individuals' would be able to climb up the ladder and negate the inequalities imposed by caste. 25 years post the neoliberal turn, the caste identity has become even more central to the contemporary life in India and transforms itself into new forms. Neoliberalism, while individualizing people also attempted to atomize them and break the class community solidarity, but on the contrary the assertion of identities has become very important to the political and social life in India today. This negotiation between caste, class and capital takes complex forms in different contexts. With this understanding, this paper attempts to study the question of dalit subject in Telugu cinema.

Dalit subject was important to Telugu cinema (Mala Pilla (1938)) much before the Indian state was officiated. Nagaraju a Bramhin boy, a Gandhian 'uplifts' the Dalit girl by marrying her. Untouchability, here was an impediment to the formation of the nation. The Dalit subject in this film was employed for the purpose of realising a Gandhian nation. Starting with this, Telugu cinema continued to engage with the Dalit subject across different decades. The question of marriage between a lower caste woman and an upper caste man i.e., intermarriage between castes which is the subject of Malapilla (1938) (and most of the films with the Dalit subject) is central to the question of caste itself. Uma Chakravathy has argued that the structure of marriage functions in a controlled system of reproduction which works for the perpetuation of the class and caste inequalities. The question of marriage, sexuality and reproduction is the core of the caste system, which guards itself by preventing intermingling of sexes among different castes. While cinema continues to engage with the intermarriage between castes, the way each decade handles it is telling of the transformations in the society, not always is it a story of progress. After the neoliberal reforms, with the loss of traditional livelihoods and increased migration to urban spaces, the society is forced to confront the question of caste. The incidence of honour killings can be seen to reflect this tension between castes. This paper attempts to understand the intersection of capital, caste and gender by studying the instances of intercaste love in Telugu cinema pre and post liberalization.

Key words: Caste, Dalit subjectivity, intercaste love, Telugu cinema, neoliberal cultures.

Deccani Film: Expression of Identity or Selling Nostalgia?

Yamini Krishna, English and Foreign Languages University

Neoliberal reforms brought new economies of operation in India; cities became the central nodes of the economy. The cities were now reconfigured as servicing hubs for the global market. The spatial nature of the city and the way of life also was transformed to match the other global cities which served as examples on which the Indian cities were modelled.

Hyderabadi cinema or the Deccani cinema comes at this critical juncture in the history of city of Hyderabad; when the city is being transformed into a global city through the neo-liberal reforms. The cities in the globalized economy are expected to have a distinct identity and brand themselves as prospective investment destinations. Hyderabad while being ushered into the future by the government policy, also had a strong connection with the past. This moment creates a critical tension between the futuristic imaginations of the city and the present. This tension is also experienced spatially, while the new city was shaping itself as the Hitech city, the old city with its identity associated with the Muslim past was outside the development discourse. Representationally, old city was the space for criminals in Telugu film. It is at this juncture that the Hyderabadi film emerges, speaking Deccani language, a language which is a combination of Telugu, Hindi, Marathi and Kannada and has historical origins in the region. These films visualize the interaction between the old city and the new city through humour and satire. The politics of this representation are very important to be examined as they become documents of the transformation of the city. Are these films to be understood as representations of the Hyderabadi identity or do these serve to become tourist brochures of the city and sell the city nostalgia to its expatriate population? This paper attempts to examine the ways in which the city is brought alive on to the film and the politics of it. It locates the films in the socio-political and cultural context and examines the nature of the city that is realised on the screen in Hyderabadi films.

Keywords: Hyderabadi film, City identity, Nostalgia, Global City.

Representing the Rural

14th January, 5:15 pm – 6:15 pm

Representation of Indian Farmers in Bollywood – A Case Study

Nisha Dagar and Puja Yadav, University of Hyderabad

More than 300,000 farmers – cultivators and agricultural laborers – have committed suicide in India between 1995 and 2014 either by ingesting pesticides or by hanging themselves. According to India's National Crime Reports Bureau (NCRB), farmer suicides account for 11.2 percent of all suicides in India. According to various surveys and reports, the growth of agriculture sector is decreased in recent years with the increase in number of farmer's suicide. In India, agricultural investment is a big gamble. Farmers typically take out loans against land to buy seeds and fertilizers or get irrigation equipment. Yet the success of their crop – and their ability to repay their loans – relies on environmental conditions increasingly made unstable by climate change.

Along with Print and Broadcast Journalism, Cinema is also one of the most impactful medium to represent various issues. But when we look at the Bollywood industry's take on Indian farmer's issues, then, it feels like Bollywood has forgotten Indian farmer. After, Oscar-nominated 2001 release Lagaan, the industry has not made even 10 films in which the farmer is either a protagonist or an important supporting character since 2001. Some movies like Peepli Live (2010), Summer 2007 (2008) and Kissan (2009), having a farmer as central character, were produced but these were not that successful or popular among audience. The Hindi film industry has also produced films like Swades, Pardes and Gori Tere Pyaar Mein, but the villages in these films either lack nuance or they serve as a redemption point for 'lost' urban characters.

This paper is a case study to further explore Bollywood's treatment to farmer problems and the issues leads to farmer suicide. This offers an answer that Bollywood industry is ignorant to such issues and most of the time, it's because of commercialization.

Keywords - Farmer, Bollywood Industry, Agriculture, Farmer Suicide, Commercialization, Climate Change

Consolidating Maratha Identity and its Impact on Dalits

Prithviraj Shinde, Tata Institute of Social Science

Recent phenomenal protests of 'maratha kranti morcha' in nearly every district of Maharashtra state in huge number have galvanized whole socio-cultural dynamics. Reservation for the Maratha community in education and government jobs and scraping the prevention of SC ST Atrocities act were the two major demands among many. Maratha is the dominant caste in the hierarchy and more than 40 percent of land holding in villages is with this caste. Due land resources and social location, this caste has significant share in agriculture economy. Same caste is executing the power over cooperatives sector in the state since the beginning of it. Demographically, number of Maratha is highest so the political power of the state has been always with them.

In 1989, when Mandal Commission implemented by the Indian state, Maratha's were opposing reservation policy but within 25 years, they are asking the reservation for themselves. What has changed in these 25 years? Let me reminds you the farmer's suicide has been increased in last 20 years and most of the farmer belongs to this caste. Apart from the caste equations it is important to look into the reasons of vulnerability of this group. Due to mechanization of agriculture, chemical fertilizers, fragmentation of the land and constant falling rate of the agriculture products has lead to tremendous loss in agriculture and hence crack in rural economy. No doubt LPG policy in 1990's of the state has made this impact.

This paper will be an endeavor to understand rural/agricultural crisis in Maharashtra and its linkage to LPG by analyzing Maratha Kranti Morcha and caste dynamics around it.

Keywords: Rural/Village Crisis, Agriculture, LGP, Maratha Kranti Morcha, Caste

Urbanity and Neoliberal Spatiality

15th January, 10 am – 11:15 am

Perceptions of 'Safety' in the Appropriation of Space to Children in the Neo-Liberal City

Afreen Faridi, Jawaharlal Nehru University

Recreation and play are integral to a healthy physical and cognitive growth of a child. Both leisure and play promote "physical, social cognitive and emotional" development in children (UN Committee on the Rights of the Child 2013). They contribute to the holistic development of a child's identity which is essential for socialization (Twigger-Ross and Uzzell 1996). However, for the realization of the above-stated rights, an allocation of a safe physical environment is necessary. Public spaces of play and leisure serve as a platform for the foundation of an equitable society where children interact with their coequals and peer from different backgrounds. Public spaces in developing nations, like India, have the potential to be great equalizers amidst spectres of inequality amongst various social and economic groups.

Modern societies tend to restrict everyday lives of children with phenomenon such as increased road traffic, which acts as an impediment to their mobility (Prezza et al. 2001). From as early as 1910, Jane Addams deplores the loss of open spaces for children in the modern city which turns to commercialism in extracting benefits from spaces of public recreation (Meucci & Redmon 1997). However, this paper goes beyond the debate of neoliberal development and appropriation of

space to children. The paper aims to analyse how perceptions of ‘safety’ and ‘security’ impact the allocation and accessibility of spaces of leisure and play to children in the neoliberal city. Modern childhood is characterised by an increased level of monitoring and surveillance- both personal and impersonal through the aid of technology, which affects their privacy and freedom while interacting with public spaces (Fotel & Thomsen 2004).

Through this paper, the researcher shall strive to highlight the normative threats to ‘safety’ of children perceived by parents in the modern city and the relationship between the construction of public spaces to perceptions of safety. The paper shall also look at the nature of dialectic between adults and children while accessing public spaces and the nature of surveillance and perception of safety and access to space across class groups.

Keywords: Space, Safety, Security, Accessibility, Neo-liberal City

Beyond Narrative: Museum as public space in the age of neoliberalism

Noopur Desai, Tata Institute of Social Science

A museum is a public space and therefore a site for spatial embodiment or the geographical location where public sphere emerges. The idea of museum making has become more complex and challenging with the reformulation of museums as a result of economic transformations. As part of my ongoing research at SMCS, TISS, I am examining the notion of public space in the context of contemporary art. While examining Dr. Bhau Daji Lad City Museum which is one of the sites for my research, this paper aims to look at how this space is produced and constructed by neoliberal tendencies. Established in 1872, the Museum holds colonial collection that defined the idea of heritage and nation but remained in wary conditions till the early 2000s. When other public art institutions displayed a lack of initiative in terms of supporting contemporary art practice, BDL began to incorporate newer ways of exhibiting, insertions by contemporary artists, educational initiatives and, public programs since its restoration in 2009 with the help of INTACT and Bajaj Foundation. This reflected in the building refurbishments, new gallery displays, improvement in the standards of museum facilities, new building extension, media coverage and organizational changes. At the same time, the museum has become a site of contestations in the form of public private partnership, engagement with cutting edge art practice, discursive relationships with different publics, privatizing cultural practices and formulation of public space. The paper will deliberate upon the position of the museum within contemporary articulation of cultural capitalism specifically in the context of post-industrial city of Mumbai. It would also be interesting to locate the museum as a trope for the negotiation of identity, access to resources and power, creative capitalism a site of production that is dispersed in society.

Art ‘Participopolis’: Neoliberal governance and urban art policy in Delhi

Sanchita Khurana, Jawaharlal Nehru University

In India, the break from a welfare regime is said to have occurred in 1991 when the state undertook macro-economic reform that over a decade, liberalized trade barriers, privatized public industries and deregulated markets. This paper takes this moment in history as a turning point for Indian urban governance and attempts to link neoliberal urban reforms with the current process of aesthetic urban restructuring in India. Particularly interested in the ‘spatialization of art’, the paper explores the effect of neoliberalism on urban art policy in Delhi. Viewing contemporary urban art practices as supported and encouraged by the neoliberal state, it explicates how these practices are closely linked to place, contributing often directly or indirectly to the neoliberal state’s agenda of urban regeneration, while activating by their very form and location, a narrative of participation and accessibility; which is seen to further feed into exclusionary neoliberal policies that aim at creating a city by and for the middle class. The paper will also, in a general sense, serve as a comment on how neoliberal governance coupled with global capital manages urban space.

Higher Education: Facets of Commodification and Surveillance

15th January, 11:30 am – 1:15 pm

Fashion Education in India as a result of Neo-liberalization

Adhvaidha Kalidasan, Tata Institute of Social Science

National Institute of Fashion Technology is located in 15 different places in India. It has been providing fashion education for the past two decades to Indians. In that way, it might even occur to someone that it is a clear cut product of neo-liberalization in India. Which means, that was the phase when, in the name of free-market the consumeristic industries entered to rule the country. All the multinational and corporate companies molded the people's taste according to their intentions. In that way, the fashion industry produces a lot of consumeristic goods. The world of fashion and luxury always has a fetishized value attached with its commodities. And by consuming these fantasized images of beauty, carefree joy, cool attitude, atheleticism etc., through their products, the consumers fall into the trap of such capitalistic forces. In that way, the fashion education given by the NIFT, is very capitalistic by disseminating very superficial knowledge about the society and to the society.

A few recent events like, Prime Minister Narendra Modi, visiting NIFT, Chennai and declaring August 7th as National Handloom Day, the first year students from NIFT Chennai painting the walls of Chennai Central Railway Station as a part of 'Swachh Bharat Abhiyan', Former Cricketer, Chetan Chauhan becoming the Chairperson of all NIFT centres, Smriti Irani's (former HRD Minister and presently Textile Minister who was also a television actress and model) convocation speech in NIFT Mumbai proves the above the said facts as it is completely under the hands of power and capital.

These are just few events but there a lot crucial decisions in the history of this that are being taken for this institute which will directly be reflected on to the students, the structure of education and in turn the designers who emerge from NIFT. The act of developing the life of the artisans through the handloom day and keeping the city clean by decorating the walls of Railway Station walls is 'philanthrocapitalism' (Green, 2008) or when a Fashion Design student designing a woman's kurta with straight cuts and high collars in the name of 'Royal Indian Rajput culture' and claiming to portray women's empowerment will be a very elite understanding towards the society. Fashion Studies in the past few decades has eventually been recognized as a respected discipline of education through the power of corporate and corporate influenced state. In that way, it is important to look into NIFT and the knowledge it disseminates, which has the effect of the neo-liberalization even after 25 years and is not diluted in any manner.

Keywords: National Institute of Fashion technology, Fashion education, Neo-liberalization, Capitalism, Commoditized educational atmosphere

Peace Education in Conflict Zones: Politics and Philosophy of Peace education in Kashmir

Mudasir Amin and Iqbal Sonallah, Jamia Millia Islamia

The immediate political and community actions can stop direct violence but the sustainable peace or what is referred as 'positive peace' is only possible when the idea is constructed in the minds of people (UNESCO). Such mental constructions are possible only through education. Amid so much of violence all across the world, there has been a common slogan of 'education for peace'. Not only this, an entirely new arena of peace education came into being. This paper will try to delve into some philosophical underpinnings of peace education and subsequently focus on the issues of political influence and appropriation of peace education in conflict zones with reference to Kashmir. In modern day wars and conflicts Peace education is being manipulated by 'global hegemony' to promote their own narratives of peace and reconciliation. Using Gurzeev's (2001) counter

philosophy of peace education this paper argues that there have been conscious efforts by India of influencing the education system to promote the 'nationalist patriotic' discourse in Kashmir. The real peace education initiatives strive for a comprehensive peace but the initiatives by the Indian state or the State funded Indian Nongovernmental Organizations strive for the promotion of their narratives of peace in Kashmir. Peace education here is mainly meant for changing the consciousness of people rather than changing the overall situation in which Kashmir finds itself from so many years. This paper is an attempt to highlight the politicization of education by the State particularly when it comes to policies and decisions about curriculum. Education system in Kashmir can be best described as what Paul Freire terms as 'Banking Education' which lacks critical thinking.

Keywords: Peace Education; Kashmir; Politics; Narratives

Globalisation, Neoliberal Imaginary and Higher Education

Mujeeb Gattoo, Jawaharlal Nehru University and Muneeb Gattoo, Aligarh Muslim University

Globalisation and systems of neoliberal accountability are affecting every aspect of social life including education. Higher education which was an enterprise of free enquiry, creativity, knowledge and critical thinking, now is imagined to be a source of economic competitiveness, productivity and positional good within the new avatar of 'knowledge economy'. Under the 'Neoliberal Imaginary' marketability, competitiveness and entrepreneurship are prime concerns. Consequently entrepreneurship is engulfing everything. Now we have conceptualisations of 'Entrepreneurial Self' (Rose, 1999) -which sets its sights on maximizing individual benefits, while often eschewing common good concerns; 'Entrepreneurial University' (Clark, 1999)-universities that market their outputs, involve in income generating activities and 'capitalization of knowledge' (Etzkowitz et al., 1998); and 'Entrepreneurial State' (Mazzucato, 2013)- which promotes innovation and competitiveness, bets in new technologies etc. There is an obsession with what Lyotard (1984) terms as 'performativity'- everything to be translated into easily measured outcomes. Indices and benchmarking reports with global application form important dimension of the global neoliberal imaginary. They are dominated by the principles and language of competitiveness and performativity and have their own inscribed evaluative rules, managing techniques that discipline and governmentalize individuals, institutions as well as countries. As far higher education is concerned there are global university rankings and knowledge economy index which rank different institutions and countries respectively according to specific criteria. Institutions and Countries are located in a number order which then functions as a disciplinary technology or paper panopticon (Foucault, 1977) with surveillance capacities over them. Annual revisions create a cyclical disciplinary art of country (or institutional) surveillance that institutionalizes a continuous gaze through numbers that depicts countries' (or institutions) performance via changing rank and score orders (Sum and Jessop, 2013). All this creates race within countries to reframe policies in line with the specific recommendations and best practices to gain world class rankings or at least surpass immediate competitors. Given this context, present paper will attempt to enquire how Neoliberalism works within higher education settings; what does it value, imagine, select and wants to be replicated and what does it exclude. The paper will try to investigate these questions in context of Indian higher education and look for counter imaginary.

Understanding the Politics of Aspiration: The Case of Private Engineering Colleges in TN

Nandini Hebbbar, Delhi School of Economics

This paper traces the trajectories of neoliberalism in private engineering colleges in Tamil Nadu. I attempt to locate the roots of private engineering colleges in Tamil Nadu to Dravidian politics, more specifically the politics of loyalty in the MGR regime, and notions of entrepreneurship, toil and

philanthropy among the middle castes in Tamil Nadu. With this, I attempt to relate the rise of the backward classes not just to formal politics and informal economics, but to education and a host of affective processes (cinematic, mnemonic, emotive) that have gone hand in hand.

Understanding the veritable success of engineering colleges and the drastic increase in their numbers also requires an understanding of the perception of 'technical education' as the only way to social advancement among the 'provincial' middle- and lower middle-classes, given the lack of their social capital in the metropolis and the weakness of a 'vernacular' education (Srivastava 1998). This anxiety is further heightened by the realisation that there is an excess of labour, and there is a struggle to find and keep jobs without having good social skills (Nisbett 2004, Upadhyaya 2007). This has shaped education in such a way that colleges try to out-do each other in moulding students to not only be become 'technically adequate' but also 'socially adequate' in order to be employable. As part of my ethnographic fieldwork, I observed the process of training 'local' students to transform into globally-oriented consumer citizens (also see Lukose 2009): students had to mandatorily take classes in English, ethics, etiquette, and learn to converse meaningfully about current affairs, culture, sports and environment. The college thus emerges as a space that consciously aids young people's entry into global modernity, consumeristic lifestyles and ways of being urban middle class.

Negotiating Memory

15th January, 2:15 pm – 3:15 pm

Gender, Memory, and Conflict: Exploring Personal Narratives of Women in Kashmir

Iymon Majid and Tabassum Aslam, Jamia Millia Islamia

The aspect of gender has played an important part in the analyses of memory. Gender forges identities and provides a way in which cultural memory of a community does not become monolithic. Thus it becomes essential for a collective memory to be inclusive of different voices and narrations. In this sense, in a conflict zone where multiple voices contest and claim the public space the narration of a women and how she memorializes the events essentially adds a gendered perspective to memory as well as history. This paper discusses the personal narratives of women in Kashmir during the years of insurgency and how their individual voices build the collective memory of an entire community. Building on short memoirs, articles, and interviews published on blogs, newspapers, and in books this paper analyses the experiences of narrators (women). This paper also analyses how gender influences the memories of the narrator and how identities are asserted by such gendered narrations. Further, focusing on militarization and violence this paper extensively deals with how women in Kashmir remember the violence inflicted on them by State and non-State actors. The paper argues that such a situation could not have arisen if there was not pervasive militarization and thus how State, in order to absolve itself of the crimes, contests these narratives by calling them as actors (women) of myth making.

Keywords: Women; Kashmir Conflict; Personal Narratives; Gender

Facebook and the Postcolony: Identity, Memory, and Trauma in India's Online Spaces

Baldeep Kaur Grewal, University of Mumbai

The internet has been open to the world 1995 onwards. It initiates new processes of myth-making, functions of power, and formation of identities. In India, as people are increasingly living their lives online, the internet provides them with a mirror – a virtual space which shows them a world in which they are simultaneously absent-present while concretizing a version of their actual nation-space, and their relationship to it. The virtual then constantly mediates one's access to one's own

reality. In this sense, the internet is a strategy of containment where narratives must be tailored to fit the function of the digital space.

Ironically, the vast space of the internet engenders a proportionately narrow vision when received through the conventional portals of social networking. This has changed how the Indian consumer of the digital space understands and realizes self-identity. Since a sense of the past is crucial to the identity of the present, the internet initiates a process of historicising in which history is simultaneously standardized and enduring, and flexible and terminal.

When remembrance becomes selective, the act of remembering itself becomes a rupture in a continuous chain of events. Origins shift, trauma becomes ahistorical, following-up is neglected, and more importantly, the coalescent structures of power become invisible and unrelated. Within the shelf life of this air-tight history, trauma can no longer be traced back to its original moment, remembered or reconciled with. Therefore, whole narratives of history, violence and trauma become blips in space and time, lose their political moorings.

This paper aims to analyse how notions of **identity**, **memory** and **trauma** that are crucial to the self, articulate themselves in **digital spaces** occupied by Indian subjects undergoing a crisis of **postcoloniality**. It analyses online narratives of news reporting, and the social networking platform Facebook, while engaging questions of neoliberalism in an oblique but crucial way.

Exploring Transformations

15th January, 3:30 pm – 5 pm

Mobility And The Contemporary Rural: A Case Study From Kerala's Midlands

Mijo Luke, Centre for Development Studies, Thiruvananthapuram

The present study becomes important to understand the contemporary rurality which contributes to the dearth of studies about the rural transformation during the globalisation period in India. The human mobility is understood as a driver of socio-economic change in Kerala. Although previous work has addressed the consequences of social mobility to some extent, the changing spatiality of rural life and its co-ordinates in Kerala are yet to be seriously explored at length from various micro studies. This paper is based on a micro study conducted in a mid-land village of Kerala namely Kavakad in Ernakulam district. The methodology used to trace human mobility is an intergenerational family survey. The data collection methods employed was both qualitative and quantitative analysis, guided by a historical perspective using semi-structured individual interview and Parish records. The triangulation of all these methods is employed to interpret the data.

The study traces the intergenerational human mobility across various communities of the village namely Syrian Catholics, Izhava and Pulaya. The intergenerational mobility is traced in relation with education, occupation and spatial mobility which doubtlessly, is crucial in determining the shape of social and economic inequality. The empirical exploration suggests that Syrian Catholics have gained mobility through the transnational migration and remittance flows while the deprivation of Pulaya communities in terms of lack of productive resources continues in the Kavakad village. The study shows that the spatial mobility of the people is considerably reflected on the social mobility of the communities. The results show that the intergenerational educational inequalities across various communities in the village are persisting while occupational inequality is increasing.

The study throws light on the important debates such as spatial transformation and rural changes in the globalisation era. The spatial transformation of the village raises questions on the binary constructions between rural –urban and global –local. Rather, it appears that the local is neither integrating with global nor producing homogenous cultures. The rural is transforming in its ways by collecting resources from various places.

Keywords: Social mobility, social inequality, contemporary rurality

‘Expectations of classes: Looking at the relation of auto-rickshaw operators, passengers and media in Kolkata.’

Saurabh Paul, Jadavpur University, Kolkata

A section of popular media has targeted the auto rickshaw operators since 2008 as hooligans in transport sector and blamed auto-rickshaw for maximum pollution on the roads of Kolkata. After a huge tension between the judiciary, ‘civil society’, executive, trade unions, political parties and the operators, the conversion of auto rickshaw from two stroke to four stroke took place in 2010 and primarily the auto operators themselves bore the cost of the urban expectation of reduced pollution on roads.

Even after the conversion and change in the power of the state, the auto rickshaw operators still remained the target of media on different issues, ‘clash with the passengers’ has been primary among those. The passengers of this transport mostly represent the educated urban middle class and they are the people who write for the media. In the last eight years, this sector has been represented by a section of popular media as ‘auto-raj’, ‘auto-cracy’ or ‘auto-crazy’. I have interviewed 240 auto operators for a research project. Their interviews state that despite the informal nature of their trade, the auto rickshaw operators try to sustain as single male bread winners for their family, and aspire for upward class mobility, an effort to minimize the gap between the social stature of their passengers and themselves. But the passengers hardly treat them as equals and the operators themselves have been vocal in the interviews about the discriminating behavior of their passengers.

The paper deals with questions, such as despite their aspirations to be identified as ‘bhadraloks’, why do the auto-operators have been in the news due to their clash with the passengers who mostly are the ‘bhadralok’s and represent the media in the city. What are the attributes necessary for mobility from ‘autowallas’ or ‘transport workers’ to ‘bhadraloks’. Why did the auto-operators have to pay for the middle class expectation of reduced pollution on road? This paper tries to understand the complex relation of the passenger, auto rickshaw operators and media in Kolkata.

Keywords: auto-rickshaw operator, class, media and bhadralok.

Virtual accessibility and changing notions of making: Walnut Carving in Kashmir

Nikita Kaul, Delhi School of Economics

The craft of walnut carving is produced in a Karkhana. A karkhana is not only a site of production but also an institution where the knowledge of carving is passed on from one generation to the other. It is here that Ustads transfer their knowledge to apprentices. Apprenticeship is embedded in production, making production the locus of transference. What is produced in a karkhana is defined by the demand from the market. Over the past few years, walnut carving karkhanas have been able to reach out to their customers, both Indian and International, through different mediums like emails, whatsapp and facebook. If the karkhana is not equipped, traders act as mediators between customers and karigars. Karkhanas and Traders have their webpages that help them reach out to customers looking out for authentic and handmade walnut carved products. The orders are received and products are exported to customers in different parts of the world. These orders shape production and apprenticeship in a karkhana. The opening up of communication channels and possibility of international trade has developed a visible schism in the practice of walnut carving. This schism pertains to the nature of production and quality of product. There are few karkhanas that continue to make products adhering to traditional norms of making while others shift their practice based on demand and importantly costing by their customers. Over the past few years, this schism has become more organized and regulated as karkhanas have started to be identified based on what they make. This has resulted in giving a different form to production and apprenticeship that operates simultaneously with the traditional form.

This paper is based on my ethnography of walnut carving craft in Srinagar, Jammu and Kashmir. Through a biography of two karigars, it focuses on practice of walnut carving to examine how the larger 'virtual' accessibility to customers, has shaped the production, learning and the craft of walnut carving.

Keywords: Craft, Apprenticeship, Locality, Kashmir.

Impact of Displacement on Social Life: A Case Study from Talcher Coalfield
Suravee Nayak, Centre for Development Studies

Given the wide spread coal extraction in order to fuel rapid industrialization and energize the country, displacement is an inevitable part of India's growth story. In this context, it becomes very important to understand the impact of such displacement on the locals from whom their resources are being appropriated. With this background, this paper is an attempt to analyse the impact of such rapidly growing coal capitalism on the social lives of the displaced people of Talcher, Odisha using the framework of social reproduction of labour. Although, it is widely debated in academics that the impact of displacement is multidimensional, this paper emphasises the impact of displacement on the social co-ordinates, given the fact that displacement leaves a long standing social cost as part of everyday survival for the displaced people. The study is based on the field work carried out in four villages of Talcher. Both quantitative and qualitative data has been collected and basic tools of statistics have been adopted for analysis taking an approach of case-control study. This paper throws light on the social conditions of the displaced people of Talcher by analysing various dimensions of social life such as education, food security, social disarticulation, loss of civil and human rights, marginalisation and physical dimension of living space. The paper also highlights how the coal capitalism has been found creating conditions of market based economy by which the young generation are socially reproducing to join the labour force of the capitalist system and becoming the part of coal capitalism. It has been found that the livelihoods and social life of the displaced people have been altered in such a way that they are forced to depend on the capitalist industries by becoming both producer and the consumer.

Keywords: Development, Displacement, Social Reproduction of Labour, Talcher Coalfield