ABSTRACTS

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SOUTH ASIAN AREA CENTER
UNIVERSITY OF WISCONSIN-MADISON
ABBAS, SALEHA QAI SR, University of Wisconsin, Madison, (38), CHANGING ROLE OF WOMEN IN PAKISTAN

The past two decades have witnessed a significant change in the status of women in Pakistan. This change is reflected in emerging roles of females and their increasing contribution to socio-economic life of the country. The paper will focus these new roles and the factors that facilitate this change. It will also describe contribution of rural and urban Pakistani women to their communities. The last part of the paper will deal with obstacles faced by females in their way to adopt new roles. The paper will also suggest some solutions and policies to improve current status of women in Pakistan.

ABBAS, QAI SR, University of Wisconsin, Madison, (17), POLITICAL COMMUNICATION IN PAKISTAN

The paper encompasses communication of political parties and regimes in Pakistan to inform masses about their programs and activities. This theme will be discussed in three parts: results of political communication research, communication of political parties and regimes in Pakistan, and role of political communication in the political and social development of the country. The last part will also propose a communication strategy keeping in view the conditions in the country. The first part will deal with the research findings of communication related to political aspects. The second part will discuss political communications by 'All India Muslim League' in pursuing Muslims of the subcontinent for freedom movement, communication in the regime of Ayub Khan and later in the period of Prime Minister Z.A. Bhutto. The last part will analyze the impact of communication strategy for a sound and impartial media participation in the political process.

ACHARYA, HARIWAR, Cornell University, (3), SYSTEMS OF LABOR EXCHANGE AMONG THE MAGARS OF NEPAL

Exchange of labor is only one arena of intercaste and intracaste exchange relationships among the Magars but it incorporates other socio-economic, political and religious aspects of their life. Magars, as members of the broader social system of Nepal, have long been incorporated into the Hindu caste hierarchy. Magars maintain regular socio-economic links with both higher and lower caste people through the exchange of labor. Elements of reciprocity, redistribution and market exchange are all present in the various systems of labor exchange to differing degrees. Similarly, both exploitation and equality are present with different intensity in such exchanges. The study of these exchange relationships can show the resultant patterns for distribution, differentiating positive and negative benefits to the participants, and thus be of importance in development planning.

ACHARYA, MIMRA, University of Wisconsin, Madison (8), THE ROLE OF WOMEN IN NEPALESE AGRICULTURE IMPLICATIONS FOR STATUS AND ISSUES IN DEVELOPMENT POLICY

The paper analyzes three major issues related to the integration of women in development in Nepal. First, it examines the current role of women in Nepalese agriculture, both in terms of labor inputs and farm management decisions. Secondly, it analyzes the potentialities and limitations of different organization forms for achieving integration in the cultural context. Lastly, it tries to draw implications of various policy prescriptions for status of rural women in Nepal. A comparative perspective from other Asian countries is provided.

AGRAWAL, CHANDRA P., University of Michigan-Flint, (42), SIR WILLIAM JONES'S HYMNS AND HINDU MYTHOLOGY

Contemporaries of Sir William Jones, as well as his more recent biographers and critics, have hailed him as "Asiatic" and "Orientalist." This reputation was based and continues to be based primarily on Jones's break-taking knowledge of many Asian languages, his sustained interest in a variety of Asian affairs, and his epoch-making digest of Hindu and Muslim laws. However, one aspect of Jones's personality, which perhaps in the essence of his orientalism, has been dwarfed by his knowledge, interests, and achievements. This is his sensitivity to Asian literatures and religions. He has translated a great many pieces from these literatures, both secular and religious, and has also composed original pieces on Asian concerns and passions. It is in those pieces that one witnesses not the intellectual curiosity of Jones, but his Asian affinities and private musings. His hymns to Hindu deities are such musings. Did he have an overt or covert purpose in writing these hymns? Were his perceptions of Hindu mythology in - or outside of the tradition? My paper attempts to explore these questions.


This is a continuation of the earlier study completed in 1971 under the title of 'Indian Student in the Melting Pot of an American Campus', and is an effort to interpret the changes that have taken place since in the pattern of enrollment of students from South Asia. It is related to the current economic, political, and revolutionary changes that have occurred in the countries East of the Suez Canal. The paper highlights the effect of developments in countries like Iran, the OPEC Countries, India, Pakistan, Sri Lanka, Burma, Taiwan, and other countries in the region.
AHMED, SOHAIL, Iowa State University, Ames, (17), **PAKISTAN'S ENERGY NEEDS AND ITS NUCLEAR PROGRAM**

Most of the underdeveloped and developing countries are facing severe problem of energy crisis. If they do not opt for alternate means they would be facing unbearable economic problems in the next 10-20 years. Pakistan is one of them. It is time for this country to re-evaluate its energy demand and supply situation. It seems that in order to cope with this grave problem the country has no alternative except to look for nuclear technology as the savior. But it has been a great misfortune that this country's nuclear program has been black mailed for the last 8 years; as a consequence it had to face irreparable damage. Still it can solve many of its problems if the West formulates its policies under mutual trust and understanding. 

ALPER, HARVEY, Southern Methodist University, Dallas Texas, (48), **THE VOCABULARY OF CONSCIOUSNESS IN UTPALADEVA'S ISVARAPRATYAHILMAKARIKAVRITTI**

Utpaladeva is one of the earliest significant theological figures of the Saivite tradition of Kashmir. His major work, the *Verses on the re-creation of one's natal identity with God* (*Iṣvāra-pratyaḥsīlma-kārīka-vṛtti*) serves as the foundational text for the central theological tradition among the interacting strands of Kashmir Saivism. Among the commentaries which were written on the *Iṣvāra-pratyaḥsīlma-kārīka-vṛtti*, it provided an arcah to measure the historical and philosophical development of technical terminology in earlier and later writers. The Saivism of Kashmir utilizes a complex and technical term inherited from earlier traditions and coins a technical terminology of its own. One of the most significant complex of such terminology is "the niṣaya, and advayavaya; more significantly it makes use of a set of terms having a common derivation: cit, cīt, catana, catana; in explicating self-awareness, for example, sva-savadjana, cautara, and sauvard. Even more centrally it depends upon a dyadic group of terms used in a highly specialized manner—half of these rely upon the metaphor of light, for instance, pratāma and abhāga, half rely upon the metaphor of touch, for example, vimsa, pratya-vimsa, amara, and pramara. All of these terms have routinely been translated as "consciousness."

ARDOLD, HAROLD F., University of California, Berkeley, (32), **PRACTICAL MODIFICATIONS IN THE CONTEMPORARY PERFORMANCE OF SRAUTA RITUALS**

Some of the deviations of contemporary performances of vedic Srauta rituals from the prescriptions and descriptions of the Srauta Sutras are due to the influence of later, Hindu religious ideas and practices (hinduization). Other, practical, modifications have been introduced into the ritual to simplify its performance in circumstances quite different from those in which it was originally conceived. Examples of this are the contemporary methods of preparation of sacrificial rice cakes, and of earthenware ritual vessels. This process also explains the description of the purchase of Soma given in the Srauta Sutras themselves. 

ASHER, CATHERINE B., University of Minnesota, (14), **PRECEDES FOR A MUGHAL ARCHITECTURAL STYLE: EASTERN INDIA**

During the 16th century, a period of political turmoil in eastern India, the Islamic and Hindu architecture of Bengal and Bihar changed from distinctively recognizable styles to recognizable styles. While this development could be viewed simply as a reflection of stylistic changes that were occurring throughout the Subcontinent, I interpret this phenomenon as a conscious response to the political upheaval of the time. In this paper, thus, I will consider the architectural developments in Bihar and Bengal from the Suri through Akbari periods (1338-1605) in light of political events and cultural attitudes prevalent in contemporary eastern India. 

ASHER, M. FREDERICK, University of Minnesota, (9), **HINDU TEMPLES UNDER MUSLIM DYNASTIES IN EASTERN INDIA**

This paper addresses the traditionally held assumption that Islamic iconoclasm was responsible for widespread destruction of Hindu and Buddhist monuments and the creation of an environment in which Hindu art could not flourish. Since the material evidence indicates that monuments were erected within Muslim domains in eastern India and since dedicatory inscriptions of Hindu temples even praise Muslim rulers, Muslim rulers did not, at least always, practice or permit iconoclasm. I see iconoclasm more as a justification for damage that was wrought for political or economic purposes --- that is, to subdue a region or provide loot to maintain troops --- than an end in itself. 

AVSAD, ZAHID H., Iowa State University, Ames, (17), **PAKISTAN'S ENERGY NEEDS AND ITS NUCLEAR PROGRAM**

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BASHIR, ELENA, University of Wisconsin, Madison, (11), KALASHA: ITS TYPOLOGICAL PROPERTIES

Kalasha, spoken now only in three small valleys west of the main Chitral valley, is considered to be most closely related to Khwar, its neighbor to the north and east, and the main language of Chitral. This linguistic neighbor to the west is Kati, one of the Kuristani languages. Kalasha and Khwar share a unique pattern of constructing the tense numerals. They differ, for example, in that while Khwar makes use of k-class constructions, Kalasha appears not to use them. Kalasha has a very limited system of pronoun suffixes, while Khwar seems not to have them. This paper will be an attempt to describe Kalasha with reference to some of the well-recognized typological traits important to the study of the South Asian languages, including the use of participal constructions and dative subjects, as well as to its characteristics (e.g., pronoun suffixes, degree of variation in word order) as one of the languages of the periphery of the area. Where comparison with another language seems interesting or suggestive, I shall attempt to draw such comparisons.

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BASU, ARABINDA, Srl Aurobindo Research Academy (48), THE DYNAMIC ABSOLUTE

The ultimate Reality in Trika philosophy is a perfect equilibrium of Shiva and Shakti. Shiva is Illumination and Shakti is the Force of Illumination, the capacity of Shiva for self-illuminating. This Force, known as Vimarsa, is the Shiva’s sense of Integral “I”, self-consciousness. There are many luminous things in the world like jewels, etc. But these things do not have any sense of “I”, any self-knowledge. Nor are they capable of any conscious acts initiated by themselves. Knowledge and Action are the signs of non-materiality. Shiva is naturally endowed with the powers of self-knowledge and of will and of doing anything according to his will and knowledge. Of the five aspects of Shiva’s Force, Consciousness, Will, Delight are primary, Knowledge and Action are secondary. The Absolute is dynamic Force, the expansion of which is the making up of the world.

By his own inherent Force the Absolute objectifies himself as the self-imposed limitations and recognizes himself as the supreme Self. Spirit becomes Matter by descent of his own Conscious-Force. Then the Consciousness latent in Matter by manifestation in gradually more overt states of herself, realizes herself, as Shiva. In fact the individual mystic souls who are truly limited forms of Shiva come to recognize their real nature as the supreme Self, the Parameshwara, the great Lord. This process of self-limitation and breaking of self-imposed limitation by Shiva, which is another way of saying that he becomes the world and then realizes himself as the Lord of it, is for the sake of a free sport of a cosmic dimension.

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BEACH, KING, City University of New York, (30), PERCEPTUAL EXPLORATION IN NEAPLESS CHILDREN: A CROSS-DISCIPLINARY APPROACH

A combination of ethnographic and cognitive psychological theory and method is used to address the difficulties encountered by Nepalese children in imposing a systematic pattern of perceptual exploration upon information provided in school texts. The need for such a research paradigm to address educational development issues in the Himalayan region is discussed in light of preliminary findings which indicate the following: A) the ability to impose a systematic pattern of perceptual exploration decreases with a decreasing number of years of formal education among family members, decreasing numbers of books, calendars, and pictures in the household, and increasing adherence to traditional values, B) the child's formal schooling has no effect upon the development of this ability, C) the ability to impose a systematic pattern of perceptual exploration increases with age if sufficient environmental supports exist.

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BENADE, JUDI, University of Wisconsin, Madison (4), FEMALE CHARACTERS IN RECENT HINDI SHORT STORIES

The direction of short story writing in Hindi has grown and changed since Premchand's work popularized the short story genre during the 1920s. An emphasis on major moral and social questions overshadowed the development of individual character personalities in the earliest group of Hindi stories. Next a period of transition occurred as authors explored ways to present characters' complex psychological conditions. These stories tend to focus more on describing a character's mental state than on narrating a chain of events. During the past 15 years Hindi short stories have moved into a new type of character specification in which the author assumes the voice and attitude of one of the characters in a story and thus provides insight into that character's personal conflicts, impressions of events, private emotional reactions, and reservations. Female authors and urban female characters have begun to appear more frequently in Hindi short stories during this same period. This paper will compare the short stories of four current female authors, Manu Bhandari, Rajee Sathe, Shraddha Garg, and Manta Kalya. The techniques the authors use to communicate a character's inner landscape will be explored, and the type of characters being portrayed, their fears, confidence, insecurity and place in society will be described.

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BERNIE, RONALD M., University of Colorado (1), PALACE PAINTINGS OF CHAMBA AND KERALA: STYLE AND TECHNIQUE IN THE JEWELLED REALM

The charge that study of South Asian art is too often made dull and incomprehensible through over-emphasis on iconography and pronunciation of difficult terms of proper names is answered by the experience of, or an unusual encounter with, mural paintings in Indian palaces. Paintings in the palaces of Chamba in Himachal Pradesh and Pattan in Cochin, Kerala bring the intensity of miniature painting traditions to the scale of mural art and envelope the viewer in the kind of total aesthetic environment for which Ajanta is famous. Unique stylistic features and the development of technique and analysis in this study.
BHATIA, RITA, Concordia University, Montreal, (13), THE EFFECT OF THE WIFE'S EMPLOYMENT ON FAMILY STRUCTURE: THE CASE OF SOUTH ASIANS IN MONTREAL

This paper is concerned with the changes in the power structure of two classes of immigrant South Asian families in Montreal, after the wives get engaged in wage earning activities. The two classes are the professional and the working class. Results and findings of interviews with eleven South Asian immigrant women are presented. Findings have been related to Hyman Rodman's Resource and Normative Theories. Analysis of the data reveals that longer immigrant women have stayed in Montreal and the greater the interaction with the larger community and if they acquire as well as contribute resources to the family, the greater the shift of power within the immigrant family structure.

BUCK, LUCIEN, Bowling College, (15), GANDHI & HUMANISTIC PSYCHOLOGY

This paper will examine Gandhi's experiments in Satyagraha in terms of their relevance to current questions in Humanistic Psychology. How does Gandhi's nonsectarian religiosity, existential philosophy and self-critical views relate to non-authoritarian education, adult sexuality and non-directed therapy? Does the film misplace Gandhi's mainliness? Does it sufficiently explore Gandhi's inner conflict and outer ambivalence?

CANNON, GARLAND, Texas A & M University, (42), SIR WILLIAM JONES, PERSIAN, AND INDIA

Jones's Grammar of the Persian Language (London, 1771) was innovative in its pedagogical intentions. Its materials were designed for language instruction of Europeans who were going to colonial India, with the complementary purposes of edification and entertainment through use of choice literary passages. Its general self-teaching method specified simultaneous work with a native informant, who would provide a pronunciation model and give additional, colloquial vocabulary. Despite Jones's practical purposes, newly discovered letters reveal his failure to secure financial assistance from the East India Company for its publication and for a proposed revision of muninski's thesaurus. The Grammar became a model for other language-teaching grammars that presented Oriental-language data systematically.

CASEY, JANE, Harvard University and The Nyayaanta Institute, (48), THE GURU IN KASHMIR SATISAM

This paper examines the guru principle as it is discussed in the writings of Vasugupta, Kasmaraja, Utpaladeva, and Abhinavagupta. The paper addresses two main issues: What is the guru principle, and how does it function in a yogin's sadhana and ultimate attainment of Savitke recognition.


Since the Iranian Revolution the Islamic Republic of Iran has been publically steadfast in its opposition to the Soviet Intervention in Afghanistan. Iran has provided sanctuary, for up to 1.5 million Afghan refugees despite its own serious economic, social, and religious difficulties and a war with Iraq. It has done so without foreign assistance. Iran has recently decided to grant Afghan refugees work permits, identification cards, and to provide them with increased welfare, educational, and social benefits. There is little doubt that the Iranian government is attempting to ameliorate their plight. At the same time, despite its Islamic revolutionary rhetoric Iran apparently provides only minimal assistance to the Afghan Mujahideen who are fighting to preserve their Islamic way of life. This paper examines the reasons behind this paradox. It argues that the Afghan conflict and refugee question have become captives of internal Iranian politics. Conservative members of the regime (hujjats) and members of the clerical hierarchy (the quietists) who have refrained from actively supporting Khomeini have advocated a more aggressive Afghan policy. Radical elements (Imamis and others) out of apparent fear of the Russians and their domestic opposition support the present Iranian position. This paper argues that Iran's present equivocal position on conflict in Afghanistan is characteristic of traditional Iranian policy towards Afghanistan and in some respects is a continuation of Iranian policy dating back to Safavid times. This paper will also explore Iran's viable alternatives, if any, to its present policy.

CHEM, DOLORIS, Concordia University, (8), WOMEN AND POPULAR MOVEMENTS IN TRADITIONAL SOCIETIES: THE TEBHAGA MOVEMENT IN INDIA

The Tebhaga movement, a peasant revolution demanding that sharecroppers retain two-thirds of the harvest, occurred in Bengal in 1946-47. This paper will examine a neglected aspect of it—the role of women in the movement.

COHEN, STEPHEN PHILIP, University of Illinois (46), INDIAN FOREIGN POLICY AND THE AFGHAN CRISIS

India is one of the most powerful states involved in the Afghan crisis, yet it has played the smallest role. What factors shaped the Indian response to the Soviet invasion? What impact has the invasion had on India? What is India's likely future role? The Indians were not consulted by the Soviets before December, 1979, and have been virtually ignored by them since then. India's initial confused reaction has been replaced by a nervous watch, and vague proposals for a "political" solution to the crisis, which at times verge upon tacit support for the Soviets. This is due in part to 1) the close military ties between India and the U.S.S.R. (especially dependence upon latter for armor and aircraft), 2) the traditional policy of friendship with Afghanistan to balance out the common threat, and 3) the general decline in imagination in Indian diplomacy. Although not yet threatened, the Soviet invasion has had adverse consequences for India. a) Pakistan has been reassured by America and China, b) Pakistan's position in the Muslim world has
Be greatly enhanced, c) India is shown to be ineffective in restraining a friendly superpower from military action in its own region, and d) large numbers of Afghan (and Iranian) refugees have made their way to Indian cities, where they are regarded with suspicion. One positive consequence, paradoxically, has been that the invasion has drawn India and Pakistan closer together. Several proposals for solution of the Afghan crisis do not include an Indian role, and none seems likely unless a more activist Indian policy is forthcoming. Conversely, some fear direct of Indian pressure on Pakistan to release pressure on the Soviets in Afghanistan. A third alternative in the future would be enhanced regional cooperation. In any case, the Indian response will be partially conditioned by internal political dynamics and the coming to power of new elites who have different views of West Asia than Indira Gandhi and her close advisors.

CUTLER, NORMAN, University of Chicago, (25), IMPLIED AUTHORS IN THE REAL WORLD: THE CASE OF THE TAMIL SAINTS

Literary critics in the West usually take for granted the analytic distinction between the author one conceives to know through the act of reading or hearing a literary work and the flesh-and-blood author who writes, asleep, engages in social interaction and otherwise inhabits the real world. Critics have coined various terms to designate the authorial persona we come to know by engaging a work of literature. Wayne Booth speaks of the "implied author," Jonathan Culler of a "mediative persona," and Barbara Herrnstein Smith of "fictive authors." Unlike "real-life" authors who are condition and confined by historical circumstance, implied authors live as long as their works continue to have an audience. In the poetry of the Tamil saints we come face-to-face with a persona who, from the point of view of traditional interpretive models, appears to challenge this distinction between implied authors and real-life authors. Devotees respond to the voices they encounter in the saints' poems as the voices of "real-life" persons, and yet the saints whose personalities are preserved in hagiography are in large part a construct of responses by earlier generations of devotees to their poems. Like implied authors, the saints are not confined by historical circumstance, for they continue to "live" iconographically in Vaishnav and Saiva temples of Tamil Nadu. However, devotees would insist on the "reality" of the saints who reside in the temple, while no Western critic would make a similar claim for a "fictive" authorial voice.

DAMLE, RAJIV, Michigan State University, (8), MANIFESTATIONS OF WOMEN'S STRUGGLES IN DIFFERENT SECTIONS OF INDIAN SOCIETY

The social reform movements attempting to free women from evil traditions and women's participation in the nationalist movement resulted in significant social and legalistic gains in their status. A broad-based women's movement, however, failed to appear in the independent India largely due to the caste and economic strata differences among the women's immediate interests. The tribal women and the women from lower castes and economic strata remained the faintest voice in the women's movement, even though they took the brunt of labor in home and in field & factory, and despite their having the least access to improved medical care, sanitation or education. These strata of women in recent years have emerged as organized militant in their struggles against exploitation.

DESAI, PRAKASH, River Forest, III., (15), GANDHI AND CURRENT CRISIS IN INDIA

This paper will explore Gandhi's relevance to current crises in India - Assam violence, separatist movements, the Punjab, and renewed inter-caste tensions in various parts of India. Would the film have significant impact on India's politicians and civic leaders? What does it mean to the post-Gandhi generation?

DESAI, RAJIV, Oak Park, III., (15), GANDHI AND MASS MEDIA

This journalist based in Chicago would assess the success and limitations of Gandhi as a phenomenal media work and its impact on Indian and Western audiences. Does it portray Indian and African realities accurately and sufficiently? What would be its further impact when shown on television?

EATON, RICHARD, University of Arizona, (14), ASSIMILATION OF MUSLIM RULE IN BENGAL: A STUDY OF ART MONUMENTS

This paper discusses the articulation of political legitimacy through the use of coinage and public architecture in a case where the ruling class was of a culture fundamentally alien to that of the subject population - Muslim Bengal, 12th-17th centuries. It is argued that this was a double-edged process, since such assertions were intended simultaneously for two very different audiences: first, the local Bengal Hindus, and second, the wider Islamic world, embracing most particularly the Sultans of Delhi, who were the ancestral overlords and principal rivals of the Sultans of Bengal.

ERNDL, KATHERINE M., University of Wisconsin-Madison, (43), DEVY JAGRATA: POPULAR RELIGIOUS PERFORMANCE IN CONTEMPORARY PANJAB

The Devi (Goddess) cult in northwest India is a regional variant of the pan-Indian worship of the goddess Durga, here commonly called by the nickname Seranavali, "Lion-rider." The jagra or jagra is a unique feature of the Panjabi Goddess cult. Although the word signifies staying awake the whole night, usually to worship a deity, it has evolved into a full-fledged ritual performance genre held to gain the favor of Devi, often in fulfillment of a vow. Performers (mandals), who nowadays come from all castes and classes, are hired either on a fee or donation basis. They play musical instruments, sing devotional songs, and tell stories glorifying Devi in Panjabi and/or Hindi. The distinguishing feature of the jagra is the telling of Tararaani which is itself a meta-story, providing the framework for the performance of rituals throughout the night. Although the jagra is rooted in traditional Panjabi folk forms, it has undergone a dramatic upsurge in popularity in recent years, especially in the urban areas. Mass culture has affected the types of songs sung: devotional lyrics sung to film tunes have largely replaced the old pani bhajans. Technological innovations such as mass printing of books and pamphlets, loudspeakers, movies, and cassette tapes have altered the modes of transmission of jagra lore and have attracted a wider group of both performers and audience.
EVANS, ROBERT D., The University of Chicago, (18), THE EXPERIENCE AND INTERPRETATION OF DREAMS IN THE EARLY BIOGRAPHIES OF KṚṢṆA-CAFANYA

The significance of devotees' dreams, as recorded in three early biographies, in relation to the believer as dreamer, the Vaisnava community, and the author of the text.

EVERTT, JANA, University of Colorado, (13), ORGANIZATIONS OF SELF-EMPLOYED WOMEN IN INDIA: ORIGINS, DEVELOPMENT, AND IMPACT

In this paper, I examine the origins, development and impact of three associations of self-employed women. The organizations discussed are the Self Employed Women's Association (SEWA) of Ahmedabad, the Annapurana Mahila Mandal of Bombay, and the Working Women's Forum (WWF) of Madras. These three organizations share multi-faceted goals: 1. Development — providing concrete services such as bank loans, 2. Support — providing a forum in which women can discuss their problems, and 3. Political pressure — acting explicitly or implicitly as a union, and in some cases as a force in elections and policy making.

FLUECKIGER, JOYCE BRUKHALTER, University of Wisconsin-Madison, (2), THE SUA NAC: A CENTRAL INDIAN SONG TRADITION IN TWO CONTEXTS

The sua nac, or parrot dance, is a women's harvest dance performed in central India. The accompanying verbal tradition is also sung as a women's narrative genre outside the dance context. This paper examines how the verbal tradition and its function shifts when it moves from one performance context to another. In the dance context, where performers and patrons are from different economic and caste levels, establishment of the communication channel is primary. As a narrative genre, the communicative channel is primary present between participants. The focus of the performance shifts from the channel to the message of the text itself.

FRASCA, RICHARD A., University of California - Berkeley, (2), SOME ASPECTS OF NARRATIVE TECHNIQUES IN THE TERUHKATTU OF TAMILNADU

As with many other folk performing art forms in India, the Terukkattu, the ritual theater form of Tamilnadu, has performance and non-performance modes. The inter-relationship between these modi is significant in that it indicates that theater traditions (kūṟṟu) in the Tamil area may have developed from traditions of musical recitation (pattu). This paper will discuss this inter-relationship and also show how the Terukkattu in its extant form presents us with important structural evidence that confirms a development from pattu to kūṟṟu.

FREITAG, SANDRA, University of California-Berkeley, (20), CULTURAL VALUES, SOCIETY, AND THE TERMINOLOGY OF "CRIME" IN NINETEENTH CENTURY INDIA

The ways in which violence is expressed in a society provide valuable clues to the social, political, and economic relationships of its people. Because attitudes toward violence are culture bound and contextual, what is defined as 'criminal' depends as much upon who does the defining as it does on the cultural values and priorities of the society involved. In a colonial society such as India, the meanings behind the terminology used to describe criminal activity reveal a complex interaction between a sedentary and landed indigenous elite and an alien British Raj. This paper will examine the process of defining crime, as it evolved during the 19th century, by comparing the treatment of two 'criminal' groups, the Criminal Tribe of Sambhs and the bandit groups immortalized by Sleeman as Thugees. The fate of these 'criminals' will be used to outline 19th century social, cultural, and economic changes as they are reflected in the changing terminology of crime.

GOLDBERGBELLE, JONATHAN P., University of Wisconsin-Madison (2), TOLUBOMMAI ATA

Tolubommalu Ata is the art of leather puppetry found in Andhra Pradesh and eastern Karnataka. Previous discussions on its performance have focused upon the presentation of episodes from the Ramayana and the Mahabharata. Every performance of these episodes, however, is framed within the activity of the comic/host puppets, Bhangarakka, Juttulopoliguda, and Retiguda. My paper will examine their role in the overall performance.

GILMARTIN, DAVID, North Carolina State University, (20), TRIBE IN THE STRUCTURE OF POLITICS IN THE BRITISH PUNJAB

The concept of the "tribe" played an important role in the structure of the political system in the British Punjab. "Tribe" represented for the British a social category rooted in kinship that provided the basis for localized political cohesion. In examining the role of "tribe" in the construction of Punjab's colonial political system, this paper will explore the changing cultural and political meanings of triba identity. In particular it will examine the role of tribal identity in political competition, specifically elections.

GORDON, STEWART, Hollywood Co., (33), MONETIZATION AT THE PARGANA LEVEL IN 18TH CENTURIAL CENTRAL INDIA

What I want to do is a close, detailed look at the degree of monetization in a couple of parganas of Khaadsh in the mid-18th century, comparing a plains pargana with a hill-tribal pargana. I've got batches of signed revenue agreements, with dates, and a whole series of disputes over revenue which illustrate the points.
GOZA, FRANKLIN, University of Wisconsin-Madison (47), INCOME ATTAINMENT AMONG NATIVE AND IMMIGRANT ASIAN MEN IN THE UNITED STATES

This study examines earnings differentials between Asian-origin men and non-Hispanic (white) men using the 1960 and 1970 U.S. Bureau of the Census Public Use Samples. Weeks worked, post-school job experience and formal schooling explain most of the variance in Asian earnings. The extent of heterogeneity among different ethnic groups, as well as the estimate of intergenerational dissimilarities are demonstrated via occupational distribution and earnings, differentials. Lastly, a composition analysis based on worker characteristics indicate that discrimination against Asians is not as high as in some other studies. Other aggregate Asian groups are shown to earn substantially more than whites. This was due to the extra skills brought with them to the workplace, and also because they were paid higher returns on their human capital than were similar whites.

GUPTA, ROXANNE POORMAN, Syracuse University, (23), HINDU ROOTS OF SEXUAL AMBIGUITY IN THE RIG VEDA

Hindu Roots of Sexual Ambiguity in the Rig Veda is an examination of selected hymns of the Rig Veda that deal explicitly with sexual intercourse in order to understand the way in which the Vedic poets defined man (self) as distinct from "other" - nature and the feminine. From a "Jungian" perspective, Vedic images are seen as "symbols of transformation" that move man away from instinct and undifferentiated unity with nature towards self-consciousness. Libido images are both the means and the result of this "movement". By dealing with explicit sexual imagery, we come closest to understanding the basis of a deep-rooted ambiguity in Hindu attitudes towards sexual intercourse which is at once a necessary means of procreation, and that instinctual act which Vedic man spontaneously sought to "transcend." Reading selected hymns from this perspective sheds light on some of the complex sexual associations found in the Rig Veda. Keeping in mind the highly ritualistic context of these hymns, it is easy to appreciate the Vedas as the root source of Hindu attitudes that later lost to always keep sexuality and the feminine within ritualistic control.

GYALTHONG, GELEK; GYALTHONG, TSERING - Toronto, Ont & SNYDER, JEANNE, Milwaukee, WI, (19), LEGAL ASPECTS OF TIBETAN TRADE

The two Tibetan authors are father and son. The senior Gyalthong was a prominent businessman in Lhasa and his son holds a business degree from the University of Manitoba. This paper explores some of the legal ramifications of conducting business in Tibet.


What is meant to participate in the Vraja lila through general (bhava) and specific roles (siddha-desa) with a special interest in the act of meditation through which one enters the cosmic drama (Vraja-laksnanamse).

HARMAN, WILLIAM, DePauw University, (23), HOW THE CITY BECAME SACRED: NATURAT IN THE ACCOUNTS OF SIVA'S SACRED AMUSEMENTS

The Tamil Tirumalavatsaram is one of the more typical genres among religious texts of the Tamil religious tradition. It is concerned with how a particularly holy place (talam) became holy, with what the divinities did in that place, and with the forms of worship proper to that particular location. Based on my reading of the Tiruvilaiyatarasaram, the paper I intend to present will deal with what happened in the spot which later became Nataraj to justify it's becoming an important religious and pilgrimage center. While there was one particular event that established its importance as a shrine, the constant repetition of sacred events occurring there seemed to reaffirm the city's sacredness, and from a variety of points of view. First, it became the sacred residences of the Lord Siva, who appeared there in the form of Varnamalai (the Beautiful Lord). Secondly, it became the site of great Tamil literary activity directed by the ancient Tamil Literary Academy (Cankam). Third, it was the site of the Pandyan kingdom's capital, one of whose greatest lineages members, Natarak, eventually became the goddess who serves as the central focus of the religious life of the city. In my presentation I hope to include several excerpts from the document, a document which has been passed probably the most popular of this genre, but which has never been translated into any Western language.

HAYLEY, JOHN, University of Washington, (25), IMAGES OF AUTHORSHIP IN MEDIEVAL HINDI POETRY

What have people meant in saying that "This is a poem of Sur Das" or "This is a poem of Ravi Das"? Rather different things, I think. I propose to look at the broadly differing sectarian traditions that come to bear on the appropriation of these two names of medieval Hindi poets.

HAYNES, DOUGLAS, Dartmouth College, (20), THE EMERGENCE OF PUBLIC LEADERSHIP IN SURAT

During the late 19th century, the word "public" increasingly became a critical concept in the vocabulary of many aspiring political leaders in British India. English-educated individuals came to view themselves as representatives of the public and spokesmen for the public "good" as they attempted to carve out roles for themselves within the colonial order. This paper examines the efforts of this elite group in the western Indian city of Surat to establish themselves as "public" leaders. The paper discusses how these men defined themselves and shaped their values in the process of negotiating with their rulers and of competing with one another for political power in the city. It will also discuss briefly the transformation of the meaning of "public" leadership that occurred as the followers of Gandhi rose to local pre-eminence.
HELMG, ARTHUR, Western Michigan University, (47), EMIGRATION AND RETURN: RAMIFICATIONS FOR INDIA

A study of the changes on the Indian scene at the place of origin and the impact on the socioeconomic status of the Indians.

HELMG, USHA MEHTA, Western Michigan University, (47), SOCIO-Psychological STRESS FACED BY IMMIGRANT FEMALE

An in depth study of the problems faced by the immigrant women from South Asia.

HERMAN, ARTHUR L., University of Wisconsin-Stevens Point, (5), THE KRISHNAJASAL PROBLEM OF EVIL: A SOLUTION

The theological problem of evil has continued to be a plaguing problem for Eastern and Western philosophers since the times of Buddha and Plato. The present paper is an attempt at a new approach to the solution of the problem as that problem is redefined in the pages of the Bhagavad Gita.

HOSGOOD, JOHN, Chicago State University, (16), AN ATTEMPT AT DEFINING GOAN CULTURE AND PERSONALITY THROUGH THE HINDU AND INDIO-PORTUGUESE WORLD VIEWS

The Novelist Manohar Malgonkar has written an excellent descriptive study of Goa titled Inside Goa which was published in early 1991 under the auspices of the Government of Goa Daman and Diu. Malgonkar has collaborated with Mario de Miranda, a Goan Artist and Illustrator of Inside Goa who is a representative of the Indo-Portuguese tradition in India. Malgonkar's essay on the Goan identity is analyzed in an attempt to give an anthropological definition of Goan Social Character.

HOLMBERG, DAVID, Cornell University, (9), CLOSURE, NONCLOSURE, AND THE IDEAL OF RECIPROCITY AMONG WESTERN TAMANG

Exchange relates to social, economic, and ecological constraints, but it also carries profound cultural value. This paper suggests that among the western Tamang of Nepal measured reciprocity is a primary cultural value which shapes social, economic and ecological relations. Tamang announce this value of balanced reciprocity in the exchanges that accompany memorial death feasts, the most elaborate of social rites. The logic of exchange, however, pervades everyday life and structures, labor, marriage, gender, speech, and communality. In its ideal representation exchanges should be perfectly reciprocal, totally inclusive, and carried out among equals, bringing measured closure on human relations. Socioeconomic reality, though, contradicts these ideals: exchange is never perfectly reciprocal or totally inclusive; moreover, Tamang society is marked by disparities in wealth. Yet, as I attempt to demonstrate in this paper, Tamang subvert these contradictions to the logic of exchange by converting them to the embodiments of evil and the causes of misfortunes, in other words, the contraction of reciprocity.

HOO, FRED EDWIN, University of Michigan, (11), CLITICS AND PRONOMINAL SUFFIXES IN KASHMIRI

Kashmiri, like Sindhi, Siraiki, Hindko and other Indo-Aryan (and Iranian) languages of the northwestern part of South Asia, uses a system of clitics which are in complementary distribution with independent pronoun + postposition constructions: that is, when the clitics are used the pronoun + postposition phrases do not appear and, conversely, when the independent phrases appear, the clitics do not. However, in addition to clitics (which can be thought of as moved PPs) Kashmiri has at least two systems of pronominal suffixes. One of these allows (optionally) the appearance of the co-referent pronoun + postpositional phrase in the same clause. This can be thought of as copying the corresponding phrase. In the second system of pronominal suffixes, the coreferent (pro) nominal phrase occurs, but always in the nominative case. (If this system, under certain syntactic conditions, cannot be used, the corresponding (pro) nominal phrase is always in the oblique case). This can be thought of as organizing NPs but moving postpositions. Thus, this second set of pronominal suffixes can be seen to offer, from a quite unexpected quarter, additional justification for the Paninian practice of considering a noun (phrase) or pronoun in a linguistic role quite separable from the case relation (kāra) that it bears to the action expressed by the verb with which it is in construction. This idea will be refined through field work in Kashmir.

HIDA, SHAMSUL, Urbana, IL, (44), ELITE COMPOSITION AND POWER STRUCTURE OF CHITTAGONG, BANGLADESH, 1940-1980

This paper analyzes the processes that have shaped the power structure of Chittagong, Bangladesh, from 1940 to 1980. My method is to identify the elites and to study their nature, composition, characteristics, and value orientations. I shall also relate the attitude and behavior of the elites to the particular social-political environment in which they acted - British imperial authority (up to 1947), Pakistan's quasi-colonial rule (1947 to 1971), and independent Bangladesh (since 1971). My paper therefore will explore the relationship of political environments to the socio-political values, attitudes, and behaviors of indigenous leadership from the perspective of a heterogeneous society characterized by its pluralistic composition.

HUNTINGTON, SUSAN L., Ohio State University, (9), A BUDDHIST AND HINDU SYLISTIC DICHOTOMY IN THE ART OF EASTERN INDIA

While it is generally assumed that the art styles of South Asia respond to many factors—chronological developments and regional, dynastic, workshop and other influences—religious and sectarian distinctions are rarely, if ever, cited as explanations for stylistic distinctions. In Bihar and Bengal, primarily during the 7th & 8th centuries, however, Buddhists and Hindus apparently maintained separate ateliers of craftsmen, as may be inferred from the artistic remains, which reveal what might be called distinctive "Buddhist" and "Hindu"
sylites. Inscriptual evidence suggests historical reasons for the distinctions, which were eventually blurred by the 9th century.

HUNTINGTON, JOHN C., Ohio State University, (9), THE LAST PALA TEMPLE?

The Lha-Khang Soma, "New Temple," at Alchi in Ladakh, bears paintings of a distinctive eastern Indian style, reflecting also iconographic precepts prevalent in eastern Bihar during the 11th century. Historical evidence indicates that Atisha, the renowned eastern Indian monk, was active in western Tibet in the 11th century, when this temple was built, suggesting that his teachings served as the primary impetus for their iconography and that the art styles of the Bhogalpur district of eastern Bihar, where he had been active just prior to his Tibetan journey, were the primary stylistic source. A question is posed: "How close is the design to that of a Pala period temple?" and it is suggested that this building may represent the survival of a "heritage" type of structure.

JOHNSON, NANCY E., University of Wisconsin-Madison, (34), CURRENT HEALTH TOPICS IN SOUTH ASIA

Malnutrition and infection rank among the most serious public health problems in India. Frequency and severity of infectious illnesses are increased in malnourished individuals. The same economic, cultural, social and environmental factors that contribute to malnutrition may also maintain a high level of infectious disease in a population. Nutritional problems have been under study for many years in India. The National Institute of Nutrition at Hyderabad and the Central Food Technological Research Institute, Mysore, India conduct research on national food and nutrition problems. Research focus of these institutions and general environmental conditions which surround researched problems will be discussed.

KENNEDY, CHARLES H., Bowdoin College, (49), PHYSICIANS, ENGINEERS, AND ECONOMISTS: TECHNOCRATIC POLITICS IN PAKISTAN

In Summer 1982, junior staff physicians in Pakistan staged work-slowdowns and partial strikes to draw attention to alleged inequities within Pakistan's civil bureaucracy. These events are but the most recent indications of the long-simmering controversy between the demands of technocrats (specialists) and generalists in Pakistani administration. This paper centers upon the demands/interests of three relevant groups of technocratic overclasses: physicians, engineers, and economists. It will address four questions: (1) Why are the technocrats upset? (2) What do technocrats want? (3) What have technocrats received in the past? (4) Why haven't they been satisfied with what they received. The paper employs data gathered during four recent trips to Pakistan, the latest during the Summer of 1982.

ENIPE, DAVID M., University of Wisconsin-Madison, (32), THE VAIDIKAS OF THE GODAVARI DELTA, COASTAL ANDHRA

This paper is on a pilot study of vaidikas (those who recite Vedic texts and perform Vedic rituals) in coastal Andhra, especially in E. Godavari District. With the aid of visuals it will focus on three individuals to illustrate the complexity and diversity present in the contemporary remnant Vedic textual, scholastic and ritual traditions. The three are from different villages and convey different attitudes toward the tradition and their own careers. One is a textual purist, one a ritual purist, one a textual/ritual enthusiast and aspiring ceturvedin. The report will conclude with some observations on recent changes in these communities.

LEHMANN, WILLIAM P., University of Texas-Austin, (42), THE IMPACT OF INDIA ON JONES

When Sir William Jones undertook his appointment in India as a puisne judge at the Bengal Supreme Court he had worked on Persian, but had little knowledge of the ancient language and culture, as his reaction to the translation of the Avesta may indicate. The paper explores the impact of that culture on a representative of English rationalism.

LUDDEN, DAVID, University of Pennsylvania, (20), FROM FANGU TO PATTAH IN THE TIRUNELVELI DISTRICT OF MADRAS PRESIDENCY

Ironically, the most commercially advanced localities in the Tamil countryside in 1800 worked on principles of landed property that modern economists would consider antithetical to capitalist development, as did contemporary British observers. How property principles embodied in the Tamil term pangu could accommodate, indeed stimulate, market participation will be the first explanatory problem addressed in this paper, which focusses upon villages irrigated by the Tumbagarni River in what is today the Tirunelveli District of Tamil Nadu. Changes in property law, rights, and control under British colonial rule in India have long been understood as the product of alien imposition; and, in the Madras Presidency, as the product of a Ryotwari System, designed on Utilitarian principles, to advance capitalist penetration into the countryside. This image would seem most logical for the case of collectively owned pangu property, which most contradicted Ryotwari principles and had almost entirely disappeared in 1890. But this image, I argue, is incorrect, for the landowners who sued for pottahs under the Ryotwari schemes played the major role in the demise of collective village landowning, as they pursued their own private interests in the colonial setting. When these high caste landowners resisted British property ideas, as they did in the first post-1800 generation, they boldly bent to their needs. By the third generation, they fondly embraced Ryotwari, and its principles of property had become their own. The bulk of this paper will explain this formulation in their conceptions of property as a process of local cultural change in a commercialized peasant economy under colonial rule.

MAGIER, DAVID, University of California-Berkeley, (11), DIRECT AND INDIRECT DISCOURSE IN MARWARI

This paper surveys the different grammatical realizations of reported speech in Marwari. Marwari, like Hindi (and many other South Asian languages), has a system of matrix verbs (of speech, thought, emotions, etc.) with
an embedded structures representing the content of the report. By traditional definitions (based on the structures found in English), almost all reported speech in Marwari would be seen as falling into the category of 'direct discourse', and the claim has been made for South Asia in general that there is no indigenous system of indirect discourse. Using this claim as a starting point, I show that the structural definitions of 'direct' and 'indirect' discourse are too narrow and do not permit an adequate account of the different ways that the pragmatic and interactional goals associated with discourse reporting are carried out in actual conversations. I focus on the functional distinction between the recreation of an earlier discourse event and the representation of it.

MAGNUS, RALPH, Naval Postgraduate School, Monterey, CA, (46). ARAB RESPONSES TO THE CONFLICT IN AFGHANISTAN

The Soviet invasion of Afghanistan in December 1979 and the conflict that has continued there ever since as the USSR attempts to impose a Marxist regime against the widespread opposition of the Afghan people poses an uncomfortable dilemma for most Arab regimes. Their reactions have been expressed in both official and unofficial statements, articles, broadcasts and in voting in international organizations... particularly in the United Nations, the Non-aligned Conference and the Islamic Conference. This paper examines the range of these reactions over time and suggests a number of variables explaining the variations in their reactions: regime type, orientations toward the U.S. and USSR, domestic and international Islamic orientations, the Arab-Israeli conflict and geographical location. Finally, the paper examines the extent that the reactions of the Arab states have had upon the course of the conflict in Afghanistan and any contribution they might have towards its eventual settlement.

MALIK, YOGENDRA K., University of Akron, (49). LOCAL ELITES AND BUREAUCRATS IN AN URBAN COMMUNITY OF NORTH INDIA

Studies in Indian politics identify the existence of duality in its political culture; one culture is represented by the westernized bureaucratic elites who are selected by Public Service Commission and the other is represented by politicians who draw their support from the traditional networks of relations based upon caste and communal ties. The first group represents the elite and the second mass political culture. This paper tries to identify the social origin of the social elite and non-elective and non-elite, their bases of support and examines their attitudes towards the civil servants working within the community. The data indicate that in a "administrative democracy" as existing within the community, the elective and bureaucratic elites seemed to have reached an accommodation on the demarcation of their respective areas of activities. Consequently, distinction existing between elite and mass political cultures have become diffused leading to the development of pragmatic political behavior on the part of the two groups of elites. The findings reported in the paper are based upon in depth interviewing of eighty local elites comprising members of the municipal corporative, MLAs, editors, educators, business leaders and the civil servants.

MANASTER-RAMER, ALEXIS, University of Michigan, (11). STRESS AND MORAS IN SINDHESE

In Sinhalese initial stress is the default but there are a number of special rules. One is that the stress is attracted to the heaviest syllable available. This has revitalizing implications for mora theory. Mora counting languages seem to come in two varieties: some count a syllable-final consonant as a mora (e.g. Latin) and some do not (e.g. Tabletulabai). This suggests that in the hierarchy of syllable weight VV is heavier than VC, and both are heavier than V. Sinhalese appears to make use of this three-way contrast. A VC syllable is stressed in preference to a V one and a VV one in preference to a VC one (e.g. gaavumanta vs. santoosa). Another special rule appears to be that VHV counts as equivalent to VV (e.g. bohamo, kobamada).

There are still a few cases that are not yet fully understood. These will be investigated in the field this summer.

MATTI, RUDY P., Lane College (47). MAJORITY POPULATION WITH MINORITY POLITICAL STATUS

The entrance into and continued presence of East Indians in the co-operative Republic of Guyana present scholars concerned with the study of immigrant groups with several similarities to other immigrant groups and, pari passu, with even more significant peculiarities or phenomenological differences. This presentation is not concerned with the similarities but rather with those differences which exhibit an interesting departure from theory, particularly that set of theory which relates to the organization of multi-cultural or multi-ethnic societies. We contend that indeed socio-economic and political variable with respect to the Indo-Guyanese which might have been regarded as instrumental in the embryonic stages of the influx of that immigrant group, took on primordial dimensions over the passage of time and it is this phenomenon which constitutes a radical departure from theory. Despite the East Indians' numerical majority in the Guyanese population and overwhelming numerical strength in the economic sector, they have not been able to wield comparable political power. Instead, the predominantly African government has been able to assert some degree of hegemony in the society at the expense of large scale discrimination. This presentation will seek to discuss the genesis and implications of that situation.

MCBRIDE-LMAYE, ANN, University of Wisconsin-Madison, (37). SALMAN RUSHDIE'S MIDNIGHT'S CHILDREN: USING HISTORY TO PRODUCE FICTION

This paper examines the proposition that Salman Rushdie's recent novel, Midnight's Children (1981), is a complex and coherent vision of Indian society after independence from Britain, as well as a compendium of myth in Indian cultures. This novel shows significant links with contemporary fiction to other post-colonial states in Latin America and Africa principally through using the dynamic of employing history to produce fiction. In the process, the novel elaborates: a) orders of time and change in a post-colonial world. b) the centrality of the word
and language in creating a new "culturo text" of national identity, and c) the technique of "logical realism", i.e., the depiction of paradoxical realities by means of reversing the usual cause and effect relationships, fragmenting time, and describing the ordinary in extraordinary language and the extraordinary in ordinary language. Beginning with his birth at midnight on August 15, 1947, at the very instant India gained her independence from Britain, the protagonist Saleem Sinai is granted a symbic status. The fate he embodies in the post-colonial reality will make nation and child correspond in terms of potential destiny. On the first page of the text the hero announces: "I had been mysteriously handcuffed to history, my destinies inalienably chained to those of my country." Both in the function and form, concerns Rahdie is comparable to writers of such stature as Gabriel Garcia Marquez in Colombia, Carlos Fuentes in Mexico and Chinua Achebe in Nigeria. Each of these writers seeks to write out a truer version of his country's history in light of the fact that official historical "truth" does not correspond with the writer's perceptions. Rahdie's novel is a political novel in the best sense of the term, i.e., narrative art is committed to being truer to reality than any documented set of historical facts.

MISCELLANIES, CATHY, University of Wisconsin-Madison, (10), MUNRO'S 1816 JUDICIAL REFORMS: PRAGMATIC POLICY AND PANCHA YAT IDIOLOGY IN MADRAS

The reform of Madras 1816 created judicial tribunals at the sub-district and village levels, co-opted panchayats into the formal state judicial system and gave Collectors and their assistants judicial authority in suits over revenue, rents and boundary disputes. These reforms signified a victory for the "conservative" approach of government for South India: judicial apparatus reached further into the mala mool via local leaders and old institutions; the power and image of the English Ruler was enhanced. Pragmatic because it moved money as it melded local fences, it was a validation also of the ideal of collective, consensual conflict management. Such an ideal was to remain constant for decades despite dismal or little use of such legal bodies.

MILLER, BEATRICE D., University of Wisconsin-Madison (19), AN OVERVIEW OF TIBETAN-WESTERN COLLABORATIVE RESEARCH ON TIBETAN POLITY

This paper reviews the presentations from the Ninth Conference (1980) and suggests the value and validity of Tibetan-Western co-operative in scholarly research.

MINOR, ROBERT N., University of Kansas, (5), NON HINDU ELEMNTS OF THE BHAGAVAD GITA

Wilfred Cantwell Smith has argued the dangers of attempting to understand religious people and texts in terms of reified "ism" categories. This has imposed upon individuals "Hindu" interpretations which they themselves have not agreed upon. The paper examines the absence of certain so-called "Hindu" ideas from the Bhagavad Gita--the text so central to modern definitions of "Hindulism." These ideas include the trismatic, the superiority of Brahman, universality, etc.,. The paper's larger claim is that the text is interpreted in terms of the "ism" rather than the "ism" being understood in terms of the text.

MUNDSCHENK, Western Illinois University (5), HINDU STORIES OF CREATION: FANTASY WITH A POINT

Every religious tradition serves its membership through ideas about the origins of things--i.e., through stories about creation. One of the unique aspects of the Hindu tradition is its deliberate attempt to maintain a sense of deep wonder about the ultimate mystery of existence even while describing the creating event itself. This is done through "stories" that are deliberately fantastic--but with a point. The paper explores two such creation stories in order to illuminate the intent beneath the superficial content.

NAIR, R.S., University of Wisconsin-Milwaukee, (16), ASSIMILATION AND PLURALISM IN A MULTICETHNIC URBAN SYSTEM: AN EMPIRICAL ANALYSIS

This paper examines urban ethnicity, in the light of General Systems Theory, in order to resolve the apparent contradiction in the two opposing processes of assimilation and pluralism in a multiethnic society. The basic assumption of this study is that ethnicity is inherently dynamic. In order to explicate the dynamic mechanisms the general concepts used in the study are negative and positive feedback. The focus is on the dialectics between assimilation and pluralism. The data for this paper were collected by sample survey method from 1300 respondents distributed among seven ethnic groups in the city of Pune, India. Based on Kapp's theoretical model of opening and closing of systems, two sets of variables viz. ethnic opening variables and ethnic closing variables were used to represent assimilative and pluralistic tendencies of ethnic subsystems. The interconnectedness of these sets of variables and the direction of their relationships were used to identify feedback networks. The paper identifies a number of error reducing negative feedback and several deviation amplifying positive feedback within ethnic subsystems. The ethnic subsystems overcome the bad effects of too much opening or closing by adopting a strategy of resilient adjustment through negative feedback. It is proposed that ethnic subsystems characterized by both positive and negative feedback are in a state of dynamism--dialectical equilibrium. The paper suggests that the ethnic subsystems in multiethnic societies oscillate between assimilation and pluralism and the dialectic between these two opposite forces toward resolving the contradictions by providing for stability--dialectical equilibrium.
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NAIM, PARVAIZ, Iowa State University, (38), AGRICULTURAL MODERNIZATION IN PAKISTAN

Education is a key factor in the process of modernizing the agricultural trends in Pakistan. The major task is to modify the basic farming concepts. Subsidies on farm inputs and loans are being provided to farmers. Breeding and seed certification programs have been initiated and most of the agro-chemicals and a variety of farm machinery are being manufactured locally. Satellite imagery and high altitude aerial photography are employed in monitoring crops for pest control. Several other techniques and equipments, with proven efficiency elsewhere, are being imported to improve the agro-based economy of the country. Inherent difference in the indigenous environment and resources however, dictates that this modernization process has to be different from the northern methods, both in direction and magnitude.

NIEUW, MARCELLA, Memphis, Tenn. (1), PAINTING IN PAKISTAN: 1947-1982

When Pakistan was reated in 1947, artists had an ancient and diverse cultural history from which to draw inspiration. Pakistani painting reflects those varied cultural intrusions and the freedom of its artists to interpret its past or explore new avenues identifying with either East or West. This paper will examine the various styles, subjects, and media in Pakistani painting between 1947 and 1982. Some artists paint historic Eastern motifs in modern western style; a few are dedicated to preserving their heritage in both style and subject matter, others are committed to exploring the avant garde in form and content. Tradition and iconoclasm exist side by side in Pakistani painting.

NOBLE, WILLIAM A., University of Missouri-Columbia, (40), TERRITORIAL CELESTIAL MODELS AND THE RENAISSANCE OF MONUMENTAL ARCHITECTURE IN SOUTH ASIA

Terrestrial-celestial models have been related to an innate centering among humans and their desire to set apart the blemmed dwelling from the less known and sometimes feared environment beyond. Later temples (deity homes) were copied from houses. In the Middle East, there has been for millennia a square terrestrial-celestial model with centering upon sunlight. Mesopotamia temples of this type date to at least 2,700 B.C. From about 1,900 B.C. the Minoans of Crete had palaces and buildings with rectangular courtyards. Fire-centered terrestrial-celestial models were developed by the Indo-Europeans. By 1,500 B.C., the Indo-European Mycenaean became the first to sunlight-centered models and sunlight-centered terrestrial-celestial models. By 700 B.C., the democratized Greek society had established round, square, and rectangular terrestrial-celestial models. They tended to replace centered fires with the images of deities. Their rectangular model was derived from the house, widely used in Europe by 4,000 B.C. By combining the round and rectangular models, the Greek apsidal form had also been established a lot earlier in their houses. The Iranians, who settled in the Middle East, centered fire in a square terrestrial-celestial model, and by 500 B.C. had synthesized this model with a characteristic square sunlit-centered model. By 2,000 B.C., there were houses with centered courtyards in the urban centers of the Indus Civilization. Over 1,000 years after the monumental architecture related to this civilization was ended, the culminating and complex Iranian-Graeco-Buddhist impact led to the renaissance of monumental architecture in South Asia. This impact was in part complicated by a symbolic simultaneous centering by 250 B.C., upon an axis mundi, fire, and the tree of divine life in each stupa. While most terrestrial-celestial models from the past were utilized by the Buddhists, their conspicuous use of the Iranian apadana and the Greek apsidal models in the Hinayana phase is noteworthy. Different combinations of terrestrial-celestial models from the past produced varying syntheses. The Iranian apadana and multiple courtyard models dominated in the earliest palaces and in houses with centered courtyards.

NORWANG, GESHE NGAWANG, University of Washington, and TETHONG, TSANGWANG G., Victoria British Columbia (26)

LAND TENURE AND TAXATION IN TIBET

Professor Geshe Norwang teaches Tibetan at the University of Washington and was a monastic administrator in Tibet. T.C. Tethong holds a degree in History and a diploma in Public Administration from the University of British Columbia. The authors examine the traditional Tibetan legal bases for land tenure and taxation.

PAUL, JOHN, University of Wisconsin-Madison (10), STAGES AND ACTORS IN THE DRAMA OF INDIAN LAW: THE DISMISSAL PROCEEDINGS OF MAHARAJA MUNSEI VEDANAYAGAM PILLAI (1858-1887)

Based on some most recent findings from the Records of the High Court, Madras, this paper attempts to delineate some of the internal problems of administration of courts in the angul, especially in the Munsif Courts. Other problems arising from inter-personal relationships between members of the judiciary and failures on the part of subordinates to adhere to the conventions of the times are easily traceable in the proceedings. When the dismissal of Vedanayagam Pillai was recommended to the High Court, the embodiment of final authority for judicial administration in the Presidency, the Judges modified the recommendations. Also, this paper points out how popular perceptions on the actors involved in the proceedings are changed and how new ones are created in their place by modern Tamil writers.

PERRIN, CAROL, Chicago, 11, (23), MUSLIM AND HINDU IDENTITY: A BANGLADESHI MUSLIM PERSPECTIVE

In South Asia the opposition of group identities is an important issue. Though many investigators address this issue, few examine the symbolic organization of group self-definitions. Fieldwork in Bangladesh found that the self-definition of Chittagonian Muslims is symbolically organized around conceptual oppositions between equality and hierarchy and between law and nature. Further analysis in the ritual context shows that the symbolic organization of Muslim self-definition is replicated in the indigenous understanding of Muslim/Hindu group differences. In Bengali Muslim social theory, concern with equality and law (or the following of codes for conduct) are critical to Muslim group self-definition while preoccupation with hierarchy and nature (ornamental substance) are fundamental to Hindu group self-definition.
This paper will examine the administration of development projects in Sri Lanka. Specifically, it will examine a particular reform effort known as the Decentralized Budget and look at the impact that this reform has had on the various actors involved in development projects in Sri Lanka. It will focus on the problems and political alliances that emerged out of the conflict over the reform effort. The reform affected the relationship between two sets of administrators—those involved in functionally specific tasks such as the building of roads, irrigation projects, etc., and those involved in coordinating those projects. Both groups of administrators reported to different superiors at headquarters, while administrators from the highways, irrigation, etc., departments were partially subordinate to the coordination development officers. The paper will also examine the political alliances that emerged among the other actors involved in development projects and their administration in Sri Lanka. These other actors include the local elites in the areas where the projects were carried out, national leaders in the ministries in the capital city of Colombo, and Members of the National Parliament who act as middle men between the local elites and the national leadership. Each one of these groups has taken strong sides on the question of the reform. The data for this paper will come from interviews taken shortly after the reform was instituted. Local leaders, members of the National Parliament and development officers were interviewed in 1978 and 1979, about the decentralized budget and their involvement in it.

My paper is concerned with seeking reasons for the extreme differences of approach that St. Xavier utilized over the course of his ten short years in the Orient. In South India, among the pearl fishing villages he was quite literally an iconoclast towards the indigenous culture, promoting the wholesale destruction of idols and temples in the newly Christianized settlements (and antagonizing the Brahmin elite community in the process.) Thousands of the lowest strata of Tamil society were converted in a few years, but at least during the 16th century, Western Christianity scarcely penetrated beyond the beaches of the Parava fishermen. In Japan, by contrast, Francis Xavier directed his efforts towards the aristocracy, hoping for an audience with the Mikado and in the process catered extensively to Japanese fascination and demand for western art; the Jesuits even established an art school. Basically I wonder to what extent the differences in approach were necessitated by differing circumstances in the two countries. Is it also possible that Francis Xavier converted his own attitudes, as it were, towards pagan host cultures and, in retrospect might have preferred even for India the more tactful and sympathetic approach of Roberto de Nobili, S.J. of the early 17th century?

This paper will start with the assumption that as viewed with Western literary theories, every Tamil text (grammatical or non-grammatical) has an author and an audience. It will proceed first to explain how the Tamil grammatical tradition provides us with the definitions of "author", "audience", and "text". Secondly, it will discuss the types of authors and audiences in this tradition. Lastly, it will show how as transmitters of earlier schools of thought, authors of grammars become carriers of "authority", while as transmitters of an oral tradition, the audience of a given time could become authors of a later period.

In the past women writers wrote poetry under the patronage of their immediate male family members. Other scholars rarely recognized them and often questioned their authorship. By the beginning of 1950s women started writing popular fiction expressing a strong feminist perspective. Subsequently men changed their attitude from tolerance to derision. Imumerable instances of quippa, cartoons, scandals and even the use of female pseudonyms by men point to an indirect acceptance of the women's domination in fiction writing. At present magazine editors and fiction publishers admit that women writers are in a position to influence their sales considerably.

Authors produce texts and readers read them. This assumption has colored western understanding of all texts, including South Asian. Thus, while Indians traditionally state that Vyas was the author of the Mahabharata, as well as the 18 great puranas and the Brahmasutras, it is considered unhistorical and therefore incorrect. This paper presents the traditional information regarding the authorship of Indian texts, as well as information regarding texts for which no author is assigned. Among the first category are the sastras, the puranas, the mahan, and the kavyas. Among the second category are texts like the Vedas, the brahman, the bhakti, and the bhakti tradition of the bhakti movement. The first category of texts are then ranked according to the infallibility-hierarchy. The texts which carry the highest level of infallibility like the sastras are at the top, texts of the next level of infallibility like the kavyas of ancient poets are at the second level and the texts which are vulnerable to defects are at the bottom. Texts with no author's name assigned to them it is suggested, have the highest level of acceptability, as the ultimate authority of the community. It is also argued that the texts with the highest rank of infallibility have authors who have a legendary biography, often-human access to knowledge and power (e.g. Vyasa, Valmiki, Manus, Panini). Texts of the second rank of infallibility have authors who are human in status, but have skills granted by a divine power (e.g. Kalidasa). And finally, texts which are recognized as vulnerable to defects have authors with superior but nonetheless human skills.

The main conclusion of the paper is that authorship in traditional India did not serve the function of providing information regarding the source of production of the text, but it served the semantic function of signifying the status of the text.
RICHARDS, J.P., Duke University (33), TAXATION AND SETTLEMENT UNDER LATE MUGHAL RULE IN ADILABAD PARGANA, KHANDESH

In his paper I will use detailed Mughal land tax records collected in the office of the diwan of the six Deccan provinces in the last two decades of the reign of Aurangzeb. I will be examining data pertaining to the 126 villages of the pargana of Adilabad, a large, prosperous subdistrict located near Burhanpur city in the province of Khandesh. These records are sufficiently detailed so that I may compare the level of taxation, collection, and the amount of land under cultivation with the location of each village in the subdistrict. The latter information is also given precisely in the records. I can compare the identities of village officials with the location of villages with the taxes levied. In short, the data will permit an ecological and microscopic view of the internal structure of this subdistrict. The source of irrigation is even given if one is used for each village. This paper should be comparable with others in the panel.

SALTUS, PETER H., University of North Florida, (42), WHAT DID JONES MEAN TO SAY IN THE THIRD DISCOURSE

There is no question of the influence that Jones's "Third Anniversary Discourse" had on the flow of historical linguistics and the development of the field of comparative linguistics. Yet there are lingering questions as to just what Jones meant by his final paragraph. On the basis of Jones's letters and other writings, this paper will attempt a bicentennial exploration of Jones's intent.

SAPAN, RICHARD, Ann Arbor, MI, (33), AGRICULTURAL PRODUCTION AND LAND REVENUE REALIZATION IN MERO PARGANA, RAJASTHAN, 1638-63

I will present some of the findings of my research on Merto Pargana, c. 1660. This pargana—extraordinarily large in comparison with others of the Mughal Empire—had nine internal subdivisions (termed tahsil) and totaled more than 2,000,000 bighas of land. It was the only pargana of Marwar to have been surveyed by Mughal authorities, which after an earlier inclusion in the sarkar of Nagaur instead of the sarkar of Jodhpur. For most of the 380-odd villages of the pargana we possess both revenue statistics for the period 1656-63 and area statistics (in bighas). There is also particularly detailed information about irrigation devices, such as Persian wheels (carshet) for each village. Besides all this the Vigat of Naisan contains an awal-‘ashtur for the pargana compiled in 1634-35 with additions up to 1663. Another text, Hukumat ri Rahi, lists all the Rajput jagirdars (also called patayats) who held grants within the nine divisions of Merto Pargana. Finally, there are several texts concerning the history of this region which Normand and I have been translating (as you well know).

My concern will be ecological differences within the pargana that affect agricultural production and hence land revenue realization. A particular focus will be the significance of irrigation devices in relation to the land revenue. I hope to include some maps, perhaps done by computer, with the analysis.

SCHWARTZBERG, JOSEPH E., University of Minnesota, (40), PRIDE AND SHAME IN REGIONAL IDENTITY IN NORTHERN INDIA

Interviews with 271 persons (159 males, 131 females) in 21 villages of northwestern India reveal striking differences in awareness of regional identity, varying with informants’ sex, caste, and occupation and from one locality to another. A map of the regions perceived indicates that the factors imparting distinctiveness to them also vary widely by locale. From roughly two dozen regions identified four are selected for special consideration. In two, Braj and Rathi, there was an obvious sense of regional pride. In two others, Mewat and Bagar, identification with the region appeared to be a cause for shame.

SMITH, DONALD, University of Wisconsin-Madison, (34), THE TUBERCULOSIS PREVENTION TRIAL IN SOUTH INDIA

The Tuberculosis Prevention Trial, cosponsored by the Indian Council of Medical Research, WHO, and the USPHS was initiated in 1968 in rural south India. The principal objective of the trial was to determine the extent to which an antituberculosis vaccine (BCG) would reduce the risk of development of tuberculosis in that area of the world. The trial designers anticipated a 50% reduction in the risk of development of tuberculosis in vaccinated individuals and this result together with case-finding methods and effective drug treatment would mean that public health officials have at hand the basic tools needed for control of this important health problem. However, published data of the 7 1/2 year follow-up reveal that vaccination had no protective effect. This finding is simultaneously a serious set-back to world tuberculosis control, and a major scientific puzzle. Understanding of the scientific puzzle has afforded an opportunity for collaboration with investigators in India. This collaboration calls for expertise in biological sciences; namely, hypothesis testing in laboratory experiments and for expertise in social sciences; namely, collaboration between scientists of differing cultures.

SMITH, FREDERICK M., University of Pennsylvania, (32), THE CURRENT CONDITION OF THE VEDIC SACRIFICE IN MAHARASHTRA AND KARNATAKA

In spite of strenuous preservation of Vedic traditions for literally thousands of years, the number of practicing vrutias has dropped precipitously in this century. The reasons are clear: the attraction and availability of Western professional and cultural ideals, and a correlative absence of interest in their own cultural traditions. It is hoped that Western interest in Vedic traditions will help stem the reversals suffered in this century. The topics touched upon here include: 1) a survey of surviving Vedic ashrman, 2) a summary of a precise census of currently practicing vrutias, 3) a brief discussion of the current sruta literature, 4) future prospects.

SONNLEITNER, MICHAEL W., Chicago, IL, (23), AN ANALYSIS OF VINoba BHAVE: REGARDING RELIGION AND REPRESENTATIVE DEMOCRACY

Vinoba Bhave is widely identified as that disciple of Mohandas Gandhi who led the Bhooman and Grandan Movements and made "sarvodaya" a household word throughout much of India. Surprisingly, the religious and philosophical
perspectives which guided his actions remain relatively unknown even after his death last year. This paper is designed to stimulate discussion of some of his fundamental beliefs as the relationship of certain religious convictions to his principled opposition to the idea of representative democracy is examined. The analysis includes reference to Bhodan Yajna, Democratic Values, Talks on the Gite, and other major works even as it utilizes some insights gleaned from personal interviews.

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STINNART, TONY K., The University of Chicago, (18), BHAVA AND THE DIVINITY IN THE EARLY BIOGRAPHIES OF KRISHNA-CAITAYA

The popular conception of bhava as a model for the devotee and its relationship to the manifestation of divinity by Caitanya, with special reference to the validation of the experience.

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SUKHAWAL, RHEEO L., University of Wisconsin-Platteville, (40), THE RAJASTHAN CANAL PROJECT: AN OVERVIEW

The Rajasthan Canal Project is the largest irrigation project in the world with a total command area of 2.02 million hectares. The irrigation facilities will be extended to about 1,457,000 hectares of cultivated land at 110 per cent intensity. The objectives of the project are to efficiently utilize water resources to irrigate the desert in the project command area to create the conditions which would lead to a self-sustaining process of increased productivity of the water and land resources, to accelerate permanent settlement in the project area, to develop technically feasible and economically viable solutions for controlling excessive groundwater build up, to develop afforestation to stabilize sand dunes and protect the canal from silting, to increase facilities for grazing, and to build roads to market products. The may be completed by 1986.

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TAYLOR, CHARLES M., University of Wisconsin-Madison, (34), TRENDS IN THE SUPPLY OF HEALTH PROFESSIONALS TO SOUTH ASIAN NATIONS, 1950-1980: A COMPARATIVE ANALYSIS

Since independence the nations of South Asia have made major efforts to improve the health of their citizens. One method through which they have attempted to achieve this goal has been to increase the supply of health professionals. This paper uses World Health Organization data on the supply of physician, nurse, and midwives to compare the changes that have occurred in the national availability of health professionals to the populations of India, Pakistan, Bangladesh, and Sri Lanka. These trends are compared to those of other low-income and middle-income nations and to the trend in the world supply of health professionals.

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TRULKU, AYE-LOBSANG NYIMA, New York City, NY, (26), DOCUMENTARY RECORDS OF SOME LEGAL AND PARALEGAL CASES

The paper reviews types of documents, legal language and practice through analysis of actual cases.

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TSARONG, DUNDUL N., Madison, WI, (26), CENTRAL GOVERNMENT ORGANIZATION

D. N. Tsarong, a former Tibetan government official, reviews and analyzes the documentary bases for the government structure.

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TSARONG, PALJOR, University of Wisconsin-Madison, (3), TONGDR: THE ECONOMICS OF TIBETAN MONASTIC RITUAL

It is within the general redistributive nature of the Tibetan political economy, particularly its religious estates, that this paper will examine how merit, prestige and obligations support, perpetuate and reproduce religious ritual and, therefore, serve monastic establishments. The various patterns of sponsorship of ritual are examined as well as their changes over time. All these point to the close interaction and exchanges between the lay and monastic realms, show how economic exchange is rationalized, and how it reflects social value as well as the hierarchical structures of society.

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VAJPEYI, DHIRENDRA, University of Northern Iowa, (49), ROLE OF GOVERNMENT - POLICY AND RESEARCH CHOICES: ELITE PERCEPTION OF INDUSTRIALIZATION IN INDIA

The social, economic and political transformation of developing countries is inconceivable without massive and direct participation of the Government and adequately functioning bureaucracy. As the Government takes new responsibilities to bring about social change and modernization through technologicalization the 'managerial' role of bureaucracy becomes strategically crucial. Edward Weidner observes that deliberate development plans and policies are the principal independent variables in the process of modernization. The justification for the expanded role of the Government in these development oriented countries could be explained "in terms of the interaction of two basic characteristics of today's less developed nations: (1) ambitious, 'century-skipping' social and economic aspirations, and (2) lack of private overhead capital sufficient to fulfill these designs." Researchers have demonstrated how unreal and impractical it would be to think of any type of national development in which Government, even if its role is limited, is excluded. The research to be reported in the paper is based on data collected in three geographically and economically diverse states -- Madhya Pradesh (Central), Tamilnadu (Southern), and Uttar-Pradesh (Northern) in India. The panel study technique was employed to interview a sample of 360 political and bureaucratic elites in 1976 and 1981. The central variables selected for the study were elites' expectations and perceptions of industrialization and role of government in India.

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VAJRACHARYA, GAUTAM, University of Wisconsin-Madison, (16), THE REAL MEANING OF NEPALAMANDALA

It has been generally assumed that in ancient times the name Nepal was confined to the Kathmandu valley. This assumption led Dr. Mary Slusser to believe that Nepalamandala was the ancient name for the enclosed valley.
A careful study of contemporary literary sources has clearly revealed that Nepal was extended far beyond the valley. This paper presents all those literary sources with their analytical study.

WAHID, SIDDIQ, Burnsville, MN, (19), THE ROLES OF TIBET'S MUSLIM COMMUNITIES

Largely ignored by Western scholars, the real contributions of Tibet's Muslim citizens are explored by a scholar who is both a Harvard trained historian and a Tibetan Muslim.

WHEELock, WADE T., James Madison University, (32), A REPORT ON VEDIC TRADITIONS IN NORTH INDIA

This will be an attempt to assess the concept of authority implicit in the performances of Vedic rituals that I observed this summer in Maharashtra and Madras. The Upaniṣads and the Ārya Sūtras set out an invariant system based on textual authority. However, actual contemporary practice displays innovation and variation that draws on different sources for its ultimate legitimation.

WILSHERE, THOMAS L., U.S. Army, Fort Bragg, NC, (46), THE QUESTION OF AFGHANISTAN: A REGIONAL ANALYSIS (PAKISTAN)

Pakistan is a major factor in the strategic calculations of India, the Soviet Union, the People’s Republic of China, the United States, and Saudi Arabia. Har rulers sit atop a powderkeg of ethnic separatism, political dissent, and religious ferment. Approximately three million Afghan refugees are presently encamped in West Pakistan, a fact that is especially significant in light of Afghanistan's ethnically based and Soviet-sponsored irredentism; claims on that area during the 1950's. This paper will explore the options available to Pakistan for responding to the Russian occupation of Afghanistan. It will begin by examining the evolution of the strategic context in which Pakistan must operate. Of particular concern here will be the importance of three increasingly interrelated processes: the East-West conflict; relations with India; and the Saudi search for non-Western regional partners. Next, the paper will evaluate the factors that both shape and limit Pakistan's foreign policy. For example, the Government of Pakistan must eventually act to relieve herself of the burdens associated with harboring so many refugees. Yet the Government must also consider the possible results of pursuing an overtly anti-Russian (or pro-Mujahedin) policy. A short list of some possible consequences would include: increasing ties to the West and their effect on regime legitimacy; increased dependence and defense-related indebtedness; Russian retaliation via sponsorship of Baluchi uprisings; and the triggering of an arms race with India. Both the treaties confronting Pakistan and the blandishments of her allies generate frequently opposing priorities. In order to determine the relative weight assigned by Pakistan to these priorities and the nature of the balance drawn between them, the paper will examine the relevant aspects of Pakistan's foreign policy since the collapse of the Daoud regime. The paper will then conclude with an analysis of Pakistan's viable options.

WULFF, DONNA M., Brown University, (18), STRUCTURE & SPONTANEITY IN PADAVALI-KIRTANA

Subject: The relationship between the fixed content of kirtana performance & the role of spontaneity & improvisation, with special reference to the singer (kirtaniya) & audience response.

ZACHARIAH, MATHEW, University of Calgary, (30), A CANADIAN'S PASSAGE TO INDIA: REFLECTIONS ON JANETTE TURNER HOSPITAL'S "THE IVORY SWING"

Novels & short stories written by Westerners in English about India tend to be mostly set in the Western, Northwestern & Eastern regions of India. Janette Turner Hospital's The Ivory Swing is set in the state of Kerala, in South India. It won the Seal First Novel Award of $50,000 in Canada in 1982. The proposed paper will be in three parts. Part I will summarize the plot & highlight the major events & characters in the novel. Part II will discuss The Ivory Swing in terms of other novels of this genre, i.e., they address the personal & cultural conflicts a non-Indian faces in the unfamiliar Indian environment which reveal to them much more about themselves than of India. In Part III I will consider whether The Ivory Swing contributes to more genuine understanding of India in the Western World.

ZIPPEN, ABBIE, University of Wisconsin–Madison, (4), WOMEN IN POPULAR TAMIL FICTION: IS THE CONCEPT OF 'NOBLE' SHIFTING?

The way women are depicted in the popular short stories of Tamil magazines seems to be changing. To a Western reader it appears that the traditional imperatives — nobility & chastity at all costs — are demanded less and less in the face of other moral considerations. A wife who leaves a husband who fails to offer emotional support seems to be treated sympathetically by the author, for example. But can a Western reader depend on his/her own comprehension of such a sensitive issue? Are the authors conveying the lines attitudes which have not changed as much as the explicit content would seem to indicate?