Abstract
This workshop generates from ongoing discussions in Gilgit Baltistan among the national and international scholarship that have reflected upon or, directly experienced, law and governance as everyday practice in a territory which is considered as disputed to varied extents and from different perspectives. Formerly known as Northern Areas, but also designated as Karakoram, and Hindukush, Gilgit Baltistan formed from the merger of the Gilgit Agency, the Baltistan region and the princely states of Hunza and Nagar; hence featuring an extraordinary diversity constantly grappling with geographical isolation and geopolitical sensitivity. This workshop proposes a theoretical and methodological platform for a reflection that will develop along four threads: 1) scrutiny of attempts at democratic empowerment and participatory government in relation to ancestral law and conceptualizations of legitimacy at local, federal, regional, and international levels; 2) investigation of institutional development within and outside the state as well as the increasing role of NGOs and civil society; 3) exploration of the basis for an unprecedented dialogue on rights and indigenous knowledge; 4) formulation of new ethical principles for research in conflict zones.

Rationale
This workshop is part of a broader reflection on law and governance in South Asia. In May 2013 Livia Holden published a special issue titled Legal Pluralism and Governance in South Asia and the Diasporas for the Journal of Legal Pluralism. In October 2014 the same title was published as a collected volume for Taylor and Francis. One of the particularities of this special issue is that the contributing authors hold a variety of positions regarding law and how it should be theorised, but consensus was consolidated around the link between successful governance and appropriate response to the public expectation surrounding rights and legitimacy.

In Gilgit Baltistan conceptualization of rights and notions of legitimacy have materialized in a variety of ways during the past decade that saw the creation of natural parks and the construction of hydropower structures which have radically impacted land, access to natural resources, and local systems of livelihood. Tribal armed conflicts and political divides, as well as sectarianism are said to have increased in spite of or in concomitance with a formal level of constitutional recognition by Pakistan. Although the extent and the reasons of these conflicts have been interpreted in different ways, which this workshop will investigate, it appears that a significant number of conflicts are related with political representation and access to resources within a framework of transitional governance. In other words, it seems almost as a natural expectation that local and federal governments are competing for control. However, disputes over borders, property rights, and priority access were never explicitly addressed in an academic forum so far.
This workshop will draw from the following scholarship: the historical and emerging scholarly trends on water, culture, and power that have investigated the factors impacting on the management of natural resources, in particular the global economic crisis and the concomitant privatization; the formulation and implementation of best practices in development projects in remote regions, especially in relation to the displacement of people, the conservation of environment and culture as global heritage, and the recognition of rights; and, the increasing interrelation between the management of water and security in order to ensure both priority access and strategic use of natural resources. This project will furthermore draw from and foster existing scholarship on Gilgit Baltistan. European and Anglo-Saxon scholarships have historically competed for academic access to Gilgit Baltistan, at first through expeditions and more recently through international programs of development, environmental conservation, and academic mentorship. The outcomes have been relatively prolific and they have offered a basis for this project, which aims however to contribute innovatively with a plan of collaborative research that see the local people as rights holders and creates an appropriate platform for an academic collaboration on equal basis. By extensively and explicitly addressing law and governance in Gilgit Baltistan and unprecedentedly supporting indigenous scholarship for substantial equality, this academic endeavour will produce original contributions to new ways of carrying out ethical research in conflict zones as well as developing the theoretical tools for talking about sensitive topics such as law and governance in Gilgit Baltistan.

Topics to be discussed and developed

1) Legitimacy and democratic empowerment
   How is political representation convincingly crafted? How the state operates modes of governance that are perceived as democratic? What is the role of ancestral laws? Are best practices of governance depending on democracy and legitimacy? How is the state perceived in a disputed territory?

2) Development and culture
   Is culture a hindrance to development? Is there a culture of development? Is it possible to make sense of the change of culture within the process of development? Who can talk authoritatively about culture? What are the languages of law and governance?

3) Management of natural resources
   What are the criteria to establish fair access to natural resources? Are local systems of livelihood necessarily conflicting with environmental conservation? How to determine priority access in the case of multicultural societies with multiple binds (i.e. sectarian, geopolitical, muscular politics).

4) Cultural Heritage and Intellectual Property
   What are the stakes and dynamics between conservation of cultural heritage and protection of intellectual property? Can collective rights be envisioned with regard to intellectual property? Is conservation always a good practice? National language/s? What is the role of culture in a disputed area?

5) Legal anthropology in conflict zones
   What are the ethics of doing legal anthropology in a sensitive and potentially dangerous field? What is needed for dealing with threats to the integrity of the investigator and to the deontology of the profession? Do we need to re-think or to reformulate conventional ethics?
Participants:

Abida ALI, Aga Khan University, UK
Abida Ali holds a Masters in Muslim Cultures from The Institute of Muslim Civilizations, Aga Khan University International in London in 2013. This programme gave her an opportunity to understand different aspects of Muslim heritages and examine the concerns of Muslims in contemporary societies. Some of the courses taught were governance, law, gender, poverty, migration, philosophy, development, modernity, globalization, architecture and artistic expression. Her dissertation was concerned with the oral tradition of storytelling in Hunza. About 30 folktales were collected and transcribed and some are analysed to find their social, political and economic importance in Bursuho society. Previously she was linked with the field of education and taught English at various educational institutions. Currently she is associated with Focus Humanitarian Assistance Programme in Islamabad as a consultant. She is leading a research report about indigenous knowledge in Disaster Risk Reduction. Data collection was conducted in Ghizer, Gilgit and Hunza-Nagar in Gilgit-Baltistan and desktop research is underway. Her additional future projects include a research project about folklore in Gilgit-Baltistan under the supervision of Aga Khan Cultural Services.

Fazal AMIN BEG, Quaid-e-Azam University, Pakistan
Fazal Amin Beg (PhD Candidate) has worked as development consultant with various civil society organizations and as research assistant and collaborator with scholars at Freie University, Ludwig Maximilian University, Harvard University, University of California Santa Cruz, and Russian Academy of Sciences. Among his publications: en Route to China and Back to Pakistan: Some Observations and Experiences (2001); Societal Development and Change in Hunza Valley (2009 & 2010); Save Pakistan from the Catastrophe, Daily Dawn, March 9, 2010; Hunza Disaster: Pro- and Anti-Pakistan Elements, Daily Frontier Post, June 8, 2010; Satirising the Prophet Muhammad: Freedom of Expressions or Freedom of Ignorance? Published in the “Rantburg International: Civil Well Reasoned Discourse” In February 2006; and Sectarian Clashes and Revenves in Gilgit, Northern Pakistan” “Rantburg International: Civil Well Reasoned Discourse” October, 2005. He is currently working at his thesis titled Ancestral Rights and Natural Parks in Gilgit Baltistan, Pakistan.
Muhammad FEYYAZ, University of Management and Technology, Pakistan.

Muhammad Feyyaz holds a M.Phil. degree in peace and conflict studies from National Defence University (NDU), Islamabad, and a master’s in war studies from Quaid-e-Azam University, Islamabad. As a former soldier, he has served in Gilgit-Baltistan and the tribal areas of Pakistan for nearly two years at each location as a brigade commander. Among numerous military qualifications from both national as well as international institutions, Feyyaz has studied mediating disputes from Harvard Law School, Harvard University, USA; Management of intergroup conflict from USIP, Washington, DC, Applied conflict transformation from Action Support Centre, South Africa, and Terrorism studies course from NATO-Centre for Excellence-defence against terrorism, Turkey. He is also the country coordinator for Trans-Atlantic based Terrorism Research Initiative (TRI) for Pakistan. Feyyaz has previously taught at the NDU, and National School of Public Policy, Lahore. Currently, he teaches at the School of Governance and Society, University of Management and Technology, Lahore Pakistan. His interest areas encompass research methodology, peace and conflict, and terrorism studies. His latest publication - Religion, ethnicity, social organizations and terrorists’ behavior - A case of Taliban movement in Pakistan – can be read at Behavioral Sciences of Terrorism and Political Aggression, vol 8, issue 2, 2016, UK.

Julie FLOWERDAY, Forman Christian College, Pakistan

Julie Flowerday is a social anthropologist and a professor at Forman Christian College-University (Lahore, Pakistan) in the Department of Sociology (2014-present). Her dissertation, A Construction of Cultural History from Visual Records for the Burusho of Hunza, Pakistan (December 1998), explored the changing nexus from local to state political rule and economy through techniques of ethnography and photography. In 1999, she used a postdoctoral award to produce a photography study, Hunza in Treble Vision: 1930s and 1990s, which she exhibited in cities of Pakistan, the United States, and the United Kingdom (2000-2003). She donated the exhibit of 150 images to the Baltit Research Center at Karimabad, Hunza. In this early period, Flowerday explored visual/ cognitive relationships between changing landscape and shifting knowledge. Since 2009, however, her focus is a hidden colonial text. She argues that the irresolution of the stateless status of Gilgit-Baltistan is not due to Pakistan and India’s perceived claims of inheritance to Kashmir but to an unresolved pre-Partition British-Chinese stalemate over Hunza. She is currently preparing journal and book submissions on this topic and working on a book, Sentiments of Deception: Hunza and Kashmir.
Livia HOLDEN, Karakoram International University, Pakistan and Fellow 2015-2016, IAS-Nantes (France)
Livia Holden is a socio-legal scientist interested in law and society and especially on their linkage with everyday governance. She has worked at and holds affiliations with Freie University, Humboldt University, University of California in Berkley, Lahore University of Management Sciences, French Institute in Pondicherry, and Karakoram International University. Among her most important publication are: Hindu Divorce (Ashgate 2007), Cultural Expertise and Litigation (2011 and 2013) and Legal Pluralism and Governance in South Asia and Diasporas (Routledge 2013 and 2015). She is Social Sciences Awardee 2016 by the Pakistan Inter University Consortium for Promotion of Social Sciences, and ERC Consolidator Grant Recipient 2016 – 2012.

Izhar Ali HUNZAI, Independent Knowledge Worker, Pakistan
Izhar Hunzai is a researcher and practitioner of local and regional development. A native of Gilgit-Baltistan, he received his early education in Hunza-Gilgit, and went on to Lahore, Karachi, London, and USA for higher education, and received international scholarships from Aga Khan Foundation and USAID. Hunzai has worked for more than two decades in the professional development institutions of His Highness the Aga Khan, and has led at least three of these institutions, including the flagship, Aga Khan Rural Support Program. Hunzai has also served in senior positions with International Water Management Institute and Global Water Partnership, and has worked in long and short assignments in Asia and Africa.
Presently, Hunzai works as an independent knowledge worker, providing advisory services to development sector players, besides pursuing other socio-entrepreneurial interests. He has Master’s degrees in International Relations and International Development, and has written about development and policy issues, youth engagement, clean energy and climate change, and conflict transformation. Hunzai has served on the Boards of key institutions in Pakistan, including Member Senate, Karakorum International University, Member, Prime Minister’s Panel on “Vision 2030”, Pakistan Industrial Development Corporation, and on the Boards of numerous other public and private sector institutions.

Zakir HUSSAIN, Karakoram International University, Pakistan

Rubya MEHDI, Copenhagen University, Denmark
**John MOCK**, University of California Santa Cruz, USA

John Mock holds a Ph.D. in South and Southeast Asian Studies from the University of California, Berkeley and until 2010 was Lecturer in Hindi & Urdu at the University of California, Santa Cruz. He has been visiting Pakistan since 1977 and has worked as a consultant on community-based conservation, tourism development and promotion, ecotourism, and heritage conservation in Afghanistan and Pakistan for the Wildlife Conservation Society, the Aga Khan Foundation, Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), IUCN-The World Conservation Union, the Worldwide Fund for Nature-WWF, the Snow Leopard Conservancy and Lonely Planet Publications. His research in Pakistan, Afghanistan and Tajikistan has been supported by the American Institute of Pakistan Studies, the University of California, Santa Cruz, the J. William Fulbright Foreign Scholarship Board, The Christenson Fund, and W.L. Gore & Co. His current work in press is on the oral traditions of the Wakhi people of Pakistan and Afghanistan.

**Martin SOEKEFELD**, Ludwig Maximilian University, Germany

Emma **VARLEY**, Brandon University, Canada
Emma Varley’s research occurs at the intersection of socio-cultural and medical anthropology, and explores the interconnections between women’s health, development and conflict in northern Pakistan. Since 2004, her ethnographic fieldwork and research has focused on the impacts of Shia-Sunni hostilities on national and global national maternal health interventions, and women’s use of clinical medical services for pregnancy and childbirth, in the Gilgit-Baltistan region. Her work provides in-depth and engaged analysis of the cultural, ethical and experiential texture of medicine, and the political etiologies underlying women’s health outcomes during times of instability and crisis. Her publications analyze the maternal health effects incurred by sectarian discrimination and other forms of structural violence in community and hospital settings in northern Pakistan, and women’s use of Islamic remedial prayer, spirit divination, and black magic for matters related to reproduction and childbirth. Following extended fieldwork in Pakistan between 2010 and 2013, her research expanded to also evaluate the effects of uneven governance, bureaucratization and corruption for Safe Motherhood health services, programming and policy. Additional publications and areas of research interest concern healthcare providers’ experiences of post-traumatic stress disorder in zones affected by natural disaster, and the effectiveness of the Global Polio Eradication Initiative (GPEI) in South Asia.

**Sylvia VATUK**, University of Illinois at Chicago, USA
Sylvia Vatuk is Professor Emerita of Anthropology in the University of Illinois at Chicago, USA, and has been carrying out research and publishing on issues of family, kinship and marriage, and gender in India since the mid-1960s. In recent years her research has focused on the administration of Muslim Personal Law -- both in the civil courts and in various religious venues--, with an emphasis on the way women access and are impacted by that code of law.

**Mohammad ZAFAR**, Karakoram International University, Pakistan
Mohammad Zafar is Assistant Professor at Karakoram International University. His area of interest is Applied Linguistics.
Tuesday, 26th April

18:00 -20:00 Lecture by Pierre Musso Philosopher and Professor of Information Science and Communication at the University of Rennes 2 and at Telecom ParisTech, Fellow 2015-2016 IAS-Nantes.

"Saint-Simon - one of the founding fathers of sociology and socialism" in the Amphitheater, IAS-Nantes, ground floor

20:00-22:00 Reception Dinner at Nantes IAS Club (1st floor) – Meeting at 19:30 in Resid’home reception lobby

(Meeting and Dining with 2015-2016 IAS-Nantes Fellows)

Wednesday, 27th April

Coffee and refreshments are available in the room

9.30-12.30: Session 1

Opening by IAS-Nantes

Introduction by Livia HOLDEN

>Julie FLOWERDAY Forman Christian College, Pakistan

Stateless Identity in Gilgit-Baltistan: Can people embody State identity when their territory does not belong to a State?

How do stateless people embody identity when that identity is fixed to changing sites of knowledge? Such is the case for the people of Gilgit-Baltistan who reside in a territory that belongs conclusively to no one State. The people of Gilgit District are aware of their stateless situation but not its cryptic history that: persists subliminally as a hidden text; predates Pakistan and India’s Kashmir Dispute; and centers on a stalemate between British India and China. It is a secreted matter that hinges on a small issue. Britain’s colonial Gilgit Agency was in itself a legal governing instrument of British India; but it did not operate on British sovereign territory. A question raised here is whether after so many years a suppressed history (like the one presented) can make any difference to Gilgitis living in the 21st century; or if matters have shifted so much under the guise of the Kashmir Dispute that the colonial history of political deception is no longer consequential? The paper is constructed as a metaphor of this problem. There are three sections: the first and third parts focus on post-Partition State identity. Nested between them—anachronistic and discordant—is the hidden text.
Statehood, Violence, Geopolitics and Public space in Gilgit-Baltistan

The existing literature on Gilgit-Baltistan eludes recourse to a single theory of knowledge capable of integrating entire spectrum of discursive ingredients to generate fresh perspective about its institutional life. This paper turns toward the epistemology of public space, which, it suggests, can alone capture the total breadth of structural determinism of a human context. Employing this theoretical framework, it argues that that the single most important factor that has brought about an environment of intense societal polarization and which the existing scholarship does not address is the rupture of traditional public space in GB which prevents scope for a meaningful expression of public discourse and unity. Methodologically, the article follows a longitudinal design to measure the change in scale of the legal dimensions of public space over time (from 1947 more specifically) by investigating its relationship with governance through the lens of three variables: liminal statehood, organized violence and geopolitical competition among extra-regional powers. The paper systematically demonstrates the viability of this assertion and offers policy measures to address the rupture so effected.

12.30-14.00 Lunch at Restaurant « La Passerelle de Marcel »

for speakers and Chairmen only

14.00-17.00 Session 2

Journey from the Traditional Nature Reserve of Khunzhra to the Khunzhra National Park in Hunza Valley

This paper explores and analyses the genesis of the establishment the Khunzrav National Park in the former Hunza State in Gilgit Baltistan with particular attention to the stakeholders’ perceptions and experiences related to the modification of ancestral rights and the use the natural resources. The authors comparatively analyze the similarities and differences in both the traditional model of the former State of Hunza and the national park model. Intriguing stories emerge which are related to ancestral rights, customary law governing wildlife, pasturelands, deforestation and the mining. This study relies on primary data collected through ethnographic fieldwork and provides an unprecedented comparative analysis on the concomitant legal regimes on natural resources and their role in local and national governance in Pakistan.
Located at the cross roads of Asia, the geo-strategic and now geo-economically significant region of Gilgit-Baltistan (GB) has been misruled and held back from reaching its potential by Pakistan. Local people liberated this vital region in 1947, and made it part of Pakistan. Pakistan returned the favor by imposing the Frontier Crimes Regulation (FCR), and throwing it back into the Kashmir quagmire! China and Pakistan now need this area for a mega trade corridor, or CPEC, which will be a game changer for both countries, but people in GB feel excluded from its benefits. CPEC potentially offers unprecedented opportunities for all of Pakistan, but also unprecedented risks. The Government of Pakistan must engage with the hitherto ignored stakeholders at the gateway of CPEC, to ensure its success. This paper contends that a credible local governance system, with meaningful political, economic and cultural autonomy, is the best guarantee for the success of CPEC.
Thursday, 28th April

Coffee and refreshments are available in the room

9.30-12.30: Session 3

>John MOCK, University of California Santa Cruz, USA

A Sociolinguistic Perspective on Language and Governance in Gilgit-Baltistan: Background, Concepts and Issues

My paper introduces the topic of language and governance, provides contextual and scholarly background and identifies common themes, concepts and issues. I employ a critical sociolinguistic framework that places power differentials between individuals and groups at the center of analysis of the interaction of language and governance. The fluid political status of Gilgit-Baltistan within Pakistan and as disputed space between Pakistan and India focuses state and regional pressure on Gilgit-Baltistan’s ethnolinguistic communities that obscures their own self-representations. My paper explores questions of language rights, language conflict, identity and indigenous knowledge systems and their interaction with larger social and political structures operating in Gilgit-Baltistan. The responses to homogenizing state and regional pressures contribute to an understanding of the relation of local representations of legitimacy with the processes of policy making in and about Gilgit-Baltistan. I address the important question of collaborative integration of multiple knowledge systems into processes for improved decision-making and problem-solving that promote sustainable self-determination and human rights, or, to put it simply, the sensitive topic of language and governance in a disputed pluricultural and plurilingual territory.

>Abida ALI, Aga Khan University, UK

Governance and Customary Laws of Hunza in Burushaski Folktales: an emic approach

The study from which this paper originates was conducted in Karimabad, the district of Hunza-Nagar in Gilgit-Baltistan and is based on some Burushaski folktales which were analysed to find popular representations of the system of governance and traditional laws which were long-established in the past and still play a role in the present of Hunza. The collection of folktales was carried out within a qualitative paradigm of research, firstly by interviewing people who remembered folktales which had been transmitted orally to them by their ancestors; secondly, by examining these folktales on the basis of interviews. The methodology of this study involved techniques of structural and historical analysis on the basis of an emic perspective as insider. Examining the folktales for the presence of themes of customary laws and local governance, resulted in an indication of sub-themes of hierarchical structures, societal norms, political conditions and gender roles, in the Burusho community of Hunza.
Though it is impossible to trace out a particular time for its historical origin - as stories vary with time -, examining phonemic and phatic phrases (spoken units of sounds related to phonology, morphology and syntactic), and individual words provided led to a picture of the world which might be a bit misty because of the uncertainty of the time-period surrounding the origin of these folktales, but holds nevertheless ties with the perception of local governance by the people of Hunza.

>Mohammad ZAFAR, Karakoram International University, Pakistan

_Educated Youth Killing Heritage Language: A sociolinguistic survey of Shina_

Voicing for the rights is a global phenomenon, and preservation and practicing the cultural heritage and traditional knowledge and their recognition have also a great significance in masses’ lives, and they may be showcased through language, which is the integral part of non-material cultural. People of a community are known to others through their culture, i.e material or non-material. Material culture may be referred to as food, dress, dances, music etc, and non-material cultural covers language, norms, beliefs, philosophy etc. Language plays a vital role in propagation and presentation of a culture, as culture can be preserved through it, thus it is important to preserve the language first; if not, it may die one day, as many of the languages are at the verge of death, and death of a language is death of a culture, and death of a culture refers to the death of a nation. On the one hand the people of Gilgit-Baltistan are being deprived of their rights (the people have no right to vote in the national assembly; declared as a disputed territory), on the other hand, the people of Gilgit-Baltistan themselves lose their inherited language (Shina), as most of the educated Shina speakers prefer using Urdu and English in their private conversation, which may cause endangerment of their mother tongue in the years to come, as Chilliso (one of the dialects of Shina) is critically endangered like that of Dommaki. Preferring Urdu and English over Shina by the educated people in their conversation may be the result of the identity crises or sense of deprivation they have been going through for years, as they may feel that there is no say in their language, thus, most of the educated people of Gilgit-Baltistan switch from Shina to Urdu and English while communicating with their own people. This paper investigates the peoples’ being inclined to use Urdu and English in their day-to-day conversation, giving least importance, ignoring their mother tongue, which may be a threat for Shina being endangered. The study investigates the reasons of preferring Urdu and English by the educated people in their day-to-day conversation, as the study has found that there is approximately 50% switching from Shina to Urdu and English in a six minute friendly conversation. This may be the reason that the educated Shina speakers may have been affected by the globalization, modern means of education and urbanization as there are two big languages used in their academic, private and official communications, i.e Urdu (the national language of Pakistan) and English (the official language of Pakistan).

12.30-14.00 Lunch at Nantes IAS Club (1st floor)
Through an ethnography of the escalating effects and debilitating impacts of the 2010 monsoon floods on Gilgit-Baltistan’s government health system infrastructures, personnel, and patients, this paper traces the ways that the crisis generated the comingling of medical and political concerns, and heated debate concerning Pakistan’s uncertain commitments to the region and its marginalized and remote communities. In Gilgit Town, the region’s capital, the precarities caused by the flood surfaced in the perilous condition of clinical services, with resources absent and treatment options diminished, and led to significantly worsened health outcomes for patients seeking care at Gilgit-Baltistan’s District Headquarter Hospital (DHQ) and Kashrote Government City Hospitals, Gilgit Town’s two public sector hospital. By providing an ethnographic ‘snapshot’ of the impacts of disaster-related governance gaps for medical services in Gilgit Town, I centralize my interlocutors’ narratives concerning the inability of the state and Gilgit-Baltistan’s regional administration to prevent the adverse health outcomes arising from flood-related damage and impaired service provision. My paper will show how, in response to the state’s failure to intervene and offset the flood’s direct and indirect damages to health systems, which had correlative impacts on population health and well-being, my interlocutors constructed and reinforced their needs and claims to government medical services not only in reference to the Order and Amendment, but also in terms of their ‘biological citizenship’ (Petryna 2002, Rose 2003); that is, through their health-related engagements with and expectations from the state. Such critiques, and the contrasting forms of regional and national identity which emerged from them, occurred notwithstanding the personal and political risks believed to accompany overt critiques of a state that has only uncertainty and incompletely incorporated the Gilgit-Baltistan region. Through analysis of the ways that state neglects coalesced with the floods to impair Gilgit’s health services and harm vulnerable patients’ bodies, my work foregrounds how individual actors interpreted and narrated the flood’s complex impacts as being symptomatic of the state’s ambiguous and ‘uncaring’ rule for the region and its peoples.
Schooling and students’ cultural identity in Baltistan: Silencing the local music

This paper will present findings of one segment of my doctoral research which examines contribution of schooling processes to the development of students’ cultural identity in secondary schools of Baltistan. Baltistan is a region of Northern Pakistan bordering with India and China, known for its unique culture and the Sino-Tibetan language ‘Balti’. The study focused on four major makers and markers of cultural identity: language, music, religion and school ceremonies. This paper presents the music part that how the schooling processes (e.g. governance, teaching and learning, rituals, ceremonies) provide an opportunity for the students to recognize and develop an understanding of this important marker of their cultural identity. The literature revealed that the local music in Baltistan was highly valued and practiced as an essential part of cultural life, rituals and ceremonies. However as the data shows seldom opportunity is available to listen, play and learn music in schools. The present response to music is very unfriendly in schools. Silencing music especially local music is meticulously managed through site based management. In one of the research participant schools, the musical instruments of teaching-kit were broken and thrown away saying that music is un-Islamic. The findings indicate a trend of increasing conservative and negative perceptions and reaction about music that leads to coercive strategies to silence local voices especially music. Students are alienated and kept away from local music that bears policy implications for an open learning environment in schools to promote positive development of cultural identity.

Conclusive remarks

19:30 Rendez-vous in the lobby of Resid’home

20:00-22:00 Dinner at Restaurant “Le Félix” (annex 1 for directions)

*for speakers and Chairmen only*