



SC 4880D POLICING & SECURITY

\\ Wednesdays

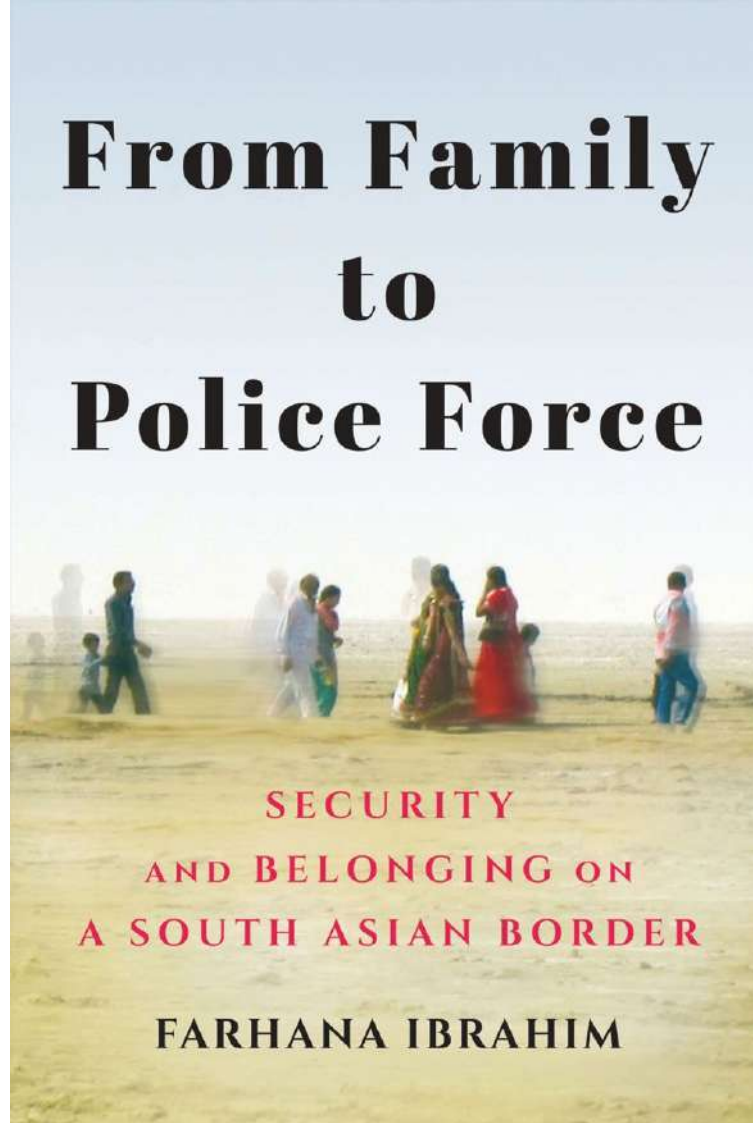
@ 12 pm




@ AS1-02-12

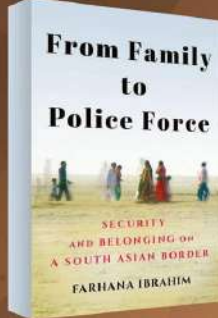
DR. SAHANA GHOSH

\\sahana.ghosh@nus.edu.sg










You are cordially invited to the
LASSnet Webinar Series 2021
BOOK DISCUSSION


**From Family to Police Force:
Security and Belonging on a
South Asian Border**

AUTHOR



FARHANA IBRAHIM
Professor (Sociology)
Humanities & Social Sciences
Indian Institute of Technology Delhi

DISCUSSANT

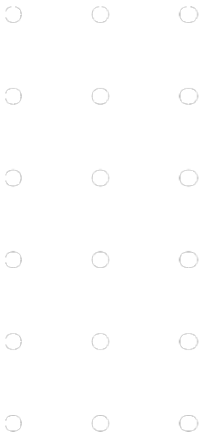


SAHANA GHOSH
Assistant Professor (Sociology)
National University of Singapore

FRI | 17 DEC 2021
🕒 4:00 PM ONWARDS

Join us on
zoom
<https://zoom.us/j/97725946634>

Week 5 – intimate policing and surveillance



By “policing” I mean the complex web of discourses and practices that are produced by multiple agents in service of maintaining what is basically a contested social and moral order. In this approach, policing is a form of embodied social practice rather than merely a state institution. (p. 3)

“a contested social and moral order”

Policing – in service of “a contested social and moral order”

Broader than

“moral policing,”

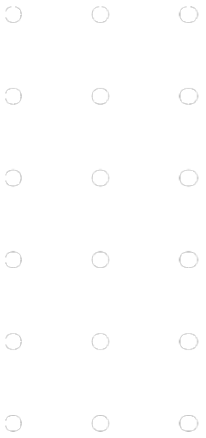
“caste policing,”

“community policing,”

each of which provides additional texture to the forms of policing that are deployed by the state.

Policing as embodied social practice


**Kin making and border making—the policing of not only marriage but also of citizenship—is a dialogic process that rests on the work of multiple actors across the domain of the family and the state.
(p.6)**



From this borderland society, Ibrahim suggests that “an anthropology of policing is fundamentally an anthropology of kinship”

-- i.e. who belongs, how, and where? And what transformations are necessary for someone to *properly* belong

Is the social order of the state also a sexual order?



DISCUSSION LEAD

Who belongs and who does not—to the family, religious community, region, or nation—is debated, performatively enacted, and contested at multiple levels. (p. 18)

Q how does the regulation of marriage become relevant to border policing and citizenship?

Is the social order of the state also a sexual order?



10 MIN BREAK

What makes the
borderland context
particularly suited to study
intimate policing and
surveillance?





Law, state, and family – the intimacy of surveillance



What is a public secret?

That which is known by all but not talked about

E.g. Razia, the bride from "Kalkatta"
"shared system of knowledge that decreed how much we know and what we had to agree **to not know publicly**" (p. 96)

Q What are examples of public secrets?

How and why are migrant Muslim wives the focus of heightened visibility AND hidden presence?

- Diff tactics to manage “detection” or “suspicion” from state, ngos, kin/family
- What does “bangalan” label stand for?

“the Bangalan bride”

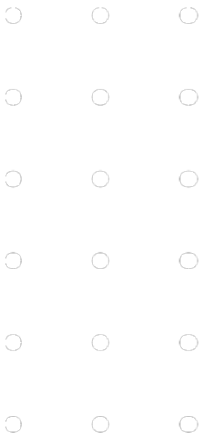


How is policing the family – from within the family – linked to public order and citizenship in this borderland society?

Domestic order is linked to public order

>>Identify examples of policing and surveillance in the family that are

- Different from the strategies and agendas of the state
- Shared with the strategies and agendas of the state



Q What do you think is the sequence of relation between the law, state, and family?

Law, state, and family

WK 6

MEDIA POWER

- Introduction
- Chapters 2 & 5

Media as a battleground for producing & countering dominant narratives around nationalism, national security, violence

-- how to make state ideology fun?

