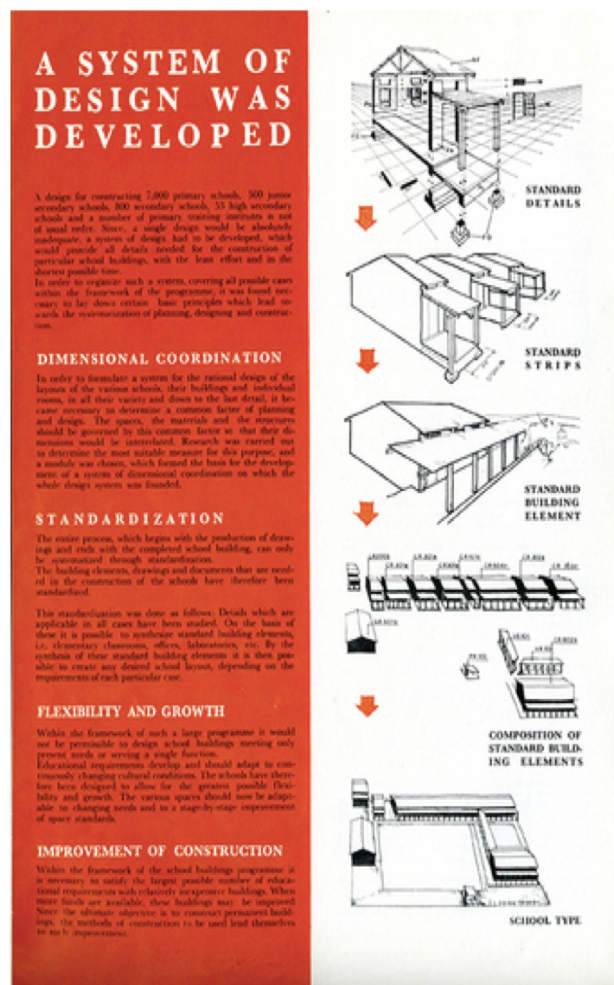


PEDAGOGICAL SPACES OF DEVELOPMENT WESTERN ARCHITECTS IN POSTCOLONIAL PAKISTAN

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As soon as Ayub Khan assumed power, he commissioned a group of western architects to design various educational institutes in West and East Pakistan. Prescribed by the Harvard Advisory Group (HAG), these educational institutes ranged from a series of new universities to a national reformation of primary school buildings. Ayub Khan promoted the newly constructed buildings as evidence of the high efficiency of his government and a tangible proof of the country's development. HAG considered that cultivating a new sense of citizenship that is aligned with the American value system would be the precondition for the 'development' of Pakistan. Besides establishing 'Ideal' and 'laboratory' schools, universities and vocational institutes, the first professional architectural schools and first Home Economics College for women were established with technical help from the University of Texas A&M and Oklahoma State University. The first professors of these newly founded institutes also came from varied American universities. These new pedagogical spaces cumulatively redefine 'education' as a political and cultural tactic to propel 'development'. This talk presents a critical context of the establishment of these new pedagogical spaces and will discuss how western 'expert' architects transcribed the instrumentalized form of education to architectural



East Pakistan School Building Program, April 1963. Courtesy of DA Bulletin 52.

THE DANISH-BRITISH BOTANIST NATHANIEL WALLICH (1786-1854) ***HIS GERMAN NETWORK AND COLONIALISM***

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The superintendent of the Calcutta Botanic Garden Nathaniel Wallich established a large global research network in the first half of the 19th century, in which numerous people from the German-speaking world were represented. Many of them worked as botanists in Europe, some of them were collectors or explorers in South Asia, in South Africa or elsewhere in the world. The presentation will deal with their role in the network and their participation in colonialism.

Image: <https://commons.wikimedia.org/wiki/File:NathanielWallich.jpg>

GENDER PRACTICES IN PERFORMANCE ARTS

***A STUDY BASED ON THE TRANSREGIONAL PRACTICE OF KALARIPAYATTU,
A MARTIAL ART OF SOUTH ASIA***

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By exemplifying Kalaripayattu a South Asian martial art and its transregional practices and performances in the context of contemporary India, this paper will problematize the general notion of martial art as a masculine space and inherently exclusive to women and demonstrate how specific historical, cultural and social location affects the gender performances of this individual performance art form. By using performance ethnography, my study compares the practices and performances of women in Kalaris (institution provides the training of Kalaripayattu) situated in the villages of Kerala and the women performers in metropolitan cities in south India such as Chennai and Bengaluru.



Photograph by Ashitha Mandakathingal, 20 May, 2017.