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Exploring the Link between Natural Disasters and Politics: the Case Studies of Pakistan and Peru?

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Germany.

Abstract

This paper explores the link between “natural“ disasters and politics. It argues that due to its broader perspective on the political, anthropological perspectives have been more attentive to this link than other disciplines like political science. It is pointed out that disaster vulnerability often derives from political conditions. Foucault’s concept of governmentality, “the art of governing populations”, is useful to analyze the link between politics and disasters. Disasters are, in fact, a relatively recent area into which governmentality has spread. Not long ago, disasters were regarded in many cases simply as fateful events, totally outside the control and responsibility of state and government. In Pakistan, for instance, a specialized institution for dealing with natural disasters, the National Disaster Management Authority (NDMA) has been established only in consequence of the 2005 earthquake.

In a post-disaster situation the confrontation of the affected people with instruments and strategies of governmentality - whether employed by the state or by NGOs - multiplies. The reverse of governmentality is that citizens hold the state responsible for almost all areas of life, including disasters and the (in)effective mitigation of their consequences. For affected citizens, disasters may thus become an opportunity to express discontent and to protest against what is perceived as inadequate and insufficient efforts for relief or reconstruction. Thus, post-disaster situations easily become sites of political contestation. For the anthropology of the state disaster situations then provide unique opportunities to dissect conventional images of the state as a huge, powerful and monolithic entity. In other disaster situations the state may virtually disappear from the scene, leaving the field to national or international non-governmental organizations. Relations between NGOs and the affected people are “political” and structured by issues of power, too.

Two case studies are presented to analyze relations between politics and disasters: the massive rock avalanche that struck the Callejón the Huaylas in Peru in May 1970 and the much smaller Attabad landslide which hit Hunza in Northern Pakistan in January 2010. It is concluded that disasters are political and that any study of disasters that disregards their entanglement with power relations and political action misses an important dimension without which disaster situations cannot be fully understood.

Struggling for Reconstruction: Houses, Homes and “the State” after the Earthquake in Muzaffarabad, Azad Kashmir.

Pascale Schild

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Germany

Abstract

In this paper I think of the 2005 earthquake in Pakistan and Azad Kashmir as an “empirical window” on society providing insights into “common” rather than “exceptional” social processes, practices and power relations. With reference to my ethnographic fieldwork in Muzaffarabad, the capital of Azad Kashmir, I deal with local actors’ perspectives and practices related to the destruction and reconstruction of houses and homes in the earthquake’s aftermath. As an emic category of social practice in society “home” (ghar) refers to flexible arrangements of people, places, things and values, which are closely related to structures and processes of the larger society and the state. Rather than presenting final results, the paper points to some initial analysis of material, social and political processes of house and home examining how social actors re-construct and re-negotiate houses and homes in daily life and thereby struggle over values and resources vis-à-vis state reconstruction policies and activities targeting the house and home.

Reflecting Women and Politics in Pakistan – Regional Perspectives

Andrea Fleschenberg, PhD

DAAD Long Term Foreign Professor,
National Institute of Pakistan Studies,
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Abstract

In this article, I present some theoretical and empirical reflections on the nexus of women and politics in Pakistan, embedding them into larger international disciplinary debates on democracy, democratization, political representation and participation within the framework of electoral politics (e.g. quota regimes) as well as empirical considerations in a regional context marked by gender mainstreaming interventions, in addition to methodological reflections on studying political phenomena and dynamics in the Global South, employing feminist methodologies as a European comparative political scientist studying South Asian gender politics. I would argue, that a carefully self-reflective and calibrated approach of Grounded Theory as well as a critical, context-sensitive use of key concepts is paramount for any such inquiry, which should not only inform within the academic context of the society researched, but also - and even more importantly - “talk back” and “write back” to mainstream disciplinary debates, both in the Global North and South, reviewing and revising (comparative) understandings of gender and politics in transition contexts.

Urdu as a Print Language: A Study of Identity Construction in British India

Tariq Rahman

Distinguished National Professor and Director,
National Institute of Pakistan Studies, Quaid-i-Azam University,
Islamabad.

Abstract

Urdu became the language of printing and publication in British India. This led to a number of social changes which also had political repercussions. The first was that a large number of Islamic material was printed which sharpened and hardened polarized religious identities and increased the consciousness of identities as being indexed to religion. Paradoxically, however, this also reduced the significance of the traditional *ulemas'* interpretation of Islam and created several centres of power as far as the interpretation of religion was concerned. This consciousness of religious identities fed into the political mobilization of Muslim and Hindu identities which brought about the partition of India and the legacy of antagonism which survives to this day.

Good Brothers Bad Husbands: Female Inheritance and the Punjabi Society

M. Azam Chaudhary

Associate Profesor,
National Institute of Pakistan Studies,
Islamabad.

Abstract

This article deals with female inheritance practices in Pakistan in general and the rural Punjabi women in particular. It sets forward three interconnected arguments in this regards. The general contention is that female inheritance is a complex social phenomenon closely anchored in the social structure and value system of the Punjabi society therefore it needs to be understood in the same context. The social structure and value system of the Punjab is defined by the kinship. Boiling the whole argument down to one sentence preference is given to consanguine relationships (for instance brothers in this case), over the affine relationships, (husbands). Inheritance claim is for instance closely linked to the marriage arrangements of the children of siblings. The other asseption is that women are not merely passive observers on the sides in matters of their inheritance. The argument in a nut shell is that women do not claim their share of inheritance because it suits them in the given social structure and the value system. It is important to acknowledge in this regards that inheritance like all other affairs of life in Pakistan are a group/family affair.

Further it is argued that female inheritance practices are not something static. An ever increasing number of women have been reported claiming their shares of inheritance. The most interesting phenomenon in this regards is that such claims generally come after women have secured their position in the family of their husbands (have children especially sons). Important in this regards is also the fact that it was only in 1962 through the West Pakistan Muslim Personal Law (Shariat) Application Act of 1962 that the Islamic right of inheritance was made available to women. Before that and in many areas of Pakistan even today the so called customary law developed under the British prevails according to which, daughters and their sons, as well as sisters and their sons, were excluded by near male collaterals. The data for this paper comes from Misalpur, a village in the centre of the Pakistani Punjab.

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Scrutiny publishes original (theoretical and empirical) contributions by Pakistani as well as international scholars. All important fields like geography, economics, linguistics, anthropology, history, political, science, literature, languages, demography and environment with reference to Pakistan are analyzed in general and recommendations regarding these fields of study are intended for the development of Pakistan.

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