

# **The 10<sup>th</sup> INDAS-South Asia International Conference**

“Inclusive Development in South Asia”

## **Program and Abstracts**

Date: December 15-16 (Sat. – Sun.), 2018

Venue: Large Conference Room 303, Research Institute for Languages  
and Cultures of Asia and Africa, Tokyo University of Foreign  
Studies (TUFS), Japan

## **INDAS-South Asia International Symposium**

### **“Inclusive Development in South Asia”**

This symposium aims to explore the possibility and predicament of inclusive socio-economic development in South Asian countries from multiple perspectives.

“Inclusive development/inclusiveness” has been a buzzword in development literature and policymaking for some time; yet currently there is no single definition of the concept that scholars agree upon. In Ranieri and Ramos’s (2013)\* examination of 15 studies on inclusive growth, 11 of the studies focused on inequality, nine on poverty, six on growth, five on capability/empowerment, and three on productive employment and opportunity. Additionally, two focused on social protection and one each on gender inequality, access to infrastructure, participation, targeted policies, basic social services, good governance, barriers for investment, and benefits of growth. The reduction and alleviation of inequalities and poverty are regarded as important elements of these studies. This is, to some extent, shared by the concept of pro-poor growth, which preceded the concept of inclusive growth. The difference, however, is that while pro-poor growth emphasizes equal outcomes (for example, lowering the poverty rate and reducing poverty), inclusive growth is more attentive to people’s participation in the process of growth (or the extent to which people participate in growth). As such, more diverse and wide-ranging elements related to participation, such as empowerment, opportunity, productive employment, and access, are included in the definition of inclusive development. In other words, inclusive development can be conceived of as a more multidimensional concept.

At the same time, we should not ignore the fact that some scholars are critical of the concept of inclusive development. According to them, this concept has been introduced and promoted by global capital, which is threatened by the widening socio-economic gap among people. It has been argued that, since the 1980s, conventional economic development pursued under the global trend of a neo-liberal economy has brought about benefits for only some groups of people and in only some areas but has failed to improve the living conditions of the poor or reduce socio-economic disparities. If inclusive development is to be truly meaningful, more attention must be paid to the global and local socio-economic structures that prevent the achievement of a socio-economic reality in which no segment of people is excluded from the benefits of growth.

Whereas the academic debate regarding the definition of inclusive development is still proceeding, various countries, the World Bank, and other international organizations are proposing and pursuing varied concrete policies aimed at inclusive development. The Government of India's Five-Year Plans since 2007 are a case in point. Apart from examining economic philosophy or policy implementations, we need to ascertain the extent to which an inclusive economy and society have been realized and what constraints prevent their realization. The starting point will be to trace changes in the circumstances of lower castes, tribes, religious/ethnic minorities, and other socially vulnerable people, as well as gender, rural-urban, educational, and interstate disparities. While doing so, we must also keep in mind how all these issues interrelate.

This symposium consists of four sessions, followed by a general discussion. These sessions are organized so that we can examine the multilayered aspects of inclusive development at work in various fields, as well as its complexities. We hope that through lively discussions we can evaluate the extent to which inclusive development has been realized in South Asia and explore a new approach toward the concept of "inclusiveness," drawing on the experiences of the diverse societies in South Asia.

### 1. Spatial Dimensions

What are the spatial configurations created by the rapid economic growth in South Asia since the turn of the century? The purpose of this session is to answer this question, although we will simultaneously examine the relationships of those spatial configurations to each other and the ways that they conform to the previous spatial structure. First, we present the mapping of the multivariate analytical results of the socio-economic data from India's 2011 Census using GIS spatial analysis. Then, we focus on the development of non-metropolitan areas using India's small cities and Bangladesh's rural villages as examples to reveal the extent to which inclusive development has been realized. Finally, using industrial location and the labor market, we attempt to understand the relationship between India's industrialization and its regional disparities.

### 2. Labor Dimensions

Previously, it was believed that agriculture could absorb the surplus labor of rural areas without limit. However, India's agricultural workforce has declined since 2004-2005, and the surplus labor force is expected to be absorbed by the domestic non-agricultural sector and the foreign labor market. This session begins with a comprehensive analysis of India's migration and labor market. Then, we will consider the circumstances of and the possibilities

for the socio-economic mobility of former factory workers in Ahmedabad, India. Next, we will focus on international immigration from South Asia. After discussing immigration conflicts between the originating countries and the destination countries, we will present the case of Bangladeshi immigrants in Canada. In particular, we will examine how these immigrants transform themselves from the status of an immigrant to that of an immigrant entrepreneur during the settlement process.

### 3. Social Dynamics

It is needless to reiterate that South Asia has enormously diverse societies rarely found elsewhere. Naturally, it is extremely difficult for any benefit from economic development to be shared equally among the various segments in these societies. This session examines these social dimensions focusing on education, age, and caste. The opportunities derived from education have long been considered the most important leverage tool for disadvantaged people. The first two papers, therefore, deal with education in Bangladesh and India respectively. These are followed by a paper that discusses the issue of aging, which is often neglected in the inclusive development debate. Finally, we attempt to approach inclusiveness from the perspective of Dalit Buddhists' activities. This session in general aims to provide a venue to combine the debates conducted in the previous sessions with more socially rooted ones.

### 4. Gender Dynamics

This session focuses on the gender perspective of inclusive development. Since the publication of the well-known report "Towards Equality" (1947), gender disparity in almost every field has been demonstrated and deplored. What types of changes in gender relationships can we find in the processes of recent, rapid economic development? What types of new arguments for gender equality have cropped up and how we should understand these arguments? The first two papers focus on these issues. It should be noted that the category of "women" itself is not at all homogeneous and that we should be attentive to the differences among "women." The third paper deals with the issue of ethnic differences among Nepali women. This session attempts to restate the importance of including gender perspectives in any scholarly discussion.

\*Ranieri R. and Ramos R. A. (2013): Inclusive Growth: Building up a Concept. IPC-IG Working Paper, No.104

# Program

## **The 10<sup>th</sup> INDAS-South Asia International Conference**

### **“Inclusive Development in South Asia”**

Date: December 15-16 (Sat. – Sun.), 2018

Venue: Large Conference Room 303, Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies (TUFS), Japan

#### **Day 1 — December 15, 2018 (Sat.)**

9 : 00 **Registration**

9 : 30 **Opening Remarks**

Nobuhiro Kishigami (NIHU Executive Director, Japan)

Toshie Awaya (Tokyo University of Foreign Studies, Japan)

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#### ***Session 1: Spatial Dimensions***

9:45 - 12:40      Chair: Hidenori Okahashi (Nara University, Japan)

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9:45 - 10:10      **Kentaro Kuwatsuka (Ryukoku University, Japan)**  
Regional Diversity of Work Opportunities and New Economic Space  
in India

10:10 - 10:35      **Eric Denis (French National Center for Scientific Research, France)**  
When the Rise of Subaltern Urbanization in India Questions the Current  
Development Model

10:35 – 11:00      **Tatsuya Kusakabe (Hiroshima University, Japan)**  
Decadal Transitions of the Institutionalization of the School Education  
System in Rural Bangladesh: Two Cases of Villages in Remote and  
Suburban Rural Settings

11:00 – 11:25      **Kazuo Tomozawa (Hiroshima University, Japan)**  
The Three Spatial Layers of the National Economy in Contemporary  
India: Regional Disparities, Industrial Locations, and Labor Markets

**11:25 – 11:40      Coffee & Tea Break**

**11:40 – 12:40      Comment**

Commentator: Maharjan Keshav Lall (Hiroshima University, Japan)

**Discussion**

**12 : 40—13 : 40    Lunch**

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***Session 2: Labor Dimensions***

13:40 – 16:35      Chair: Hisaya Oda (Ritsumeikan University, Japan)

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**13:40 – 14:05      Shuji Uchikawa (Senshu University, Japan)**

Migration and Labor Market in India

**14:05 – 14:30      Junko Kiso (Ferris University, Japan)**

Mobility between Formal and Informal Sectors

**14:30 – 14:55      Binod Khadria (Jawaharlal Nehru University, India)**

International Migration of Skilled Workers from India and the GCM:  
Are there Conflicts of Inclusion versus Exclusion for South Asia?

**14:55 – 15:20      Md Mizanur Rahman (Qatar University, Qatar)**

Making of Bangladeshi Immigrant Enterprises in Canada

**15:20 – 15:35      Coffee & Tea Break**

**15:35 – 16:35      Comment**

Commentator: Etsuro Ishigami (Fukuoka University, Japan)

**Discussion**

**17:30 – 19:30      Reception**

at TUFS University Hall

**Day 2 — December 16, 2018 (Sun.)**

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**Session 3: Social Dynamics**

9:30 – 12:25 Chair: Naonori Kusakabe (Tokyo University of Foreign Studies, Japan)

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9:30 – 9:55 **Kazuyo Minamide (St. Andrew's University, Japan)**  
Inclusivism with Inequality: Ideology vs. Practical Effectiveness of Education

9:55 – 10:20 **Satish Deshpande (University of Delhi, India)**  
Higher Education and the Future of Social Inequality in India

10:20 – 10:45 **Sae Nakamura (Kyoto University, Japan)**  
Destitution in Old Age: Living through Asymmetrical Relationship

10:45 – 11:10 **Tatsushi Nemoto (University of Tsukuba, Japan)**  
Disjuncture and Collaboration: Buddhists' Drinking Water Purification Project and Inter-caste Marriage in a Village near Nagpur

**11:10 – 11:25 Coffee & Tea Break**

11:25 – 12:25 **Comment**  
Commentator: Fumiko Oshikawa (Professor Emeritus Kyoto University, Japan)

**Discussion**

**12:25 – 13:25 Lunch**

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**Session 4: Gender Dynamics**

13:25 – 15:40 Chair: Takako Inoue (Daito Bunka University, Japan)

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13:25 – 13:50 **Nivedita Menon (Jawaharlal Nehru University, India)**  
Universal Basic Income: An Anti-capitalist Critique

## **Program**

- 13:50 – 14:15      **Ai Sugie (JSPS / Tokyo University of Foreign Studies, Japan)**  
Do Islamic Norms Impede Inclusive Development of Women? : A Case  
Study of Islamic Education for Women in Rural Bangladesh
- 14:15 – 14:40      **Seika Sato (Teikyo University, Japan)**  
From “Failed Development” to “Inclusive Development” ? : Views of  
Ethnic/Caste Minority Women
- 14:40 – 15:40      **Comment**  
Commentator: Toshie Awaya (Tokyo University of Foreign Studies,  
Japan)
- Discussion**
- 15:40 – 15:55      **Coffee & Tea Break**
- 15:55 – 16:55      **General Discussion**  
Chair: Hisaya Oda (Ritsumeikan University, Japan), Naonori Kusakabe  
(Tokyo University of Foreign Studies, Japan)
- 16:55                **Closing Remarks**  
Kazuo Tomozawa (Hiroshima University, Japan)

# Abstracts

**Regional Diversity of Work Opportunities and New Economic Space in India**

Kentaro Kuwatsuka  
(Ryukoku University, Japan)

In this presentation, the spatial structure of India in the 2000s will be discussed, with specific focus on the mega-region. This study aims to classify work opportunities, considering the spatial structure of India by using the statistical techniques of principal component analysis (PCA) and cluster analysis (CA). The main data sources used in the analyses are district level data of the B series economic tables of the 2011 Census of India.

The results of the PCA were derived using 34 variables and records from 632 districts pertaining to labor force status, industrial classification, and class of workers. These variables were reduced to six principal components in the PCA: (1) diversified work opportunities in metropolitan regions, (2) government-related work opportunities, (3) stable work opportunities in agriculture and the manufacturing sector, (4) less optional and unstable work opportunities in rural areas, (5) short-term work opportunities, and (6) work opportunities in the mining and quarrying sector. Based on these results, it was evident that the first of the principal components was typically found in metropolitan regions such as Mumbai, Hyderabad, Bangalore, Chennai, and districts widely distributed from Delhi to Punjab in northern India. Dominant variables in the component were consumer service and business service industries including ICT.

Five regional types of work opportunities were classified using the CA according to scores assigned to the four principal components with high eigenvalues. The study also indicated the emergence of metropolitan regions as a key factor, which modified the spatial structure of India following economic reforms during the 1990s. These findings support the Okahashi's hypothesis, which emphasizes the function of the mega-region as a core region in the nation. Further research is needed on the spatial structure of contemporary India and internal structure of its mega-regions that feature economies with urban and industrial agglomeration.

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**When the Rise of Subaltern Urbanization in India Questions the Current  
Development Model**

Eric Denis

(French National Center for Scientific Research, France)

Our communication aims to examine an area relatively understudied in global urban theories: the non-metropolitan urban environment or world of small towns. It argues that the dynamics of this other and neglected system of cities' components significantly shape the urban story of India. It also argues that the weight of these small urban localities has empirical and theoretical implications as well as public policy inferences. By considering them, other perspectives on jobless growth, access to services, and development models emerge. The world of small towns we highlight is the product of urbanization from below and horizontal inter-connections, which we have elsewhere termed "subaltern urbanization" (Denis et. al. 2012) as distinct from other notions such as "ordinary city" (Robinson 2006), "subaltern urbanism" (Roy 2009), or "planetary urbanization" (Brenner & Schmid 2015). Our divergence from these schools of thought is grounded in the granular observation of an understudied empirical reality, in our case, the fast expanding environment of small towns wherein half of Indian urban citizens live. Our communication is supported by a series of monographs of small towns in diverse regions of India. It refers constantly to a collective work.

We expose the growth story of three to four specific localities to highlight various types representative of the wide spectrum of small town trajectories. In doing so, we underline the agency of local actors and variety of innovative solutions they deploy. Based on this grounded typology, we revisit the growth story of India, its (de-)links with job creation, and social and geographical mobility. We expose how the burgeoning of small towns must also be related to the current economic transition, destruction of occupations in the farm sector, and strategies deployed by families to cope with poverty.

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**Decadal Transitions of the Institutionalization of the School Education System in Rural Bangladesh: Two Cases of Villages in Remote and Suburban Rural Settings**

Tatsuya Kusakabe  
(Hiroshima University, Japan)

This study focuses on how rural people in Bangladesh utilized their school education or certificates in their life courses through a comparative case study of two rural villages in the country.

Educational development in Bangladesh has already shifted into the quality improvement phase of school education, because of progress in the quantitative dissemination phase. Furthermore, the rise of private higher education has become a recent topic in the media. These modality transformations in education imply that today, the nation's level of education has upgraded compared to that of previous generations. Furthermore, it seems that many people have obtained various certificates including the Primary School Certificate (PSC), Secondary School Certificate (SSC), Higher Secondary Certificate (HSC), or other higher education degrees. This tendency was evident even in remote rural areas.

To identify and consider educational development in rural areas, the study conducted a comparative study comprising ten years of longitudinal research in two villages: one in a remote rural setting and the other in a semi-urban remote setting.

Based on the results of the case studies, the following conclusions were drawn regarding acceptance of the school education system in rural Bangladesh. Commonalities of both villages were found. One is that spurred by cash income pressure, the villagers prioritized that their children obtain education careers or certificates. Clear differences were observed between the remote rural setting, where it is difficult to utilize education career or certificates for market access, and the semi-urban rural setting, where this is comparatively easy.

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**The Three Spatial Layers of the National Economy in Contemporary India  
: Regional Disparities, Industrial Locations, and Labor Markets**

Kazuo Tomozawa  
(Hiroshima University, Japan)

India has experienced dramatic economic growth since the turn of the century, and this has widened regional disparities between states. The per capita Net State Domestic Product for 2013 clearly reveals that India exhibits north-south and east-west economic divides as a whole. Specifically, states belonging to Northeast India have exhibited poor economic conditions. Meanwhile, the distribution of relatively prosperous states is confined to Western and Southern India. As this area of the country is shaped somewhat like a banana, this study refers to it as ‘India’s Banana’, similar to the ‘Blue Banana’ of Europe.

To better understand the formation of India’s Banana, this study examined the location pattern of the main manufacturing industries. Of these, the location of the automobile industry has the most harmonic spatial pattern to India’s Banana. The industry has formed as an ‘auto crescent’ with three production centers: the National Capital Region (NCR) of Delhi, Western Maharashtra, and Chennai-Bangalore. An investigation of the NCR of Delhi indicated that there were two contradictory spatial trends. First, locations of automobile related factories have spread outward along the NH48, which has led to the development of an ‘auto corridor’. On the contrary, procurement of workers by the industry has spawned quite different spatial patterns. Contract workers, who have become a dominant workforce, mostly originate from the ‘contract workers’ belt’, which extends from UP to Bihar. Younger men who had lived in the belt are included in the auto crescent as a socio-economically vulnerable working class. The relationship between the auto crescent and the contract worker’s belt seems to have formed a center-periphery structure. This structure may have an impact on the spatial divides of contemporary India’s national economy.

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**Migration and Labor Market in India**

Shuji Uchikawa  
(Senshu University, Japan)

This presentation tries to clarify migration and labor markets. The Indian economy has maintained rapid economic growth since the economic reforms in 1991. However, regional disparity in income remains large. The per capita state net domestic product (SNDP) in Haryana was 4.8 times that in Bihar in 2011. On the other hand, the regional gap of average monthly per capita expenditure (MPCE) was much less than that of the per capita SNDP, because low-income states had received remittances from migrant laborers. While the per capita SNDP in Punjab and Kerala was above the average for India, their average MPCE was much higher than the per capita SNDP, because of remittances from migrant laborers in foreign countries. Migration from rural to industrial areas is key in examining the regional and income gap in India.

As migrant laborers do not have enough skills to obtain permanent jobs in the manufacturing sector, they join the informal or formal sector as contract workers. The informal sector accounts for more than 80% of employment in the manufacturing sector. However, the position of migrants is unstable and their income is low. They send part of their income to families in their native villages, and this remittance might contribute to improving their families' living standard.

International migration includes skilled workers such as IT engineers and unskilled workers. Many people go abroad from the rural areas in Punjab and Kerala. The incomes of their families are relatively high, and the effects of remittance on expenditure large.

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**Mobility between Formal and Informal Sectors**

Junko Kiso  
(Ferris University, Japan)

India has realized excellent economic performance and a steady decline in the poverty ratio since the implementation of economic reform, particularly since the 2000s. At the same time, insufficient human and social development, expanding economic disparities, inequalities among social classes, and so on remain serious problems to be addressed. In this situation, expanding and guaranteeing broad access to better employment opportunities are significant measures to challenge such problems. Actually, as economic liberalization progressed, growing new industries have created new and better employment opportunities, leading to the expansion of the so-called middle class. However, in the context of poverty alleviation, it is recognized that employment in the organized sector has not increased sufficiently compared to the high growth rate of the labor force. The share in this sector does not account for even 10 percent of the total workers.

How does it become possible to ensure that the benefits of economic growth trickle down to as many people as possible, including those who belong to socially and/or economically backward classes through their work? Have the informal sector workers also realized an improvement in the standard of work and life and if so, in what way? Therefore, the major objective of my research report is to consider the actual situation and possibility of the socio-economic mobility of workers based on the data of field surveys I conducted since 1991 in Ahmedabad, Gujarat State. The contents of the presentation are as follows: (1) the changing labor market and Ahmedabad, (2) inter/intra generational mobility of factory workers, (3) mobility of informal sector workers, and (4) conclusion.

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**International Migration of Skilled Workers from India and the GCM  
: Are there Conflicts of Inclusion versus Exclusion for South Asia?**

Binod Khadria  
(Jawaharlal Nehru University, India)

The continuously increasing exodus of the highly educated and skilled from India dominates the present scenario of international migration. Beginning in the 1990s through the twenty-first century, we have witnessed increased international economic inclusion coexisting with steadily growing political and social exclusion between the Global North and Global South. The former trend of interdependence has come of age through a combination of several drivers: trade liberalization, ICT developments, deregulation, FDI and BPO-driven diffusion of capital flows, and significant changes in the educational, skill, and gender profiles of the labor force. In contrast, the latter has widened the North-South divide, as evident in tightening immigration and visa rules, intensifying security checks, the raising of boundary walls, exits from politico-economic blocks, a referendum for separation within countries, and so on.

Can these impacts be optimized through what the UN called “mini-multilateralism” among Asian countries through a process I termed “Equitable Adversary Analysis” (EAA)? The analysis deconstructs what I called a “trinity of migration conflicts” between the sending countries in the Global South and receiving countries in the Global North. Based on this analysis, what possible alternative scenarios does trans-Asian migration pose, particularly involving India—the largest source country of international migrants in 2017—and the Indian sub-continent in South Asia (comprising Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, the Maldives, and Afghanistan) in the emerging context of GCM, the Global Compact for Migration 2018?

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**Making of Bangladeshi Immigrant Enterprises in Canada**

Md Mizanur Rahman  
(Qatar University, Qatar)

Canada's history as a nation-state is associated with immigrant settlement. Indeed, both the history and economic development of the country are closely intertwined with immigration and settlement. Canada has developed a comprehensive immigration policy to accept different types of immigrants under its economic, family, and humanitarian immigration categories. In the 1990s, Canada invited an average of 250,000 immigrants per year, and this has increased to between 250,000 and 300,000 in the two decades since then. Many of these immigrants do not find suitable jobs in the formal sector upon their arrival in Canada. Some choose to open their own businesses and eventually become entrepreneurs. Bangladeshi immigrant entrepreneurship is one such case. Bangladeshi immigrants open micro-enterprises to serve the co-national, South Asian, and mainstream market. Drawing on the experiences of 35 Bangladeshi micro-entrepreneurs in Canada, this paper examines how immigrants reposition themselves from the rank of immigrant to that of immigrant entrepreneur in the settlement process. In particular, the paper addresses the following questions: Who are these immigrant entrepreneurs? Why do skilled immigrants seek to pursue micro-enterprises? How do they arrange start-up capital for their businesses? What types of businesses do they run? Where and how do they employ innovations in their micro-enterprises? The paper reports that immigrant entrepreneurship is embedded in the dynamics of the immigration trajectory and broader context of the receiving society. Even though Bangladeshis are driven toward the lower end of the economy, innovations have expanded the breadth and depth of their businesses and made their enterprises different and rewarding.

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**Inclusivism with Inequality: Ideology vs. Practical Effectiveness of Education**

Kazuyo Minamide  
(St. Andrew's University, Japan)

In modern society, “Education for All” is unquestionably the strongest slogan. Bangladesh is no exception; rather, since her independence in 1971, not only the government but also private sectors including NGOs and local communities have aimed at education expansion across the country as one of the key factors for development. As a result of their efforts, mass primary education has almost been achieved, and the first educated generation is now creating the foundation for large-scale rapid economic growth of Bangladesh, predominantly by working in the export-oriented garment industry. However, since the social paradigm has seen a shift from development to economic growth, the socioeconomic gap has visibly expanded; the first educated generation, which has migrated from the rural regions to urban cities, that is, the new class in the capital economy, is far from being “the new middle class.” The labor workers who strongly support economic growth with their large population were motivated to go to schools in the villages. They then migrate to work in the city, but their educational experience is not effective in creating better lives for them. If this is so, who and what is education for? I conducted anthropological fieldwork about the first educated generation from their childhood in the 2000s to their present lives when they are in their 20s. None of them deny the importance of education although they are unable to enjoy the practical effectiveness of their education. My presentation will discuss (a) how education expansion has created a new working class in the socioeconomic structure, with inequality, and (b) how this class of people recognizes their educational experience and transforms their society.

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**Higher Education and the Future of Social Inequality in India**

Satish Deshpande  
(University of Delhi, India)

In the first decade of the twenty-first century, higher education seemed to be the single greatest hope for accelerating social mobility in India and enabling development so that inclusivity could finally be realized. However, this hope was soon clouded by the possibility that, in the larger neo-liberal climate, an increasingly marketized higher education sector could in fact sustain and deepen inequalities. By first stoking and then smothering the aspirations of large numbers of first-generation entrants, higher education may have made social divisions far more volatile than they were two decades ago.

Although there is now a significant body of literature concerning this overall scenario, it is becoming increasingly clear that we need a more nuanced and disaggregated view of the abstraction called “higher education” and its supposed social functions. For example, what effects will the delayed “market correction,” currently underway in the largely privatized technical and professional education sector, have on the different classes and castes who have invested in it? What shifts in social relations may be brought about by the recent inclusiveness of general (i.e., nontechnical and nonprofessional) education? How does the dynamic between Indian languages and English affect different social groups in different academic fields and disciplines? How will the state sector relate to the private sector in different fields of higher education? If higher education has become a limited yet significant place for temporarily breaching gender, caste, community, and even class segregations, what consequences might follow? What impact will the universalization of market logic in both state and private education have on the idea of higher education itself? To what extent can the historical functions of higher education be assumed by other social institutions and areas?

My paper explores some of these questions, with special attention to the divisions and distinctions of class, caste, gender, and community in contemporary India.

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**Destitution in Old Age: Living through Asymmetrical Relationships**

Sae Nakamura  
(Kyoto University, Japan)

Despite the general understanding that “development” is a solely “technical” and “economic” process, some have argued that economic life has always been embedded in place, politics and society, and that it is ethically significant. In line with this thought, this presentation seeks to examine some ground level realities of inclusivity/exclusivity in Sri Lanka, with a special focus on older people.

Sri Lanka is well-known for its exceptional human development, comparable to developed economies. However, available data shows that there is still a considerable gap in accessibility of education, health and other infrastructural facilities across sectors and regions, as has also been validated by my fieldwork. While it is crucial to unravel hidden realities of exclusivity that do not show up in statistics, one may question whether the conventional logic of inclusivity—which regards egalitarianism and participation as its core ideal—can effectively deal with the real, distinct, and sometimes unavoidable differences prevalent in actual human conditions. This question arises not from a mere pessimistic attitude toward development, but rather from a practical concern. Asymmetrical relationships, with a fundamental imbalance of power, often surface in the actual implementation of programs aimed at overcoming exclusivity, be they between development officials and aid recipients, donors and recipients, doctors and patients, or any others. In this presentation, I illustrate the socio-economic reality of a home for destitute older persons, where people seem to live through fundamentally asymmetrical relationships, but in creative and meaningful ways. Through this, I aim to examine the relevant ethics that may compliment ongoing debates surrounding aging and inclusive development in the country.

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**Disjuncture and Collaboration: Buddhists' Drinking Water Purification Project  
and Inter-caste Marriage in a Village near Nagpur**

Tatsushi Nemoto  
(University of Tsukuba, Japan)

In a village near Nagpur, India, Buddhist (Dalit) activists distribute purified drinking water to residents regardless of their religion or caste in accordance with “Justice, Liberty, Equality, and Fraternity” as stated in the Preamble to the Indian Constitution drafted by the “Father of the Untouchables,” Dr. B. R. Ambedkar (1891-1956). Through this project, Ambedkarites aim to earn self-respect from discriminators by linking victims and perpetrators and having caste-Hindus receive water from the hands of ex-untouchables.

Meanwhile, caste-Hindus who receive the water from the ex-untouchables often do so not necessarily on the grounds of equality under law, as the Buddhists desire, but based on the concept of equality before God. This disjuncture shows that while Buddhists approach caste-Hindus to redefine equality through this project, the caste-Hindus interpret Buddhists' efforts based on a logic that differs from that intended.

Ambedkar argued in *Annihilation of Caste* (1936) that intermarriage was more important than sharing of meals between castes, and in 1948 he remarried Dr. Savita Kabir, a 39-year old Brahmin. However, in modern Nagpur, Ramabai, a woman belonging to the Mahar caste, who married Ambedkar at the age of nine in 1906, is known as the model “wife who supported the activities of Ambedkar by taking care of their family,” while Savita's name is rarely mentioned. Even here, there is disjuncture.

Buddhists and caste-Hindus collaborate and overcome these disjunctures? This presentation concludes by considering an inter-caste marriage between a Buddhist man (SC) and a caste-Hindu woman (OBC) in the village in 2016 as an extreme case of an alliance that shakes the logic of descent in local society. This marriage, which deviates sharply from local norms, rattled the village and subjected Buddhists to criticism from caste-Hindus.

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**Universal Basic Income: An Anti-capitalist Critique**

Nivedita Menon

(Jawaharlal Nehru University, India)

For some time now, neo-liberal and broadly left-wing economists have argued for cash income grants. Universal Basic Income (UBI) refers to proposals for minimum cash incomes that are provided to every citizen or resident of a country.

Such proposals are made by economists of both the Left and the Right, and accordingly, take somewhat different forms. This paper surveys the field of debate with a focus on India, arguing that whether they come from the Left or the Right, proposals for and critiques of UBI remain within a perspective in which capitalism appears omnipresent and inescapable. What do proponents of UBI hope to achieve, and how do these proposals tie in with two other policy developments in India—equal land rights for women and demonetization?

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**Do Islamic Norms Impede Inclusive Development of Women?  
: A Case Study of Islamic Education for Women in Rural Bangladesh**

Ai Sugie

(JSPS Research Fellow, Japan)

With the recent Islamic revival, female Islamic education and mission activities such as Tablighi Jamaat have flourished in various countries. Researchers have discussed how this movement can be understood and evaluated; although feminist research approaches various issues, these arguments can be divided into the following two types: (a) critical analysis of the views or images of women constructed in the dominant discourse or nation-building projects of religious authorities or governments, and (b) evaluation of women-centered religious reforms or social movements that contribute to reconstructing conventionally male-dominated religious knowledge and activities. Similar to the latter, this paper highlights informal and grassroots female Islamic education activities in rural Bangladesh, and explores their effects on women's religious and social lives. The study area comprises several villages in the Tangail district, located about 80 km northwest of Dhaka. Of the various types of female Islamic education, this paper focuses on Talim, a weekly Islamic lecture for local neighborhood women given in a house by a female teacher; attention is paid not only to those who attend such lectures, but also to those who do not, and the paper discusses the position and potential of Islamic education with respect to the diverse women in the area. Through the case study, the presenter endeavors to answer the question posed in the title, considering various interpretations and understandings of Islamic texts and the concept of inclusive development.

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**From “Failed Development” to “Inclusive Development” ?  
: Views of Ethnic/Caste Minority Women**

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For more than a half-century, “developing the country” has been the national credo set by the Nepal state. In time, this credo has been embraced by almost every citizen in every corner of the country, but it was coupled with the bitter recognition that the project fell far short of achieving its goals. Many people lagged behind and remained excluded economically as well as on social, cultural, or political terms (or perceived the state of affairs as such). Since the turn of the century, the call for “inclusion” has dominated the public discourse to recast the trajectory of Nepal’s “failed development.” Diverse groups of people experiencing deprivation and exclusion – ethnic/caste, regional, or gendered minorities, as well as the vast layer of working-class men and women, among others – have been raising their voice for “inclusion,” part of which translated into some drastic, seemingly irreversible, changes on the political scene.

The paper is an attempt to observe the changes this developmental practice has brought about on the ground from the viewpoint of “inclusion.” Has this practice made Nepali society more “inclusive” or “exclusive”? Has the “development” changed its course to become more “inclusive” in response to the massive call for it? The paper explores the question with a special focus on the groups positioned at the intersections of multi-layered exclusion: the groups marginalized in terms of gender and caste/ethnicity.

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