

Ahmad, Saeed: **City on the Move: Migration, Public Culture, and Urban Identity in Delhi, c. 1911-present**

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**Short Outline**

	Introduction
1.	Arrivals: Population Movements To And From Jangpura-Bhogal
2.	Infrastructures: Legality, Morality, Enterprise
3.	Conflict: Streets, Spaces, And Contested Histories
4.	Memory: Remembering Pasts And Imagining Futures
	Conclusion

**Summary**

This dissertation examines the formations and political implications of neighbourhood histories, and the central role of public historical narratives and memories in producing a normative “local community” that structures experiences of urban belonging and citizenship. The focus is on the Jangpura-Bhogal locality of Delhi, a proclaimed “diverse space”. Through a historical ethnography from c. 1911-present, I track and interrogate the origins, evolution, mutations, and constitutive slippages and exclusions that produce neighbourhood diversity.

Asserting the existence of a historical and contemporary brotherhood (*bhaichara*), residents define Jangpura-Bhogal as a convivial space, citing the diverse presences, rich histories of varied population arrivals, and the colourful material landscape of different religious sites in the neighbourhood. Taking this narrative as its point of departure, this dissertation investigates the relationship between migration and urban belonging in India’s capital city, Delhi. It makes three arguments. First, it highlights the role of displacement in the formation of neighbourhoods and cities by documenting a century of Jangpura-Bhogal’s transformations from a ‘model’ village in 1922 to a contemporary diverse middle-class locality in South-East Delhi. Jangpura-Bhogal’s history illustrates a variety of material and symbolic displacements. These include the arrival of displaced populations (relocated villages, Partition and Afghan refugees), the erasure

of spaces and histories, the displacement of populations, and narrative strategies to disavow contemporary migrant groups.

Second, aside from the more visible or outright forms, it also documents the accretive/gradual/non-visible and at-times unintended forms of Muslim erasure outside of Muslim majority neighbourhoods. By documenting majority-minority relations across the twentieth century, I demonstrate how Muslims remain a weakened minority as their departure in 1947 commences a complicated process of the occupation, replacement, and erasure of Muslim property, spaces, and histories. Finally, the thesis illustrates the normative limits and exclusions of diversity. The narrative defining Jangpura-Bhogal as an inclusive and enduring, harmonious space obscures contentious histories of communal conflict, spatial othering, and narrative erasures that exclude histories, spaces, and populations to craft diversity. In other words, the thesis documents how this diversity is enabled by the very departures, displacements, and erasures in Jangpura-Bhogal's past and present.