ABSTRACTS

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UNIVERSITY OF WISCONSIN-MADISON
ABBAQ, QASAR, University of Wisconsin-Madison, (Panel: Socio-Political Conflict and Forces of Change in Pakistan)

"Socio-Cultural Change, Pseudo Change and Media Manipulation in Pakistan"

The 'information explosion' in the eighties is affecting traditional value system in developing societies. In Pakistan the modern media are slow corrupting folk traditions, eroding their socio-cultural contexts and creating a media world devoid of historical validity. Internationally and folk traditions are being transformed into print and electronic media through rejection of regional languages and their cultural milieu. The electronic media through foreign video-movies and locally produced TV plays are becoming alternative entertainment outlets with a limited access to urban groups and rural elites. This widens the existing class gaps between those who could afford expensive media and those who could not. Commercialization of radio and TV is inducing a market-oriented ideology changing the whole value system in the society. Media at large are being exploited for maintaining status quo in the society in favor of dominant groups and supporting the prevailing power structure. Media policies have to undergo drastic change with emphasis on regional cultures and socio-cultural contexts. A grassroot approach to uplift the masses through rural, agricultural, educational and developmental policies and preservation of folk heritage should be coordinated in a media master plan.

AHMAD, TAHMINA, Assistant Editor, Holiday, an English Newsweekly, Dhaka, Bangladesh, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"Coverage of South Asia in US Print Media"

Coverage of South Asia, a region containing one fifth of world's population, in American print media during the election month would be the percentage of attention in this region is receiving from the Americans. The formation of South Asia Regional Co-operation (SARC) by India, Bangladesh, Pakistan, Nepal, Sri Lanka, Bhutan, and Maldives has raised the importance of this region worldwide. In order to find out the importance the South Asia enjoys among the American people as reflected through news coverage of the region a study of major newspapers and weeklies of the United States was made. The newspapers and news magazines content analyzed were: New York Times, Washington Post, Los Angeles Times, Newsweek and Time. Apart from making content analysis, senior newsman of foreign desk of these institutions were extensively interviewed, to get an overall picture of perception of American print media regarding its South Asia policy. The study indicates that American print media is undergoing another convulsion of change where in events taking place in other parts of the world got fair amount of importance compared to the areas of direct American involvement. Previously the areas where American involvement was high was given much blown up coverage and importance compared to events of equal or greater dimensions taking place in most part of Asia and Africa. The election month (Nov. 1984) will however occur a significant position because of high priority coverage of the area mostly because of the assassination of the Indian Prime Minister Mrs. Indira Gandhi and the dramatic emergence of present Prime Minister and eldest son of late Mrs. Indira Gandhi, Rajiv Gandhi as the leader of what is considered the "world's largest functioning democracy" - India.

AKHTAR, MRS. NAJMA, Centre of Adult Education Allaghar Muslim University (India), (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"Population Education Through Adult Education Programme in India"

Massive campaigns, without an educational base, have been launched in India to fight the population problems. The simplistic and indiscriminate approach of such programmes, coupled with such factors as high level of illiteracy among the people, low status of women, socio-religious beliefs and values, and use of coercion in implementing the programme, have resulted in failure of these programmes. The success of a population programme depends on the attitude and value of people regarding family size. Education can be the most dynamic and influential tool for developing these attitudinal changes. The aim of population education is to involve people in a learning process that will enable them to broaden their understanding of population related issues. Its ultimate goal is to obtain a better quality life for everyone, regardless of religious-ethnic-linguistic or social affiliations and, hence, a better quality of life for a nation. A non-formal, functional Adult Education programme can be basis of development both in social and economic transformation. It adult education programme is properly linked with population education, family welfare, health and nutrition components and on the other hand and with economic and employment generating activities on the other, then its potential can be used effectively to break the vicious cycle of poverty and unemployment.

ALLEN, MICHAEL, The University of Sydney, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"Marriage and the Status of Newer Women"

In this paper I examine newer marriage arrangements and their implications for the status of women as wives, mothers, and daughters. Three main bodies of data are examined - the caste status of spouses (i.e. whether marriages are hypergamous, anogamous or isogamous), marriage rituals, including the mock-marriage of young pre-pubertal girls to a Hindu god, and post-marital customs concerning divorce, the status of widows and the property rights of women.

AMATYA, RAMESH, University of Southern California, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"Comparative Analysis of the Transition to Deliberate Fertility Control In Nepal, Pakistan, Bangladesh and Sri-Lanka"

The paper examines the factors causing demographic transition as a shift from natural fertility to deliberate control over fertility as well as a change from high to low levels of fertility in Nepal, Pakistan, Bangladesh and Sri-Lanka using World Fertility Survey data. The theoretical perspectives for the analysis is the 'synthesis model' of fertility transition developed by Richard Easterlin and Ellen Crimmins. From an empirical results the following hypothesis is tested: H0: As modernisation occurs and transition in deliberate fertility control eventually sets in, is the source of this transition a) increasing motivation for fertility control b) Declining regulation costs of fertility control, or both? The main finding is that the source of transition to deliberate fertility control is primarily due to increase in motivation for fertility control; the regulation costs turns out to be relatively weaker.
AMIN, M. RULHU, University of Wisconsin-Eau Claire, (Panel: Disaster Management In South Asia) "Socio-Political Responses to Natural Calamities: The Case of Bangladesh"

The people of Bangladesh are faced with chronic natural disasters such as flood, cyclone, and tidal waves every year, especially during the monsoon months. These disasters frequently take a heavy toll of human lives, crops and livestock and cause untold miseries to those who survive. Natural calamities are however linked with the geo-topographical conditions of the area. Heavy downpour during the monsoon, siltation and sedimentation in the country's 36 rivers and tributaries and siltation and sedimentation in the front of the Bay of Bengal are some of the invariable antecedents to the natural disasters in Bangladesh. The socio-political responses to the disasters have so far been ad hoc, uncoordinated and ill-planned. The institution building is unable to meet the demands of the domestic and international community. The management of disasters indicate both humanitarian concerns and political considerations. It promotes visibility of political interests. The thrust of management has so far been partial replacement and rehabilitation of human and material. No steps are planned yet to avert or to cope with the recurring natural disasters. This paper deals with the human dislocation perpetuated by natural disasters in Bangladesh. It also points out the inadequacies of policy initiatives toward disaster management. Finally, this author proposes a comprehensive planning process toward averting frequent human and material devastation in the country.

AYE TRULKU, LOBSANG NYIMA, New York City, (Panel: Traditional Tibetan Polity, 7: Traditional Tibet & The International Setting) "A Review of Traditional Tibetan Polity"

The title and subject matter of this paper is not intended to suggest that we have solved the problems of the analysis of the Tibetan polity. My review merely highlights some of the salient features to refresh our memories of our previous panel's discussions.

AYUB, MOHAMMAD, University of Singapore, (Panel: Bangladesh 1985) "The Indian Role in the Socio-Political and Economic Life of Bangladesh"

One of the leading defense analysts of India, the author was instrumental in jointly authoring the defense strategy of India (with Subrahmanyan) which was designed to insure the return of 918 million Bengali refugees to East Pakistan. How the Indian strategy gradually transformed the political scenario in which the independent nation of Bangladesh emerged will be the chief focus of the paper.

BAGCHI, DEEPRICA, Southern Illinois University at Edwardsville, (Panel: Two Aspects of Women's Status in India: Women & Work) "Women In Rural Energy Crisis In India"

The paper investigates into the nature and extent of domestic energy crisis in India in light of its impact on rural households, and on women who must juggle their daily time schedules to meet with the additional responsibilities of catering to household fuel requirements in a growing resource scarcity situation. The paper surveys the current energy scene in India, exploring alternative energy development plans and policies being instituted by the government. Alongwith, the analysis focuses on the direct impact of domestic energy crisis on rural households, particularly women who must allocate their energy cycles in work, cooking, leisure, nutrition, education, and income as a consequence of the acute resource scarcity, and to the fact that the current energy development plans currently seem to recognize this important component of the rural energy system. In conclusion, the paper attempts to direct attention to developmental facets of the energy problem relating to households that ought to be incorporated in the new energy plans.

BEACH, KING, Dept. of Development Psychology, CUNY Graduate Center (Panel: Himalayan Research in Psychology: Implications for Educational Development) "Himalayan Research in Psychology Applied to Education: Future Prospects"

The emphasis upon controlling out factors which allow for intellectual flexibility, factors that might otherwise interfere with generalization ability and replicability of learning, is a problem shared equally by traditional psychological experimentation and formal education in the Himalayas. While learning is not entirely independent of school and on standard psychological tasks share a common orientation, learning outside of school does not, intellectual flexibility within culturally-defined boundaries best characterizes the pedagogical orientation of learning outside of school. As schooling is ultimately intended as preparatory learning for the everyday world, the usefulness of standard psychological tasks for understanding how to best facilitate preparatory learning in Nepal must be questioned. The paper proposes a reorientation of psychological research on learning from that shared with formal education to that of everyday life and work in Nepal. An understanding of culturally-bounded intellectual understanding and structuring learning in school. New research approaches combining experimental and ethnographic methods are discussed as part of this reorientation. The implications of psychological research following the intended societal relationship between learning in the everyday and in school will be explored with respect to educational development aims in Nepal.

BEANE, WENDELL CHARLES, Religion Department, University of Wisconsin-Oshkosh, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "Sakta Transformations of Veda-Brahmaic-Upansadic Motifs"

As both N.P. Griswold (The Religion of the Rig Veda, 1853) and M. Winternitz (A History of Indian Literature, 3rd. rev. ed., 1962) recognized years ago, the relation between the Vedas and subsequently developing Hinduism rests on Vedic-Sakta textual correlates. Among these, the Old and New Testaments. And this, granting the distinct differences in the worldviews that characterize the Vedas and the Bible, certain "seed-beds" for the "sacred reincarnations" (W. Norman Brown) of their ideas and forms in the Puranic and Tantric traditions in terms of mythological and philosophical developments. This paper proposes to show how, in the case of the Mother Goddess tradition of India, the foregoing "vital link" and certain linguistic transformations have been operative in particularly interesting ways; that is, through a series of Vedic-Sakta textual correlates. Among these, for example, are Rig Veda I. 1-40, Devibhaghavata Purana VI. 1-5, Kalika Purana VII, Rig Veda X. 96, X. 101, 5-7, Altenky Brahma III. 33-34 -- Mahabharata XII. 282-283, Kalika Purana XVIII, Devibhaghavata VII; and Kena Upanisad III-IV -- Devibhaghavata XII. 8. 9-93; Devi Upanisad 1-3. Reflecting these and other selections, the manuscript deve-
lops in the following manner: I. Exposition: A. The Mythic Transformation of Cosmic Combat; B. The Ritual Transformation of Cosmic Sacrifices; C. The Symbolic Transformation of Cosmic Enlightenment. II. Interpretation: There is the effort to place these rubrics in their proper historical and religious contexts, IN ORDER THAT the humanistic aspect of the process of transformation can be adequately understood. This includes indicating (1) where such correlations are remarkably similar, and (2) where they are rather distinctive, especially in the Sakti case, since the reverberation of the mythical, ritual, and symbolic themes bear "messages" that reflect "situation" (literally) as well as the Unlimited (i.e., pointing to "something other" than their peculiar historical-cultural-religious milieu). Transformation, then, involves both continuity and change, uniqueness and originality, humanism and religious experience.

BENSON, JANET E., Kansas State University, (Panel: South Asian Women: In the Family and Beyond) "Women and Resettlement: Social Impact of the Maheweli Ganges Project, Sri Lanka"

This paper examines the social impact of the Maheweli Ganges Project, one of the largest irrigation and resettlement projects underway in Asia today, with particular reference to gender-related issues such as access to resources, employment opportunities, and the sexual division of labor. Resettlement schemes have been problematic worldwide, and in a number of instances (such as the Kwea scheme in Kenya) a failure to analyze intra-household resource allocation has resulted in marked dissatisfaction, noncooperation with authorities or outright desertion on the part of women. A lack of attention to social factors in general and gender issues in particular has also plagued the Maheweli Ganges Project. I will argue that other problems also remain to be solved, ignoring women's productive activities has lessened the project's chances for viability. Opportunities for income generation cannot be maximized without more effective use of female as well as male labor, e.g., through livestock production and agroforestry and the creation of opportunities for small enterprise.

BHALLA, THULASI, Nicolet High School: See JOYCE, JANE.

BHARDWAJ, SURIKER M., Kent State University, (Panel: Environment, Culture, and South Asian Urban Experience) "Health in India's Cities, A Conceptualization"

The paper describes "epidemiologic transition" brings out the fact that over long periods of time the disease mix changes remarkably as the degree of urbanization increases. The available models of India's cities can be used to illustrate the spatial as well as temporal patterns of morbidity in urban India. The morphological patterns can be understood from the many available census atlases of different states of India. Intraurban health regions may possibly be demarcated to facilitate the deployment of urban health services.

BHATTIA, MANTAN & SUBRAMANIAN, RAJALAKSHMI, University of Manitoba, (Panel: Cooperation & Conflicts: The Economic & the Technological Issues in South Asia) "Economic Feasibility of Biogasification in India"

The process of industrialization and the ever growing population have stimulated the need for and the use of energy in India. This combined with a lack of sufficient growth in energy resources has slowly led her into an energy crisis. The crisis comes in the form of shortage of energy in commercial and non-commercial sectors. India is slip-sliding in coal-scarce matrix. Since these projects are expensive in character. It is also for her to make use of these resources efficiently which can be done by a greater utilization of other indigenous resources that are abundant and replenishable in nature. Among the renewable resources, the prospects of cowdung alone seem to be promising as it is in constant supply. This paper studies the potential of cowdung in meeting the energy needs of India and explores the economic viability of biogas plants using cost-benefit analysis. The paper also addresses the problems that are associated with the adoption of biogas plants.

BHATTACHARYYA, ANJALI, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "Health and Ethnic Boundary"

Myocardial infarction and other heart related diseases with an inordinately high occurrence among the Indian immigrants have become models of epidemiologic importance. Many of the factors leading to heart attack have been identified and analyzed by the medical experts and it is now known that these factors are physiological, social, cultural and psychological. Heredity, personality type, and the effects of stress seem to have physiological as well as social, cultural and psychological basis. In order to identify and analyse social, cultural and psychological factors contributing to heart problems we launched an anthropological study of this problem using survey methods. The initial analysis of the data from the survey indicate a certain personality, socio-cultural and behavioral pattern. It seems that social, cultural, and physiological factors, including heredity, form a pattern where psychological factors contribute considerably. This paper analyzes these initial findings in great detail.


The paper reviews briefly the development of South Asian and Asian studies in England up to 1985 - their rise and fall - and goes on to attempt to forecast what may happen to these studies in the near future and the impact changes that may have on libraries and library provision.

BOND, GEORGE D., Northwestern University, (Panel: Perceptions of Basic Needs: An Interdisciplinary Approach to Development in Sri Lanka) "Buddhism and Development in Sri Lanka"

This paper explores the relationships between Buddhism and development in Sri Lanka. To gain a perspective on tradition and change in this regard, we follow a diachronic approach, beginning with the traditional Buddhist worldview that dominated Sri Lankan culture until the colonial period, and contrasting that with the modern period. In the context of traditional Buddhism, development connoted individual progress toward wisdom and nirvana. Social development remained a secondary goal that had value only Insofar as meeting basic needs was essential for enabling people to develop spiritually. Within this framework, however, Theravada teachings
prescribed guidelines for social conduct and social relationships. This Buddhist worldview, neglected and suppressed during the colonial period, was revived by the proponents of an Independent Ceylon as the key to building a new nation. Both the Bandaranaike government and the 1956 Buddhist Committee of Inquiry report discussed the role of Buddhism in the welfare of the people. The emphasis on the martial and military aspects of the Sinhalese tradition and the return to prosperity equivalent to the golden age of the Anuradhapura period. In the subsequent years, however, this enthusiasm for Buddhist value-based development proved difficult to maintain, so that today we find a tension between Buddhist-based development and development that is secular in basis. The investigation of those groups and institutions pursuing development today on a Buddhist model constitutes the main thrust of the paper. Our focus will be on Sarvodaya, on several smaller villages that have programs in this area and on a number of Buddhist voluntary organizations. Two important questions that we will raise here are: How and to what extent do these institutions employ the traditional Buddhist model of development as a guide for modern social action? And, what are the major differences between Buddhist development and contemporary secular development? To anticipate our conclusions, we find that Buddhist groups today employ Buddhist values in many different ways as the ethos for development. The reliance upon these values, in whatever way, orients these development models to the basic needs of human beings, and tends to differentiate them from secular models.

BOSE, SAGATA, Department of History, Tufts University, (Panel: Rebellious Indian and the Second World War)

"Rebels against the Raj"
An audio-visual presentation that will use photographs, historic documents, audio tapes and documentary and newsreel film footage relating to Indian politics, economy and society during the Second World War. The script explains and puts the audio-visual materials in context. It assesses how far the two major strands of the nationalist movement -- the violent, mass-based but socially conservative strand led by Gandhi and the socialist, militant and eventually militarist strand led by Subhas Bose -- after diverging in the late 1930s came closer in their aims and ideology during World War II. The main focus is on the Quit India (1942-43) and the Azad Hind (1943-45) movements against British rule.

BUKHARI SYED SABEN SHAH, Iowa State University, (Panel: Development Strategies in Pakistan)

"Extension Education and Agriculture in Pakistan"
Modern extension education in Pakistan dates back to 1911, when Karl Knaus of U.S. Department of Agriculture was invited as the first foreign advisor to suggest ways to reorient strategies to improve the agriculture. Reviewing the pre-independence agricultural programs, he emphasized agricultural mechanization and induction of trained personnel into the extension programs. The organizational structure has witnessed many changes since 1951. This paper discusses the present organizational structure of agricultural extension in Sind Province, based on the work of a number of foreign and domestic experts. The paper also discusses Sind Agricultural Extension and Adaptive Research Project, which is the single largest agricultural project in Pakistan. The basic philosophy of the project is to bridge the gap between innovative and traditional farmers, strengthen the agricultural extension and establish adaptive research facilities.

BURGER, ANSELMA S., University of Wl: Marathoon Carter, Wausau, (Panel: Disaster Management in South Asia)

"Handling Landslides, Floods and Cyclones in Sri Lanka"
Analysis of the preparedness and response to a variety of natural disasters in Sri Lanka, focusing on cases involving annual flooding, localized unexpected landslips, and widespread cyclonic destruction. Examination of administrative structures and policies, as well as community-participant programs which either hinder or facilitate effective response. Recent policy changes being considered in Sri Lanka.

BUKHART, GEOFFREY, American University, (Panel: New Models, New Roles: Foreign Women and Social Change in 19th and 20th Century India)

"Tamil Women and the Danish Mission Society: Danish Women Missionaries1' Accounts"
This paper concerns some aspects of the work of women in the Danish Mission Society primarily in North and South Arcot Dts. of Tamil Nadu from the 1940's to the 1970's. It focuses on missionaries' efforts in training and working with Indian women in evangelism and teaching. Based on interviews with retired women missionaries in India, it examines the interaction between missionaries' aims, both in regard to the organization of evangelical work and of schooling and the ultimate goals of such work, and acceptance of and accommodation to these ideas by Tamil women. The question of the missionaries' influence is approached through their definitions of their own roles and their understanding of changing definitions of the roles of women taught by and working for the Mission.

BURLINGHAM, MERRY, General Libraries, University of Texas at Austin, (Panel: South Asia Library Collections in the 1980's: Collection Policy in a Changing Environment)

"Collection Policy for the Undergraduate Program in South Asian Studies"
Since undergraduate area studies programs are generally focused on interdisciplinary and multicultural topics, collection policy entails the integration of geographically specific materials and general works in the humanities and social sciences. Achieving optimum support for area studies thus involves extensive liaison with faculty and other library colleagues for acquisition, bibliographic instruction, and reference. In addition, an area studies librarian must balance the immediate needs of undergraduate courses with the long term research interests of faculty; this aspect of collection policy requires careful fiscal planning and analysis of the library's local and regional roles.

CARTER, ANTHONY T., University of Rochester, (Panel: Perspectives on Microdemography in South Asia)

"The Seasonality of Vital Events in South Asia"
This paper will examine seasonal patterns of fertility, mortality and marriage in contrasting South Asian populations. The analysis will center on comparisons among several populations defined in terms of caste, economic or other characteristics, in Ludhiana District, Punjab. Supplementation comparisons will be made between Ludhiana seasonal patterns and those found in Andhra Pradesh, a mixed agricultural community/pilgrimage center, in South India, and in Ludhiana District, North India. Data from the coded records of the Andhra District. Andhra data are from the government records for the period 1932-1976. Particular attention will be given to Pasternak's hypothesis that births are scheduled at periods when mortality is lowest and that this pattern
In most pronounced at the beginning of family formation. Comparisons among Khanna Study and Aandal populations also will permit the analysis to focus on some of the cultural factors through which environmental determinants of seasonality are mediated.

CARTER, ELOISE, Tuskegee Institute, (Panel: Perceptions of Basic Needs: An Interdisciplinary Approach to Development in Sri Lanka)

"Nutrition and Food Consumption in Sri Lanka"

Food and nutrition problems now and in the foreseeable future reflect a wide array of interacting factors—food production, processing, storage, distribution; population numbers and trends; and local, national and international political considerations. Because of the resultant inadequacies of the food supply in many areas, nutritional deficiencies arise. The complexity of nutrition problem solving requires that a wide range of disciplines be utilized. Needed approaches for food supply have frequently not resulted in the sought after elimination of malnutrition. Two national nutritional surveys have been carried out in Sri Lanka using a random sample of children 6 to 71 months of age. These surveys indicate a high prevalence of malnutrition, especially in the estate sector. These and other smaller scale surveys have been based mainly on protein calorie malnutrition, even though iron and vitamin A were included in one large survey. Since 1979, consumption of the lowest income groups has been subsidized by food stamps, but the value of these food stamps has not increased to reflect an increase in the cost of living. Food stamps are presently worth less than 50 percent of their original value. On the basis of the all rice diet, any family earning less than 1000 rupees per month or producing equivalent amounts of rice is probably unable to consume enough calories and protein to meet its needs. Sri Lanka desires to become self-sufficient in rice production and is anticipating reaching its goal soon. However, self-sufficiency is a relative term implying that imports are not needed to meet the market's demand. Self-sufficiency does not mean that the food supply is adequate. Appropriately designed nutrition surveys are essential to all programs designed to improve nutrition. Nutrition programs to assess and monitor nutritional status of populations at whatever level turns out to be necessary, will be essential components of an effective nutrition policy. They should deal with various facets of nutrition status: 1. Prevalence of specific nutrition problems, 2. Food consumption of the various population groups, 3. Identification of multi-factorial causes of nutrition, 4. The effects of various preventative and remedial programs on nutritional status and prevalence of malnutrition. Evaluation of the effectiveness or control of preventative measures requires continuing monitoring.

CHATTIN, KATHLEEN E., The University of Chicago, (Panel: "Thinking About the Causes of Events in Everyday Life")

"Faith, Fate, and Foul Play: Oriya Perspectives on Causality"

Illness and malnutrition are frequent occurrences in Oriya households and Oriyas use at least three very distinct kinds of explanations to account for their causes and cures. Some traditional Oriyas are acquainted with many of the same physiological explanations familiar in the West, such as 'germ theory,' 'bad water,' 'a change in the weather,' or improper diet. Alternatively, illness may be seen as the result of some responsible agent's actions. The sins of oneself or of a family member can affect health and fortune in both this life and the next. 'Evil eye' or black magic done by some envious acquaintance also may effect one's health or fortune. Sometimes illness is the result of one's fate, often determined astrologically. The cure sought depends in part upon the explanation of the cause. In some instances people seek the help of the kalaasi, or shame priest.

CHHETRI, RAM BARADUR, East-West Center, Honolulu, HI, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"Marriage and Family in a Himalayan Community: A Study among the Loba of Mustang, Nepal"

The Lo Region of Mustang, Nepal is distinct in terms of its geo-physical features as well as history, people and culture, this region, lying at the periphery of the Tibetan socio-cultural mainstream, presents an interesting anthropological setting. Until recently, the region was a gap in the anthropological map. The author spent about eight months there (1983-1984) as one of the researchers from the Research Center for Nepal and Asian Studies, Tribhuvan University, Nepal. In the present paper, some of the findings of anthropological research pertaining to marriage, family and kinship are discussed in relation to socio-economic factors and processes in the Loba society. The social life of the Lobas is characterized by stratification; their economy consists of a combination of agriculture, animal husbandry and trade; and in terms of marriage and family monogamy (with both virilocal and uxorilocal residence) and polyandry co-exist. An examination of the interrelationship among these social realities in Mustang provides a new insight into the Tibetan culture in Nepal. The strong social sanction against polygyny among the Lobas modifies the heretofore accepted view that wherever polygyny occurs polyandry co-occurs. An analysis of the concepts of marriage, family and kinship among the Lobas of Mustang might help to further our understanding in this regard in relation to the broader Tibetan cultural context.

CONNOR, KERRY M., University of Nebraska-Lincoln, (Panel: Afghan Refugees Inside & Outside Afghanistan)

"Involuntary Migrants: Why & Why They Leave Urban Afghan Refugees in Peshawar, Pakistan"

Several researchers have observed associative behavior among groups of involuntary migrants based on time of departure from the homeland, time of arrival in the country of asylum, and the specific reason for leaving the homeland. Research based on interviews with 976 heads of Afghan refugee families in Peshawar, Pakistan, indicates only a slight trend toward associative spatial behavior based on those factors. The data, however, do suggest the strong impact of other attributes such as geographical origin inside Afghanistan, ethnicity, educational levels, employment in Afghanistan, and membership in a particular Resistance party. Time of departure and reasons for leaving, however, often correlate with these other attributes. It is suggested that a better understanding of the "push" factors involved in involuntary migration will aid in the understanding of refugee movements.

CORWIN, LAUREN ANITA, Cleveland State University, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"The Vertical Neighborhood: Life in a Calcutta High Rise"
This paper examines the patterns of life of the Bengali population of a new high rise building in Calcutta. The Bengali population is upper-middle class, high caste, highly educated, and lives in a highly Westernized manner. The Bengali residents, especially females, know each other by name, flat, and occupation of the household head. A network of friendship and acquaintance links people in neighboring flats into tight little units, and each individual household has links with others in the building. In New York City one might expect the residents of a large apartment building to be strangers to one another and not to constitute an effective social entity. However, the Bengali residents of this building have created a social entity much resembling a para, a traditional neighborhood. A formal organization has been created to deal with building problems. This organization is beginning to function like a traditional informal panchayat, or para council. The most striking way in which para organization is demonstrated may be seen during the annual Durga Puja festival. Puja activities were a considerable force binding building residents into a social unit.

DANIEL, E. VALENTINE, Department of Anthropology, University of Washington, (Panel: Structural Variation in South Indian Marriage Alliance)
"The Obligation to Accept, the Right to Take, the Right to Receive."
In a village in Tamil Nadu, there used to be a festival every Chittaranj during which a miraculously manifest icon of the "visiting goddess," Maryammum of Palaich, was carried in procession through the village for 10 days. The key participants in this festival were two Veilala gotras (X & Y) and the Parayans; and their significance was marked by three action-idioms, (a) the obligation to accept, (b) the right to take, and (c) the right to receive, respectively. Ten years ago the festival was abruptly discontinued when Gotra X attempted to lay claim to both (b) and (c) by redefining the kinship of X to Y. Concurrently marriages between the two gotras ended. Villagers predicted peace would return and the festival restored as soon as alliances between the two gotras resumed. Since 1978, alliances have resumed but the festival has not occurred. Why? I shall hypothesize that the answer lies with the Parayans, whose recent changes in socioeconomic status has led them to withdraw from the action-idiom ritual.

DAS DASGUPTA, SHAMITA, Faculty of New School For Social Research (Panel: Two aspects of Women's Status In India: Women & the Media, and Women & Work)
"All That Glitters...": An Assessment of Feminist-Consciousness In Indian Films
The paper evaluates the extent to which feminist issues and ideas are articulated in modern Indian, specifically Hindi films. It assesses the image of the emancipated woman, promoted by these films, and analyzes the inconsistencies and injustices inherent in her role. Feminist ideals are defined here as a consciousness of women as separate individuals, equal to men; an awareness of their traditional subordinate status and role in society and its debilitating consequences; and a consciousness of women's victimization in a patriarchal world order. Issues and ideas that are woman-centered, egalitarian, and supportive of women's rights as individuals, are considered to be indicative of a feminist consciousness.

DERR, BRUCE, Syracuse University: See WADLEY, SUSAN S.

DIXIT, MILAN, DIXIT, SHANTA, & DURKIN-LONGLY, MAUREEN, Teachers College, Columbia University, (Panel: Himalayan Research in Psychology: Implications for Educational Development)
"Educational Needs and Resources for Disabled Children In Nepal: Implications from an Epidemiologic Perspective"
House-to-house interviews were conducted to identify all 3 to 9 year old children with several mental and physical disabilities in one rural and one urban community in Nepal. Approximately one third of the over 300 children surveyed were found to have potential disabilities. Most of the children were evaluated by a psychiatrist and/or pediatrician to verify the presence of disability and suggest rehabilitation plans. The data collected for planning for rehabilitation should clearly be a national priority. The paper summarizes the clinical findings and discusses rehabilitation planning in light of the actual availability of resources for children with special needs in Nepal. The paper also describes potential family and community resources that should be fostered and utilized so as to insure the feasibility and implementation of rehabilitation planning.

DIXIT, SHANTA, Teachers College, Columbia University: See DIXIT, MILAN.

DURKIN-LONGLY, MAUREEN, Teachers College, Columbia University: See DIXIT, MILAN.

EMADI, MAIZULLAH, University of Hawaii, Dept. of Political Science (Panel: The South Asian Landscape)
"Afghanistan from Queen Victoria to Mikhail Gorbachev: A Struggle for national liberation"
The paper analyzes external interferences in Afghanistan's internal affairs since the last British attempt to subjugate the Afghan people in 1919 to the Soviet invasion in December 1979 and its aftermath. The central theme of the paper is to study Soviet foreign policy of pre-occupation and post-occupation period in Afghanistan and the process of the development of armed struggle of the Afghan people. The paper also examines the prospect of Western aid policies to the Afghan resistance organizations in the wake of Soviet invasion as well as the political scope of the Afghan national liberation war.

EWING, KATHERINE P., Chicago, IL (Panel: Ethnomedicine of South Asian Muslims: Focus on the Person)
"The Shaping of Muslim Personality"
This paper explores how the urban Punjabi Muslims of Pakistan experience and conceptualize interpersonal relationships and considers the question of whether there is evidence in everyday practice that these questions of whether there is evidence in everyday practice that these Muslims share Hindu assumptions (as formulated by anthropologists such as Marshall) about the constitution of the person and the nature of interpersonal relations. Interpersonal relationships are investigated by focusing on two situations in which one person is thought to mold the personality of another: child rearing and the training of a unit disciple. Examining particularly the terms in which the developmental process and the formation of personality are conceptualized, the paper will focus on two concepts, asar (influence) and adat (habit). Asar is a central term for discussing interpersonal relationships, and habit for the shaping of personality. These concepts are examined.
against the background of the everyday practices of both parents and sufı masters and in terms of their relationship to formulations found in Islamic textual sources.

FAGAN, MICHELE A., University of Arizona. (Panel: New Models, New Roles: Foreign Women and Social Change in Nineteenth and Twentieth Century India)

"Women of Two Worlds: Sister Nilvedita and The Mother and Social Change In India"

Born only eleven years apart, in Ireland and in France, Margaret Noble (Sister Nilvedita) and Mira Richard (The Mother) shared a spiritual quest that eventually would lead them to India, Margaret to Swami Vivekananda and Mira to the side of Sri Aurobindo. Like other foreign women who traveled to India, Mira and Margaret brought with them a western intellectualism and social consciousness that spurred them to work for change at the turn of the century and beyond. What is unique about these women as westerners is that they did not remain apart from India, but through the embracing of religious beliefs and practices became a part of India. The Mother and Sister Nilvedita not only came to be revered as great spiritual leaders but were viewed as well as catalysts for change. I examine here the influence of their unique position as women of both worlds, west and east, on their work as facilitators of social change in India.

FARR, GRANT, Portland State University. (Panel: Afghan Refugees inside and Outside Afghanistan)

"The Afghan New Middle Class as Refugees and Mujahidin"

Class analysis has generally been avoided by scholars of Muslim countries including Afghanistan, who see vertical social structure such as tribe, ethnic group, and religion as more important than horizontal class identification. Nonetheless the emergence of a new middle class in Afghanistan has had profound consequences on the countries development. This paper examines the development of the new Afghan middle class. It traces its role in the social struggles of the 70's and 80's. It discusses their condition as refugees, including why and how they leave, and what their condition is in exile. Finally the paper examines their position in the present fighting. It concludes that while the present position of the new middle class is somewhat marginal, they have the potential to be an important force in the struggle for the freedom of Afghanistan.

FAY, PETER WRD, Caltech. (Panel: Rebellion and the Second World War)

"Defendants at the Red Fort: Traitors or Torturers?"

The Red Fort trials that began in November, 1945, followed naturally from the fact that Indian Army men serving in the Indian National Army of Subhas Chandra Bose were taken prisoner by the hundreds during the war and by the thousands immediately after. Staging those trials publicly at Delhi, however, was not a natural consequence; nor was it necessary that to the easily proved charge of treason should have been added general allegations of gross brutality in the recruitment of the "renegade" force. It is particularly odd that these allegations should have been advanced in the very first trial, since the three defendants could not be specifically charged therewith. How and why these allegations were advanced is an interesting question, inviting comment both on New Delhi's confused state that autumn, and on a British inclination to perceive subhuman qualities in Indians who defied them.

FLEMING, LESLIE A., University of Arizona. (Panel: New Models, New Roles: Foreign Women and Social Change in Nineteenth and Twentieth Century India)

"Teachers, Doctors, Evangelists, Wives: American Presbyterian Women Missionaries in North India, 1910-1930"

This paper will analyze the various roles played by American Presbyterian women missionaries in North India. Based on personal labor reports, calendared correspondence and personal papers of women appointed to the North India Mission, as well as mission histories, Jubilee volumes and other secondary sources, it will survey the institutional settings and kinds of work in which women, both married and single, were engaged. With this survey, the paper argues that missionary women had significant personal interaction with Indian women and often functioned, particularly for Christian women, as catalysts and models for substantial lifestyle changes by focusing on a few key individuals among the missionaries, detailing their work and characteristic patterns of interaction with Indian women.

GHOSH, HUMA AHMED, San Diego, CA. (Panel: Two Aspects of Women's Status in India: Women & Work)

"Impact of Agriculture Development on the Status of Rural Women in India"

Numerous studies have been conducted on the impact of development on women's status in the Third World, but none of these studies have adopted the emic approach. This paper attempts to analyze the impact of agricultural development on the status of rurification by using emic and etic data collected. The relevance of an emic approach is that it not only leads to a better understanding of what the needs of the people are but also focuses on socially and economically relevant planning. In rural North India agricultural development has adversely affected the status of women. With economic wealth, traditional norms and customs are not only being maintained but are being reinforced because the lower castes tend to emulate the discriminatory customs of the higher castes. Since it is evident that some of these customs are still oppressive towards women, the present economic models of development are clearly not adequate for bringing about social change in rural India. Definition of status: The emic view of status has been provided by the women themselves, since it is their perception of their status markers in their society. In contrast the etic aspect attempts to be an objective evaluation as it addresses women's welfare (health and nutrition, education etc.) by universal standards.

GITIEN, DAVID L., University of Chicago. (Panel: Heroes, Demons, Sages and Critics of the Mahabharata)

"Rakṣasa Bhīma"

Bhīma's killing of Duryodhana ends the great war and initiates the reestablishment of dharma in the reign of his older brother Yudhishthira. Like many of the Pandava victories, however, the act itself is essentially one of adharma. Yet the extreme violence, submerged sexual cannibalism, and suggested sacrificial motifs in Bhīma's murder of Duryodhana, and especially in his murder of Duryodhana's younger brother Duhsasana go beyond mere adharma: they look like the work of a rakṣasa. This observation prompts a reexamination of the preceding Bhīma stories in the main narrative. Not only does Bhīma possess certain physical and behavioral characteristics of these ogres, he actually was a rakṣasa (Nīlaṁba) and on her fathers son (Ghatoṭkaca) who figures significantly in the later narrative. Further, in a programmatic series of encounters with (and
killings of raksasas, the various aspects of Bhima's raksasa identity are gradually revealed, culminating in the persona capable of destroying Duhsana and Duryodhana like a raksasa. Most important, these encounters place Bhima in the center of the opposition between brahmans and raksasas, the keepers of the sacrifice and the smashers of the sacrifice. He intervenes and plays a guiding role in scenes linking two orders of beings, with the result that raksasas and Pandavas undergo transformations. The motifs explored in the epic involving brahmanas and raksasas find confirmation in certain persistent features of the Sanskrit drama, and those having to do with Bhima in particular are highlighted in the Vantasarama of Bhatta Narayana.

GLIDDDEN, WAYNE and RAMANAI, MOHIN, Center for Afghanistan Study, University of Nebraska at Omaha, (Panel: Education and the Afghanistan Resistance) "Sovietization of Afghan Schools"
Since December 1979 when Soviet troops directly intervened in Afghanistan, Soviet officials, with the acquiescence of the Karmal government, have pursued the systematic and ever-expanding sovietization of Afghan life and social institutions. The objective of this sovietization is to change traditional Afghan social values, customs, and social institutions to the point that Afghans are amenable to and supportive of Soviet policy. A critical element in the sovietization of Afghan life and society are the schools. This policy has manifested itself in creating Afghan schools on the Soviet model and an educational system completely dominated by Soviet educators or their Afghan communist followers. Sovietization of Afghan schools has been pursued vigorously to the point that now a new system of schools now exists in Afghanistan. While this new system of schools is confined to those areas controlled by the Soviets, they provide a nucleus for later imposition.

Literature texts and oral composition can be found side by side in many of the performing traditions of South Asia. This is true of the performances of Tolubamaala, the shadow puppet theatre of Andhra Pradesh. Here verses of the Ramayana and the Mahabharata are recited verbatim in performance followed by a more spontaneous interpretation by the actors. Many of the Ramayana scenes are in verse and the Mahabharata are in prose. This cycle of recitation, interpretation, recitation and interpretation is the central process by which episodes from the Ramayana and the Mahabharata are developed in performance. This paper will first analyze this process of narrative development; explaining the exact nature of the recitation and the relationship the interpretations have with this. This will be followed by a more general comparison with the processes and techniques of narrative development found in other performing traditions of South India.

GULZAD, SULTAN A., University of Wisconsin-Madison, (Panel: Social Dynamics of Conflicts on Both Sides of the Khyber Pass) "The Implication of the Durand Line on Afghan-Pakistan Foreign Policy Relations"
The aim of this paper is to analyze the foreign policy relations between Afghanistan and Pakistan from the turn of the century until 1979. One tends to categorize Soviet-Afghan relations in conflictual, cooperative, or competitive terms, yet usually relationships between nation-states vary from time to time as a result of particular conditions. Afghanistan's and Pakistan's case is quite different; one could generally describe their relations as one of constant cold war. The reason for this continuity can be traced back to the drawing of the Durand Line in 1893 by the British and the reigning King of Afghanistan, who drew the boundary between British India and Afghanistan. This boundary cut through the center of major Pushtun tribal areas, dividing the peoples of the two areas. This issue continued as a long-standing dispute, which was inherited by the Pakistan government in 1947. In order to understand the precise nature of Afghan-Pakistan relations, a basic understanding is needed of: their historical relationships; their foreign policy objectives and perspectives; their perceptions of each other; and also their ideologies. This paper analyzes the phases of interactions between the two countries from 1947 to 1979 uncovering the observation that their relationships have been ones of constant strain.

GUPTA, MOHINI, University of Cape Breton, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "Third World - A Misnomer of Political Terminology A Case In Point - India"
The term 'Third World' has been in currency for quite some time, and it has established itself in the academic and nonacademic world, firmly, as a signpost of underdevelopment, poverty, illiteracy and deprivation. It also conjures up a vision of people living in the Third World as subjects of pity and concern. It has permanently branded a sizable geographical area of this planet as poor and impoverished. Not only that, this negative image of countries designated as 'Third World' has become stereotyped, in spite of the fact that some Third World countries have shown a better record of productivity than the 2nd and 1st World. Generations of students in the classrooms have graduated from one year to another with the same stereotype focus of the Third World. In the minds of the students is it that when we refer to some of these country's religion, art architecture and music, that the negative image fades away giving place to marvel and even. This painful exploitation in analysing the Third World is often not highlighted, nor is it investigated. In view of the wide spectrum of Third World countries, it has become essential that this generalized term should be used with discretion and caution. My paper would focus on this main theme and illustrate various pros and cons of this issue with different examples and arguments in particular reference to India.

GUPTA, NANDA, University of Illinois at Urbana-Champaign, (Panel: "The South Asian Landscape: A Series of Selected Recent Research Topics") "Japanese Imperialism and the Indian Nationalist Movement: Dependency, Adventurist, or Political Realism?"
This paper presents a new interpretation of the impact of Japanese Imperialism on Indian nationalists during the Second World War. The major hypothesis is that the Japanese molded the processes of nationalism and decolonization in India. Their intrusion into the arena of British dichotomy introduced ambivalent attitudes. These elements interfered with the moral and psychological bases of the independence movement and led to divergent responses from the political elite. The majority, under the leadership of Nehru, refused to
compromise with its liberal principles and sided with the British. A significant minority, under the guidance of Subhash Bose, deemed it strategic to cooperate with the Japanese, despite its skepticism about their motives. The two groups were criticized on the grounds of dependency on the eve of independence and of political adventurism respectively. This paper makes a critical assessment of both arguments and demonstrates that in actual effect, the two groups were motivated solely by political realism.

HANIFI, SHAH MAHMOOD, University of WI - Madison, (Panel: Social Dynamics of Conflicts on Both Sides of the Khyber Pass)
"The Roles of Agentic Rivalry and Islam in the Political Processes of Afghanistan, 1919-present"
This paper discusses the national state political processes of Afghanistan from 1919 to the present. The thesis of this paper is that agentic rivalry has played a large part in the structure of the Afghan government since 1919. There has been constant brother-brother, cousin-cousin, nephew-uncle, Durrani-Bilizai, and Pushkot=non-Pushkot competition for power. This paper provides an understanding of the relationships which certain Afghan tribes and families have to one another, clarifying the dynamics of attempted power usurpations and the more pronounced structural changes that have occurred in the Afghan government. There has been constant jockeying for power between agentic rivals, which, in combination with the influence of theological Islam, has had a retarding role in the consolidation and development of the governmental processes of Afghanistan. Having identified the above characteristics of the Afghan national political process, this paper will propose a model for more efficient opposition to today's Barbrek Karmal regime. An ideology emphasizing folk Islam in conjunction with regional autonomy under the "blanket" of Afghan nationality is suggested as an alternative to the numerous, competitive resistance groups of which the Nojaddi family is part.

HANSON-BABER, A.W., (Panel: The Art of Tantric Art)
"The Mandala of Jnana Dakini"
In a paper entitled: "The Nine Orifices of the Body," Dr. Alexander Wayman presents members of the Jnana Dakini mandala as being the guardians of the orifices. His scholarly study, however, disregards the major trend in the interpretation of this mandala. Employing seldom used Nepali Sanskrit and Tibetan sources, one can document the development of the Jnana Dakini mandala. The first association the Jnana Dakini has is as the consort to Yogamata, the deity of inner experience. In this role, she represents yet another form of Prajna Paramita. The next phase is where she is treated as an independent deity in the Jnana Dakini Mandala. Both of these sightings are found in the Sanskrit sources. In the Jnana Dakini Sthadhana, Jnana Dakini herself is associated with the Avalokiteshvara or central psychic vein. Her mandala is associated with different mental constituents of the Yogacara type. Finally, in more recent Nyelminga literature, while retaining the association with the Avalokiteshvara, she is associated with Yasha Tsogyal, the Tibetan consort of Padmasambhava who has become deified.

HARRIS, ISHWAR C., The College of Wooster, (Panel: Religion and Politics in Twentieth Century Hindu India)
"Mohandas Gandhi: Religious Politics"
Gandhi sought to restructure religion and politics by making them synonymous. He felt that government must be moral, that religion is a universal, beneficial to all, and unified in purpose. That purpose, however, was the same as the purpose of religion—i.e., to aid in the perfection of the people through the practice of non-violence in all aspects of life. Religion is necessarily based upon non-violence for Gandhi, for the essence of religion is Truth, and the fullest manifestation of Truth is non-violence. Politics functions to preserve basic freedoms, guarantee the rule of the majority while respecting the voice of the minority, etc., but these and other aims may all be brought to fruition through non-violence, for there is nothing non-violence cannot procure. Hence, religion and politics are synonymous, for they share the same goals and means. In sum, this paper examines Gandhi's view that politics must be religious—i.e., that we must have religious politics.

HASAN, MAMHUB, The University of Western Ontario, (Panel: Environment, Culture & South Asian Urban Experience)
"Trends in Extreme Precipitation Time Series: A case study in Bangladesh"
Temperature variation in the atmosphere precipitation has tremendous influence upon flood and drought hazards which are tangible to the human habitation in Bangladesh. But studies made so far on this problem are too much inadequate. In order to fill this inadequacy, the present paper shall attempt to investigate such a problematic situation in the case of selected stations, each with a varying amount of precipitation, in which one look for regional trends in extreme precipitation and the consequences. Data of daily extreme (both high and low) precipitation were gathered from gauge records for 80 years (1902-1982). Trends seeking statistical devices are applied in order to discover the temporal pattern of the precipitation characteristics. The author maintains that findings of this analysis are potentially useful in environmental planning not only in Bangladesh, but also all other tropical countries in South Asia.

HAUSER, WALTER, University of Virginia, (Panel: Bihar: A State In Crisis)
"Crisis, Social Transformations and Their Political Expression: the Elections of 1984 and 1985 in Bihar"
The image of Bihar as a place that is socially, economically, and politically backward and apparently in a perpetual state of crisis, is as much a function of external perception as it is of existential reality. The perception is fueled by a linear logic of change not unlike that devised by modernization and development theory, or by an earlier social evolutionary assumption that the rest of the world was meant to move onward and upward, to become ultimately like someone else, namely "us," i.e., whoever was making the judgement. In the present case this presumes that Bihar should and will look and behave like Delhi or Punjab, or some other "modernize" part of India. The logic is bad social science and tells us little about what is in fact happening in the social and cultural space called Bihar, and more importantly, why it is happening and why it is happening in the way it is happening. The recent elections provide a useful lens through which to sharpen our collective images.

HEIFETZ, HANK
"Three Kinds of Kavya: A Reading of Verse Translations from Sanskrit, Tamil, and Telugu."
Kavya (Oriental Poetry) was considered the highest form of serious poetry in a number of classical Indian
cultures. The genre has often been wrongly characterized as stereotyped and repetitious; but it has, on the contrary, been used variously in different cultural settings and it has reflected the sensibilities of distinct poetic voices. This will be a reading, geared to demonstrate this diversity, of translations into American verse from three works (each presented in its own tradition) widely separated in time, style, and genre: Comparisons. The works include Kumareshvara of Kalidasa (ca. 400 A.D.) from my translation: The Origin of the Young God: Kalidasa's *Vishvarudhakarnavam* (University of California Press, 1989); the Tantric *Kampesaśayana* (ca. 1200) from my translation of The Forest Book of the Kamparayana, recently completed in conjunction with Professor George Hart of the University of California at Berkeley; and the Manucalirum of Peddana, from the 16th-century Telugu (translation in progress in conjunction with Professor V. Narayana K.R. of the University of Wisconsin/Madison.)

HESTIEN, MEL, Dept. of Theater Arts, University of California, Los Angeles
"A Picture is Worth a Thousand Words - Ramayana, a Two-Told Tale" The theatrical "cikka" leather shadow puppets of India perform the Ramayana and Mahabharata in parchment, translucent figures, when manipulated against a white screen, illuminated by the flickering light of oil torches, these puppets, and their manipulators, enact the dramas of the great epics. The puppeteers provide sung and spoken dialogue of plays based on the event of the epics. Folk artist design and execute images recognizable to their village audience within the context of a dramatic presentation which serve to maintain continuities of classical and folk life, as well as to respond to changes in modern living. Commentary and dramatic episodes enliven the classic texts with contemporary behavior, music and village life. An evaluation of the artistic iconography of the puppets of the Ramayana.

HESS, PETER N., Assistant Professor of Economics, Davidson College, (Panel: "Perceptions of Basic Needs: An Interdisciplinary Approach to Development in Sri Lanka")
"Global Development: An Eclectic Approach" Citing the global challenges posed by environmental sensitivities, the arms race, and the growing gaps in wealth between rich and poor countries, an argument is made for a new orientation to international relations. A plan for global action is outlined. The plan requires participation and involvement on all levels -- from villages in the Fourth World to the International Monetary Fund. The plan draws from Western orthodox economics and from the insights of the East. It combines theory with values. It allows for equity but does not diminish the importance of incentive. In brief, Adelman's three stage strategy of economic development is extended and combined with the philosophies underlying the Sarvodaya Shramadana Movement in Sri Lanka and with proposals for reform in international trade into an affirmative action approach to global development.

HIBBARD, GEORGE E., Asian Art Society, Washington University, (Panel: "Studies In the Art of Tantra")
"Lineage Paintings of the Tibetan Sakya Sect" (Illustrated) This paper is one of a series of papers written by the author covering the Lineage, or Assembly of Teachers and Gods (Tsog-Zhing) paintings of Tibet. Prior papers presented in various venues have covered the Gelugpa, Nyingmapa, Zhil-pa and Kargyupa Sects. Several examples of Tibetan Buddhist Sakya Sect paintings, some from the famous Kgor E-wan Chos-dan Monastery, one of the greatest scholastic centers of the Sakya School, will be analyzed with attention being given to the iconographic, historic and compositional aspects. A comparison will be made of the Sakya Lineage paintings with those of the other sects to illustrate their differences and similarities. Lineage paintings of the Sakya School are quite unique. They seem to follow an older tradition of Tibetan painting in style and composition than do the Lineage paintings of the other schools. Several conclusions will be developed regarding the importance of these paintings within the context of Tibetan paintings in general.

HUECKSTEDT, ROBERT A., Brown University, (Panel: New Approaches to the Study of Sanskrit Kavya Literature)
"Beginnings" Works of alamkareashta which have been preserved to us elucidate the various figures of speech which the poet must use if he is to write poetry. In addition to that, however, there was obviously a tradition of rules, or preferences, which the poets used to arrange their verses or sentences into a longer composition. This paper addresses those rules which can be inferred from the works of Subheda, Bana, Kalidasa, and Asvaghosa and which concern the way in which a story is begun.

HUNTINGTON, JOHN C., The Ohio State University, (Panel: Studies In Tantric Art)
"Tantric Practice In Sri Lanka: Part I" It has been known that Chinese literature contains references to the practice of Tantric Buddhism in Sri Lanka. However, these references are either dismissed as inaccurate or Tantric Buddhism in Sri Lanka is regarded as having been of insignificant impact and of a very brief life span. Although perhaps never practiced by more than a very few specialists in Sri Lanka, Tantra would seem to have had a period of considerable influence during the seventh and eighth centuries with profound and lasting influences on both Buddhist practice and Buddhist art. The presence of an eight "Vajra-pillared hall" at Anuradhapura and a vishavastra discovered were there evidence of the existence of a Velrocana cycle Tantric practice. Certain of the Hindu protective deities, still in worship, suggest the existence of cult of damrospasas. And, iconographic features of the stupa are examined as having had original roots in Tantric iconographies. It is concluded that Tantra played a significant role in the development of Buddhism in Sri Lanka in the eighth century and that there are Tantric features still to be seen in Sri Lankan Buddhist art if not the practice.

HUSSAIN, ABID and QASMI, BASHIR, Iowa State University, (Panel: Development Strategies In Pakistan)
"Evaluation of Agricultural and Rural Development In Pakistan" This paper attempts to analyze the agricultural and rural development progress of Pakistan. The work is evaluative and suggestive in nature. It evaluates the various policies and strategies followed in Pakistan with their consequent consequences. In each phase of the paper, a number of policy alternatives are offered. Part I of the paper presents an overview of the policies and current state of affairs in the agrarian sector. The structure of the agrarian sector is discussed in part II. Part III contains a discussion of various agri-
cultural issues (inputs, Services, Extension etc.). Concluding comments with special emphasis on Rural Development are noted in Part IV. All the relevant tables are contained in the appendix.

ILTIS, LINDA L., University of Wisconsin, (Panel: Aspects of the Kathmandu Valley Civilization: History, Tibetan Contacts, Language and Rituals)

"An Evolutionary Model of Newari Ritual Traditions"
The religious practices of the Newars of Nepal are often viewed as corruptions of the merged great traditions of Hinduism and Buddhism. But perhaps the phenomenon of merged identities is only one aspect of a process of convergent evolution, there is also a process which results in divergent evolution. Examination of smaller units of ritual performance shows conventionalized patterns within which symbols and actions, and variant structures of ritual traditions as a process in which component entities or symbolic structures determines the syntheses of cultural information and behavior into meaningful acceptable patterns. In Newari rituals, not all performances or "recombinations" of smaller ritual units into larger structures are acceptable or viable. Cultural boundaries set the limits for what is acceptable ritual interpretation. The recombination of small ritual units is widespread in South Asian religious traditions; thus, ritual forms are in a constant state of evolution. Because of their extensive and longstanding trade relationships with other areas, the Newars have had a vast wealth of cultural and religious information and symbolic forms at their disposal. This has resulted in the development of an extremely rich variety of ritual forms.

INVEN, RONALD, University of Chicago, (Panel: "Orientalism")

"Conquering Rationality"
I will talk about how ideological discourse construes India as a civilization which has no world-ordering rationality of its own. That is imported into India from outside, beginning with the Aryan conquests. To the extent that India has been politically unified it has been as the result of the presence of a Western (Aryan, Greek, Roman, Mughal, British) rationality. Hinduism, which is taken as the "essence" of Indian thought, has been depicted, in accord with this presupposition, as a religion inherently dominated by mystical, other-worldly, thought.

JACKSON, WILLIAM J., Indiana University at Indianapolis

"A Life Becomes a Legend: Tyagaraja of Thanjavur"
Tyagaraja, the South Indian brahman poet-composer-saint (1767-1847), composed lyrics in Telugu although he lived in Thrilvaliyaru in Thanjavur District, where Tamil was the language most spoken. Two of Tyagaraja's disciples, a father and son, recorded what they knew of his master's life; these early biographies of Tyagaraja reverently trace important moments in his family life and steps in his career. Later tellings of Tyagaraja's life, which began to be printed around 1900, elaborate on some incidents briefly mentioned in the earlier versions, and also gather wonder tales which dramatically convey Tyagaraja's musical genius and spirituality. Harikatha (musical discourse) performers developed song-narratives based on Tyagaraja's life during the sixty years following his death; these performances often emphasized the wonder tales. Viewed comparatively, the idealized musician-saints of South India often seem to be remembered in terms of certain mythical patterns, some of which span the entire subcontinent. A dozen or so motifs recur in great musician-saints' life stories, memorializing and conveying each saint's importance, sanctity, and unique place in the tradition. This paper traces the development of Tyagaraja's life story in relation to the myth of the Musician-saint.

JAFFERY, NAQI ABBAS, Dept. of Telecommunication, Michigan State U., (Panel: Socio-Political Conflict & Forces of Change in Pakistan)

"Telecommunications and National Development Revisited: A Strategy for Pakistan"
The paper carries out a study of Pakistan's telecommunication infrastructure. Critically examining the country's telecommunication policy, the paper evaluates the costs and benefits of the introduction of telecommunication technologies in Pakistan from social, economic, and technological perspectives. It proposes a strategy for the country to leap-frog into the communication age. The paper proposes changes in the structure of the country's telecommunication administration, in the way its revenues are acquired and spent, in its approaches to acquisition of technology and in its envisaged future planning. Outlining the role of a well-developed telecommunication system as a catalyst in the development process, the paper advocated increase in the diffusion of telephones and induction of modern electronic message transfer systems through judicious planning based on long-term needs. Maintaining that the developing countries cannot remain indifferent to the communications revolution that is sweeping across the globe, the paper develops a detailed set of proposals for modernizing Pakistan's telecommunication network.

JAIN, JAWAHAR LAL, Dept. of Geography, University of Sagar, (Panel: Environment, Culture and South Asian Urban Experience)

"Small Towns of Madhya Pradesh (India): Their Characteristics and Role in Spatial Organisation"
Small towns of Madhya Pradesh not only present a poor plight in urban infrastructure, which cripples their capacity to propagate socio-economic development in the countryside, but their demographic and socio-economic attributes also betray their superficial economic development -- leaping straight from primary to the tertiary sector and thus heading towards 'pseudo post-industrial stage'. In rank-size curve, H.R. highly displays 'prenasiness' for several larger cities collectively, bespeaking its territorial hatching out as a loose amalgam of several disparate regional entities, each having its own primate city, subsequently not much integrated into larger under a unitary spatial system. Accordingly, small towns, unless occurring clearly in the spatial fold of one or more of these regional cities, find themselves but marginally enfolded in the provincial spatial organisation and their potential to function as local growth pole very much tramelled. A three-prong strategy -- qualitative and quantitative amelioration of urban infrastructure, expansion of secondary sector of economy, and enhancement of function connectivity of small towns -- is suggested to make the spatial system conducive to regional development and the small towns well-disposed to diffuse its further afield.

JAY, EDWARD J., Dept. of Anthropology, California, State University, Hayward, CA 94542, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)
"Aspects of the Temple Worship in Rajm, A Subregional Temple Center in Chhattisgarh."

Rajm is a small but significant temple town located 25 miles southeast of Raipur, Madhya Pradesh, in the central region of Chhattisgarh. The major temple, Rajm Loan, is an eighth century Vishnu temple which has been designated a national monument and is under the protection of the Archaeological Survey of India. This temple, together with several Salwite temples and a Jagannath mith, constitute a sacred complex of considerable mythological and symbolic importance to the people of Chhattisgarh. A study of temple organization, administration and religious activities was undertaken in 1977-78. This paper focuses on (1) the nature and organization of temple activities, and (2) the relationship of the town as a sacred center to the surrounding village communities.

JOYCE, JANE & BHALLA, THULASI, Nicolet High School, (Panel: International Information Trackdown: A Fun Way to Learn About the World)

"Teaching Workshop"
The International Information Trackdown is an annual contest emphasizing a different area of the world. The contest is a jointly sponsored event developed by middle school and high school personnel for eighth and ninth grade students. The purpose is to enhance students’ awareness, knowledge and interest in other geographic areas of the world. Students are motivated to learn due to the team competition aspect, as opposed to more traditional methods of learning such material. The Trackdown features four types of academic activities: a) skill application; b) research; c) slide identification; and d) a quiz bowl. Teams are composed of students from each of three middle schools and the high school. The slide identification and quiz bowl sections are video-taped and shown on the local cable network in order to increase community interest in the contest, as well as to stimulate interest in the geographic area being highlighted.

KALAYIL, ANN P., University of Wisconsin - Madison, (Panel: Social Dynamics of Conflicts on Both Sides of the Khyber Pass)

"An Analysis of Babrak Karmal’s Policies Towards the Minorities in Afghanistan"

Afghanistan, like many of the other countries in the region, is comprised of a mosaic of different ethnic people. The Karmal government has embarked on a programme to develop the national languages and literatures of the various ethnic groups, with the advice of the Soviets. Uzbek, Tajik, and Turkmen have been brought into Afghanistan from the Soviet Union to teach the respected group’s literature and language. The different ethnic groups in Afghanistan are dispersed in pockets throughout the country. The consolidation of ethnic groups is a puzzling task that lies ahead for the Karmal government. How this is being planned, and to what extent the Soviet model will be utilised will be discussed in this paper. The question of whether or not the Soviet model is applicable to Afghanistan will also be raised. The paper will conclude with a discussion on the ideological implications of the Karmal government’s minorities policy.

KAZMI, IZAR HUSAIN, Voice of America, Urdu Service, (Panel: "Socio-political Conflict & Forces of Change In Pakistan")

"Fazl Ahmed Qazi: Poetic Expression and Socio-political Change"
The starry-eyed Fazl of the thirties changed and evolved into a sagacious and sedate sage of socio-political revolution in his later life, passing through phases of agitation, active participation in literary, journalistic, labor and political movements, and eventually developing into the embittered yet optimistic father-figure in the Intellectual and political life of Pakistan. In poetic expression, Fazl, although trained and steeped in the classical tradition, revolutionized the entire symbology of Urdu poetry, Impregnating it with current correlations in the field of religion, politics and cultural life of the country. The poetic diction of Fazl changed along with the rhythms of the socio-political changes. But his was a voice that reverberated and echoed in all the movements for freedom from social and political repression in the country. Even after his death he continues to be a moving force and a liberator.

KHAN, A.Z.H., Chaudhry, Ambassador for Bangladesh In the United States of America, (Panel: Bangladesh 1985)

"Rural Development In Bangladesh"

Rural development is subservient. It subverts governmental power and pressures functionaries to give up some of their official powers. Rural development must need a long term horizon and commitment of certain segments of the government to planning so that it can be nurtured and organized. Rural development suffered from the changes in perceptions of the donor countries over the last four decades. In the 1950’s the community development started with a bang and ended in a whimper. In the 1960’s donor countries went back to the tangible inputs, e.g., high yield seeds, fertilizer, water pumps, etc., and tangible outputs, e.g., volume of yields and reduction of shortages, instead of intangibles like harmony, community visits, etc. In the 70’s World Bank discovered poverty and rural development programs for target groups. With inequitable power structure trickle up could be a more devastating phenomenon than the slow process of trickle down. In fact, in some cases, there has been trickle out from rural to urban areas. Having gained some insight into the critical issues of development in Bangladesh and China during his tenure as Director of Bangladesh Academy of Rural Development (BARID, Economic Minister, Bangladesh Embassy in Beijing, Secretary of the Department of Agriculture and, until his appointment as Ambassador, Minister of Agriculture and Communication of the government of Bangladesh, the author will also suggest in his paper certain problems and the strategies of the rural poor.

KHAN, ZILLUR Re., University of Wisconsin - Oshkosh, (Panel: Bangladesh 1985)

"Abdul Hamid Khan Bhashan and the Peasantry of Bangladesh"

Probably the most prominent opposition leader who never held any government office, Maulana Abdul Hamid Khan Bhashan stands as a political ideologue with a difference in the South Asian political scene. Profoundly influencing the populist and grassroots political movements for social, economic and political reform in Assam and Bengal (later on Bangladesh), Islamic Marxism of Bhashan left an indelible imprint on Bangali political culture. He never combined Islamic tenets of social justice with a sprouting of Marxist economy will be the focus of this paper.

KESHERI, BISESHWAR PRASAD, Ranchi University, Ranchi, India, (Panel: Bihar: A State In Crisis)

"Cultural Crisis In Chotanagpur"
A long period of colonisation, abrupt growth of heavy industries, ruthless mining and unconsolplent development plans of the Government, has resulted in an unexpected devastation of one environment and an increasing rush of immigrants from all over the country, crowding the whole setting of the Indigenous people of Chotanagpur and their culture. The people of Chotanagpur, both tribal and sedentary, are being uprooted, ousted and marginalized. Their life-style, language, literature and culture are losing ground very fast. They are on the verge of extinction. Hence there is a crisis, the crisis of identity and existence, and the people of this area are struggling desperately to preserve themselves — physically and culturally. In this paper I endeavoured to identify and analyse this phenomenon in the culture area of Chotanagpur. I would like to identify the main features of this crisis, its historical background and propose a practical solution.

KING, CHRISTOPHER R., University of Windsor, (Panel: Changing Expressions of Identity)
"The Hindi Movement in Banaras 1898-1914: Forging a New Linguistic Identity"
The Hindi movement in Banaras, which began in earnest in the last third of the nineteenth century and has continued to the present in varying forms, represented several trends, all of which contributed to forging a new cultural and lingual identity of Hindus of the U.P. First, the movement encouraged the formation and development of a Sanskritized style of Khar Boli, the common basis of Urdu and Hindi. Second, it supported the intensification of Hindu communalism through searching out and publishing works written in earlier literary dialects which glorified a Hindu past and portrayed Muslims as largely hostile. Third, the Hindi movement rejected not only the Urdu script but also ignored the Kalthi script, a popular version of the Devanagari script widely used in eastern U.P. In the nineteenth century, likewise, its leaders not only spurned the Urdu literary tradition, but also discredited other literary dialects such as Braj Bhasha and Avadh. Fourth, the movement brought many Hindus together in a number of voluntary organizations for concerted political action in favor of the Devanagari script and Hindi. Finally, the Hindi movement, though it did not become a mass movement until well after our period, did involve not only members of the English-speaking elite (outstanding among them Madan Mohan Malaviya) but also many Hindus educated chiefly in the vernacular. In sum, in political, cultural, and social terms, the Hindi movement formed one of the tributary streams which fed into the growing stream of Hindu nationalism in late nineteenth and early twentieth century North India. Banaras was the first important center of this movement, and retained its leading position until the 1910's.

KOLENDA, PAULINE, University of Houston-University Park, (Panel: Structural Variation in South Indian Marriage Alliance)
"Definition of Caste Boundaries"
Is a closed marriage network a caste? How does such a network become established? What implications do processes of marriage alliance have for a theory of caste? Data used are from a non-Brahman low caste: the Nattathil Naders of Kanyakumari District of Tamil Nadu.

KONDO, VIVIENNE, Dept. of Anthropology, University of Sydney (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)
"Some Constructions about Women and the Nepalese 'Twice-Born' Domain"
This paper argues against two current anthropological approaches to Hindu male/female relations: the "complimentarily thesis" (Fruzzetti 1980) and the "Prestige Theory" (O'Brien and Whitehead 1984). The discussion focuses on the Hindu construction of the material and the household arrangements of the Nepalese twice-born.

LEWIS, TODD T., Columbia University, (Panel: Aspects of the Kathmandu Valley Civilization)
"Nevers and Tibetans in the Kathmandu Valley"
Although continually influential since Lachuva times, Kathmandu Valley culture also reflects its position as a satraps or peripherals to greater civilization. After reviewing the history of Tibetan presence in the Valley up to the present, the paper explores the implications of this influence for Nepalese historiography and the anthropological analysis of Newar Buddhist tradition.

"A South Asia Collection in a University System: The University of California"
Berkeley's South Asia collections serve as the primary South Asia resource for the nine-campus University of California system. What factors affect South Asia collection development at Berkeley? The usual primary collection development objectives of teaching and research needs of the Berkeley campus have increasingly been affected by such factors as duplication of materials, funding allocations and library cooperation, among others. In response, Berkeley now has a written "Collection Development Policy Statement." The University Library system has a cooperative purchase agreement. How useful are these tools in multi-campus university setting?

LOYOLA-NAZARETH, IONA, Western High School, Laval, Quebec, Canada, (Panel: The South Asian Landscape)
"Folk Songs and Dances of Goa"
The paper will be comprised of three segments: 1) Kunkbi Song and Dance 2) The Deknali, and 3) The Mando. Kunkbi Song and Dance: The Kunkbis, a sturdy, hard working race, are the aborigines of Goa. Their colorful rhythmic songs and dances capture their zest for life. The Deknali: In essence, the Deknali is a song-dance. The various Deknali serve as an appropriate vehicle for the Goan Christians to travel along memory lane to the pre-Christian era. The theme of the Deknalis centres around the activities pertaining to the Hindu temples, and its inhabitants, amongst whom, the central figure is the temple dance — the Kolom. The Mendo: The upper caste of the Goans cultivated the art of social dancing around 1640. Goan composers, captivated by the rhythm of Western music, sought to blend some aspects of it into their own music, without, however, sacrificing the intrinsic traits of Goan music.

LUTRAH, RASHMI, School of Journalism and Mass Communication, GB-Madison, (Panel: Two Aspects of Women's Status in India: Women & The Mass Media, and Women & Work)
"Indira Gandhi as Leader, Woman, Mother: A Feminist Analysis of Press Coverage following the Assassination"
The assassination of a great leader poses special requirements for the press. Not only is it expected to give a "fire news" account of the events leading up to the assassination, but it is also called upon the provide comfort for a population shocked by the event. Also, the press is expected to interpret the meaning and forecast the possible consequences of the event. Descriptions of the assassinated leader are situated within this context. These descriptions are conditioned by the political and economic constraints within which the press operates. This paper analyzes the content of news stories and editorials following the assassination in the Indian immigrant press. In fulfilling its functions, the press is expected to describe India Gandhi as a leader, a statesman, a person, and most likely as a symbol. All these aspects will be analyzed, noting how the dimensions interact, and which is prevalent at any given time. Comparisons with the Indian press will be made where appropriate.


"India and Pakistan at the Negotiating Table"

Much has been written on Pakistan's proposal for a no-war pact with India and India's counterproposal for a friendship treaty with Pakistan. This flurry of diplomatic activity, however, is only one episode in a series of diplomatic initiatives undertaken by one or both sides as part of a longstanding effort to promote cooperation, or, at a minimum, to reduce tensions in the Subcontinent. With a primary focus on military and security aspects of the relationship, this paper investigates a number of abortive proposals and actual negotiations that have been pursued since independence in 1947. The paper analyzes the course of these talks and--most critically--the security considerations which contributed to the success or failure of a particular initiative. Specifically, the paper discusses: post-partition talks over territorial adjustments and the division of assets; the Indus river water negotiations; the Tashkent and Simla conferences; proposals for mutual force reductions, nuclear-free zones, and prior notification of military exercise; and the ongoing no-war/friendship treaty process. Based on the record of past negotiations, the author speculates on the prospects for peaceful resolution of disputes between India and Pakistan within the context of the South Asian security environment of the 1980s.

MALONEY, CLARENCE, GTZ (Deutsche Gesellschaft für Technische Zusammenarbeit)

"Why do Bangladesh People Remain so Poor, Though They Work and Save? Some Reflections after 9 Years There"

A USAID funded study of 300 families carried out this year shows that people have a relatively high rate of savings and re-investment. They mostly work hard and are continually serious to improve their condition and to provide economic and psychological contingencies. Cereal grain production has increased remarkably in the past 10 years, helped by efforts of many donor countries, and it is getting worse. Population pressure is a very serious reason. But the root reason for the poverty is a structural one: the relationship between the individual and his society.

MARTIN, MARIE, American Numismatic Society, (Panel: Numismatic Contributions to Indian History and Art)

"Bahmani Architecture and Cosmology: Parallel Paths to Greatness and Decline"

There is a striking parallel between the development of Bahamani coinage, its unusual reform, and its final dissolution with the development of Bahamani architecture, its day's greatness, and the dissolution of the dynasty.

MAY, LINDA, University of Pennsylvania, (Panel: Structural Variation in South Indian Marriage Alliance)

"Marriage Negotiations among Marwaree Naidus in Tamil Nadu: a Dravidian Marriage Rule in Action"

Observation of marriage negotiations among a subcaste of Marwaree Naidus in a small town in Tamil Nadu offers a chance to see a Dravidian marriage rule in action. The topic of Dravidian marriage rules has been much debated at a theoretical level, but little studied empirically except for bare counts of the numbers of FZD and NBD marriages in various groups. This paper takes another empirical approach, looking at marriage negotiations among relatives who have a right to each other's children. Most families, for example, even very poor ones, make some effort to talk desirable relatives into a match. They begin laying the groundwork as soon as a child is born, largely by making teasing demands of their relatives and by talking to outsiders as if a match were settled. Some families succeed in escalating teasing into more explicit negotiating. For some, these negotiations and in marriage; many others fight long and hard before they are turned down. This ubiquitous teasing and the frequent battles, for example, help illuminate the practical workings of a marriage rule among this subcaste, helping define the nature of such a rule even when it does not lead to marriage.

MCCORMACK, PROFESSOR WILLIAM C., University of Calgary, Canada, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)

"The Khali Male Self: A Semiotic of Death Rites"

The traditional death rites of the Khali people of Meghalaya State, northeast India, occurred in three stages completed in accordance with the local conventions of the local village. Stage 1 marked the separation of a decedent's soul from the household as a component of the village. Stage 2 marked a return of decedents to their consanguineal, and the consanguineal purification of the decedents' cremated remains. Stage 3 took the occasion of final consanguineal disposal of decedent's bones to mark confirmation of the other specialized cultural rules of Khali matrifiliation. Death rites featured postations and blood-sacrifice plus divination, surrounding a lichan complex of bone-depositories ("calains") and monuments (monoliths and table-stones). This paper analyzes the death rites semiotically, and concludes with observations about the Khali male self.

MCGILVRAY, DENNIS B., University of Colorado, Boulder, (Panel: Structural Variation In South Indian Marriage Alliance)

"Matrilineal Alliance and Caste Identity in a Hindu/Muslim Region of Sri Lanka"

The Tamils (Hindus) and Moors (Muslims) of the Batticaloa region of eastern Sri Lanka express a preference for bilateral cross-cousin marriage in conjunction with a system of ranked, dispersed, exogamous matrilineal clans and a pattern of matrilocal residence. Patterns of marriage alliance and marriage avoidance between certain matriclines are recognized in most Hindu castes as well as among the Muslims, but in some local-
ties marriage alliances have also become institutionalized across caste boundaries — an ambiguity which is resolved through the patrilineal descent rule. Although marriage choices (and the associated dowry offers) are seen as prime indices of upward social mobility, the coveted symbolic value of these marital unions is the claim of social equality (Isogamy) which they publicly ratify. The structure and variation in matrilineal marriage alliance reveals basic cultural assumptions about the nature of marriage, descent, and group identity in this region.

MCHUGH, ERNESTINE, UC-San Diego, (Panel: Cultural Multiplicity and Group Differentiation In Nepal) "Social Interaction and Ethnicity among the Gurungs of Nepal" The Gurungs of Nepal consider a group's characteristic style of social interaction to be a central feature of ethnic identity. Thus, in describing themselves as distinct from neighboring groups they define themselves as 1) generous rather than selfish, 2) friendly rather than reserved, and 3) self-sacrificing rather than self-important. These qualities reflect principles of 1) reciprocity, 2) inclusiveness, 3) egalitarianism. These principles are embodied in Gurung kinship terminology, and reflected in its use. Gurungs use the idiom of kinship to organize relationships with non-kin as well as kin, non-Gurungs as well as Gurungs. The ways in which this idiom is used to classify unrelated Gurungs, fictive kin of other castes, and other non-Gurungs reveals the extent to which the principles of reciprocity, inclusiveness, and egalitarianism are applied to unfamiliar Gurungs and to members of other ethnic groups. Examination of this issue sheds light on the degree to which boundaries of ethnicity and community coincide for Gurungs.

MILLER, BEATRICE D., Madison, Wisconsin, (Panel: Traditional Tibetan Polity, 7: Traditional Tibet and The International Setting) "Tibet as a Focus for International Interests" From the late 19th century to the mid 19th Century events far afield from Tibet profoundly influenced the world's perspectives on Tibet and set the scene for Tibet's present day conditions.

MINOR, ROBERT, The University of Kansas, (Panel: Religion and Politics in 20th Century Hindu India) "Sarvepalli Radhakrishnan and Spiritual Secularism" Philosophers-statesman Sarvepalli Radhakrishnan (1888-1975) defined a religion of the spirit, which was also his definition of essential "Hinduism," that was promotable by the "secular" state of India as he defined it. From this followed his threefold promotion of democracy, socialism and secularism and at the same time his own religious viewpoint.

MORENO, MANUEL, Northeastern Illinois University, (Panel: Structural Variation in South Indian Marriage Alliance) "Marriage Transactions Among the Kongu Vellalar Kavarait" This paper includes an ethnographic description of the gifts involved in the context of marital alliances within the living group of cultivators in the Tamil region of Kongu Nadu. The description is based on data collected during a two year period of fieldwork in southern Kongu Nadu as well as published data for other areas of Kongu. This part of the paper tries to focus on the sequential nature of these gifts which initiated in marriage, extend beyond it and beyond the generation of the parties involved. A second tentatively theoretical part follows, in which the transformative nature of these gifts and their effects in terms of generating well-being is assessed.

MUHTAR, SAQUIB, Iowa State University, (Panel: Development Strategies in Pakistan) "Impact of New Tillage System on Corn Agriculture In Pakistan" Almost from the day of its Inception in 1947, Pakistan has steadfastly pursued a policy of significant development in agriculture, because agriculture accounts for 30% of the GDP, employs over half the workforce and provides directly or indirectly for about 70% of export earnings. Thus far attention was devoted to high yielding varieties of wheat, rice, cotton, and sugar cane. Recent years have witnessed a change from wheat and other high-value crops to corn. The effect of different tillage treatments on soil water infiltration, as worked out at Iowa State University are being introduced in Pakistan. At Iowa State it was found that Paraplow generally had the highest infiltration rates, as compared to mold-board, chisel plow, and no tillage methods. This paper attempts to show that Paraplowed soil may be useful to reduce runoff and erosion hazards in Pakistan.

MUNDA, RAN DAYAL, Ranchi University, Ranchi, India, (Panel: Bihar: A State in Crisis) "The Nature of Inter-Ethnic Rivalry in Chotanagpur" Despite the presence of all the elements of forming a viable regional identity and a strong joint front, the people of Chotanagpur have been least effective as participants in the process of development. Chotanagpur continues to be an example of colonisation, internal colonisation, where the gap between what it gets in return, is too wide to call it truly democratic. On the whole Chotanagpur remains a frontier for the rest of the State and the country to exploit everything (e.g., its land, mines, forest, people and their culture) it has and leave it barren and denuded. The paper attempts to show how the 'alien' takes advantage of the weaknesses (ignorance, honesty, simplicity, openness, hard work, unorganised religion, and the philosophy of joy) of the Chotanagpur people, and keep them divided so that they may not be able to rise form an effective opposition. The paper also suggests ways to recognise the latent energy in the tribal community and strengthen it for a better sense of participation within a democratic set up of things.

MUNDSCHENK, PAUL, Western Illinois University, (Panel: Religion and Politics in Twentieth-Century Hindu India) "Aurobindo Ghose: Religion without Politics" Aurobindo embodied a variety of stances in regard to the relationship between religion and politics during his extraordinary—and extraordinarily varied—career. He began as a radical revolutionary, a political activist for whom religion had no particular importance. This posture was due largely to his having been brought up
and educated in England, however, and, upon returning to India, he gradually came to embrace the ascetic Hindu world view through a series of profoundly moving spiritual experiences. He sought first to integrate his new religious convictions into political action, but eventually came to understand politics as an activity suitable only for those individuals not yet ready for spiritual development. The paper explores this evolution in Aurobindo's outlook.

MURSHID, TAZEN, University of Oxford, (Panel: Environment and Culture and South Asian Urban Experience)
"The Unfolding of Political Consciousness of Bengal's Muslims"  
Tracing the social and political history of Muslims in Bengal, the paper will concentrate on historical events including interpersonal, intergroup, and intercultural conflicts that set the stage for the acceleration of awareness of separate identity by Muslim Bengalis which ultimately culminated in an independent homeland for themselves.

NAIZIGER, DALE L., Cornell University/Graduate Student (Panel: Water Resource Development Alternatives in Nepal)
"Water Usage for Irrigation and Micro-Hydro Power Generation in Rural Nepal: An Investigation of System Management Alternatives in Nepal"  
Although Nepal is very poor economically, she is blessed with an abundance of hydropower wealth. Little of this potential has been developed to the present time. One form of development which is taking place, however, is the installation of micro-hydro turbines in rural areas. When these installations were initially implemented in the 1960s, their primary task was and continues to be that of alleviating the arduous task of pressing oil, grinding flour, and hulling rice by traditional methods. Because the power derived from these turbines is utilized locally, there are times when it is important for the local people to access which is more advantageous: using the available water for milling versus using it for irrigation. The decision becomes more complex when it is noted that irrigation has traditionally been a communal activity whereas many of the micro-hydro schemes are under private ownership. In making decisions where two highly vested but diametrically opposed interests are represented, conflict has often been the result. The gravity of the situation is resounded in an observation made by one recent survey stating that, "there is a great danger of turbine schemes coming to a halt on account of water use conflicts." Based upon the author's field experience, this paper examines some of the criteria used by rural Nepalese in making the decision as to whether the available water ultimately goes to the crops or to the turbine. Also considered are water management decisions in the case of the ghats—the traditional flour mill—which has existed for centuries. By examining the ghats and considering other alternative forms of water system management, strategies for conflict management within the microturbine/irrigation system are explored.

NANGIA, SUDESH, Jawahar Lal Nehru University, (Panel: Environment culture and South Asian Urban Experience)
"Resettlement of Squatters in Metropolitan Delhi - A Policy Appraisal"  
The Government of India has shown a special concern for the urban poor living in slums and squatter settlements by enacting Slum Areas (Improvement and Clearence) Act (No. 96) of 1956, whereby the Act of rehabilitation and resettlement by the Centre/State, involving initial uprooting of slum dwellers and hence a resistance from the public, was granted a legal sanction. The Act also enabled the States to earmark funds and obtain special finances from the Centre and some International organisation to incur expenses on slum improvement programs. Since 1956, several programmes like the construction of built-in-roofs, etc., have been launched to improve the quality of life of the urban poor with varying degrees of success. In the metropolitan city of Delhi, resettlement policy in the form of relocation with site and service was initiated for the improvement of slum and squatter settlements. This paper highlights the pattern of resettlement under the framework of resettlement policy adopted in Delhi and its repercussions specially on quality of housing, structure of employment and work-residence linkages of the squatter-settlement dwellers shifted to resettlement sites under this scheme. Various field studies on the impact of resettlement on squatter households indicate a slight improvement in housing and environmental conditions, a decrease in the participation rate of women and children in economic activities, a rise in travel-cost, travel-time and distance to work-place coupled with greater dependence on the public transport. Further, the temporal studies reveal a cyclic pattern of influence on employment, travel-distances and time and an upward trend in the quality of housing.

NOBLE, WILLIAM ALLISTER & SANCHYAN, AD RAM, University of Missouri—Columbia and Town Planning Department, H.P., at Simla, (Panel: Environment, Culture, A South Asian Urban Experience)
"Satl Memorialization and Worship: Himalayas Versus the Punjab"  
In the Himalayan kingdoms, the rulers and their satl rvises were usually commemorated through the sculpting of stone pillars. The most impressive pillars are at Mandi, but at Nargar the highest number of satls (over 70) are found. For instance, in the town known as Mandi, two columns, both 100 feet tall, have been dedicated to the satls. After they had thrown the first stones, commoners satls in the Himalayas were most often commemorated by the later accumulations of stones cast by passers-by. The white Rani Kulwi Temple with a market at Bilaspur honors a rani and daughter who became protest satls. Shriners commemorating satls from different castes are near many Punjab villages. These vary from small solid structures to pillars which are open within and holding sculpted stones. The shrines are usually squared and with an arched pyramidal roof, but Islamic influence reveals itself in the domes surrounding some. From the alluvial Punjab and on down the Gangetic Plain, paired linga-like stones were also used to commemorate males and their satin wives. While there are several shrines near Beepur, close to Jammu, the satl temple there is related to a lively folk tale. The plantains within depict a victimized male who continued to ride headless on a horse, and his mother, wife, horse, and dog who immolated themselves on the temple pyre.

NUCKOLS, CHARLES W., University of Chicago, (Panel: Thinking About the Causes of Events in Everyday Life)
"Prediction, Diagnosis and Causal Thinking in a South Indian Fishing Village"  
The paper will report on the findings of two years' fieldwork among the Jalaris (a fishing caste of coastal Andra) and will discuss these research results: First, the Jalaris have at their disposal a repertoire of
causal knowledge structures of "schemas" and are able to choose among the constituents of this repertoire, selecting the schema that best suits their explanatory needs. Second, choices are strongly dependent on the explanatory context and, in particular, on the immediate social perceptions and objectives of the explainer. These will be discussed in relation to specific case studies, to show how the Jaliari explain the cause of events, such as bad fishing, disease, and death. In theoretical terms, it will be suggested that an approach emphasizing the organization of knowledge structures and based on recent discoveries in cognitive science and artificial intelligence, is more useful in the study of everyday thinking than symbolic or ethno-systemic approaches. The latter can be used to construct structural models of conceptual systems, but not to reveal how choices among concepts are made or evaluated. The paper advocates a "schema-theoretic" approach, not to describe causal concepts, but to show how causal concepts are understood in everyday life.

OBERST, ROBERT, Nebraska Wesleyan University, (Panel: Perception of Basic Needs: An Interdisciplinary Approach to Development in Sri Lanka)
"Food Stamps and Government Nutrition Policy"
Since 1977, the United National Party Government of Sri Lanka has been changing the direction of government policies. It has attempted to redirect government resources away from investment in human development to investment in more income producing endeavors. This has required the dismantling of various popular programs aimed at providing the basic needs of the population. It is very difficult for governments to drastically alter popular programs once they have been created. This paper examines how the Sri Lankan government has effectively removed a "popular" basic needs program, food subsidies, in order to redirect resources into more productive investments. It will analyze the food stamp program as an example of the gradual phasing out of popular social welfare programs in order to utilize the resources elsewhere. Earlier research on Sri Lanka has examined the impact of the direction of these resources into other types of investment (See Robert C. Oberst, Legislators and Representation in Sri Lanka: The Decentralization of Development Planning, Westview Press, 1987). This paper will study the reinvesting them into income generating programs. Several techniques have been used to eliminate the food subsidy program through the creation of "food stamps." These include: 1) The freezing of benefit levels over the last five years despite relatively high rates of inflation. 2) The freezing of the number of beneficiaries for the last five years. 3) The failure to establish concrete standards for eligibility of recipients in the program. 4) The delegation of authority in the program to local officials who are under a great deal of political pressure. Thus, the paper will examine and assess the cost and procedures of the food stamp policy, and then examine the government techniques utilized to mold the program to the broad policy objectives.

O'FLAHERTY, WENDY, University of Chicago, (Panel: Heroes, Demons, and Critics of the Mahabharata)
"Horses, Birds, and Snakes in the Adi Parva"
The great snake sacrifice of Janamejaya is clearly an inversion of the conventional horse sacrifice or asvamedha. But what is the basis of the opposition between horses and snakes? Janamejaya's sacrifice is the result of a conflict between Kuru and Vrishnis, the mothers of snakes and of birds; as horses are homologized to birds, they replace birds as the opponents of snakes. This relationship is supported by numerous sub-incidents: the snakes who hide in the tale of the horse; a snake who sends Utkanka to blow into the anus of a horse; a snake who teaches Nala how to control horses; and many others. And the pattern is retained in folk variants of the Janamejaya episode and other horses' tales.

PAC III, ALFRED, University of Wisconsin-Madison, (Panel: "Cultural Multiplicity & Group Differentiation In Nepal;"
"Perspectives on Jaisi Brahman Society In The Kathmandu Valley"
This paper discusses Jaisi Brahman from the viewpoint of those both within and outside of their society. This group is an example of the generation of a caste from improper marriages. Although classically considered the offspring of widow marriages, they now comprise a distinct, if at times ambiguous, "caste" and adhere to the rules of endogamy. Within the larger Nepalese society, Jaisi Brahman individuals often pass as full Brahmans, their actual varna, though as a group they are excluded from priestly work and from marrying full Brahmans. In the Kathmandu Valley, Jaisi Brahman from particular villages are often treated as if they were full Brahmans by their secondary occupation of keeping buffalo and selling milk. This paper examines some of the aspects that distinguish this group from other groups in the Kathmandu Valley, and considers certain dynamic features which emanate from within and elaborate the society. Particularly, ancestor and clan diety cults provide important social and symbolic vehicles that make one's participation in local descent groups, and Jaisi Brahman society, in general.

PANDHARIPANDE, RAJESH, University of Illinois at Urbana-Champaign, (Panel: "Dogma & Practices in Indian Mysticism"
"From the Profane to the Transcendent: Japa in the Medieval Bhakti poetry"
This paper focuses on the role of japa "repetition of god's name" in the mysticism in the medieval Bhakti poetry in Marathi and Hindi. More specifically, the poetry of Tukaram and Kabir will be discussed in this context. One of the most striking features of the poetry of Tukaram and Kabir is its insistence on the realization of the transcendental reality can be experienced. Thus the emotion of love and the action of japa "repetition of the name of the god" were viewed as forces which would serve a dual function, i.e., they establish a bond with transcendental at the same time cause the detachment from the profane/mundane world. This paper will discuss how the repetition of god's name carries out the above-mentioned two functions in the context of the bhakti religious tradition presented in the poetry of the above two mystics. The impact of the repetition of god's name on the disposition (both physical and mental) will also be discussed and it will be argued that for the above mystics the role of japa is similar to role of puja "worship of a deity" or of dhyana "meditation," i.e., these three function as the paths or devices which lead to the realization of the transcendental. In the above context, the role of the profane world in general will be discussed. It will be considered in the basis of the various traditions and experience from the religious poetry in the 15th and the 16th A.D. texts in Bengali and Kannada, that in the medieval Bhakti poetry in India, the profane world is viewed as an energy, a force which when concentrated on the transcendental, empties itself of its profane nature, and vibrates in the nature of the transcendental.
"Modern Hindu Dharma: The Secular and the Sacred"

In modern times, the single greatest influence on Hindu Dharma has been Western liberalism. "In dying politically," says Percival Spear, "the West in India bade fair to triumph spiritually." The spiritual triumph of the West in India has had a profound effect on Hindu Dharma and, in particular, on its secular and legal aspects. Western liberalism is a cluster of wide-ranging ideas like individualism, rights, scientific rationality, etc., and is apparently in opposition to traditional Hindu dharma which is also a cluster of ideas standing for community, obligation, status, obedience to authority. Thus, liberalism is a philosophy of right, dharma is a philosophy of obligation; liberalism stresses individualism and dharma stresses community, etc. In 1949 when the people of independent India (represented by the Constituent Assembly) resolved to constitute India into a sovereign nation, they were invited to adopt the Western liberal principles as the "official philosophy" of the Indian constitution in preference to their own traditional Hindu dharma, by interpreting Hindu dharma in a "progressive", "liberal" way. Hindu dharma requires, it is claimed, that India should adopt the Western rational-scientific-humanitarian principles of liberalism, and therefore, what is from a Western standpoint a "secular" philosophy of liberalism has been made "sacred" by Hindu Dharma. But the adoption of liberalism as the "official philosophy" of Hindus did not mean that traditional Hindu dharma has been abandoned at the social level. Contemporary Hindu society is both liberal and dharma; liberal at the statute level but dharmic at the level of "living law." Because Hindu dharma and liberalism have been living side by side for so long, there is a good possibility that liberalism will become a part of Hindu social dharma in the not-too-distant future, Hindu dharma will be the Hindu brand of liberal dharma.

PARANJPE, MAKARAND, University of Illinois at Urbana-Champaign, (Panel: Dogma and Practice in Indian Mysticism)

"Method and Meaning in J. Krishnamurti's Commentaries on Living"

Certain basic questions may be raised about J. Krishnamurti's Commentaries on Living, First Series (1956), Second Series (1958), and Third Series (1961). What is their goal or function? What is the method employed to affect this purpose? And, what is the underlying meaning or message of the Commentaries? Preliminary answers to these questions may be posed as follows. The basic purpose of the commentaries is to aid and provoke self-knowledge and self-realization. The method is mainly that of the repetition of and insistence on, certain central ideas, although different issues and terms are used in different commentaries. The underlying meaning or message is that the problems that affect us can be reduced to the common denominator of the mind, which is the instrument of perception and the root of the conflict. However, in moments of total awareness, the mind ceases to be in conflict with itself and with its environment. This cessation of conflict gives rise to a different type of mind, harmonious, peaceful, and intelligent. It is only such a mind that can cope with reality without denial or escape, thus capable of facing the complex problems of our existence: ambition, greed, desire, anger, hatred, war, and ultimately, death. The paper proposes to discuss these and related issues against the larger backdrop of Indian mysticism.

PETTERSON, INDIRA V., Mount Holyoke College, South Hadley, MA, (Panel: New Approaches to the Study of Kavya Literature)

"Toward a Definition of Mahakavya Style"

Among the many features of the literature (kavya) epic genre known as mahakavya enumerated by the Sanskrit poeticians several important ones deal with nature of mahakavya as a long composition (prabandha). Yet, there is no separate poetics of the mahakavya as an extended epic poem; commentators and critics tend to apply the poetics of the single stanza and the drama, poem or the mahakavya. However, when we turn to actual poetic practice we find that the classic mahakavya poets employ strategies particularly appropriate, and in most cases unique, to mahakavya. In constructing descriptive passages, speeches, cantos and other segments larger than the stanza which forms the basic formal unit of kavya epic. Through the examination of examples from Kalidas's two epics, Bharavali's Kratarjulanya and Meghat's Stiupalavada, it is shown that these poets strategically use syntactic, figurative and other compositional devices in an extended framework. This paper offers an exploratory study of the definitive characteristics of style in the mahakavya; it concludes that the mahakavya poet follow unspoken canons of compositional technique, and that this genre has a history of stylistic innovation as well.

POKHAREL, JAGADISH, M.IL.T., (Panel: Water Resource Development Alternatives in Nepal)

"Large Scale Water Resource Development Projects & the Problem of Population Displacement"

Growth alone has been the single major concern of the development planners in the developing countries. Various models and experiments have been tried out for the purpose. Many countries are harrased exploiting the resources at their disposal. The side effects of such ventures however, have not received adequate attention. This paper presents the findings of a study on the displaced people from the reservoir area of the Kulekhan Hydroelectric Project in the central Nepal. It discusses the compensation issues and examines (critically) the appropriateness of cash compensation policy as a mitigation strategy in the rural subsistence economy and outlines some thoughts for mitigation strategy. The study was carried out during a three month period, from January to April of 1985. In Nepal, water resources project in Nepal has received great attention in the last two decades. Numerous dams and structures have been built in the country either for cheaper electricity, irrigation of land, flood control or some combination of benefits. These projects are likely to have generated some real income the the country. However, the displaced people, a section of the population which has paid a high cost, have not been subject of serious debate. They are exposed to unjustified hardships. The mitigation strategies under common practice in the country is simplistic in nature and does not account for all the losses the people are exposed to.

PRADHAN, UJJWAL, Cornell University, (Panel: Water Resource Development Alternatives in Nepal)

"Property Factor in Irrigation: Lessons for Rehabilitation"

In Nepal, the state is increasingly getting involved in Irrigation development for a variety of reasons. A number of government and non-government organizations have also contributed to this growth. However, a large part of irrigation in Nepal is served by traditional or local sector. Much work undertaken in irrigation improvement is through rehabilitation of existing irrigation systems. It is essential to note the types and levels of pro-
party rights existing within a system of irrigated agriculture. It is very likely that rehabilitation brings about a change in these property relations, and that at times if due care is not taken beforehand, it may have a detrimental or negative impact. This paper analyzes one such case study of conflict in a hill irrigation system in Nepal. It focuses primarily on the issue of water allocation, a problem that resulted after the government's assistance in extending an existing irrigation system. The case study highlights the dynamics of property factor in the particular irrigation system, and shows the necessity for understanding such relations before undertaking any irrigation activity.

PRAKASH, Gyan, University of Pennsylvania, (Panel: South Asian & The Modern World Economy)
"Reorganization of Production Relations in South Asia: Changing Form of Labor Bondage In South Bihar, C.1300 to 1930s"
Understanding labor bondage historically means investigating how the practices of landlords and laborers shaped their ties and placing these in their changing context. So, using oral and written sources, my paper shows how, in the productive process, landlords and laborers in South Bihar produced and reproduced their ties. The stress on practice highlights labor relations as a process, a process in which landlords and laborers are active subjects rather than passive objects worked upon by the caste ideology, the demand and supply situation or the world market. And the long-term perspective allows my paper to analyze how, as British colonialism replaced Moghul overlordship, and as land market and market production developed, the practices of landlords and laborers transformed forms of bondage.

PRINDLE, Carol, Chicago, IL, (Panel: Ethnomosology of South Asian Muslims)
"Bangladeshi Muslim Conceptions of Person"
The changing face of person has been central to the recent South Asian ethnosophology, associated primarily with the work of Mintz and Harriott. He has characterized the Hindu person as open, dualistic, particular, and concerned with fluidity/solidity. This paper explores the question of whether a group of South Asian Muslims -- the Chittagonge Muslims of Bangladesh -- share some of the assumptions concerning the constitution of the person and the form of interpersonal relations. Of central importance is the relation between those concepts and categories which are associated with Islam (its roots in the Middle Eastern cultures) and those indigenous to them. The analysis of the people's modes of discourse on the relation between hierarchy and equality and between substance and action helps to clarify local perspectives on the different between Indian and Muslim persons. These indigenous views are then set in their historical context, a context greatly influenced by Islamic fundamentalism.

PUGH, Judy F., Michigan State University, (Panel: Ethnomosology of South Asian Muslims)
"Cinema and the Self: Images of Gender, Passion, and Destiny In Urdu Film"
Indian cinema must take its seat alongside classical treatises and anthropological ethnographies as a source of insight into notions of person and self. Urdu film offers a rich representation of Muslim personhood across a range of the person involve characteristics of male and female, their affective expressions, especially love, lust, anger, fear, sadness, and joy, and the role of destiny in the unfolding of men's and women's lives. Ethnosociology has sampled detailed documentation of these notions in Hindu culture, and the present study takes up the construal of these same concepts in Islamic culture. The analysis focuses on two films: Pakeezah, the story of a courtesan, and Garam Hawa, a portrayal of a Muslim family in Agra at the time of Partition. -- It uses a discussion of narrative form and a reading of the dialogues of "crisis" scenes in order to explicate key concepts. Short clips will accompany the paper.

QASHI, Bashir, Iowa State University: See HUSSAIN, Abid.

RAHMAN, Hadi, Center for Afghanistan Study/University of Nebraska at Omaha: See GLIDEN, Wayne.

RAHUSACK, Barbara N., University of Cincinnati, (Panel: "New Models, New Roles: Foreign Women & Social Change In 19th & 20th Century India")
"Anglo-American Women as Publicists for India"
The recent spate of popular novels and movies on India has precipitated a reexamination of the role of foreigners in fashioning images of India. This paper explores the non-fiction writing of British and American women who wrote on India from about 1900 to 1930. It concentrates on an analysis of the work of Naraght Cousins, an Irish Theosophist and women's rights activist who lived in India for almost forty years, and on Agnes Smedley, an American political radical who never was able to visit India, but also considers others including Sister Nivedita and Katherine Mayo. These women generally performed two functions through their writing: They sought to interpret various aspects of Indian culture to westerners and to influence Indian and western public opinion on social reform issues related to women. They came to serve as role models of publicists for Indian women while also forming images of India for both Indians and westerners. Their diverse images of India are defined and analyzed as well as their interaction with Indian women.

RAO, Rajini, Temple University, (Panel: Two Aspects of Women's Status in India: Women & the Mass Media and Women & Work)
"Popular Myths from the Screen: Indian Women"
The popular film is the only "mass" medium in India today, cutting across barriers of language, literacy, and socio-economic class in its appeal. The assumption is that the products of popular culture carry messages of the prevailing myths of a society. This paper attempts to reveal some of the myths relating to women, from an exploratory content analysis of a sample of Hindi films that were box-office hits. The depiction of women, however, will be presented in the context of related social myths: the family, class, and westernization.

REGNI, M.P., Dept. of Psychology, Tribhuvan University, (Panel: Himalayan Research In Psychology: Implications for Educational Development)
"Projective Profiles of the Personality of Gurung Children From Western Nepal: Some Educational Implications"
It has been claimed that certain mental personality traits in the West may facilitate children's induction into and learning in formal education situations. This paper examines the nature of Gurung children's mental per-
sonality with respect to the Western model of education presently in force in Nepal. A Rorschach projective test was administered to 30 Gurung students ranging from 9 to 16 years of age from the middle hills of West Nepal. General findings indicated that the Gurung children tested possessed low ego integration, were highly attuned to practical and concrete aspects of everyday functioning, and exhibited intellectual rigidity. The test results do not support the personality traits mentioned above in the environment. The findings are discussed in relation to Gurung students' induction into and learning in formal pedagogical situations in Nepal. Issues surrounding appropriate and inappropriate uses of projective measures in Nepal will also be discussed.

RUDNER, DAVID, Department of Anthropology, University of Pennsylvania, (Panel: Structural Variation In South Indian Marriage Alliance)

"Merchants, Marriage and Dravidian Kinship: The Case of the Nattukottal Chettiers"
The mercantile Nattukottal Chettiers of Tamil Nadu do not exhibit the link between kin terminology and prescriptive rules of marriage normally associated with Dravidian kinship. They classify their caste members into marriageable and non-marriageable categories. They maintain only a negative marriage rule. In place of a different perspective on scriptural structures formed by compliance with recursive, positive rules, Chettiers form pragmatic, "one-shot" marriage alliances (with options to renew). This paper interprets Chettiar kin terms, affinal prestations, exigencies of affinal preference and complex structures of kinship as an adaptation to Chettiar occupational specialization as merchant-bankers.

RUDNER, DAVID WEST, Department of Anthropology, University of Pennsylvania, (Panel: South Asia & The Modern World Economy: South Asia in The Modern World System: Some Responses)

"Indigenous Banking Practice and Finance In International Trade, 1600-1900: The Case of the Nattukottal Chettiers"
The paper presents an ethnohistorical description of the Nattukottal Chettiers, the major banking caste of South India. It compares Chettiar commercial organization as a small-scale, inland salt-trading caste in seventeenth century South India with their organization as an international merchant-banking caste in the late nineteenth and early twentieth centuries. The comparison shows not only that Chettiar responses to colonial incorporation did not dissipate pre-colonial structures of caste and kinship, but that Chettiers used these ties to take advantage of the commercial world of colonial Southeast Asia.

SALMON, RICHARD, University of Washington, (Panel: New Approaches to the Study of Sanskrit Literature)

"Like Father, Like Son: A Study of Bhasa's Dramatic Technique"

Bha's play Madhavavvyaya, or "The Adventure of the Middle Brother," is an Oedipal drama, loosely based on traditional lore from the Mahabharata, of the battle between and eventual recognition of the human hero Bhismasena and his half-demon son Ghatotkaca. The tension of the drama rests essentially on the inability of the son, whose mind is clouded by his demonic heritage from his mother's side, to recognize his own father. While the drama is superficially a simple and straightforward adventure story in a relatively unornate style, a closer reading reveals that the playwright has incorporated a series of subtle but distinct hints as to the real identity of the main characters and the final outcome. These hints to the reader or hearer take such forms as suggestive "key words" (e.g., sadra, 'like'), and the repetition and echoing of words of the principal characters. Such intricasies show that the Madhavavyyaya is far more than a rude adventure story, but is in fact a carefully contrived and contrived work of art.

SANKHYAN, AD RAVI, University of Missouri--Columbia and Town Planning Department, H.P., at Simla: See NOBLE, WILLIAM ALLISTER.

SARAN, PARMATMA, Baruch College, (Panel: The South Asian Landscape)

"Asian Indian Experience In The United States"
The act of migration is one of the most significant changes that can take place during an individual's life. The migrants who left their home environment and start a new life in a completely different socio-cultural setting may be based upon a multitude of factors, but the very act of migrating must have a number of major consequences for those who actually leave. The focus of this paper is to investigate the consequences of migration for those Asian Indians who have migrated to the United States, particularly Madison, Wisconsin area. Further, this study can be viewed as an attempt to describe, analyze, and understand the patterns of adaptation worked out by Indians living in the United States and to determine emerging community patterns. This paper deals with the life style and patterns of adaptation of Indians who migrated to the United States especially after the changes in the immigration laws of the United States in 1965. Prior to 1965 the immigration law was of a discriminatory nature. It gave preference to Europeans to migrate to the United States and put restrictions on people from other countries. As a result of the 1965 change, a large number of professionals, especially from Asia, have been able to emigrate to the United States. According to our estimate, approximately seven hundred thousand Asian Indians are presently residing in the United States. Out of this number about 25 percent have become American citizens. Others maintain their Indian citizenship but are permanent residents of the United States. The findings of our study are basically in line with studies of Indian immigrants in other parts of the world. However, they also suggest that the consequences of migration are many and it is a complex phenomenon. While there is more flexibility and tolerance in some areas, others are characteristic of the status quo and relative norms of industrial urban societies in the context of work and profession, but they are not accepted in the context of family and friendship settings. The study also shows a clear preference for cultural pluralism rather than assimilation.

SMITH, CAROLYN W., The Ohio State University, (Panel: Studies In The Art of Tantra)

"Chaplets and Turbans In Gandharan Buddhist Iconography"

Upon careful examination, it becomes clear that the articulation of headdress motifs played an important part.
In the development of the Buddhist art of Gandhara; at the same time, the significance of the various types of head-dresses and emblems with which they are enhanced is not at all well understood. It is suggested that, among the various chaplet and turban treatments, indications can be discerned of the Mahayana preference for giving definition to progress toward enlightenment in a stepped and orderly way. In Mahayana Buddhism, sharp distinctions are made between the esoteric and the exoteric doctrines which correspond to distinctions made between the initiated and the uninitiated. In the esoteric schools, progress toward transcendence begins with and is marked by a series of stages coinciding with concepts personified as deities and by the initiation of the devotee into the various levels of progress through a series of sprinkling and crowning ceremonies. The levels of development or aspects of the Buddha nature, to be revealed or to be developed within the individual, may be indicated in imagery by the types of head-dresses worn or held by the various deities in the pantheon as well as by the types of crowns used in the ritual initiation process. It would seem that some of the preliminary developmental phases, which gave definition and classification to the functions associated with levels of accomplishment found crystallized and expanded in later art and ceremony, are indicated by the modes of treatment of the various head-dress types characteristic of the Buddhist art of Gandhara. This research effort is directed toward an attempt to provide an increased level of understanding of these important iconographic elements.

SHAFIQ, MOHAMMAD, Iowa State University, (Panel: Development Strategies in Pakistan)
"Educational Needs Assessment in Pakistan: A Strategy for Development"
Since the inception of Pakistan in 1947, the literacy rate has risen to an impressive 24 percent, as compared to about 10 percent in the late 1940s. To accomplish this stage, the government of Pakistan had to spend about 2.8 percent of its GDP on education, during the recent years. However, it is felt by many that more resources, attention and planning is needed in education, if education has to keep pace with the economic development in the country. This paper attempts to examine the relevance of the curriculum and educational needs in Pakistan. Questions like how curriculum and policies were prepared and how it should be prepared in future are particularly examined in this paper.

SHARMA, ARVIND, University of Sydney (Australia), (Panel: Hindu Dharma: Past and Future)
"Can a Sanatana Dharma Have a Past and a Future?"
According to Hindu self-perception, Hinduism is the Sanatana Dharma. How is this self-perception to be reconciled with the fact that Hindu Dharma has undergone change? This presentation will adopt three approaches to the issue: 1. What is the precise nature of the Hindu self-understanding of itself as Sanatana Dharma and has this understanding itself undergone change? 2. How does this concept relate to the phenomena of both continuity and change which has characterized Hinduism? 3. What implications does this concept of Sanatana Dharma have for the future of Hinduism?

SHASTRI, AMITA, Political Science, California Institute of Technology
"The Dilemmas of Development and Dependence: Sri Lanka Since 1977"
From the preceding model of the state being primarily the initiator and protector of national capital, the United National Party (on coming to power in 1977) stippled a role of the state as predominantly a mediator between domestic capitalist interests and those of foreign capital. This paper seeks to examine the linkages developed between the domestic and foreign interests in the post-1977 period and assess the impact that the new policies have had on various sections of the society and Sri Lanka's potential for growth in the future. Evidence indicates that it is the more substantial business interests linked to export production, trade, services, finance and speculation who have reaped the maximum benefits from the new policies and for whose benefit indeed, the policies would seem to have been designed. The adverse impact of the model has been critically felt by the fixed income earners, especially the low-income groups and the organized labor in the south-west quadrant of the island through an erosion of their income. It has also had an adverse impact on the Tamil minority group in the North distant from the new poles of development. In light of the Sri Lanka experience, the paper would also seek to consider the broader question of the objective constraints placed by the prior socio-economic development of a society, which works to strongly define the policy options which are considered politically and economically feasible by a regime in power.

SHRESTHA, G.M., Research Centre for Educational Innovation and Development, Tribhuvan University, (Panel: Himalayan Research in Psychology: Implications for Educational Development)
"Cognitive Development of Primary School Age Children in Nepal: Study on Reasoning"
The study was carried out by the Research Centre for Educational Innovation and Development of Tribhuvan University. Two hundred school-going and non-school-going children of both sexes ranging from 6 to 10 years of age from the Southern Plain and Middle Hill regions of Nepal participated in the study. A series of Piagetian tasks designed to examine children's development of the concepts of time, length, weight, area, and volume were administered to each child. Tasks designed to display their estimation and calculation abilities in each conceptual area were also administered. The findings indicated that there was an overall increase in conceptual reasoning with increasing age. Non-school-going children performed at a more advanced level on the concept of length task whereas school-going children performed at an equivalent or more advanced level on most of the other tasks. The effects of the ages of sex and location varied with the age and the task. The findings of the study will be discussed with respect to what they may suggest for the content and sequencing of primary curriculum materials in Nepal.

SHRESTHA, MOHAN N., Bowling Green State University, Bowling Green, OH, (Panel: Environment, Culture, and South Asian Urban Experience)
"Exploration in Urban Centers of Nepal"
Although the number of urban centers and urban population has grown rapidly in Nepal during the last thirty years, the employment structure of the urban population has basically remained rural in character. Almost 64 percent of the economically active population in these urban centers are still engaged in agriculture and Pol-issue. The second largest sector is commerce (16 percent). Some of the urban centers, such as Kathmandu, Patan and Tribhuvan Nagar have almost 20 percent of economically active population in agriculture. Thus, the high growth rate of urban population cannot be taken as an indication of urbanization, nor should it
be taken as an indication of the shift in the economic base. The urban centers in Nepal have not yet played any significant role in bringing about changes in the economy of the country.

SIDDIQUEE, BAKER A., University of Manitoba, (Panel: The South Asian Landscape: A Series of Selected Research Topics)

"Food Policy, Food Production, and Income Distribution in Developing Countries: Recent Experiences and Future Challenges in Bangladesh"

Food is a major area of concern and debate among development economists and planners in many of today's developing countries. Most of these countries are now actively pursuing "Food Policy Package (FPF)" to bring about desired changes in the domestic production and distribution of foodgrains. How far these 'packages' are successful in achieving these objectives is an important question for both researchers and policy planners. The present paper is an attempt to evaluate the FPF in Bangladesh and test various hypotheses on production and distributional effects of the policies, using data on Bangladesh for the period 1980-83. In general, it is observed that the FPF, given the stated objectives, has failed to produce any noticeable positive production and distributional effects over the sample period. There are evidences of some positive production effects, but, unfortunately, the regressive distributional effects of the same raise serious questions of choice between efficiency and equity. Nevertheless, there are valid reasons to conclude that a carefully orchestrated FPP in Bangladesh has a great potential for both positive production and distributional effects.

SIMON, BETH, University of Wisconsin - Madison, (Panel: Changing Expressions of Identity)

"Changing Language Labels & Stable Speech Communities in Banaras"

In Varnasi, or Banaras as it is called by most residents, a person usually speaks on speech variety a daily basis, uses that variety in alternation with a local version of a regional lingua franca, and then claims a different, formal language for "mother tongue" on the census. Most permanent residents of Banaras, that is the Banarasis, speak an Eastern Hindi-influenced variety of Bhulpuri. Most of these individuals, particularly the males, are bilingual to some degree in Banaris Boll, the local speech variety, and Hindi. The use of language alternation, of bilingual behavior, is extremely common among Banarisis. It is not a remarkable phenomenon, and it is much more a product of long-term socioeconomic factors than it is a matter of education. The individuals of different social and religious groups who make up the local speech community use approximately the same language with each other in very much the same way. They have a sociolinguistic fit that is, they share a language repertoire, and have similar expectations and rules for social behavior, and they understand each other in virtue of that. (see, Hymes, Gumperz, Romace, Dorian). Banaris Boll is the language base and center of that repertoire. Within the speech community, the distinctions between different social and religious groups are not based on fundamental language differences. However, language differences may be utilized to emphasize other distinctions, social or religious, that group members may want to institute or maintain. Beginning with the 1961 census, the number of "Urdu" and "Bhulpuri" returns for mother tongue has been steadily increasing. This has been a trend in other regions that are formally "Hindi" speaking. The increase does not point to some large, and sudden influx of Muslims, or Bhulpuri speakers from outside the immediate district. Rather, some Varnasi residents are now using a declared language affiliation to indicate a new or changing sense of ethnic, religious or social identity. Many individuals returning "Hindi" on the census are using that language category for the same purposes.

SUBRAMANIAN, RAJALAKSHMI, University of Manitoba: See BHATIA, MANINDER.

SULLIVAN, BRUCE M., University of Texas (Austin), (Panel: Heroes, Demons, Sages & Critics of the Mahabharata"

"The Two Grandfathers of the Epic: Yvesa and Bhishma in the Mahabharata"

Two characters in the epic Mahabharata, Vyasa and Bhishma, are called Pitamaha ("grandfather") by other members of the dynasty family of the Upanishads. Vyasa, son of the river goddess Ganga, is a celibate ascetic who lives at the Bharata court while Vyasa, the Yavana-born brahmin, is a non-celibate ascetic who lives apart from the family at his asrama. Two of these stories represent the interdependence and complementarity of the brahmin and ascetic, which is a recurrent theme in the epic. Vyasa and Bhishma are depicted as incarnations of the gods. Bhishma is said to be Dyusas Pitamaha, while Vyasa symbolically represents the divine Pitamaha Brahma and has been much more important in Hindu mythology and theology.

TARTAKOV, GARY MICHAEL, Iowa State University, (Panel: Orientalism)

"The Decadence of Indian Art History"

Western histories of Indian art follow the arts of Hinduism up to about the fourteenth century. In the following period the sculpture, wall painting and architecture that we study from Ashoka's time up to the Delhi Sultanate disappear. Some offer a few bronzes or miniature paintings after that; others shift focus to the traditions of Islam or to tribal or peasant "folk" art. The central explanation for this has been decadence. Later Indian art has been thought by its Western historians to be the product of a society that had grown wrong, that had gone down. It was supposed to be the petrified production of a society that had run past its prime. Or as one of my most respected colleagues told me: "after the thirteenth century, it is all in decline as a value.

TESKEY, LYNN, Concordia University (Canada), (Panel: Hindu Dharma: Past and Future)

"Hindu Ascentic Dharma: Past and Present"

Ascentic Dharma has profoundly influenced Hindu life and thought. From an early period it was held essential to the search for liberation (moksa). It figures in the classical systemization of the four paths to liberation (samsāra). The vastarmanadharma system of the four classes and the varnamadharma system of the four levels and
stages of life represents a response to asceticism and the conflict between dharna and moksa. But it must be seen in light of the social institutions that express it. We note that today there are two major paradigms of ascetic dharna: one is life-long celibacy (nalishtika brahmacharya), the other is renunciation (sanyasam). Renunciatory asceticism is by far the more realistic of the two from its inception was directed towards moksa. While it has its own specific code of behaviour (svachchha), this is poorly defined, and this is temporary because it does not extend above and beyond dharna. C1: In local terms, beyond normal limits and outside the normal world (samsara). Perpetual celibacy, on the other hand, remains within the domain of dharna; it is pursued within the world (samsara) and participates in the normal reckoning of time. By an exhaustive study of textual statements, ritual norms and sociological data, we see that both these models of asceticism are integral to the understanding of Hindulism. Be reference to the lives of some modern and contemporary ascetics of both types - life-long celibates and renouncers - we see the conflict between dharna and moksa played out, and either reinforced or reconciled.

TETHONG, TENZIN, Office of Tibet, (Panel: Traditional Tibetan Polity, 7: Traditional Tibet and The International Setting)

"Tibet: Seeds of Change"

Before the Chinese takeover of Tibet in 1950, there were numerous Tibetans who explored the world's range of ideas of change. This paper examines some of these individual and ideas.

THAPA, GANESH, Cornell University, (Panel: Water Resource Development Alternatives In Nepal)

"Policy Issues In Irrigation Development In Nepal"

Past government efforts in developing irrigation have yielded limited success. The dismal performance of the government has drawn the attention of development planners and specialists to the need of taking a closer look at some emerging policy issues pertaining to irrigation development in Nepal. This paper will discuss some of the important policy issues. One such issue is the desirability of added emphasis on farmer managed small-scale irrigation schemes. Another controversial issue is the efficiency and cost effectiveness of big surface diversion schemes versus groundwater development. A widely differing view is emerging between the government and international donors on the order of priorities of various modes of irrigation development. Of late, there has also been a realization on the part of the government as well as donors about the importance of on-farm management and better utilization aspects of irrigation in order to realize optimum benefits from already created irrigation infrastructure. Government policies will continue to influence the pace of future irrigation development. This paper will attempt to discuss the appropriateness of alternative policy measures for irrigation development in Nepal.


"Feasibility of Irrigation Water Share Allocation In Nepal With Growth and Equity as Primary Objectives"

Irrigation development is recognized as an important component in the strategy for growth in developing countries. An equally important, but often more elusive objective is equity, i.e. that the poorest of the population have opportunity to achieve significant benefits from development. An important factor determining the degree of achievement and possible trade-offs between these objectives is the method of water allocation. Allocation of entitlements to water by according to shares contrasts with the conventional method of water allocation ratio is fixed and privileges to water in new irrigation development are in proportion to land holdings. Alternatively, with allocation of water shares, even the landless person may obtain a large share of the benefits. It is theorized that the policy of allocation of water shares in irrigation development would not only result in significant greater achievement of the equity objective but also that more efficient water distribution and thus higher total productivity is possible with this approach.

TIKU, GIRDHARI L., University of Illinois at Urbana-Champaign, (Panel: Dogma & Practice In Indian Mysticism)

"Indian Mysticism: the Kashmiri Experience"

Hindu and Muslim mystics in Kashmir observe some common ritualistic practices and techniques for attaining self realization. This paper proposes to examine this, the repitition of "Om" or "one hundred" or 'one thousand' names of god, as a device for liberation from their bondage. On the other hand it will be shown that these practices and devices already exist in both the Hindu and Muslim mystical traditions and on the other hand that the Kashmiri mystics accepted the underlying unity of purpose in these two separate religious paths. In conclusion, it will be argued that while 'one name of god' helps concentration on one aspect of god to the exclusion of the rest, repitition of many and sometimes opposing names (aspects or characters) helps the attainment of concentration on the universal. Examples will be drawn from the Hindu and Muslim practices in and outside of Kashmir.

VAIDYA, RAVESH, University of Minnesota, (Panel: The South Asian Landscape)

"Financial Policy, Historic Preservation, and the Tourist Industry: The Case of Nepal"

The basic premise of this paper is that historic preservation can play an important role in the development of the tourist industry. Historic monuments can then be analyzed in terms of their economic potential to contribute indirectly toward the achievement of development goals. In the case of Nepal, the largest concentration of historic monuments is in the Kathmandu Valley where approximately 900 monuments were built between the tenth and the eighteenth century, more than ten percent of which have been restored exceptionally important from the architectural perspective by UNESCO experts. In this paper, the scope of the preservation problem in the Valley is discussed for three major aspects of concern: the size of capital finance required, the quality of materials production technology, and the availability of highly skilled artisans. A number of alternatives are analyzed for solving these problems, and the implications for future preservation projects are discussed.

VARIACHARYA, GAUTAM, UI-Madison, (Panel: Aspects to the Kathmandu Valley Civilization)

"The Origin of Kartikaya Kumara"

The cult of the child-god Kartikaya Kumara was once prevalent all over India; these days however, it is prac-
tically extinct. Only in Nepal today the child god is still worshipped, and a festival related to the god has been held annually. In this connection even more remarkable is the fact that the Newars of the Kathmandu valley celebrate the birthday of the child god every year as the official beginning of the rainy season. It is this tradition that helps us to find out the origin of Kartikeya Kumara. In ancient India, as recorded in various Vedic texts, it was believed that during autumn mother goddess who represent rainclouds convey a baby in their atmospheric womb. After a ten months pregnancy in the beginning of the rainy season the mother clouds give birth to a child or Kumara who represents the shower of rain and lightening. Thus it is not surprising that the names of Seven Kartikas, the mothers of Kumara are derived from various Sanskrit synonyms for rain cloud. According to the Taittirlya Samhita some of the Kartikas are individually known as Mahayanti Barsayantti, Stanayantti which literally mean cloud, rain cloud, thundering cloud, etc. With this evidence one can safely conclude that Kumara the son of clouds originally represented the shower of rain and lightening, a conception which has been partially preserved in Nepalese tradition by celebrating his birthday as the official beginning of the rainy season. In India the original significance of Kumara seems to have been interrupted after the child god became associated with the Puranic legend of Siva and Parvati as a son of that divine couple.

VANN, LINDLEY, University of Maryland, (Panel: South Asian Landscape) "Architectural Recording at Sigiriy (Sri Lanka)"
The task of architectural recording in the gardens of Kassapa at Sigiriy is shared by resident staff and a team of specially trained graduate students from the University of Maryland. Principal objectives of the Maryland project are (1) to complete the excellent series of site plans of Sigiriy prepared by the Archaeological Survey of Ceylon under Bell's direction, (2) to provide systematic recording of excavations by the Cultural Triangle, and (3) to propose reconstruction drawings for the entire palace and gardens complex.

VARIA, DR. RAVINDRA, University of Udaipur, (Sahadeva University), Udaipur, India, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "The Emerging Regional Co-operation and Organisation in South Asia"
Regional organisations have proliferated throughout the world since the Second World War. But this upsurge of regionalism drew a blank in South Asia for a long time. This was due to intra-regional disputes (some of them leading to shooting wars), the predominant position of India which kept her neighbours at bay and India's fears lest her smaller neighbours gang up against her in a regional concave. The ice was somewhat broken when, in 1980, Bangladesh floated the idea of a regional summit. The "Big Two" of the region - India and Pakistan - were lukewarm at first but felled in line on the condition that officials should meet first, foreign ministers later and the heads of government last. Since then foreign secretaries have met five times and foreign ministers twice. They have identified 9 areas of co-operation. Stage is now set for a summit of the heads of government. The seven countries of South Asia are thus inching towards a framework of regional co-operation. If political will is there, this regional organisation (SARC) will be able to work for the welfare of 900 million people of South Asia who are almost 1/5 of the human race.

VARIA, DR. SUJATA, Doshendhu College, University of Delhi, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "The Status of Young Indian Women Living in Patriarchal Families"
The status of Indian women must be considered in relation to the extended family, marriage, patriarchy, literacy and economic roles. Education, which in the past has been unequally distributed among family members, as family structure and stability must be affected by urbanization and industrialization, it is imperative that development should help diminish inequities. Greater value must be given to home-making and women must have access to a fair share of paid employment. Women must have an equal say in the decision-making process at family, community and national levels.

WADLEY, SUSAN S. and DERR, BRUCE, Syracuse University, (Panel: Perspectives on Microdemography In South Asia) "Aspects of the Fertility History of Karimpur"
Karimpur, a village in U.P., north India, has had changes in its fertility rate over the past sixty years. Many factors contribute to changes in fertility: education, age at marriage, socioeconomic status, and so on. This paper examines household composition as one factor contributing to changes in fertility in Karimpur. Not only has there been a shift in gross percentages of joint and nuclear families, but also in the internal sex and age composition of the village families. The relationship of these factors to the fertility histories of village women between 1925 and 1984 are analyzed.

WARD, DR. RICHARD E., Northern Kentucky University, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics) "India and the Middle East: Analysis of National Self-Interests"
India's national self-interests are defined in terms of national security such as political independence and territorial integrity as well as economic development through the continued refinement of domestic resources with the assistance of foreign aid. But these interests are rather broad and at times ambiguous or simplistic. In their application to West Asia several specific interests become identifiable: 1) Security issues related to the Northwestern frontier and the Indian Ocean; 2) Indo-Pakistani problems, most specifically the Kashmir issue and India's large Muslim population; 3) non-alignment and emergence of a Western power bloc; 4) the Suez Canal; 5) flow of oil from West Asia to India; 6) trade; 7) overseas settlements; and 8) eradication of European imperialism, racism, support of Arab nationalism and its opposition to Zionism. These interests were greatly influenced or conditioned by geopolitical, economic and psychological considerations. It is within this framework that the specific interests are analyzed.

WARRER, SUJATA, Dept. of Geography, Syracuse University, (Panel: Perspectives on Microdemography on South "Gender Bias in Age Reporting and Birth and Death Recall: Evidence from West Bengal"
It has been acknowledged that age misreporting occurs in censuses for all populations as well as that of West Bengal as are problems of the birth and death of children. This paper focuses on the gender bias in the recall of birth, death and age of children among the rural population of West Bengal. Data are derived from field work in two districts of West Bengal - Medinipur and Purulia. I am trying to explore some of the social and cultural norms that affect recall among various castes and classes. The final question to be asked is how problems in recall affect the continuing imbalances in the sex ratio of the population of West Bengal.

WELLS, JACK C., University of Wisconsin-Madison, (Panel: South Asia Library Collections in the 1980's; Collection policies in a changing environment.)
"Maintaining graduate collections with diminishing resources: Is there life after "dollar day"?"
Since the early 1960's, the Library of Congress Overseas Operations Offices in New Delhi and Karachi have provided monographs, serials, maps, and sound recordings, for a token fee, to more than twenty research libraries in the United States. It has been anticipated for some time that the Special Foreign Currency funds which have supported this effort would no longer be available and it was recently announced that Rupee support for the India program will end on 30 September 1986. Thereafter, all the libraries continuing participation in the India program will have to pay dollars for the materials received, In addition to a 30 o/o overhead cost, it is anticipated that support for the Pakistan program may last another two to three years. Faced with this new demand on limited resources almost all participants have reduced their levels of participation; eliminating languages, cutting serial titles, and reducing subject coverage. This paper explores these new patterns of collection development using the subject profiles provided by the participating libraries for post-"dollar day" monographic receipts.

WIJAYARATNA, C.M., Cornell University, (Panel: The South Asian Landscape: A Series of Selected Recent Research Topics)
"A methodology to promote people's participation - The Catalyst Agent Approach, Gal Oya, Sri Lanka."
The paper examines a new approach of promoting farmer's participation in irrigation and water management attempted in a Sri Lankan irrigation scheme. The rules used were of participants' own choosing, so that they would come to regard the organizations as their own. The methodology required potential members to develop their perceptions of problems and needs, and then begin a process of exploring how these needs could be met. In effect this was a planned intervention into the community, strong enough to catalyst the internal dynamics of the community and controlled enough not to dominate it. This intervention was made through a catalyst agent called an "Institutional Organizer". At present more than 10,000 farmers have formed organizations with viable operating structures and continuous records of performance of their functions. The paper also suggests methodology to evaluate participatory approaches of this type using estimates or programme's contribution to marginal productivity of water.

ZIMMERMAN, ELLEN K., University of Chicago, (Panel: Thinking about the causes of events in everyday life)
"Causal Interaction of Reproductive Phenomena with Everyday Events"
This paper investigates ideas about casual interaction between reproductive phenomena and other natural phenomena among highly educated, partially westernized Indians. Some of the informants live in India, and some are residents of the United States. The hypothesis is that ideas about reproduction and the female reproductive cycle, as core areas of the domain of family and kinship, will resist the onslaught of western cultural input more vigorously than other domains of culture. This hypothesis is consistent with Milton Singer's notion of "compartmentsalization," according to which two models of behavior and systems of belief can co-exist within one society, if they govern different spheres of life. The domain of work is perhaps the first in which non-western individuals began adopting a western model. Among westernized Indians, some believe, the domestic domain has also been largely taken over by non-traditional values and practices. However, beliefs about the effects of reproductive events on the external world suggest that the western model does not hold absolute sway even among those with an otherwise "rationalist" orientation.