

Workshop on

# Rural Urban Entanglements in India

Organised by:

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University of Washington



United States India  
Educational Foundation



University of Hyderabad

**Social Science Conference Hall**

**University of Hyderabad**

**23 and 24 July 2018**

**Day 1: 23 July 2018**

*Session 1 - 10:00 am - 11:30 am*

**Migration & Informality**

**Speakers:**

**Chinmay Tumble, Indian Institute of Management, Ahmedabad**  
*Migration Studies: New Frontiers*

**Rahul Menon, Tata Institute of Social Sciences, Hyderabad**  
*Economic Duality and Urban Accumulation: The Role of the “Informal”*

**Sumangala Damodaran, Ambedkar University, Delhi**  
*City Lights or Longing for Home? Rural-Urban Entanglements in the Perpetuation of Informality in Industrial Work in Delhi*

**Moderator:**

**Priti Ramamurthy, University of Washington, USA**

*11:30 am - 11:45 am - Tea*

*Session 2 - 11:45 am - 1:15 pm*

**Rethinking Agrarian Questions: Land, Labour, Social Reproduction**

**Speakers:**

**Purendra Prasad, University of Hyderabad**  
*Land and Labour Question: Complexity of Rural-Urban Processes*

**A.R. Vasavi, Independent Scholar, Bengaluru**  
*Differentiation, Separation, Erosion: Tenuous Rural-Urban Linkages*

**Priti Ramamurthy, University of Washington & Vinay Gidwani, University of Minnesota**  
*Agrarian Questions of Labour in Urban India: Middle Migrants, Translocal Householding and the Intersectional Politics of Social Reproduction*

**Moderator:**

**Vamsi Vakulabharanam, University of Massachusetts, USA**

*1:15 pm - 2:00 pm - Lunch*

*Session 3 - 2:00 pm - 3:45 pm*

**Walled Cities, Small Town Transformations**

**Speakers:**

Ashima Sood, Indian School of Business, Hyderabad  
*Walled Cities*

Marie-Helene Zerah, Centre for Social Science and Humanities, New Delhi  
*Beyond the Metropolis: Recoding Current Indian Urbanisation*

Aseem Prakash, Tata Institute of Social Sciences, Hyderabad  
*Small Town Capitalism: Urban-Rural Convergence, Economic Growth and Social Conflicts*

**Moderator:**

Purendra Prasad, University of Hyderabad

*3:45 pm - 4:00 pm - Tea*

*Session 4 - 4:00 pm - 6:00 pm*

**Research Scholars Presentations**

**Presenters:**

Lalatendu Keshari Das, *'Everyone has become a "Dalal", Now': Ecotourism, Informality and the Commodification of the Largest Brackish water Lake in India*

Vidyapogu Pullanna, *Transformations in Socio-Spatial Identities in Urban Space: Case study of Bonalu and Bathukamma Festivals in Shaikhpeta of Hyderabad*

A. Chandrasekhar Reddy, *Emerging 'Classes of Labour' in Rural Telangana*

Yashwant Singh, *How neoliberal reforms have organized housing in Patna city?*

Astha Mishra, *Understanding the Muzaffarnagar Riots through Rural Urban Dichotomy*

Samiksha Bhan, *Narrativising Rural-Urban Relations in Genomic Diagnosis in India*

**Moderator:**

Pushpesh Kumar, University of Hyderabad

*7:30 pm - 9:30 pm - Dinner*

**Day 2: 24 July 2018**

*Session 5 - 10:00 am - 11:30 am*

**Genders, Sexualities, Mobilities**

**Speakers:**

**Svati Shah, University of Massachusetts, USA**

*Theorising "Constraint" in Everyday Life: "Majburi" and Survival in India's Informal Economies*

**Pushpesh Kumar, University of Hyderabad**

*Home, Alienation, Relocation, Attachment: Understanding Sexual Migration and Bodily Practices of Trans Lives in Western India*

**Mithun Som, Anveshi Research Centre for Women's Studies**

*"You know na, how society is?" Migrant Women's Negotiation around Marriage*

**Moderator:**

**Priti Ramamurthy, University of Washington, USA**

*11:30 am - 11:45 am - Tea*

*11:45 am - 1:00 pm*

**Visualising Political Possibilities, Socialities, and Communities**

**Speakers:**

**Bhaswati Sengupta, Hyderabad Urban Lab**

*Being in and Going beyond the City*

**Gayatri Nair, Tata Institute of Social Sciences, Hyderabad**

*Fragmented Identities, Divided City: Worker Associations in Urban Spaces*

**D.V Ramana, Institute of Management Technology, Hyderabad**

*People Doing Business on Street: Some Observations*

**Anant Maringanti, Hyderabad Urban Lab**

*Land Use Change as Index of Rural-Urban Transition*

**Moderator:**

**Vinay Gidwani, University of Minnesota, USA**

*1:00 pm - 2:00 pm - Lunch*

**Rural Urban Entanglements in India**  
Social Sciences Conference Hall,  
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**Abstracts**

***Migration Studies: New Frontiers***

*Chinmay Tumbe, Indian Institute of Management, Ahmedabad*

Over the past decade, there has been a significant uptick in the number of publications on both internal and international migration as well as a gradual emergence of interest on the topic at the policy level. In this presentation, I will briefly cover the kinds of topics analysed by academics (as listed in the *India Migration Bibliography* covering over 3,000 studies), the level of engagement at the policy levels and accordingly chart out topics, regions, and methodologies that could be addressed in the coming years. I argue that to understand rural-urban entanglements, a perspective that includes both internal and international migration, internal and international diasporas, the migration of labour and capital, economic and social remittances, source and destination regions, quantitative and qualitative research methods, can be potentially rewarding.

***Economic Duality and Urban Accumulation: The Role of the “Informal”***

*Rahul Menon, Tata Institute of Social Sciences, Hyderabad*

Theories of economic duality have always positioned the rural in opposition to the urban along the lines of formality-informality. Economic policy that derives heavily from frameworks such as the Lewis model imply that a move to urban spaces automatically imply a move from low-productive informal employment to the high-wage formal sphere. The work of Jan Breman has already cast serious doubt on models of economic dualism and the distinction between formal and informal; the urban labour and production market is more rightly seen as a network of fragmented production systems. The attempt must now be to link the operation of such terms – such as the “informal worker” – with the dynamics of capitalist production and accumulation. Breman writes that due to “...the shortage of highly qualified manpower and the need for stable and continuous relations in large-scale enterprises, there is little change of an industrial reserve being formed for (the large-scale) sector of the economy” (Breman, 2006). However, the increase in insecure and short-term employment within the formal sector itself indicates that a “reserve army” of labour is being created even within the sphere of the formal, that enables wages to be restricted in the face of rapid accumulation. Not only is the notion of informality illegitimate in distinguishing between the rural and urban, the spread of informality actually aids the process of accumulation and modern-sector growth, which largely manifests itself in urban areas. Far from distinguishing the urban sector, it is important to see how informality *sustains* the process of urban growth.

**Reference:** Breman, Jan (2006): “Dualistic Labour System? A Critique of the Informal Sector Concept” in *Urban Studies*, Sujata Patel and Kushal Deb eds.

## ***City Lights or Longing for Home? Rural-Urban Entanglements in the Perpetuation of Informality in Industrial Work in Delhi***

*Sumangala Damodaran, Ambedkar University, Delhi*

My presentation will focus on some aspects, reflecting rural-urban entanglements, of the work that has been done in the School of Development Studies at AUD between 2012 and 2016 to study the relationship between migration and industrial work in Delhi, covering three prominent industrial areas in different parts of the city. In the context of industrial work being done mostly by migrants in Delhi, which is the top migrant destination in India, various kinds of rural-urban entanglements lie at the heart of the characteristics of migrancy. Different characteristics/markers of this entanglement interact with structure and conditions of industrial production to produce/reproduce informality. The literature that studies this or theorises this largely operates in silos in the form of industrial clustering studies, labour process studies, migration studies, etc., which focus on specific dimensions. We have had to go beyond several standard frameworks of empirical research as well as of concepts, to uncover the different dimensions of the straddling, by migrants, of both rural and urban worlds, in inhabiting their life-worlds, as workers, migrants and residents.

## ***Land and Labour Question: Complexity of Rural-Urban Processes***

*Purendra Prasad, University of Hyderabad, Hyderabad*

This presentation will focus on three interrelated aspects of Rural Urban Complexity. Firstly, it will look into land transfers and land commodification that has been taking place in very different and unusual ways. Speculative land based transfers for the purpose of development projects are devoid of violence and large scale organised protests despite leading to silent dispossession. In fact, it is accompanied by expediency on the part of small and marginal landholders to wilfully become dispossessed in anticipation of better future prospects that capitalism has to offer in the space that is in the making of “urban”. Second, there is significant shift from farm to non-farm employment resulting in substantial migration both in rural and urban areas. Multiple engagements of these workers in the urban informal economy are diverse and vary widely across the regions. This situation has brought more challenges to the received social science categories of rural-urban, agrarian-non-agrarian, migrant-non-migrant, formal-informal for analytical purposes. Third, the contradiction of the neo-liberal city lies in the fact that the migrants can neither be removed nor settled in the city. These three interrelated issues raise serious sociological questions about the land and labour in both rural and urban settings.

## ***Differentiation-Separation-Erosion: Tenuous Rural-Urban Linkages***

*A.R. Vasavi, Independent Scholar, Bengaluru*

Several interlinked processes, of differentiation-separation-erosion, mark the result of a triangulated structuring of rural India. In addition to these, the onset of a strong anti-agrarianism and the new desires created by mass media combine to make the urban an attractive option for most rural residents. These factors also define and colour the

strategies and patterns with which rural citizens engage with the urban. All of these have significance for the liveability of rural citizens and for the ways in which urban-rural relations are forged.

***Agrarian Questions of Labour in Urban India: Middle Migrants, Translocal Householding and the Intersectional Politics of Social Reproduction***

*Priti Ramamurthy, University of Washington, Seattle and Vinay Gidwani, University of Minnesota, Minneapolis*

We consider the agrarian question in urban India by focusing on the social reproduction of labor in informal economy households. Based on life histories of working-class women of rural origin with disparate modes of arrival in the city, we explore lived forms of differentiation within the informal economy, the social division of labour as mediated by intersecting lines of difference, and, crucially, the slippages and dynamism within structures of social reproduction that continue to straddle the urban and the rural. We introduce the term ‘middle migrants’ to characterize households in the urban informal economy that have managed to establish a foothold in cities, even as they remain enmeshed in their rural lives through translocal householding and cultural dispositions to difference. We argue that the strategies of these households are best understood by an intersectional approach to social reproduction which maps regional orientations to caste, patriarchy, and generational difference; the dynamic co-constitution of these differences; and the possibilities of disorienting normative hierarchies through acts of cultural production that can rewrite social divisions of labour.

***Walled Cities***

*Ashima Sood, Indian School of Business, Hyderabad*

How may we recognize the signature of the urban in India? If, as Sassen suggests, the “fort” is to be considered a metaphor for the regulatory and policy walls that protect the operations of global corporate capital in and across cities, it is worth asking what are the visible and spatial manifestations of its hard “borderings”? How does the ‘city’ make itself known in the village? By tracing the imprint of the urban in the rural, and the rural in the urban, through an examination of the visual, the data and the legal-policy record, I argue that gating – and its concomitant, the compound wall – represents the most palpable marker of the “urban” in India. When exclusion is built into the fabric of the urban, how do we re-envision the Right to the City?

***Beyond the Metropolis: Recoding Current Indian Urbanization***

*Marie-Helene Zerah, Centre for Social Science and Humanities, New Delhi*

This paper examines a relatively understudied area in global urban theories: the world of small towns. It focuses on India that accommodates one out of ten urban citizens in the world. However, we argue that our results have larger empirical and theoretical research implications. Based partly on a synthesis of a project using mixed research methods and a granular observation of the fast expanding environment of Indian small

towns. (Denis and Zérah 2017), we coin the term of subaltern urbanisation to describe the process of urbanization from below that significantly shapes the urbanisation story (Denis, Mukhopadhyay et al. 2012). This notion of subaltern urbanization is distinct from other notions in critical urban theory such as the “ordinary city” (Robinson 2006), “subaltern urbanism” (Roy 2011) and the concept of “planetary urbanisation” (Brenner and Schmid 2011). The paper elaborates on our variances from these schools of thoughts and their limits in helping to qualify the Indian trajectory and to decipher the complex and often ignored realities of urbanization.

#### References:

- Brenner, N. and C. Schmid (2011). Planetary Urbanisation. *Urban Constellations*. M. Gandy. Berlin, Jovis: 11-13.
- Denis, E., P. Mukhopadhyay and M.-H. Zérah (2012). "Subaltern Urbanisation in India." *Economic and Political Weekly XLVII* (30): 52-62.
- Denis, E. and M.-H. Zérah, Eds. (2017). *Subaltern Urbanisation in India: An Introduction to the Dynamics of Ordinary Towns. Exploring Urban Change in South Asia*. Berlin, Springer
- Robinson, J. (2006). *Ordinary cities: between modernity and development*. London; New York, Routledge.
- Roy, A. (2011). "Slumdog Cities: Rethinking Subaltern Urbanism." *International Journal of Urban and Regional Research* 35(2): 223-238.

### ***Small Town Capitalism: Urban-Rural Convergence, Economic Growth and Social Conflicts***

*Aseem Prakash, Tata Institute of Social Science, Hyderabad*

This paper traces the recent growth of a small town at the periphery of Delhi. Sonipat, nearly 40 kilometers from the National Capital, New Delhi. Sonipat is somewhat unique in its identity of being a sub/peri urban area to the national capital while also officially being an urban area with substantial rural surroundings. The conversation will focus on the following thematic aspects

- a) Land transformation, markets and the ‘hybrid’ state.
- b) Economic transformation, social conflicts and strategic compromises.
- c) Caste and Gender in the Labour Markets.

### ***Theorizing “Constraint” in Everyday Life: “Majburi” and Survival in India’s Informal Economies***

*Svati Shah, University of Massachusetts, Amherst*

In this paper, I dwell on the concept of ‘majburi,’ a Persian-derived term that is widely used in languages spoken throughout northern South Asia, including, but not limited to, Hindustani, Urdu, Sindhi, Punjabi, Hindi, Marathi, Gujarati, and Bengali. The term is generally translated into English as ‘constraint,’ connoting a much more individualized sense of limitation and un-freedom than the structurally or categorically inflected limitations on survival that ‘majburi’ often describes. I draw on ethnographic fieldwork to discuss ways in which both cisgender female sex workers and *kothis*, people assigned



male sex at birth whose gender expression is feminine, use 'majburi' as a way to mark the limitations of caste and class in the extent to which they are able to earn a living. I mark this translational disjuncture as critically productive because it enables bridging the gap between 'constraint' and 'majburi,' thereby offering a way out of the pitfalls through which 'agency' is so often conflated with the concept of 'choice.' In thinking about the productive failure of translating 'majburi,' I argue that if agency is 'the capacity to act,' then 'majburi' as deployed by sex workers of different genders is a critique of that 'capacity.' This critique has implications for a theory of India's informal economies in general, because the concept of 'majburi' captures 'the social' in relation to the economic, and in relation to the necessity and expendability of surplus migrant labor for the 'formal' economy. Arguing that the space of the categorical critique in general is being evacuated in favor of individuated notions of power, I end the paper with a review of prevailing critiques of economic informality and agency in order to argue that 'majburi' describes a sense of power that is not reducible to allegories individual action, and that does make rural economic realities visible in the spaces of the urban.

### ***Home, Alienation, Relocation, Attachment: Understanding Sexual Migration and Bodily Practices of Trans Lives in Western India***

*Pushpesh Kumar, University of Hyderabad*

The paper delineates natal home as a simultaneous site of alienation and attachment for kothis- a transgender community in South Asia. Based on the experiences of kothis of small towns in southeastern Maharashtra the author attempts to understand the how kothis feel alienated in their parental home and many a times compelled to leave home. The network of kothis facilitate fellow kothis' migration to metropolitan city Mumbai; relocated in Mumbai the kothis experience 'liberation' under the anonymity of the city and finds the regular income through 'sex work'. Life gets reorganised and the desire to cross dress is fulfilled while the trans-community-life provides respite from the everyday oppression of the natal home. But, the limits of the 'freedom' offered by trans-life in the city of migration engender certain nostalgia and attachment for the natal home. The paper through interviews and stories depicts the relocation and passionate urge to reconnect with the natal home. It also dwells upon certain bodily practices which are very central to the process of dislocation, relocation and renewed attachment to the nostalgic home.

### ***"You know na, how society is?" Migrant Women's Negotiations around Marriage***

*Mithun Som, Anveshi Research Centre for Feminist Studies, Hyderabad*

In our study of women migrating to Hyderabad for work and education, we found they and the families implicitly believe that they will be able to climb up the social ladder and will be able to better their lives. Even as new opportunities open up for them and the families gain economically, such migration has contradictory effects on the families and women. They struggle to come to terms with the possibility and reality of women's autonomous living in the city. Such living away from family and kinship provides women with opportunities of developing new ideas of marriage, family and kinship that

are nevertheless worked through within the continuing networks of caste, class, religion and region. This paper tries to chart the negotiations of kinship and familial spaces after women's migration to the city of Hyderabad. The regulation of sexuality is a major concern for families. In some cases, both women and their families have managed to cross certain gendered boundaries. In some where women assume the role of the main breadwinner, including supporting their siblings, some acquired greater say in the family. In some other cases, not just the women but the entire family also got a new exposure. But the negotiations around living alone, collecting dowry, finding suitable partner and living arrangements after marriage provide considerable points of tension, conflict and negotiation.

### ***Being in and Going beyond the City***

*Bhaswati Sengupta, Hyderabad Urban Lab, Hyderabad*

This presentation is built around interpreting 'visualizing socialities' in two different registers. The first is the analytical register. In this, we begin with the critique that social science is dominated by a culture in which the verbal/ textual is privileged as the only mode in which knowledge can be produced, held and transmitted. The second in an aspirational register. In this, we begin with the critique that social science is dominated by a concern with understanding /explaining/interpreting what exists and how it came to be. Beginning from these two points of departure, in this presentation we share the experience of Hyderabad Urban Lab in engaged urban research. projects. First, we show how our experiments with image making opened up new lines of inquiry even as it made it possible to communicate our insights beyond the constraints of verbal /textual. Second, we show how, visualizing socialities can be fundamentally about engendering new socialities'. Finally, this presentation will reflect on how these attempts open up new possibilities of being in and going beyond the city as we know it.

### ***Fragmented Identities, Divided City: Worker Associations in Urban Spaces***

*Gayatri Nair, Tata Institute of Social Sciences, Hyderabad*

The question of worker mobilisation as linked to the entanglement of the urban and rural has been explored by earlier scholars (Castells, 2002; Chandavarkar, 2009). That there remains an inextricable link, not only in the production of space, but also in the cultural and social lives of those inhabiting this space, is a necessary consequence of this entanglement. The emergence of the urban worker's identity cannot be seen as a simple consequence of participation in either urbanity or the workforce. How then do we rethink the question of mobilising workers? One of the ways through which this has worked recently is by a reliance on associational forms of life not always linked to trade unions, such as religious associations, residential associations etc. But with the urban informal sector, where the workforce is increasingly fragmented along lines of caste and class and the nature of work, and where claims to the city can be laid on the basis of ethnicity, religion or technicalities such as length of domicile, even these public associations seem divided. Worker mobilisations in urban spaces today must increasingly accommodate the fragmented identity of the worker while guarding against the easy appeal of nativist rhetoric. To do requires a rethink on how the 'local'

and 'migrant' are defined and how rights to the city and by extension against capital can be envisaged for workers.

### ***People Doing Business on Street: Some Observations***

*D.V.Ramana, Institute of Management Technology, Hyderabad*

We worked with the people doing business on street to examine the relevance of social capital. These vendors are the owners of un-organized mini enterprises and come from economically weaker sections of the society. Most of these vendors are also the first generation migrants to the urban areas of the state. Most of them stay in the largest slum of the state capital. We have used the action research methodology to undertake the experiment. Interactions on day-to-day basis, and participation in the regular meetings of the vendors were important tools for the researcher. This study shows that street vending is an opportunity to rural poor for making a living in the urban areas. Whether street vending is the cause or effect of migration was beyond the scope of our research. We found that quality of both life and living improved as they established themselves as the street vendors. These vendors improved their financial and human capital assets by getting better access to physical and political capital assets. We also found that street vending provided them an identity in the urban world as they become member of the larger community: Vending Zone Association which operates at local, national and even at the global level. They got opportunity to participate in several social and professional programmes which contributed to the development of their social and economic status. Despite their contribution to the urban life they still face confrontations with local authorities on issues like proper space for doing business, tax payment, electricity supply etc and most of their activities are still treated as illegal. Such attitude of the local authorities often led to unrest on the streets. Will strengthening of people doing business on street increase rural-urban tensions?

### ***Land Use Change' as Index of Rural-Urban Transition***

*Anant Maringanti, Hyderabad Urban Lab, Hyderabad*

In May 2017, Hyderabad Urban Lab became a partner in a long term multi sited urban research network. The network brings together a number of strands in ongoing research to reframe cities as essentially sociospatial entities constituted by place based knowledges that are far in excess of what can be made explicit. Tacitness is the organizing principle of urban knowledge. Framing cities thus, we are not merely pointing to gaps between policy and implementation; or merely decentering modernist planning epistemologies, but we are suggesting that tacitness - the apparent impossibility of making explicit what we know about our cities - is the very foundation of contemporary urban development. This presentation speaks to the theme of this workshop 'Rural Urban Entanglements' from this vantage point by focusing on 'land use change' one of the most neglected index of the transition from rural to urban. The presentation will draw on a strand of research carried out by Hyderabad Urban Lab over the last five years and reframes it to reflect on research, teaching and public engagement.

## **Abstracts by MPhil and PhD Students:**

### ***'Everyone Has Become a "Dalal" Now': Ecotourism, Informality and the Commodification of the Largest Brackish Water Lake in India***

*Lalatendu Keshari Das, PhD, University of Hyderabad*

This paper is an attempt to understand ecotourism as a 'social game'. Social game, a concept deployed by Bourdieu, explains how various social classes by acquiring different forms of capital (economic, social, cultural and symbolic) strategise to maximise their benefits. A competent strategist is one who can manipulate a combination of capitals to one's advantage and develop a 'feel for the game'. This process often involves formal and informal, vertical and horizontal linkages between different groups/individuals located at multiple spaces. While the sites of ecotourism are exclusively located in the rural areas throughout the world, the agents who participate in ecotourism inhabit both the rural and urban areas. Therefore, the processes that configure ecotourism give fine examples for understanding the rural-urban entanglements. To ground our above discussion, this study takes the case of the emergence of ecotourism at two sites of Satapada and Mangalajodi in the Chilika Lake. The commodification of the lake created multiple intra- and inter-regional linkages between different classes and castes to form networks with the corporate hoteliers and tourist agencies located in urban locales. The assertion, that 'everyone has become a "dalal", now', as one of the author's respondents stated, connotes to both individuals and social classes who have developed a 'feel for the game'.

### ***Transformations in Socio-Spatial Identities in Urban Space: Case Study of Bonalu and Bathukamma Festivals in Shaikpet of Hyderabad***

*Vidyapogu Pullanna, PhD Student, University of Hyderabad*

What do ritual practices tell us about changing socio-spatial processes and rural identities in city spaces? I argue that contrary to expectations, urbanization does not dismantle caste and tradition rather it reworks them into new forms of dominance and exclusion. In this paper, I discuss how festivals like Bonalu and Bathukamma have become state festivals and sites for political and economic contestation. Through an ethnographic exploration of ritual practices of Bonalu and Bathukamma in Shaikpet, Hyderabad, I discuss how these festivals demonstrate the co-existence of rural and urban. Processes of cultural appropriation and caste politics play out regarding the meaning, significance, and nature of festivals and role of women. Ritual practices are generally understood in terms of culture and religion, but I attend to their social history and political instrumentality. Thus, ritual practices in city spaces are not only a continuation of rural culture and tradition, but rather reworked practices that emerge in contestation to processes of urbanization, migration, globalisation, changes in the land economy and, most importantly, power politics.

## ***Emerging 'Classes of Labour' in Rural Telangana***

*A. Chandrasekhar Reddy, PhD Student, University of Hyderabad*

Agrarian society underwent a drastic change in the post 1990s, due to the neo-liberal “structural adjustment programmes”. The intense commoditization of land, small operational land holding, increasing migration of people from villages to cities and increasing non-farm income. Bernstein (2006) asks whether the time has come to do away with the notion of transition in Indian agriculture altogether. He further elaborates that the neo-liberal turn in Indian economy has given impetus to the formation of “classes of labour”, while rendering the agrarian “question of capital” redundant. It becomes seminal to understand how various forces, in the form of caste, class, gender, religion and place, act on the “labour-poor”.

This paper is informed by a recent field work in two villages and a small town in Telangana. Based on people’s narratives of gulf migration and migration to nearby town the paper looks at the rural-urban linkages and how both of them are interlinked more than ever. The paper also reflects on the methodological challenges involved in researching these ‘entanglements’. Based on the survey in two villages show the importance of the ‘diversification’ of livelihoods in both village and urban area has become very important in the reproduction of ‘classes of labour’.

## ***How neoliberal reforms have organized housing in Patna city?***

*Yashwant Singh, PhD Student, University of Hyderabad*

The field-work I did as part of my doctoral research project on urban processes of the Patna city throws considerable light on the role of urban housing as both the rationale and mechanism through which neoliberalism maintains its potency even as it interacts with the local institutions and actors.

The transition from towns to cities and cities to metropolitan and/or global cities in India often involves the restructuring of institutional arrangements of governance more suited to the neoliberal sensibilities. The incorporation of rural areas into urban-folds is not just a story of how cities accommodate institutionally its new members as it expands. This incorporation, though often mediated through local power imperatives, is also the affirmation of asymmetry of power between the city and the countryside. The conversion of agricultural lands into urban housing is an important aspect of city expansion. It is the site where neoliberalism is most comfortable, as it involves a great deal of ‘speculative investments’ (Konings 2018) in land and real estates, and is its own self-justification, even though it requires juridical and administrative stamps of approvals. The latter is often achieved by ways of planning the public infrastructures for transportations such as roads, bridges, rail-lines, metro-trains etc., but also involves coercive state apparatuses and judicial interventions. Once such approvals are granted the area attracts more investments and start growing vertically by ways of high-rise housing apartments and other commercial establishments.

Reference:

Konings, Martijn. 2018. *Capital and Time: For a New Critique of Neoliberal Reason*. Stanford: Stanford University Press.

## ***Understanding the Muzaffarnagar Riots through Rural Urban Dichotomy***

*Astha Mishra, PhD Student, University of Hyderabad*

The Indian state has been witnessing several peculiarities in the context of communal violence, one such peculiarity being the shifting locale of riots from urban to rural areas. This shift has been evident in the Muzaffarnagar riots of 2013 where even though urban localities were affected, the riots largely remained a rural phenomenon. Earlier the anonymity of the city and the urban setup created a favorable situation to organize and operate the riots and the rural areas represented a social fabric where the civic engagement between the people and their communities was strong and the relationship was highly interdependent. However, villages now have become a site for competition where the power equation is being challenged as the minorities are becoming increasingly assertive and on a quest to dismantle the dominant status quo. This situation becomes very conducive for conflicts and friction amidst the communities which are competing for common resources in rural setting. Thus, in the case of Muzaffarnagar, the conflicts were operationalized in rural Muzaffarnagar and sporadically shifted to the urban areas. Thus, the idea is to understand how the riot, its network and mechanism have shifted its locale from urban to rural.

## ***Narrativising Rural-Urban Relations in Genomic Diagnosis in India***

*Samiksha Bhan, MPhil Student, University of Hyderabad*

New developments within the sciences of life- broadly categorised as the new 'omics' (including genomics, proteomics etc.)- took over the world of health and medicine soon after the completion of the Human Genome Project (2003) and travelled to India in less than a decade. India has often been proclaimed as the land of rare and abundant genetic diversity by scientists across the world, giving rise to a public narrative on the burden of genetic disease plaguing its ever-increasing population, both rural and urban. Institutes of research (public and private) have cropped up over the years to meet the growing health demands, and establishment of corresponding diagnostic technology has been required to reach villages via organisations located in metropolitan cities. Using secondary data such as newspaper reports, public interviews of scientists, and population surveys as sources, this paper will attempt to locate networks of rural-urban entanglements in practices of genetic testing and diagnosis. If no simple relation of dependence exists between the 'village' and the 'city', I ask how contemporary biotechnology is realigning a vision of development with people's demands for genetic diagnosis, especially in rural areas where a lacuna for medical services already exists.

## **Workshop on Rural Urban Entanglements**

Social Science Conference Hall

University of Hyderabad

23 and 24 July, 2018

### ***Participants:***

#### **Chinmay Tumbe ([chinmay.tumbe@gmail.com](mailto:chinmay.tumbe@gmail.com))**

Chinmay Tumbe is Assistant Professor in Economics at the Indian Institute of Management, Ahmedabad. He was the Alfred D. Chandler Jr. International Visiting Scholar in Business History at the Harvard Business School, Cambridge, USA. His research interests lie in Urban/Labour Economics, Business & Economic History and Migration Studies. He had been Assistant Professor, School of Public Policy & Governance, Tata Institute of Social Sciences (TISS) Hyderabad and Jean Monnet Postdoctoral Fellow at Migration Policy Centre, European University Institute, Florence, Italy. His book, *India Moving: A History of Migration* (2018) was just published by Penguin (India).

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Vidyapogu Pullanna is a Doctoral Candidate in the Centre for Regional Studies at the University of Hyderabad. His research focuses on the degradation of a lake, Shaikpet, Kotha Cheruvu, in Hyderabad to examine the processes of regional planning, the impacts of urbanization and economic transformation on peri-urban settlements, and the resulting re-configurations of caste and ritual practices. His broad research interests lie in lake ecosystems in urban space, the intersection of urban and rural settlement practices, and the dynamics of caste relations.

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