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Abraham, Itty, "Colonial Science and Modern Technology in the Defence Industry"
This paper addresses the issue of a technology structure originally constructed by a colonial state being used by an independent state bureaucracy in India. Three transitions in the meanings attributed to the development of technology have been noted and slowly the distance between original goals of indigenous, self-reliant technology and scientific and organizational practice has been lessened.

Adams, John, "Women's Work in India: Undercounted, Undervalued, and Underclassed"
This paper argues that women's work in India can be discussed in terms of three overarching themes: (1) Undercounted: Although census and survey data vary, it is clear that women's work in India is undercounted, in the sense that participation rates are underestimated. (2) Undervalued: On a "comparable worth" basis, women's pay in India is below that of men. This appears to be the result of overt and subtle discrimination associated with ancient and modern views of women and their place in the household, economy, and society. (3) Underclassed: as a result of (1) and (2) India's working women form an underclass in the labor force. The paper will draw upon (1) Indian census and survey sources and (2) survey relevant secondary sources.

Agrawal, C.M., "Manauti in India (with Special Reference to Golu Devata at Chitai): A Critical Study"
The story of manauti (offering a pledge to a deity for fulfilment of some desire) is as old and thrilling as the story of man. It began just with the coming of society into being. From the very beginning, great religious sanctity has been attached to it. Later on with the growing socio-economic problems of man and society, the manauti assumed various forms.

The institution of manauti existed in India since the earliest times. It owed its origin to the religious faith and superstitions of the people in general. The study of manauti, hitherto ignored by scholars, is one of the most important aspects of social studies.

In the present paper the origin and development of manauti shall be traced right from the Vedic times to the present day. In the present scientific age every study has got to be based on statistical data without which it is not deemed authentic. Keeping this in view I have spared no pains to collect materials through field work and other literary and historical sources which are sure to provide considerable scope for arising at several important conclusions regarding the social, cultural and religious outlook and practices of the people of India.

Our source materials for this study are generally the same as for the study of political, cultural and social history of India. We have sundry references lying scattered over the pages of the vast Indian literature and epigraphy which supply very significant historical examples of the practice of manauti. But the main source of our study is constituted by the pledges of manauti written down on the papers lying suspended with the help of wires inside the Chitai temple. Inscriptions on bells and stone-slabs in this temple also form an important source for the present study.

Manauti has manifold aspects. The history of manauti is the living story of man's various social, economic and religious problems and his constant struggle to overcome them. In spite of severe denouncements and condemnations at the hands of ancient and medieval social and religious thinkers and social workers, the practice of manauti has continued uninterrupted to solve human problems and shall also continue in future uncheckered and unabated.
The history of *manauti* in its various aspects has been traced here. Various kinds of hardships, such as unemployment, hunger, poverty, mental abnormality, physical pain, ill-health, deformity etc. are often responsible for inducing the idea of *manauti* in the minds of the people. The loss of honour, position and freedom as well as feelings of inadequacy and disgrace, sex difficulties, tangled personal relationships and maladjustments lead men to pledge *manautis*. Persons suffering from incurable diseases, students failing at examinations, frustrated and dejected lovers and financially distressed persons also pledge *manautis*. In the present paper it is proposed to study the institution of *manauti* in India, with special reference to Golu Devata at Chitai, a village at a distance of eight kilometers from Almora (U.P. Himalayas, India).

In the temple of Chitai is enshrined the image of Golu Devata riding a horse and holding a bow and arrow in his hand. He is depicted not only as a warrior but also as the presiding deity of justice, power and auspiciousness. He is the symbol of trust and faith of the people Kumaun. The other images pledged beside that of Golu Devata are those of Mother Kali and her attendants. Attached to the entrance of the temple is a small shrine of Kalua Masana, the brave attendant of Golu Devata. Here also an earthen lamp is kept burning. The other hand, it can hope to achieve cultural and social national integration by appropriating the marginal within the national. In the latter part of the paper, I would illustrate my arguments by examining a set of representative television texts from different genres including religious soap operas, news and sports on Indian television. I would attempt to establish that the nation produced by the national network from New Delhi has noticeable linguistic, religious, cultural and social centers located around a Hindu, Hindi-speaking bloc in India. In summary, I want to rethink and interrogate the issues of television, national media, nation and national integration in culturally variegated countries such as India, placing the issues within the contemporary concerns raised by separatist movements.

Bayly, Susan B., "Cult Saints, Heroes, and Warrior Kings: South Indian Islam in the Making"
This paper explores the historical origins and development of an indigenous Indian Muslim society in a part of the subcontinent that has often been thought of as a domain of orthodox high Hinduism. Its focus is the realm of the 18th century nawabi rulers of Arcot. Well before the rise of British colonial power in South India, this was a domain in which a distinctive and powerfully established regional manifestation of Islam had come into being as the faith of cosmopolitan seaborne traders, military people, artisans and other strategically placed subjects of the region's warrior lords and chieftains (poligars). The making of South Indian Islam was therefore closely connected with the formation of new political powers in the region. Like the cult-based forms of Christianity which gained strength in this same region (and which will be briefly examined for comparative purposes in the paper), Islam made its greatest gains in South India through interaction with the poligar country's existing religious traditions with their emphasis on themes of sacrificial blood-taking and supernatural kingship.

The paper looks at pre-colonial Islam in South India as a tradition encompassing high literary culture as well as the veneration of warrior cult saints and divinely empowered kingly martyrs (ghazi-shahid pirs). In both manifestations, its influence reached out far beyond the relatively small population who would now be classified as formally professing Muslims in the Tamil and southern Telugu country.

Beck, Guy L. "Sacred Sound as Nada-Brahman in the Vaisnava Pancaratra Tradition"
Nada-Brahman, as a name for the concept of primal or sacred sound in Indian religion, is most often associated with the Hindu God Siva and the traditions of Tantric Saivism, Hatha-Yoga, and Indian music. However, there are also important connections between this concept and the God Vishnu which have been overlooked by Indic scholarship.
This paper aims to demonstrate the significant presence of the notion of Nada-Brahman within early Vaisnavism, mainly with reference to the Vaisnava Pancaratra texts and tradition. While several texts of the early Siva-Agama canon describe Nada or Nada-Brahman in relation to the worshipful form of Siva known as the Siva Linga - representing either Siva himself or his female Sakti - important contemporaneous Pancaratra texts (e.g., Jayakhya-Samhita, Ahirbudhnya-Samhita, Laksmi-Tantra) explain Nada-Brahman in terms of Vishnu and his "vyuha" expansions. On certain theoretical levels, the discussions of sacred sound in Vaisnavism parallel those found in the Siva-oriented materials, such that specific cross-linkages are discovered between otherwise diverse sectarian groups. Consequently, the notion of a "greater Tantrism" encompassing a wider range of the Hindu tradition is reinforced.

Benjamin, Paul, "The Panchayat System and Local Level Organization in Nepal"

The Panchayat System of Nepal claimed the village as its basic unit of government. The village panchayat was asserted to be an ancient nepali institution that all Nepalis would instinctively understand. Elected councils in a party-less government would abstain from divisive party politics and work for the common good. Three other levels of panchayats would exist above the village level: the district, zonal, and national, but the whole system would be based on the village level panchayat.

In the years immediately prior to its recent demise, the Panchayat System was in the process of "decentralizing" authority and responsibility to village panchayats in a formal and highly advertised attempt to invigorate local efforts at government and development. Yet informal attempts to control local level political activity directly contradicted efforts to decentralize authority to village panchayats. Whereas the government could claim that true authority was being passed to villages in the form of articles in the Decentralization Act, the government was also active in supporting for election local level candidates of its own choosing, dividing local opposition, and intimidating other candidates. "Sarkari umedwar" or "government candidates" were expected to be unstinting supporters of the Panchayat System. Development and progress under the Panchayat System, whether it occurred or not, must be praised. As long as verbal support for the system was being generated in this manner, the central government was indifferent to what these government candidates actually did in office. Corruption was ignored. The village panchayat was hardly the basis for the system; in its last years, the Panchayat System at the local level was instead used as a device to manufacture a phony popular support for the Crown and the Panchayat System.

What can be expected at the local level under the new regime? Observations garnered from a projected visit to selected villages in Nepal will be discussed. Specifically, how will villages in Nepal be different? Will the current boundaries of village panchayats be maintained or will villages be allowed to "incorporate," that is, establish themselves? Will open multi-party activity in village Nepal paralyse local abilities to organize for development? To what degree will national party politics in Nepal come to influence local level politics? How will competing parties and factions in Nepali villages find ways to work toward development?


Economic development through a national planning process has been the central development strategy for many developing countries after World War II. Though initiated during the brief period of Nepali Congress rule in 1959, the Panchayat government has tried to continue the planning approach to economic development. In view of the revolutionary changes in the polity of the country and the possibility of redefining national economic goals and strategies for economic development, it is important to review the past, make concrete assessments of the economic infrastructure and outline a viable strategy for economic development. This paper makes an attempt in that direction. In particular the paper will try to
contribute to this debate by seeking answers to the following questions:

a) What is the legacy of 35 years of planning in Nepal?

b) Is national planning a correct way to address the problem of economic development in Nepal?

c) What should be the role of the government in the process of economic development of the country and how can it play a role if any?

In answering these questions I will:

a) Lay out the basic premise of the economy, its agents, endowments and general environment. I will also critique the past economic policies by identifying their inherent weakness.

b) Attempt to outline the important ingredients that are necessary for a sustainable economic development process in general, and specifically in the context of Nepal and identify the role that the government can play in bringing about such a process of development.

Bodden, Michael, "From Praxis into Play: Creating a Media from Below"
During the course of the 1980s, the Central Javanese theater group, Theater Arena, developed from a group mainly concerned with mounting "western"-style stage theater, into a group whose main efforts were focused on promoting the growth of a rather different kind of grassroots theater. This type of grassroots theater, inspired by both theater movements in Latin America and the techniques of the Philippines Educational Theater Association (PETA), was conceived by Theater Arena's leader, Fred Wibowo, as an attempt to create a "Media from Below" which could be used by groups normally disenfranchised from power and the control of the modern media, to present their side of many of the issues of national development which directly affected their lives.

This paper attempts to examine the way in which a play written by Wibowo in 1986, Tumbal (The Victim), grows out of two important aspects of this change in orientation. These aspects are the theoretical concepts and practical devices associated with what could be termed the Brechtian theater tradition (and particularly, the varied developments arising out of the Lehrstück), and secondly, the extensive experiences which Wibowo and other members of the group gained during the course of their work with peasant, student, non-governmental organization field workers, and leper colony groups.

I will interrogate the text of the play against the background of Arena's historical transformation, and demonstrate how theory and practice engage in a dialectical relationship which becomes mutually transformative. I will also address some of the implications of the text's attempt to engage the audience directly in an educational and critical project, and situate it within Arena's overall strategy for promoting social change.

Carter, Martha L., "Buddhist Records on the Upper Indus"
New photographic documentation will be presented on the recently discovered petroglyphs of the Upper Indus Valley trade routes. These were found at sites near ancient towns, caravan entrepots, and river-crossings. Buddhist establishments had probably been founded at these locations as early as the first century B.C.; and it is clear that Buddhism initially spread from this region to the Tarim Basin and
China. These inscriptions and rock drawings raise many questions concerning the early evolution of Buddhist imagery and architecture in Northwest India. These will be discussed, as well as the cultural implications of trade patterns across this difficult terrain, and their effect on Buddhism as it passed into alien territory.

This paper is devoted to analyzing the basis of the Congress vote in national elections in India. Its central question is cast in the context of an apparent paradox. Scholars and commentators alike have pointed to the decline, some have proposed "deinstitutionalization," of the Congress party organization during the past two decades and have, as well, studied the succession of party splits that have occurred since 1969. Yet the proportion of the popular vote attracted by Congress candidates has remained rather constant through the nine national elections since independence, the range varying by a few points on either side of the mean with the exceptions of 1977 and 1984. How, in the context of an allegedly disappearing party, are we to account for the continuity of the Congress vote. This we do by a reexamination of change in the party institution during the period and by analyzing data from national election surveys from 1962 through 1989.

Cohen, Lawrence, "Dog Ladies and the Berry-tree Baba"
Behavioral difference in old age is marked and explained by Banarsi interviewed through the idiom of the family, stressing themes of weakness (kamzori), "balance," sixtiness (sathiyana) and excessive but rational anger. Sixtiness clings to the individual self primarily in extrafamilial contexts - the old beggars, kashi, widows, sannyasi, and sadhus of the city - through gendered readings of the old person's angry voice as doglike or witchlike pagli (in the case of old women) or powerfully transgressive baba (in the case of old men).

The sign of the dog is explored through the public personae and personal worlds of two "dog ladies." Like dogs, they are seen both to inhabit the spaces between households and yet to belong to particular neighborhoods, objects both of disgust and solicitude. This dynamic between their interstitial and circumscribed selves structures interpretations of their minds and behavior. The dog ladies are representationally linked to dogs not only iconically but indexically; they share the interstice and its resources with dogs and constitute a valued relational self in part through them. Those who can sustain such a self become auspicious for the neighborhood that claims them; classic readings of the widow's inauspiciousness are challenged.

The minds of babas are placed not between households but beyond the city. The story of the "Berry-tree baba" is examined; his angry voice is read as the didactic abuse of the aghori. Dogs seldom signify the aging minds of old men located outside the household, but they are an important sign of male weakness within the family. The language of weakness is unpacked as an embodiment of conflicted authority across generation and gender through the variability of being-the-dog.

Coleman, Earle J., "On the Aesthetic and the Spiritual: Some Eastern and Western Perspectives" This essay explores relations which obtain between the categories of art - including creation and appreciation - and religion, with special emphasis upon Eastern and Western mystics. As against Ananda K. Coomaraswamy's identity thesis: "Art is religion, religion is art, not related, but the same," I argue that the two are overlapping realms. Because each is more than what exists at its intersection with the other, art and religion can be autonomous. But, more in the spirit of Coomaraswamy, it is further argued that great art and great religion are inseparable. A survey of the ways in which the sacred and the
aesthetic dovetail reveals myriad and manifold similarities which might even dispose one toward the hyperbole of "Art is religion, religion is art, not related, but the same."

Interrelations between the aesthetic and the spiritual are analyzed in terms of their long-standing historical association, the predominance of the senses of vision and hearing in the mystic’s experiences and the artist’s productions alike, the mutual transcendence of time and space, aesthetic receptivity and mystical passivity, the affirmation of intrinsic value and the denial of unmitigatedly negative value, i.e., evil or ugliness, self integration, the phases of creativity in relation to the stages of the mystic’ journey, and Coomaraswamy’s view of art as revelation. Finally, purported contrasts between the aesthetic and the mystical, from such figures as Jean-Paul Sartre and Evelyn Underhill, will be critically evaluated.

Collins, Alfred, "Grandiosity, Shame and the Bad Selfobject in 'Salaam Bombay'"
Mira Nair’s recent film "Salaam Bombay" presents a powerful and moving vision of the developing self of children caught in the neglectful and abusive selfobject milieu of Bombay slums. The grandiosity, narcissistic cruelty, self-destructiveness and shame of their parents and substitute parents overwhelm the tenuous but tenacious bonds the children form with them. The paper will view the film in terms of the developmental course of the Indian self injured by abusive and neglectful ("bad") selfobjects, and will relate this modified self-psychological perspective to a second interpretation of the film, one drawn from classical Indian poetic theory. In the latter perspective "Salaam Bombay" will be seen to be an effective exemplar of the Karuna ("pitiable") rasa, a "flavor" of emotion, which itself will be shown to imply a selfobject deficit.

Cox, Jeffrey, "Independent Englishwomen in Delhi and Lahore, 1870-1930"
Between 1870 and 1930, roughly 300 English women served in Delhi and Lahore as missionaries in connection with the Society for the Propagation of the Gospel in Foreign Parts. This mildly high church missionary society was tolerant of the nineteenth century revival of semi-monastic communities in the Church of England. In the 1880s and 1890s women missionaries created two celibate communities of Anglican sisters, St. Hilda’s Community in Lahore and St. Stephen’s Community in Delhi, with special responsibilities for work with Indian women. This paper describes their struggle to create new methods of communal living for women and new ways to distribute authority and power, a controversy which became entangled with the racially-charged question of self-government for Indian Christians. Basing their request for autonomy on the claims of professional expertise and administrative convenience, women missionaries created institutional structures which later benefitted Indian Christian women. But they also unwittingly left this branch of the missionary movement more isolated from Indian society and from non-Christian Indian women, and more closely identified with other institutions of imperial rule and domination.

Dastidar, Sachi G., "National Integration and Location of National Institutes and National Organizations in India: An Assessment"
This information is based on personal observation from the point of view of a planner and educator, as well as based on my discussions with a number of individuals and visits to a number of national institutions and cities, from Kohima to Baroda, Leh to Bangalore, Jaipur to Port Blair, and from Pune to Guwahati, for pleasure, professional and social reasons. In addition, I have tried to follow Government of India pronouncements with regards to setting up of new national institutes and organizations, as well as holding of national and international meetings, games, etc.

Almost any place in India I went I always heard of "fissiparous" tendencies in India. In India it meant tendencies for various religious, linguistic, ethnic groups demanding separation from India, or for
demands of formation of separate states or it meant demands for better treatment by the state or central governments. These demands often lead to violence and bloodshed, and now have become a part of the Indian political ethos. While I found that on the one hand there is a rise of political intolerance and assertion of one’s regional or narrow identity, on the other hand, I also found a simultaneous rise of manifestation of progress towards assimilation and "Indianness". While tension among various groups has become a part of national psyche, our national institutions tend to be relatively good examples of sharing tolerance, cooperation and togetherness; and one of the very few places where people of various backgrounds are brought together. This brings me to write this article.

This paper analyzes, from personal observation, the role the "national" institutes and organizations have played in pulling the diverse country together.


Estimates of the loss of life due to ethnic violence in Sri Lanka in the 1980s and the intervention of the Indian armed forces in that country (1987-1990) generally exceed ten thousand. The damage to property and the dislocation of life have yet to be accurately estimated. By early 1990, however, ethnic violence between the Sinhalese and the Tamils had virtually ceased and by the end of March 1990, Indian troops had withdrawn from Sri Lanka.

A key item in the rapprochement between the Sri Lankan government and the main Tamil militant group, the Liberation Tigers of Tamil Eelam (LTTE) has been the scheme to devolve power from the Centre to Provincial Councils. It is this scheme that persuaded the LTTE to set aside their struggle for a separate state, at least for the time being.

The paper will examine the nature and extent of the devolution of power envisaged under the Provincial Councils scheme, assess its strengths and weaknesses, examine the operation of the system to date and make some general reflections on the significance of the devolution of power (federal systems) in resolving ethnic conflicts.

Desai, Prakash N., M.D., "Playing Second Fiddle"
The dynamics of leadership in post independence India has unfolded to reveal self-esteem vulnerabilities which are not entirely new. Division and proliferation of political parties, as well as the intraparty tensions demonstrate the difficulty in maintaining cohesive and regulated party organizations. Many splits and regroupings result from the injured "egos" of aspiring leaders, resulting in multiple headships. The parliament has had to enact legislation to curb party-crossing. The processes reveal untamed grandiosity, easy self-esteem injuries, and a resistance against accepting a leader. The Hindu epics, particularly Mahabharat reveal many individuals, supposedly the negative models, for narcissistic rage, self-esteem injury and ruptures relationships. Opportunistic surrender of the will occur but genuine acceptance of a "head" in public affairs lacks conviction. Power over oneself is rarely ceded, except in leadership of saints. Although in private lives acceptance of a guru abounds, in the non-family world there are few players of the second fiddle.

Devi, Lakshmi, "Women’s Workforce Participation in South India: The Curious Case of Kerala’s Missing Women"
This study explores two themes: (1) differences between North India and South India in women’s workforce participation rates and (2) within South India, differences between Kerala and the other three
states, Karnataka, Tamil Nadu, and Andhra Pradesh. Early analysis suggests that female participation rates in the South are higher than those of the North. Religion, economics, and educational variables appear capable of explaining some of this variation. Within the South, Kerala's lower rates of participation require alternative explanation. The author will examine occupational categories to determine where women are underrepresented in Kerala's labor force - Kerala's "missing women."

Devi, R.G. Rama, "Atrocities Committed on Women in India - A Perspective"
The paper seeks to present a comprehensive picture of the atrocities committed on women in India like Rape, Molestation, Dowry-Deaths or Bride-burning, Sati or concremations, Sexual harassment in various institutions, female infanticide, immoral trafficking, prostitution, etc., and the various ways in which they are committed. A recent survey conducted shows several atrocities committed and their percentage in the total crimes against women are Rape cases 34.87%, 24.34% of Dowry-deaths or Bride-burning, ill-treatment meted out to the daughter-in-law 17.10%, eve teasing cases 13.16%, Child Marriages 1.97%, Sati or concremation 1.97%, Female-infanticide 1.32%, obtaining divorce by force 1.97% and miscellaneous crimes like denial of property rights etc., 3.30%. An important aspect in this context is AMNIOCENTESIS - a Scientific test to detect the abnormalities in the fetus. This has been abused by, as is evident in 40,000 abortions of female foetuses during 1984 alone. This paper high-lights the magnitude of the problems on the basis of the exhaustive information and data collected from different sources and consider the problems from different angles such as social, economic, religious and traditional etc., and suggest long term solutions in conformity with the cultural heritage.

Didi, Rashida, "Bangladesh, Small Neighbors and SAARC"
In spite of the smooth sailing that SAARC has experienced so far, given the numerous political conflicts between India and many of the smaller states the fear of potential Indian hegemony in the region remains a reality. When one considers the relations between India and Bhutan, Nepal or Sri Lanka this fear is quite justified. So, what do the small countries hope to gain from the Association?

The smaller countries hope to get more economic cooperation, but since this is not given a high priority on the agenda for different reasons, they do not benefit as they hope to. They also do not have the infrastructure to handle the numerous meetings and other bureaucratic procedures that are part of the Association. On the other hand, there are some fringe benefits they would get from the fundamental areas of cooperation.

Dirks, Nicholas, "Colonizing Space: Colin Mackenzie and the Survey of India"
This paper will explore the history of the early topographical surveys of peninsular India. I will focus on the technologies of mapping as well as techniques for collecting historical and statistical information about Mysore and the Nizam's territory by Colin Mackenzie, first Surveyor General of Madras and later of all India.

Dhussa, Ramesh, "Humanistic Literary Geographic Images of Eastern Uttar Pradesh, India"
Literary geography is one of the strands in the Humanistic geographic tradition. It makes direct use of literary works of recognized quality as "input data" to achieve an understanding of the feelings, attitudes, and values of people in relation to their environment. The general objective of this study is to demonstrate the use of imaginative literature as a viable source of geographic inquiry. Specifically, pertinent literary pieces have been examined to evoke images of Eastern Uttar Pradesh, India.
Donaldson, Thomas, "Sculptural Mandalas from the Asia Hills of Orissa"
In contrast to the concept of a mandala of nine squares evolving at Ellora, whereby all of the figures including the center image are of the same size, in Buddhist sites of the Asia Hills in Orissa the mandalas, probably more influenced by Brahmanical traditions, consist of a large center figure flanked by four small Bodhisattvas on each side, the Bodhisattvas superimposed one above the other in a vertical alignment. In the earliest Orissan examples, primarily from Udayagiri, there are only three Bodhisattvas on the back-slab on either side of the major figure, the fourth set being placed on the pedestal where they have gone virtually unnoticed. Eventually this fourth set is elevated to the back-slab to present a more visually integrated alignment, as in three late examples from Ratnagiri. The major figure in the center of the mandala is usually Aksobhya though there are three exceptions where the figures are Vairocana, Manjusri, and Vajraraga-Manjusri. The alignment of the eight Bodhisattvas in these mandalas is remarkably consistent, beginning with Samantabhadra on the upper right and ending with Sarvanivarana-viskambhin at the lower left. There are in addition more three-dimensionally conceived mandalas, including the stupa at Udayagiri where two Bodhisattvas attend each Dhyani-Buddha, which culminate in three sets of large free-standing images at Lalitagiri.

Although some of the Bodhisattvas cannot be positively identified on the basis of their attributes in the earliest mandalas, the attributes being indistinct or common to several members of the group, the consistency of their alignment allows us to make a tentative identification. The general trend is towards clarity in respect to identification so that by the 9th century, as evident in the free-standing images from Lalitagiri, each Bodhisattva has his own peculiar attribute while secondary attributes which further substantiate identification are sometimes held by attendant figures.

Dutt, Ashok K. et al., "Pavement Dwellers of Calcutta - A Geographical Study"
Based on a 1986 Calcutta Metropolitan Development Authority Survey, a census was taken of pavement dwellers of Calcutta. Of 55,000 pavement dwellers 65% was male, 54% was in the working age group, 48% employed in transport as rickshaw and handcart pullers and coolies and 36% never married. Though low income level was more prevalent, religious beliefs and customs were firmly rooted. The pavement dwellers are distributed widely in the city with an inverse relationship with population density and distance from the city center. Designated transport land use had no relationship with the pavement dwellers’ distribution because most of them were engaged in informal sector of transportation, which usually is not related to a specific transport land use. pavement dwellers need to live near the place of their work, the schedule of which has odd timings and therefore, they live near the wholesale markets, transshipment points and major bazaars and such places are spread out at a distance from the city center.

Dyczkowski, Mark, "Possession, Ecstasy and the Erotic Goddess"
This paper discusses the initiation rites of the Kubjika Tantras. These Tantras constitute a large corpus of Tantric literature, mostly still unedited, centered on the worship of the goddess Kubjika. Introduced as an esoteric cult into Nepal probably about the 11th century by the Rajopadhyaya Brahmans of kanyakubja that served as the gurus of the Malla kings for centuries, it is not found at present outside Nepal. Historically important as the earliest known Tantric tradition to expound the system of six cakras common in later Sakta Tantrism, this cult focuses on the goddess Kundalini as Kubjika. Powerfully erotic, her arousal is marked by the outer signs of ecstasy and possession in the initiate. The initiation, epitome of the highest mystical experience, is discussed in the context of initiatory rites found in other Tantric traditions. The strongly erotic, mystical symbolism and not uncommon inroads into the transgressive world of symbolic reversals of this cult is well illustrated by the myths and ritual parallelism associated with the rites of initiation. These focus on powerful, ecstatic experiences marked by sudden eruptions into vision, rather than the more gradual, sedate processes of transformation and conjunction with the deity.
that take place in molder Tantric traditions, such as those of the Saivasiddhanta.

Eaton, Richard, "Political Roles of Sufis at the Court of the Bengal Sultans, 1213-1415"
This paper raises the following questions: What was it that drew Sufis, informed by a classical tradition of world-rejection, within the orbit of the Bengal court? Why did the early sultans patronize Sufis? What were the different theories of authority exemplified by each?

Two sorts of data are explored to answer those questions. One is directed at Sufis by sultans, and consists of the inscriptions of Sultan Sikandar (1357-90) on the shrines of leading urban Sufis of Bengal. The other is directed at sultans by Sufis, and consists of letters of the latter written to would-be royal patrons.

Special attention will be paid to the rise of the Chishtis as the order of imperial dominion simply transplanted from Delhi to Bengal, and to the leaders of that order as the spokesmen for a Muslim communal perspective within Bengal’s ruling institution. It will be argued that Chishti propaganda toward the late 14th c. contributed to the breakdown of the Sultanate’s political system, leading in turn to the most serious test of Islamic authority in the history of Bengal - the revolution of Raja Ganesh between 1410-21.

Fortier, Jana, "Land Tenure, Labor Practices, and a Theory of Multiple Modes of Production in Western Nepal"
The presentation discusses recent research findings on multiple forms of production in what has previously been labeled a "subsistence economy" in the Jajarkot political district of western Nepal. My research focuses on land tenure and labor exchange practices in this principally agrarian economy. An overview of the land tenure and labor exchange practices extant in this geopolitical area will serve as a descriptive basis for a theoretical discussion of three interrelated issues. First, characterization of Jajarkoti peasants’ subsistence strategies as a "subsistence economy" neglects the vast array of subsistence strategies operant both at present and in the recent past. While the population subsists through material ties to land and is characterized as agrarian in nature, there exist fundamental ties to economies of wage labor, reciprocal exchange through barter, and hunting and gathering from the forests. Politically and economically, Jajarkot is notable as it maintains status as a kingdom within the greater kingdom of Nepal and Jajarkoti royalty regularly appropriated corvee labor during the late nineteenth and early twentieth centuries. A reevaluation of the depiction of Jajarkoti society as a "subsistence economy" will be discussed based on detailed research of local land, labor, and exchange practices. Secondly, I propose that "multiple modes of production" is theoretically more suitable to present and historical circumstances of production than the concept of a "subsistence economy". Evidence exists that precapitalist forms of production operate now and in the past alongside a burgeoning capitalist form of production. "Multiple modes of production", allows for an array of subsistence strategies and acts as an elastic support structure, giving an essential broad infrastructure in an area where subsistence is tenuous. A final related subject is the issue of social class in Nepal. Nepalese relations of production are based on class as well as caste and this issue is unaddressed in theories of Nepalese social structure. The concept of a "geography of class" operating out of Jajarkot defines the nature and relations of production in which subsistence level class factions dwell in the rural hinterlands, the local elite in the district capital, and the landed elite with broadening interests in business and trade tending toward migration to Kathmandu.

Gautam, Girija and GC, Khagendra, "Democracy, Law and Constitutional Development in Nepal"
For the past 40 years in Nepal, political repression and the undemocratic rule of a select elite has been conducted with the sanction of the supreme law of the land, the Constitution of Nepal. This doctrine lays out in no uncertain terms the grounds for the absolute rule of the monarchy and its close allies over all
of Nepal and its diverse social groups. In a concrete sense, a struggle over the Constitution is an expression of the social antagonism between definite socio-political groups. Once again a major confrontation is in the making in Nepal as the royalists and pro-democracy forces prepare to make constitutional changes to address the demands of the recently mobilized democratic masses.

This paper seeks to address specific issues with regard to the legal and political provisions in the Constitution of Nepal. The first part of the paper will trace the development of the Constitution immediately after the fall of the Rana regime and up to 1962. The legal and political structure of the 1951, 1959 and 1962 Constitutions will be examined with special focus on the 1st, 2nd and 3rd amendments of the 1962 Constitution.

The second part of the paper analyses the major anti-democratic provisions in the Constitution up to the present time and the modes in which Nepalese courts have upheld these against challenges by opposition groups. In particular I will try to explicate the contents of Article 55 (emergency powers) and the spirit of the 1st amendment (ban on political parties), the justification for their inclusion and the manner of their enforcement. We will then discuss the socio-political costs of these anti-democratic Constitutional features on various segments of Nepali society and to the socio-economic progress of the country as a whole.

The third and final section highlights the need for a new Democratic Constitution in order to establish a "true democracy" with a strong foundation in the "rule of law." Future Constitutional changes must make a sharp departure from the past by instituting a philosophy of the "supremacy of the law" and an unequivocal separation of judiciary and executive powers. The conspicuous absence of these principles from past Constitutions have provided the major arsenal for corrupt rulers and their political excesses. The paper will conclude with a brief look at the actors and their methods that are likely to shape the imminent Constitutional battle in Nepal.

Ghimire, Premalata, "An Ethnographic Approach to Ritual Ranking among the Satar"
Among the Satar of Nepal, borrowing of caste rituals has created hierarchical categories and heterogeneity within their egalitarian and homogeneous group. This paper presents the methodology used in determining the influence of caste hierarchy among the Satar and examines how their implicit consensus with the hierarchical values serve to define the inter-group and intra-group relations among them.

Giri, Manjula, "Women in Nepali Politics: Past and Present"
In my proposed paper I will focus on women’s role in Nepali politics both from the ruling and opposition perspectives beginning from the 1950 revolution and with particular reference to some powerful queens of the Shah dynasty and their role in Nepali history. The role and power exercised by the present queen will also be examined in light of the April 1990 revolution.

The second part of the paper will deal with the women involved in the present Movement, their backgrounds, party affiliations and organization within the parties and outside. Women in Nepal have been active in local and national politics for a very long time and have struggled along with the men in every aspect in addition to their struggles against a semi-feudal patriarchy. I will attempt in this paper to highlight the dual nature of women’s roles in Nepalese politics and society with primary emphasis on how women from different class backgrounds have historically joined forces to participate in the political struggle against the hegemony of the traditional elites. Finally I will look briefly at the sources of present and future differentiation of interests among women in Nepali politics and its consequences for the position of women in a future democratic state.
Goldman, Robert P., "Crabs, Cooks, Cow-Cutters; Hindu Cubes, and Unmade Souls: Uses and Abuses of Sanskrit at Home and Abroad"

For a number of reasons, some having to do with the language itself, some having to do with specific aspects of the intellectual history of India, and some having to do with exogenous constructions of the Indian tradition, Sanskrit texts frequently lend themselves to an extraordinary variety of readings. In many cases such multiple readings may be unrelated to one another and even mutually contradictory; and yet, commentators often argue, context-specific multiple meanings are intentional on the part of the author of a given text. Then too modern scholars of South Asian society and culture often "mine" the Sanskrit lexicon for "terms" and "conceptual categories" that, they argue, inform and define the ways in which South Asians regard themselves and their environment.

Drawing on examples from two kinds of "reading", on articulated in Sanskrit by various commentators on the *Valmiki Ramayana* and the *Mahabharata*, and the other, by representatives of various types of contemporary scholarship on India, the paper will explore some of the issues raised by the interpretation of culture through texts and discuss the question of the "falsifiability" of exegesis and hermeneutics.

Gould, Harold, "The Janata Dal and Class-Formation in the Hindi Belt"

It is well known that the rise of the Janata Dal and its various structural predecessors has had something to do with rural class formation, especially in the Hindi Belt. The questions we now need to ask are how far has the process of class formation really gone in rural India, what differences does the continued viability of caste integration make to class formation of this kind in India by comparison with experiences in the West, and how far can such processes really be expected to go in India given the special cultural characteristics of Indian social structure.

Grady, Sharon, "Art as Education and Activism: The KSSP of Kerala"

Throughout the developing world many groups are using the arts as valuable tools for social, political and educational activism. In particular, the performing arts have proven an effective means of raising questions, building consciousness, and mobilizing people for action.

Kerala Sastra Sahitya Parishad (KSSP) in Kerala, South India is a grassroots activist organization which has been using drama as a tool for education and social change for several years. Dedicated to the popularization of science as a means for "social revolution," the KSSP has challenged the customary differentiation between science and art with their annual Shastra Kala Jatha (science art procession). Each annual jatha is organized around one particular social issue through a fusion of traditional folk songs, dances and dramas with ideas of social criticism, social reform, and politics.

In this paper I will discuss the 1989 jatha which focused on the social, economic and cultural exploitation of women in Indian society. Within the specific context of women's rights and status in South India, I will examine how these issues were explored in performance. The issue of reception will be central to my discussion.

Graham, Jack W., Sarada Bhadra, and Madhav Sharma, "New Directions for Primary, Secondary, and Tertiary Education in Nepal"

Education at all levels has developed and expanded rapidly in Nepal since 1951. There are a number of issues which persist and continue to be addressed in an effort to promote a sound educational program at all levels of education.

Primary Education. It has been the goal of Nepal to provide free and compulsory primary education
throughout the Kingdom. Even though much progress has been made, more must be done. The expansion of this program requires the preparation of primary teachers who are capable of serving currently organized schools and of setting up new schools to meet the many needs of students.

Secondary Education. Several valuable programs of education have been established to meet the needs of secondary age students in Nepal. Progress has taken place in upgrading the quality of general secondary schools, technical and vocational schools, and the introduction of trade schools.

Tertiary or University Education. Even though the percentage pass on the School Leaving Examination has not been as high as educators would expect, the number of students seeking higher education continues to grow each year. Consideration was given to separating the professional and technical schools into a new separate University; such has not taken place due to a lack of funding and the lack of clarity on selected policy issues.

The Future. The country of Nepal has given and continues to give much importance to education and its close relationship to total country development and progress. Yet there are many challenges to the country and the Ministry of Education and Culture in providing quality education to all geographical areas. Innovations such as radio education for the preparation of elementary teachers, distance learning programs in general teacher education, special programs for women, and an increased interest in various types of vocational education have been most valuable in meeting the challenges.

An increasing number of educators have broadened their educational background through workshops and seminars in Nepal, special training in India, and advanced education in a number of selected countries. Nepal has gained through the continued upgrading of the curriculum at the primary level with a wide distribution of textbooks and teachers guides; expanded programs in teacher training; improved quality of teaching at the University level; the conducting of research by such agencies as the Center for Educational Research, Innovation, and Development of Tribhuvan University; extended study regarding a reorganization of higher education; the introduction of various innovations in instruction; and a concern of civic leaders for a continued improvement and expansion of education at all levels.

Groesbeck, Rolf, "The Gopuram Concept in Tayampaka, a Genre of Kerala Temple Instrumental Music"
Tartakov has stated that

... From their earliest identified survivals, Hindu temples were conceived of as possessing domed or otherwise raised superstructures, among which multistoried towers were known centuries before the Gupta era. (Tartakov 1981:154)

This paper will demonstrate that the tower concept is as pivotal in Kerala’s temple instrumental music as the tower itself is in Indian temple architecture. An examination of indigenous perspectives of Tayampaka, a genre of solo stick drumming performed on the centa, a two-headed cylindrical drum, shows that Tayampaka is expected to follow a pattern wherein two continuous processes take place. First, the number of aksharakala-s (beats) per talavattam (cycle of talas) reduces from eight in the first section (pati kalam), to seven, six, or five in the second (kuru), to two in the third (tavattam), to one in the remainder of the composition. Second and more crucial, the speed of the piece increases gradually from beginning to end; at no time can one segment be slower than the previous segment. Performers visualize this principle with the image of a tower which they often call gopuram.
Despite the considerable discrepancy in speed which exists among performances of one variety of the second section (atanta kuru), I will show that drummers defend their respective renditions in terms of the above principle; in other words, one aesthetic justifies divergent styles. A number of younger players, in their performances of atanta kuru, repudiate the gopuran concept, but traditionalists often charge that their performances are not Tayampaka-s at all. In sum, the gopuran concept is so fundamental to Kerala’s temple instrumental music that Tayampaka is frequently defined in part by its adherence to this principle.

Guthrie, Jeannine. "Thedal Theatre Movement: Street Theatre and Social Change in Tamilnadu, India"

Thedal Theatre Movement’s success is equally dependent on both sides of its nature - as an artistic experiment and a social tool. Although my emphasis in this presentation will be on interplay of social positioning and artistic technique in Thedal’s street dramas, I will also discuss the content of these dramas, an aspect that cannot be overemphasized. These are above all plays of social protest, firmly grounded in Tamil life; political, cultural, historical, social and physical.

An urban, multi-caste, multi-religion and predominantly middle class group, performing for poorer rural audiences, but behaving as if these differences did not exist, Thedal becomes a liminal force, at once familiar and alien, which employs a kind of "inversion," creating space for commentary and change.

By examining the positioning of Thedal in their performance environment and the way this positioning is sued artistically to bring about realizations which provide for the possibility of social change, I will begin to expand theories of clowning, humor and ritual to include artistic events which are neither part of religious ritual or entirely comedic.

Many theorists have concerned themselves with the social functioning of humor, clowning and ritual and take as their theoretical basis the assumption that at the core of all three - exposed through a vigorous, if temporary overturning of normal life - is a kernel of truth, a moment of enlightenment which sparks laughter and understanding. Thedal’s work helps to identify this essential process in a wide variety of artistic events.

Thedal embodies and espouses a countercultural resistance to hierarchy and division which is to its audience unfamiliar but very difficult to ignore. At the same time they exhibit a comfortable good humored familiarity with village life and village people, which denies their strangeness. The resulting confusion provokes laughter and thought, allowing Thedal in the course of a performance, to safely challenge deeply ingrained social assumptions, by presenting immediately recognizable elements of everyday life, in gesture, language and theme, in surprising and unfamiliar ways.

Hambly, Gavin R. "Patronage, Clientage and the Slave "Household" in the Delhi Sultanate"

It has been characteristic of much Indo-Islamic historical writing that it has generally remained rather impervious to the comparative approach - to comparing, for example, Indo-Islamic institutions with those in the contemporary or near-contemporary Middle East.

In the paper which I am proposing, I would review the evidence of assuming within the Delhi Sultanate a parallel institution to that of the khushdashiyya of Mamluk Egypt, as described by David Ayalon and Robert Irwin: an institution which, if its existence can be demonstrated, would throw light upon much of the violent and seemingly pointless faction-fighting characteristic of the elite within the Delhi Sultanate. Irwin has defined khushdashiyya as "a group ... conventionally held together not only by service ...
[to] ... the same master, but even afterwards by loyalty to their former companions in servitude." In my view, the thirteenth-century historian, Minhaj-i Siraj Jurjani, without ever naming it as such, implicitly describes the khushdashiyya phenomenon at work in the Delhi Sultanate, amid the rival struggles of the Qutbi, Shamsi and Ghiyasi Mamluks, as chronicled in the Tabaqat-i Nasiri.

In recent writing on the Mamluks in the Middle East, a debate has surfaced in which Cronne and Pipes argue that the rise of the "Mamluk Institution" is the result of, rather than the precursor to, the bankruptcy of older forms of military and gubernatorial service; while Shaban maintains that military slavery, as described by, say, Bartold or Bosworth with regard to the Ghaznavids, is a complete misnomer. In the course of my paper, I would also address these issues as they relate to the Delhi Sultanate.

Harper, Susan B., "The Significance of Episcopal Extension for Church-State Relations in British India"
The Anglican church's goal of extending its influence throughout British India occasionally conflicted with the government's official policy of non-interference in Indian religious affairs. This is illustrated by examining some of the obstacles encountered by the church in its efforts to obtain necessary civil consent for episcopal extension. The acquisition of new British territories, the success of Anglican missionary societies in the so-called "mass movement" areas and changing conceptions of episcopacy in England made the provision of additional bishops for India a growing ecclesiastical imperative.

However, the increase in the number of Anglican bishops in India, Burma, and Ceylon from 1 in 1813 to 14 in 1929 was achieved only by a series of complex and often somewhat deceptive legal manoeuvre. The controversy surrounding the consecration in 1912 of the first native Indian Anglican bishop, V.S. Azariah, to serve in the missionary diocese of Dornakal revealed particularly acute tensions between church and state as well as between racial, denominational, caste, and regional groups. This complex set of pressures hindered the church's efforts to promote Indian leadership within its ranks and contributed to building sentiment within the Indian ecclesiastical hierarchy for disestablishment.

Hashmi, Shafik H., "Public Policy Process in Pakistan"
The study of public policy has hitherto received little or no attention in Pakistan, although systematic study of this subject if vitally needed in view of the fact that government intervention in the economic, social, political, educational and cultural spheres of life is widespread in this country.

During the greater part of its existence, Pakistan has had a non-democratic political system. Thus its public policy making process has not been under the close scrutiny of elected legislators or the mass media and was not significantly influenced by public opinion.

In Pakistan, public policy has been formulated mainly by the political, bureaucratic and military elites, who have generally not been accountable to the people.

Several other major problems affect the public policy process in Pakistan. These include (1) the weakness of "architectonics," (2) the absence of "homeostasis" in the political system, (3) the enormity of socio-economic problems, and (4) the disproportionate power and influence exercised by the rulers in relation

to political institutions.

(1) Architectonics is a "common agreement on a fundamental polity of the state." This agreement has not yet developed among the Pakistani people, thus adversely affecting the policy process. (2) Pakistan lacks homeostasis (a tendency to preserve equilibrium) in its political system and a disequilibrium among political structures is evident. (3) The phenomenal dimensions of economic, social, political and cultural problems in Pakistan have widened the gap between policy demands and their fulfillment. The elites are also hopelessly divided regarding policy options. (4) Public policies in Pakistan often receive sudden jolts with a government changeover, because every new ruler wishes to introduce new policies. The rulers are able to accomplish their goals mainly due to the weakness of political institutions. Thus individual personalities exercise a great deal of power and have molded the institutions to suit their own policies. This has been true with almost all heads of state and government since Pakistan’s inception.

Hatti, Neelambar, "Limits to Cooperation"
In an experiment in renovating and maintaining small irrigation tanks in Karnataka on the basis of people’s participation, cultural factors as well as governmental policies were observed as limiting the extent to which cooperation in collective tasks is possible. In a time of changing values, the breakdown of old solidarities, authorities and leadership in general as well as attitudes towards work, the coordination of collective activities is extremely difficult. Increasing desire for material change has not always been accompanied by any commensurate change in farming activities requiring changes in the application of work effort. An interesting outcome of some of these developments has been that seemingly, contra to expectations, villages with a heterogeneous caste composition have demonstrated a better cooperation than homogenous villages. Governmental policies though paying lip-service to people’s participation literally scare off any such participation. This has been seen in the application of its farm revenue, forest conservation and local government. Though some of these factors are specific to the ecological and sociocultural environment in an upghat taluk of North Kanara, many of these trends surely have a relevance over a broader area of South India as regards irrigation maintenance.

Haynes, Edward S., "Indian (Princely) India Reconsidered: Was it Different from British India?"
As the historical scholarship of the last four decades has examined and reexamined the history of South Asia of the nineteenth and early twentieth centuries, certain assumptions have informed this research. One of the most prevalent assumptions, based on the historical fact of two distinct political categories in the subcontinent, has presumed that those areas under direct European rule ("British India") were in some profound way different from those areas under limited South Asian sovereignty ("Indian India" or the "Princely States"). This assumed distinctiveness stands out clearly in the literature and even in maps from the pre-independent and pre-Integration era: the red and yellow portions of the political map are evident and inescapable.

It is the purpose of this roundtable session to address some of these assumptions regarding the historical, political, social, and cultural distinctiveness of the Indian Princely States, to begin an examination of the basis of this assumption, an assumption which has led almost to two separate scholarships on modern South Asia. In addition, we will try to assess the current state of scholarship on the Princely States, especially as it relates to work underway on other parts of South Asia, to new methodologies and sources, and to an increasingly cooperative interaction between Asian and non-Asian scholars. In addition to addressing the reality of the red/yellow cartographic distinction, we shall address the existence as well of a distinctiveness of scholarship.

Heimann, James, "From Nadu to Jajmani: Changing patterns in the appropriation of labor and
agricultural surplus in South India"
The type of integrated village economy based on caste interdependency and landlord appropriation of agricultural surplus is in South India in historical terms a comparatively recent development. The system had coagulated by the beginning of the 19th century and cemented by the British policies enforced thereafter. Historical continuities and trends in the appropriation of labor and produce can be traced from the township, nadu, based economic dominance to an individualization of power and control and comparative economic integration of individual villages and hamlets as they exist today. An understanding of this development and who and how farm labor has been carried out throughout South Indian History hinges on an understanding of the concept of forced labor in the context of changing patterns of political control in South India. Basically what we have wanted to learn is who actually did the agricultural work: in a manner of speaking, who actually got their hands dirty.

Heitzman, James, "Computers and Information Retrieval for South Indian Studies: a Proposal for Interdisciplinary Studies"
Scholars are now wrestling with ever-larger data bases of primary materials, most of which contain small bits of data, scattered in hundreds or thousands of documents. We desperately need indexing systems that allow us to find more than simply the names of the documents in data bases. We need indexing systems that allow retrieval of information.

My presentation describes progress in solving this problem in the context of historical research in South India. I focus specifically on recent developments in indexing and in linking multiple data bases with artificial intelligence and natural language, to aid researchers with minimal computer training in finding information. Specifically I describe computer assisted portrayals of the transnational network of the Rajarajesvara temple and of the activity spaces of donors to temples generally during the Cola period. Although the computer-generated maps are of general historiographic interest, the point I wish to make is that they rest on previous work - computerized indexes of place names in medieval times. It is this fundamental indexing work that allows subsequent data manipulation for historiographic analysis.

Herman, Arthur L., "Aesthetic Transcendentalism in Indian Art"
Sacred art, whether Eastern or Western, is an art whose chief function is to lead the viewer or user to metaphysical transformation (liberation). This paper is an analysis of one version of this pragmatic theory of art, viz., Aesthetic Transcendentalism (A.T.), within the Indian context, and its relation to a pragmatic theory of truth, also within the Indian context, viz., the mythic theory of truth which says that a story, legend or account is true if and only if it leads to metaphysical transformation.

A.T. can be further analyzed, first, by juxtaposing it to two other theories of aesthetics, viz., naive emotionalism, and aesthetic expressionism, thereby discovering what A.T. is not; and, second, by looking carefully at the four elements of A.T., viz., the artists, the viewer, the work of art, and the transcendental reality which the artist conveys to the viewer through the work of art, thereby discovering what A.T. is.

The analysis of A.T. will conclude by raising and attempting to answer two questions regarding this theory of sacred art: first, Can a religion, such as Theravada Buddhism, which denies or refuses to answer questions about "ultimate reality" accept a theory about sacred art in general or A.T. in particular?; second, Is it possible to develop a defensible theory of A.T. which rejects the "ultimately real" and avoids the usual dilemmas and paradoxes of pragmatic theories of art, by using the mythic theory of truth? The paper will conclude with an exploration of the problems and puzzles that arise from such a possible development.
Hoffman, Frank J., "Oral Tradition and Picture-recitation in Nikaya Buddhism"
On the basis of a reflective juxtaposition of recent writings such as Victor Mair's Painting and Performance and William Graham's Beyond the Written Word I wish to argue for a close connection between the bhānakas and picture-recitation in ancient India. In particular, it is my contention that the torana of the East Gate at Sanchi exemplifies this connection.

Although evam me sutam begins many a pali Buddhist sutra, little attention has been paid to the bhānakas or reciters in Nikaya Buddhism. This paper will explore:

I. The importance of orality in the Pali Tradition by focusing on the bhānakas ("reciters") and on the importance of "right speech" (sammavaca);

II. How oral tradition affects what counts as "scripture" in Pali Buddhism, how oral transmission where verbatim accuracy is not an aspiration differs from oral tradition in Nikaya Buddhism, and how myths, actions, and symbols are important in Pali Buddhist oral tradition and picture-recitation;

III. How what counts as scripture in the Pali tradition holds a general philosophical lesson for the very concept of scripture:

IV. How narrow and broad construals of the Nikayas (five or four) impact upon what counts as commentary; and

V. The importance of judgement in demarcating what counts as scripture and what counts as commentary.

Horne, Lee, "Technological Variation among Brasscasters of Eastern India"
This paper describes an on-going ethnoarchaeological study of technological variation and group identity among specialized groups of lost wax brasscasters in eastern India. These groups, sometimes referred to as "dhokra" workers, are scattered through adjacent areas of the states of Madhya Pradesh, Bihar, Orissa and West Bengal. They share in common their itinerancy, general casting techniques and perhaps origins. They also differ in a number of ways, including religion, language, group name, and specific techniques and materials of production. The project focuses on how these technological differences are produced, maintained, and transmitted in a context where maintaining group identity and communication is especially problematic; and on what functions, if any, such variation serves among either the producers or the consumers. The study aims ultimately to provide a better basis for the archaeological recognition and interpretation of variation in metalworking technologies and to improve our social and cultural understanding of craft activities in general.

Hovell, Laurie, "Inner Transformation and Intertextuality: Two British Missions to Tibet"
In the West Tibet has been written as inaccessible, as a place full of mystery and mysticism. We hear rumors of Shangri-La and the Dalai Lama as "God-King." In many Western representations, to go to Tibet is to be changed; a movement in space comes to signify some inward movement in the traveller. But travel accounts are more than the simple stories of individual travellers; travel accounts are shaped by their precursors and by contemporary discourses which write both the relationship of self and other and the meaning of place. This paper focuses on two on two travel accounts, one by George Bogle, the first British emissary to Tibet in 1774, and the other by Frances Younghusband, who led 1200 troops from the Indian Army to Tibet in 1903 and 1904. Both narratives focus primarily on diplomatic and
cultural matters, but in both narratives references are made to personal changes, to changes in vision and understanding. This paper looks at the production of these texts in Tibet and their intertextuality with other cultural discourses. These accounts of changes in personal vision, which purport to be somehow outside of activities in the "real world," outside of imperialism, politics, and history, are in fact written by the material relationship between self’s culture and other’s culture.

Howell, Barbara, "Popular Culture and the ‘Invention’ of Indian Nationalism"
Between 1905 and 1911, colonial administrators in the United Provinces observed alarming changes in annual Ramlila enactments. These enormously popular and elaborate public ceremonies, staged yearly throughout North India, re-enact and celebrate the epic story of the god Ram and his cohorts. But as the British noted, these Ramlilas contained contemporary nationalist political representations and symbols as additions to the life and deeds of this mythic character.

My paper will focus on this premier epic the Ramayana and the festival of Ramlila in the context of the nationalist movement as a way of exploring developing national identity in 19th and 20th century north India. During that time, the struggle to find a unifying concept of an independent "India" moved outside of elite, western-educated circles into the minds of people on a mass scale. Popular religious activities like the Ramlila were adapted to convey political messages and ideology and thereby helped to (in the words of eric Hobsbawm) "invent" national consciousness. In the process, popular culture had imbued independent India’s public culture with idioms that are distinctly South Asian.

Hunte, Pamela, "Differential Nutrition among Children in Quetta, Balochistan, Pakistan: Some Ethnic Variation"
Based upon recent urban anthropological research conducted in Quetta, the capital city of Balochistan, Pakistan, this paper reviews some issues of differential nutrition among children with respect to ethnicity. Initially a survey of approximately 400 children under the age of five years was conducted in an outpatient clinic of the local Civil Hospital; this sample was comprised of Pushtun (48%), Brahvi/Baloch (23%), Punjabi (17%), and other ethnic groups (12%). Following this, qualitative research concerning household nutrition was undertaken in two sections of Quetta, Gwal Mondi, and Kharibabad, which contain Push tun and Brahvi/Baloch residents respectively. Dietary and other practices of these various ethnic groups are reviewed in detail with focus upon how they affect the nutritional status of children in this compels multi-ethnic urban setting.

Iltis, Linda L., "The Sword and the Truck Stop"
The Newars of Nepal, in the process of establishing satellite trade communities throughout rural Himalayan areas, dramatically shaped and reinterpreted local traditions through their introduction of both textual media and urban styles to previously non-urban settings. Local traditions likewise provided the Newars with new stimuli for creative adaptations of urban ritual forms to new non-urban settings and ethnic diversity.

Self-representations of ethnic identity and expressions of political unity and autonomy often underlie such rituals, particularly those centered on goddesses. In the Khadga Jatra of Bandipur, a sword of a former powerful king embodies the goddess Durga. A Khadga is a double-edged sword, symbolically as well as physically. It may symbolize political might, but in association with the goddess it also symbolizes the power of wisdom and the destruction of illusion. Thus, in the myth told as the foundation of the ritual, the king who owned the sword ruled many peoples by forced unification, without recognition of their ethnic diversity. But through the power of the goddess, a richer unity, built on recognition of ethnic
diversity emerges victorious.

The Khadga Jatra ritual for the sword goddess not only recreates this mythic victory on the symbolic level of ritual action, but it also facilitates interethnic cooperation and convergence on the immediate phenomenal level of socioeconomic interaction. With recent changes in local demography due to shifts in geopolitical boundaries and road construction, the meaning of local unity and diversity is undergoing new processes of redefinition and reinterpretation. As these processes unfold, the ritual seems to take on a revitalized meaning through ever-expanding reinterpretations of the sword, the goddess, and political and ethnic identities.

Islam, A.K.M. Aminul, "How Anthropologists Can Assist Medical Practitioners"

Health is a major concern in all human societies, as well as for members of every particular society. Hence health care delivery cannot and should not be monopolized by the members of a professional society such as the medical practitioners.

Everyone wants to play an active role in the delivery of health care, particularly when they are to be the recipient of those services. This means that cultural as well as biological and medical factors must be considered in health care and the treatment of disease.

This paper considers the spectrum of medical and anthropological research in preventive and social medicine in Bangladesh. We argue that neither pure medical nor pure anthropological research is adequate for health care. Instead, the holistic approach of medical anthropology is adequate to the problem, and cultural factors in the treatment of disease and in the delivery of health care.

Jackson, Roger, "Sutra, Tantra and Mahamudra"

Most Tibetan traditions agree that the Buddha's teaching is roughly divisible into sutrayana and tantrayana, or alternatively, paramitayana and mantrayana (or vajrayana). They also tend to agree that a major line of demarcation between sutrayana and tantrayana is the centrality to the latter of "deity yoga" (bla'i rnal 'byor), whereby one "takes the goal as the path" and visualizes oneself as the Buddha one will be at the time of enlightenment. Among the most important challenges to the coherence of this scheme and the impermeability of its lines of demarcation, is that posed by the existence of important meditative traditions that seem not to rest entirely within either yana, most notably those known to 'rnying ma pas as the Great Perfection (rdzogs chen) and to gSar ma pas as the Great Seal (mahamudra). In this paper, we will focus our attention on a three-way discussion among gSar ma pa schools on the nature and place of mahamudra. Using as our starting point sGam po pa's division of the complex tradition of mahamudra inherited from India into sutra- and tantra- approaches, we will examine Sa skya pandita's rejection (in his sDom gsun rab dbyar) of the sutra mahamudra category (and much contemporaneous mahamudra practice). Then, we will analyze the ways in which a dGe lugs pa, the First Panchen Lama, blo bzang chose kyi rgyal mtshan (in his Phyag chen yang gsal sgron me), and a bKa'brgyud pa, Dvags po bKra shis rnamgral (in his Phyag chen Zla ba'i gser), reject Sa skya pandita's analysis, while differing in subtle yet important ways on just how mahamudra fits into traditional Buddhist yana-schemes. The First Panchen asserts a strict division of mahamudra into sutra and tantra, while bKra shis rnam gyal is more ambiguous, sometimes accepting such a division, but at other times suggesting that mahamudra in some way transcends either category. The interplay among the Sa skya pa, dGe lugs pa and bKa'brgyud pa views may help shed light on the nature of mahamudra, but, more importantly, it may suggest some conclusions about the boundaries of the concept of "tantra", and whether its identification as deity yoga is adequate to the evident from the various Tibetan schools.
Jordan, Kay K. "From Sacred Servant to Profane Prostitute: The Paradox of Devadasi Reform in British India"

Devadasis were temple dancing women dedicated by their parents at a tender age to marry and serve a religious image. Once regarded as sacred servants, these women were perceived in British India as profane prostitutes. The purpose of this paper is to reveal the paradoxical impact of a reform intended to protect girls and benefit women which resulted in the elimination of the only female Hindu ritual specialists.

During the nineteenth and twentieth centuries, a significant change in the legal status of the devadasis occurred. In 1857, the customary law of the devadasis including special customs of inheritance, adoption, and property ownership were accepted by the social and legal establishment in India. By 1947, devadasi dedication and service was outlawed in much of India.

This paper will analyze the twentieth century discussion of devadasi reform in the central and provincial legislatures. Ironically, devadasi reform was championed by the Indian westernized elite rather than the British Raj. These reforms were justified both by appeals to ascetic elements within the Hindu tradition and the assertion that certain moral and religious values are common to all religions. Rather than justifying their religious status by appeals to the erotic elements of the Hindu tradition, the devadasis requested social support for restoring their order to an imaginary past in which they existed as chaste and learned servants of the gods.

Devadasi reform represented a victory for the Indian westernized elite desirous of proving their fitness to rule an independent India in the modern world. These reforms, whose aim was elevating the status of Indian women, destroyed an independent community of women and effected their subjection to patriarchal power.

Jyoti, Hosagrahar, "Unseen Boundaries and Residential Segregation in Chanderi, India"

This paper will address some aspects of residential organization in South Asian traditional societies. I will argue that the moral forms and the social structures of the societies explain the spatial segregation of social groups and the differentiation of residential built forms. Through my study of a traditional settlement I postulate that the phenomenon follows historical patterns and reflects the hierarchy of the social structure. I use Mary Douglas' (1966) conceptions of pollution and taboo to explain residential segregation. I further argue that such a historical, cultural understanding is particularly relevant in the current context of modernization of traditional settlements. Development literature now recognizes that rural and traditional societies are not the ideal cooperative communities that planners and poets had assumed them to be. Through my analysis I argue that modern, democratic institutions placed in traditional societies do not automatically create egalitarian and undifferentiated societies.

I will use the example of Chanderi, a traditional settlement in central India, to analyze these issues. Through my fieldwork in Chanderi - physical survey, informal interviews, and a study of both oral and written history, I have traced the historical residential patterns. The society is stratified by caste, occupation and status and the residential and the residential areas of each social group are delineated and segregated from the others. Clearly such explicit formations and the invisible, but ever-present boundaries cannot be explained by occupational interdependence alone. I will argue that aspects of this organization can be explained as an effort to order the environment to conform to a moral and social ideal. The layout, by its "clarity", gives no room for disquiet and reinforces the existing social hierarchy and power structure. I will use the notion of pollution as a way of dealing with anomalies and transitions and the dangers of boundary transgression to explain the historical segregation of social groups.
In conclusion, I will argue that despite modernization and transformations in the society, the historical residential organization has persisted, albeit in modified forms. This is evidence to the significance of historical trends in the formation of residential patterns, as well as the relationship of housing and built form to the structure of the society in which it is found.

**Kar, G.C., "Anti-Poverty Programme: A Reality or Myth - The Indian Experience"**

A number of LDCs particularly those of the Indian Subcontinent, are confronted with the twin-problems of low levels of national income and high absolute poverty levels. Such economies have an overwhelmingly large chunk of population with an in-built poor asset-base.

Compelling welfare considerations, as off-shoots of political independence have led many governments to introduce special programmes to reduce the magnitude of absolute poverty. Low asset base and insufficient absorption capacity of the economy have yielded a rate of return much lower than the alternative.

Unit investment cost, coupled with an insufficient understanding of the concept of poverty, has invariably fallen far short of the critical minimum, resulting in large-scale infructuous investment - a capital drain. A high rate of inflation further aggravates the problem.

Economies in the threshold of a Rostovvian Fourth Industrial Revolution find the choice still very difficult. The urge to usher in an era of rapid growth with modernisation (with a strong man-power base, which some of these economies have already created) has added severely to the over-all capital constraint.

Several issues raised in these economies pertain to answering the following questions:

(a) How has the concept of poverty been understood in such economies while devising anti-poverty programmes?

(b) What has been the social and administrative attitude towards such programmes?

(c) What should be the limit to which the concept of welfare be stretched?

(d) What other socio-economic problems have emerged due to launching of anti-poverty programmes?

(e) Should such economies continue a policy of poverty-eradication at the cost of high-growth and high-tech investments?

This paper seeks to examine these basic issues drawing lessons from empirical evidences pertaining to poverty-eradication programmes of India introduced since the seventies.

**Kashyap, Arun, "Indian Technology Policy & Self Reliance: A Reconsideration"**

Indian policies pertaining to technology development and industrial growth have, since their inception, emphasized self-sufficiency, development of indigenous technology with a minimal recourse to foreign technology, encouraging small scale sector and geographical dispersion of the industry. the last few years have, however, witnessed disquietude with this strategy. It is based on the perception that the bias of the government against fresh investments accompanied by obsolete technology have rendered the industrial sector uncompetitive. Consequently, the economy has been liberalized with "modernization" as the central
objective. Industries have been "delicensed" and more products have been "dereserved."

This has essentially meant a liberal import regime with realization in restrictions on imports of technology and capital goods. The paper will evaluate the impact of these new policies on the nature and quality of technology imported by firms in the telecommunication industry and the electronics industry. It is contended that the public policies cannot be considered independently of their implementation. Furthermore, restrictions are meaningless in the event of their unenforceability.

Kelting, M. Whitney, "The Jaina Saraswati: Not Just an Imported Hindu Goddess"
The primary scholarly work on the Jains can be divided into two groups: Study of scriptures as philosophy and study of the "ideal" Jainism as the combination of scripture and ascetic practice. In the Jain scholarship, gods and goddesses are rarely mentioned. If they are they are dismissed as a "mere" degradation of the religion. This approach is applied from tirthankara-puja to the goddesses, both Saraswati and Laksmi. There is little discussion of the phenomenon of Saraswati and Laksmi. There is little discussion of the phenomenon of Saraswati and her worship. When Saraswati has been discussed she is said to be a converted importation from Hinduism and not an important part of the Jain system; or peripheral to be worshipped only when the tirthankaras are not sufficient. In this manner, the scholarship has failed to properly discuss Saraswati in her Jain manifestation. As the personification of the teachings and writings of the Arhats she is distinctly Jain and central to their religious system. Jainism sees knowledge as an ideal worthy of a position as one of the Three Jewels. It is necessary to understand the teachings of the faith in order to attain moksa. In both Hinduism and Jainism there is a connection between Saraswati and knowledge. This relationship is strengthened in the Jain tradition where she is described as the manifestation of knowledge and the teachings of the tirthankaras. This puts her in a position completely separate from the tirthankaras as well as Hindu deities who may have retained their Hindu forms in the Jain culture. Rather than worshipping Saraswati on only prescribed occasions as is the case in Hinduism she is incorporated into the samskara and the daily recitations. Jainism adopted Saraswati directly from the Vedic Hinduism and continuously worshipped her to the present. This has allowed her to evolve into an entirely Jain expression of the ideal, knowledge. It is no longer enough to call her an acculturated Hindu goddess, Saraswati has an ancient and thoroughly Jain manifestation.

Kemper, Steven, "The Culture of Consumption and the State"
Since the nineteenth century Sri Lanka has been one of Asia’s most literate societies, and by the 1950’s local advertising firms had begun to devise advertising campaigns to sell products not only to the Sri Lankan elite, but also to ordinary Sinhales. The attempt to construct advertisements and sales campaigns that would reach village consumers recalls Prakash Tandon’s attempts to sell vegetable cooking oil to Indians (Beyond Punjab, chapter eleven). But in the Sri Lankan case, constructing a culture of consumption required making appropriate adjustments for a public that was highly literate, unaccustomed to being the object of such attention, and even more rural than Indian society. Part of my interest falls on ways the advertising industry created images of consumers and consumption.

When J.R. Jayewardene’s government was elected in 1977, he made Anandatissa de Alwis his Minister of State and gave him responsibility to create arrangements to put into effect the dharmistha (righteous) society. Jayewardene had made the center of his election campaign. Before taking this office, de Alwis had been the Chief Executive Officer of the J. Walter Thompson advertising agency, and the man who had brought the first advertising campaign to ordinary Sinhales and Tamils. The focus of my work falls not so much on the transfer of personnel, but what Stephen Greenblatt calls the "circulation" of discourse between advertising and political life. My paper analyzes ways that the Jayewardene government created a discourse that linked together consumers and citizens.
Kenoyer, J. Mark, "Faience" Production at Harappa: Experiments in Ancient Technology"
In the absence of written texts, specialized crafts are the most valuable source of information for documenting increased segregation and stratification of social organization. Major categories of evidence are seen in the distribution of workshops in relation to architectural features, the distribution of manufacturing waste and the variety of finished products made by specialized artisans. Recent excavations have produced evidence for specialized ceramic production, bead manufacturing, steatite working, a highly developed technology of glazed silica (faience) and frit, as well as fired steatite objects. The long term goals of my research are to understand the specific aspects of these technologies and their relationship to the other lithic and pyrotechnological traditions of the Indus Civilization.

This paper will focus on recent research of the Harappan faience technology. The objectives of the research include the identification of raw materials, the reconstruction of the technology and the manufacturing techniques used to produce selected objects. Some of the faience objects from Harappa appear to have been made from frit and are not simply glazed silica. The development of frit technology is a necessary predecessor to later Early historical glass production. When did the Harappans begin making colored frit and was this done from specific objects or for all varieties of glazed objects?

At Harappa faience objects have been found primarily in the Mature Harappan and the mixed Mature and Late Harappan levels. The question that remains to be answered is if there is a period of technological development during the Early Harappan period? If not, how does this technology become introduced? And then, once it has been introduced, does faience production remain relatively unchanged throughout the cultural sequence at the site or is there a gradual transition to the use of colored frit? Once these questions have been addressed it will be possible to compare the Indus technology with developments that were occurring in Egypt and Mesopotamia.

Khalidi, Omar, "Kashmir and Muslim Politics in India"
Omar Khalidi will look at the problem of Kashmir from the standpoint of Indian Muslims. He will look at the changing perspectives of Indian Muslims since partition going through the breakup of Pakistan in 1971, and coming up to the present crisis. As an Indian Muslim from Hyderabad and author of a book on the state of hyderabad under the Nizam, Khalidi will also cover the effects of such crisis on the political conditions of Muslims in India.

Khan, Zillur, "Development Planning and Leadership Effectiveness"
A critical evaluation of the degrees of effectiveness of leaders and subleaders in achieving national consensus about societal goals and the means for their realization will serve certain heuristic purposes. Such a study will help clarify the relationships between selected developmental goals and the planning strategies for their achievement. It will also define the linkages between strategies and the actual activities undertaken through different programs in the process of policy implementation. Such clarification will help better understand, for instance, the interactive roles of leaders and circumstances in development or lack thereof of a consistent policy of non-governmental, not-for-profit enterprises operating in the public interest.

Khory, Kavita, "Secularism, Communalism, and Ethnicity in South Asia."
This paper will discuss the differing conceptions of secularism and communalism and their influence on public and state responses towards ethnic nationalist movements in South Asia.

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Kinney, Linda, "Women and Work in the Informal Sector."
Many of India's women work in the informal sector. They work as street vendors, casual construction laborers, or production workers in coir, bidi, and furniture-making. There is a great difference in female participation rates across the Indian states. In the northwest, participation rates are much lower than in the south. Wages and incomes in the informal sector are lower than in formal occupations, on average, but differ also within each sectoral subdivision within the informal sector. Within the sector women's wages and incomes are below those of men in similar occupations. Using district data, this paper will explore these different patterns and reach causal and policy conclusions.

Kohli, Manorama, "Foreign Policy Initiatives of the National Front Government in India"
V.P. Singh's much talked of "consensual approach" to politics is relevant more in the context of domestic policy issues in India. As far as foreign policy is concerned the scope for change is rather limited. Primarily it is so because there already exists a wide consensus on India's policy of non-alignment. Besides, both the Foreign Minister, I.K. Gujral, and Prime Minister, V.P. Singh had held ministerial positions under the Congress Governments. consequently, they were in them part of the Congress policy culture. It is also true that the environment in India's close neighborhood, particularly as far as Indo-Pak and Sino-Indian relations are concerned, offer little scope for bold policy initiatives.

Nevertheless, it is the management of India's bilateral relations with the neighbours like Nepal, Sri Lanka and also Bangladesh which was criticised by the leaders of the Janata Dal and other opposition leaders during the parliamentary elections of 1989. Consequently, certain new trends, if not changed, in foreign policy can be discerned.

Finally, since the National Front Government in India is a conglomeration of different groups and parties, supported by such disparate sympathisers, like the BIP on one extreme and CPI (M) on the other, its structural constraints are far too strong to enable her to take any bold policy initiatives.

Kolenda, Pauline, "Memories of a Brahman Agraharam in Travancore"
Rural South India was once dotted with hundreds of Brahman villages (or exclusively Brahman streets that were part of multi-caste villages) in which learned Brahman religious scholars and temple and household priests resided. Burton Stein has deemed these to have been a very important part of the social structure of medieval Tamilnadu. Kathleen Gough, Andre Betelle, Joan Mencher, and other cultural anthropologists have written ethnographies on villages in Thanjavur District that were once dominated by Brahmans, almost all of whom had departed before the anthropologists' arrival in the decades after World War II, but whose way of life lingered on among the remnant Brahmans who remained.

The Brahmans in Travancore maintained their agraharams as religious communities long after those in the Madras Presidency, because they were generously supported by a Hindu ruler, the Maharajah of Travancore. The transformation and demise of the agraharams know to me in southern travancore, now Kanyakumari District of Tamilnadu, did not begin until the 1930s. When in 1969 and the early 1970s, I first began to do field work in agraharams that are part of the town of Nagercoil and the revenue village of Kanyakumari, elders could still remember well Travancore days. (This is a healthy area and these sedentary scholars, priests, officials, and teachers live into their eighties and nineties.)

In this paper, I describe one agraharam as it was in the 1930s when shastrigals (those who know the shastras), vadyars (religious teachers), chanters of prayers at the Kanyakumari temple, temple priests at the Kanyakumari and other local temples were its occupants, when the biggest event of the year was the festival in October when the Kanyakumari goddess comes to hunt nearby and enters the agraharam to bless
its occupants, and the residents serve a feast for all the Hindu citizens of the area.

The religionists received their daily meals at the Kanyakumari temple, and their families were supported from the lands originally donated to them by the Maharaja. Leisure activities included early morning chanting of the Vedas and pilgrimages to various Hindu temples. Obligatory activities included the sandhya vandanams, individual prayers three times a day, as well as frequent Hindu festivals celebrated in their homes and in the various local temples, witnessing of the arti at the Krishna temple daily, consuming shraddha offerings for those celebrating death rites and then chanting their penances afterwards. And pervading all was an intense concern with purity and the preservation of the high Hindu tradition.

Kramer, Carol, "Ceramic Ethnoarchaeology in Rajasthan"
Anthropological fieldwork in Jodhpur and Udaipur focused on makers and sellers of traditional utilitarian earthenwares. The craft is organized similarly in the two cities, and their ceramic assemblages are much alike, but the cities differ in areal, demographic, functional, and administrative size. The paper will briefly introduce the Rajasthani craft, and then outline two of several problems relevant to archaeological research: the ways in which their ceramic assemblages reflect the differences in the sizes of the cities, and the ways in which ceramic distributions within the cities reflect sociological and spatial relationships among potters and vendors.

Lamb, Sarah, "Growing Old and Conceptions of Gender in a Bengali Village"
This paper will examine how Bengali notions about growing old shed light upon conceptions of gender differences in Bengali culture. The data for the paper has been gathered from eighteen months of fieldwork in West Bengal, India. During the initial phases of fieldwork I intended to investigate how beliefs about aging relate to conceptions of what it is to be "a person" without highlighting gender differences as a central part of the project. The recent surge of anthropological literature on personhood in India has also to a large extent bypassed questions of gender. Persons in such works are talked about in general terms - not as male persons or female persons. (See Marriott 1976, Inden & Nicholas 1977, Dumont 1980, Daniel 1984).

However, research on conceptions of old age in West Bengal has revealed that it is impossible to examine aging without considering the differences between how men and women are conceived of as aging persons. Whereas men develop in a relatively permanent straight line, women are believed to undergo radical transformations over the life cycle unparalleled by men. In her movement from an unmarried girl, to a married woman, to a widow, and finally to a vague, only half-remembered and half-nurtured ancestor, the Bengali woman experiences fundamental transformations in status, spheres of residence and movement, relationship to lineages or bangsa, diet, dress, and degrees of purity. The dress, diet, spatial spheres, relationship to their lineage (bangsa) and degree of purity of men, however, remains relatively permanent throughout the life cycle. This is not to say that men undergo no important life changes, but that these changes are more those of development and refinement of a steady identity rather than the radical transformations participated in by women.

This paper will examine such issues regarding the spheres of movement, relationship to lineages, and degrees of purity of aging men and women as a means of elucidating what it means to be old, a man and a woman in Bengali culture.
Lansing, Stephen, "Balinese Water Temples: Modelling Indigenous Knowledge Systems"

On the Indonesian island of Bali, networks of water temples have traditionally managed irrigation water in the name of the Goddess of Crater Lake. But in the past decade, the temples have become engaged in a contest of rationalities with modernizing bureaucracies. A computer modelling system was developed with two purposes: to analyze the ecological role of the water temples in rice production, and to enable both farmers and development engineers to critique one another's assumptions about irrigation management. This presentation will focus on aspects of the "Bali model" which may be applicable to research in South Asia.

Levy, Robert I. "Some Psychological Implications of the Organization of Life in a Traditional Newar City"

The presenter of this paper studied the urban organization of the very conservative predominantly Hindu Newar city of Bhaktapur in the Kathmandu Valley in 1973-76. The city's organization was of a strikingly "pre-modern" archaic form. Some 40,000 people lived in a relatively self-sufficient uniculural community, whose social structure, space, time and a substantial segment of its action was minutely organized through powerful, dramatic, highly differentiated and interrelated religious symbolism. The sociocultural organization of the city, with its marked contrasts to the sorts of organization of simpler non-Western communities on the one hand and modern towns and cities on the other, had implications for much of the private experience and psychological organization of Bhaktapur's citizens. This paper will discuss several salient features of an interview sample of Bhaktapurians that seem closely related to the organization of the city. These include aspects of cognitive organization, aspects of belief, "symbol hunger," and aspects of personal autonomy and identity.

Lewis, Todd L. "Crisis and Change in Nepal, 1990"

The year 1990 surely marks a major turning point in the history of modern Nepal. Protests beginning early in the year led to mass arrests, incidents of violence, continued demonstrations, the resignation of the panchayat government, and then King Birendra's decrees allowing the return of multi-party politics to the country. As of early May 1990, the resolution of this crisis has not yet evolved.

The Nepal Studies Association proposes a Roundtable Panel that will provide a forum in which information on the year's events as well as historical, economic, political, and anthropological analyses can help illuminate the causes for and direction of these dramatic changes.

Lewis, Todd T., "Newar Religion in Diaspora Settlements"

The migration of Newar artisans, merchants, and government officials outside the Kathmandu Valley over the last three centuries has been a formative feature in regional demographic and economic change across Nepal's middle hills. As whole lineages resettled, each brought core elements of their hearth culture with them. Today, diaspora Newars maintain a striking array of transplanted traditions and these have also interacted with the cultures of surrounding hill societies.

Part I of the paper presents descriptive overviews of religious tradition in three sites: Trisuli, Bhojpur, and Chainpur. Epigraphic and ethnographic data gathered in 1986-7 are used to present these case studies against a historical backdrop. Part II analyses the patterns of enduring Newar diaspora religion in terms of Hindu-Buddhist contestation, Theravada missionizing, and caste-centered ritual cults. The paper ends with conclusions about the role of religious tradition in the maintenance of Newar ethnic boundaries in modern Nepal.
Loud, John A., "A Musical Offering to the Sri Chakra: The Navavarana Kirtanas of Mutuswami Dikshitar"
This paper is a discussion of a cycle of songs by the south Indian composer Mutuswami Dikshitar called the Navavarana Kirtanas. These songs are based upon the mystical diagram called the Sri Chakra. This diagram is worshiped by adherants of the sri Vidya sect as the emblematic form of the goddess, sometimes known as Rajarajanesvari, Tripurasundari, or Lalita.

This chakra is divided into nine concentric circles, called avarnas, or gateways, each of which has its own set of deities and cosmic powers. The Sri Chakra is also a symbolic representation of the process of cosmic creation from the emergence of the most subtle essence out of the unmanifest, as depicted by the central point, through the gross material world, represented by the outermost square. The worship of this chakra, called the Navavarana puja, involves and offering to the deities of each of these circles, moving from the outer edge to the central point. This form of worship also constitutes a meditation exercise in which the mind is brought from the superficial level of consciousness to transcendence.

The Navavarana Kirtanas are a musical form of this worship. Each of the nine songs in this cycle is devoted to one of these nine concentric circles. These songs combine the devotional practice of Indian classical music with the tantric philosophy of the Sri Vidya sect. As such these songs form a quintessential expression of the Nada Yoga, or music as a spiritual discipline.

In this paper I will discuss the life and music of the composer, the structure and philosophical concepts embodied in the Sri Chakra, and the way that this set of songs constitute a systematic ritual which worships the deities embodied in this chakra through music.

Ludden, David, "Computer Data and Agrarian History in South India"
Computers do not ask questions or assign significance. But after 25 years of unearthing data and generating questions that cry out for empirical exploration, we can put computers to good use. An area that seems fruitful to explore in agrarian history is the definition of regional social formations by the interaction of variables that can be assigned numerical values. I am working with late 18th century and early 19th century data sets compiled by the East India company for Tinnevelly, Baramahal, Chinglepet, and the Ceded Districts. With this data I hope to improve the language by which we describe regions. Descriptive labels privilege variables; for instance, the Wet-Mixed-Dry convention privileges water supply in defining regions and the Plains-Valley distinction privileges topography. But what variables best predict regional social formations in early modern South India? That is a question the computer can be made to answer. How to do that is my subject for discussion.

Luthra, Rashmi, "The Forging of the Population Policy Consensus in India: Textual Analysis of Indian Newspapers"
Between the early 1960s to 1984 U.S. international population policy has undergone substantive changes. Despite an early reluctance to put "the population problem" in the forefront, from the mid-1960s population gained dominance within the development agenda. Not only was a consensus supporting international programs forced within U.S. development agencies, but several third world governments were persuaded and pressured into starting population programs. In 1984, however, the Reagan administration took the public stance at the International Population Conference in Mexico City that promoting free markets was the primary solution to development problems, and that the population problem had been greatly overplayed.
This paper is part of a larger project that looks at the seeming turnaround in U.S. population policy. In this paper specifically, editorials and letters to the editor on population matters appearing in the Hindustan Times and the Statesman between the early 1970s to 1986 are analyzed to assess the extent to which, and the way in which, Indian opinion relates to the fluctuations in U.S. foreign population policy, as well as responding to the domestic political situation. Major questions are, "Does a consensus on population policy emerge? What are the contours of this consensus? And what seem to be the major influences on public opinion in this area?"

The paper is geared to providing preliminary answers to these questions, through conducting an intensive, qualitative textual analysis of the editorials and letters to the editor that address population policy in selected Indian newspapers.

This paper will discuss the recent studies on Indian law, law libraries, and cataloging conducted by Professor Theodore A. Mahr, Foreign Law Librarian at the University of Illinois at Champaign. Mr. Mahr studies law and law libraries in India from August 1986 to February 1987 under an Indo-American Fellowship. In October 1988, her returned to India on a ten month Senior Fellowship from the American Institute of Indian Studies to develop the new KNS-KNT-KNU library of Congress cataloging system for Indian law materials, with the help of the Library of Congress and scholars in India. The cataloging system is now complete, and will be published by the Library of Congress next year. This paper will introduce scholars to the fascinating field of Indian law, discuss Mr. Mahr's recent nationwide survey of law libraries in India, and introduce Indian specialists to the new Library of congress cataloging system for Indian law materials.

Mair, Victor H., "New Evidence for Sino-Indian Pictorial Narrative"
In several recent books and articles, especially Painting and Performance (University of Hawaii Press, 1988), I have investigated the rise of the vernacular narrative tradition in China. A tremendous amount of evidence that I have gathered in the course of my research during the past twenty years indicates that the prosimetric form and other distinctive features of Chinese popular literature are ultimately not indigenous. Since the bulk of the assembled evidence points squarely to India as the origin of these features, I have developed what I call the "Indian hypothesis" for the origins of vernacular Chinese narrative. Naturally, Buddhism was deeply involved in the transmission of ideas and genres that contributed to the formation of a flowering prosimetric narrative tradition in China, but the cultural transfer was much more deeply based than the usual conception of a handful of monks preaching the sutras would indicate. This was actually a very broad cultural movement that involved lay people as well as professional religious.

The present paper will focus on some new materials that have come to light since the completion of my earlier works on this subject. In particular, detailed data from Tocharian texts reveal striking similarities with Chinese pien-wen ("transformation texts"). This is highly significant because it serves to document still more firmly that Central Asia was the bridge that joined the Chinese and Indian traditions of prosimetric picture recitation.

Malik, Yogendra K., "BJP: An Alternative to the Congress Party?"
Recent electoral successes of the BJP have often been attributed to the rise of Hindu fundamentalism. Such a development has been perceived as a threat to India's secular democracy. The recent rise of the BJP as the third largest party of the country, with the formation of the state governments in M.P. and
H.P., along with the sharing of power with Janata Dal in important states like Gujarat and Rajasthan, are events of historic importance. This success of the BJP needs to be analyzed both in the context of the changing nature of India's nationalism as well as the on-going process of modernization.

Historically, one can identify three ideologies of nationalism in the history of modern India. The Gandhian concept of Indian nationalism found religion as relevant to politics and saw virtues in all religion. On the other hand, the Nehruvian concept of Indian nationalism sought to build Indian national identity by stressing the composite nature of Indian culture. Such a concept of nationalism placed emphasis on secular aspects of Indian culture. The third nationalist ideology looked upon Hindu cultural traditions as the core of Indian national identity and asserted the primacy of Hindu religion in the creation of the state system.

The Gandhian concept of Indian nationalism was reduced to a marginal role in Indian politics because of the success of the Nehruvian nationalism. This left the third nationalist ideology, based upon Hindu cultural heritage as a potent force in the politics of the country. An amoral pursuit of power by the Congress party under the leadership of Indira Gandhi and her son Rajiv created a widespread public disenchantment with their brand of secularism. Therefore the reemergence of the third ideology should not come as a surprise.

The BJP and its leadership, in contrast to the Congress party politicians, present the image of a principled and disciplined party. It challenges the fundamentals of the Nehruvian concept of a secular state; its ideology of centralized economic planning; extensive government control of economy and treatment of minorities. Such as political platform seems to appeal to the rising Hindu middle classes both in the urban and the rural north India. This paper looks at the ideological evolution of the BJP since its split with the Janata party in 1979. It analyses the development of its electoral strategy under the leadership of L.K. Advani and speculates about the possibility of the BJP's emergence as an alternate to the Congress party. This paper is based upon the material collected through interviews with the BJP's leaders and examination of its party publications.

**Manogaran, Chelvadurai, "Sinhala-Tamil Divide in Sri Lanka: A Possible Federal Link-up"**

Government policy on establishing colonization and irrigation schemes in the Dry Zone has created tension between the long time residents of the North-East Province and recent settlers, a vast majority of whom are Sinhalese. Sinhalese colonization of the past sixty years has dramatically altered the ethnic composition of the Province and virtually transformed many of the Assistant Government Agents (AGA) divisions, which are contiguous to Sinhalese districts in the North-Central and Uva Provinces, into Sinhalese-speaking areas. The escalation of the ethnic conflict since 1983 and the deployment of the Indian Peace keeping Force in the North-East Province has advanced a de facto separation of the province into distinct Sinhalese-speaking and a Tamil-speaking regions.

The issues of colonization, permanent merger of the Northern and Eastern provinces, the devolution of powers to the Provincial Council of the North-East province, and the use of Tamil as the official language cannot be resolved unless the AGA divisions in which Sinhalese have an absolute majority are detached from the province and annexed to the contiguous Sinhalese districts of Anuradhapura, Polonnaruwa, and Moneragala.

The purpose of this paper is to demonstrate with the aid of tables and maps that the problems of colonization, permanent merger, devolution of powers, and the use of Tamil as an official language can be resolved if the boundaries of the North-East Province are redefined to include only those AGA
divisions in which the Tamil-speaking people have an absolute majority. By redefining the boundaries of the North-East Province, the island will be divided into two distinct regions, a Sinhalese-speaking majority region and a Tamil-speaking majority region. The linkage between these two regions can be maintained by establishing a federal form of government. The provincial councils under the present system of unitary form of government were established to decentralize administrative powers and were not designed to solve the Tamil question. Under the present constitutional arrangements, the Provincial Council of the North-East Province cannot be granted special powers to meet Tamil demands on semi-regional autonomy. The provincial government should have legislative and executive powers, which are distinguished from administrative powers, if the Tamils of the North-East province are to have semi-regional autonomy. Substantial legislative and executive powers can only be devolved to provincial governments under a federal system of government. Indeed, the dual problems of Sinhalese colonization and the use of Tamil as an official language in the Tamil-speaking majority region can be solved by devolving substantial powers to the reconstituted North-East Province under a federal form of government.

Manuel, Peter, "Gender, Sexuality, and Commercialization in a Braj Folk Music Genre"
Rasiya is the single most popular folk song genre of the Braj region. While many rasiyas concern the exploits of Radha and Krishna, most are masaledar "spicy") secular songs dealing, often quite uninhibitedly, with sex and amorous dalliance in general. As rasiyas are widely sung by and for men and women in a variety of contexts, they can be seen to constitute a significant vehicle for the expression and mediation of gender relations, sexual feelings, and erotic fantasies.

The portrayals of gender and sexuality in rasiya are quite often marked by contradiction and ambiguity - features which contribute to the genre's popularity by enabling multiple readings to occur, while at the same time complicating the scholar's attempts to decode song texts. This paper, while too brief to constitute a detailed study, attempts to raise relevant questions about the portrayal of gender and sexuality in rasiya while suggesting some initial interpretations.

A basic premise is that rasiya songs can express and reinforce male sexist fantasies and concepts while at the same time expressing genuine female values and attitudes. Such contradictions are facilitated and heightened by such factors as: the parallels between secular and Krishna-bhakti texts; the performance of rasiya by men and women in often distinct contexts; the custom, particularly strong in the Braj region, of men assuming the female persona (archetypically, Radha's) in song, dance, poetry, and religious devotion; and the traditional celebration of extra-marital liaisons in an otherwise circumscribed sexual culture.

Since the early 1980s, these contradictions have been further complicated by the advent of cassettes and the emergence of masaledar rasiya as a widespread commercial pop music genre. The commodification and mass marketing of rasiya have added new dimensions of economics, corporate influence, mass consumption patterns, and concepts of "obscenity" more typical of public culture than of traditional village discourse.

Marquette, Jesse F., "Attitudes and Issue Orientations of the Congress [I] and the Janata Dal Party Activists: Some Empirical Observations"
The Congress [I], the largest opposition party in the Lok Sabha, and the Janata Dal, the dominant component of the National Front Government, are perceived as the two centrist political parties of India. They seem to draw their primary support from the Hindi-speaking belt of North India. In order to test the centrist ideological position of the two political parties we compare the issue orientations and the
political predispositions and attitudes of the part activists of the Congress [I] and the Janata Dal. We also compare their socio-economic origins. The comparisons are made on the basis of a survey of the more than 200 party office holders in eighteen districts from states of Haryana, Rajasthan, U.P. and the Union Territory of Delhi.

Menon, Ramdas, "Gender and Immigration: South Asians in the United States"
South Asians, especially Indians, constitute a significant proportion of immigrants arriving in the United States. The role of gender in this immigrant flow has been relatively ignored in previous research. While geographic movement often permits a redefinition of gender relations, this is often contingent on the family and marital obligations i.e., social status at the time of immigration. Thus, analyses of immigrant flows are useful in understanding gender relations. The present research examined the status of adult (16-64 years in age) immigrants from Bangladesh, India, Pakistan and Sri Lanka, who entered the United States in 1974 (N=6800) and 1984 (N=25400): the Immigration and Naturalization Service data from the two years also allowed a determination of changes that occurred during the 10 years. Sex ratios, class of entry, marital status, participation in labor force and occupational attainment were the variables used in the analyses. Analyses show that among South Asians, males predominate the immigrant flow (110 males to 100 females), in contrast to immigrant flows from other Asian countries, such as the Philippines, China and South Korea. In comparison to males female immigrants from South Asia were more likely to be married, and more likely to be sponsored as secondary immigrants, i.e., accompany spouses. Only a minority of female immigrants worked before their arrival in the United States and they were also less likely to be professionals. Trends over time indicate that the proportion of females entering as primary immigrants increased in the ten year period. More female immigrants were single in 1984 as compared to 1974, but the proportion of women working and those working as professionals declined during the same time period. Clearly, female immigrants have a subordinate state at the time of arrival and studies of gender relations in immigrant households tend to support this assertion. But it is also clear that the characteristics of female immigrants from South Asia has changed and the implications of this for marriage and domestic relations are discussed.

Mikesell, Stephen L., "The Interim Constitution and Transition to Democracy in Nepal"
The democratic movement succeeded only in shifting the stage of the struggle to a legal one; it did not yet create democracy, despite the assertions of more optimistic leaders. The country is still left with basically the same array of forces: the old regime, merchants, contractors and other businessmen, students and intelligentsia, and the agricultural and industrial workers. And while the word "partyless" was dropped from the constitution, the rest of the constitution was merely suspended, not abolished; so technically, the king still could legally re-establish it. Thus the interim constitution is an important document for clearing out the old legal framework and creating some breathing space in which to write a new constitution.

This paper will document the process of creating (or failing to create) this transitional constitution in Nepal. It will discuss how different individuals and groups were involved in the process, and how they represented their ideas, interests and visions in the new constitution. It will present the manner that questions were raised and dealt with. It will discuss how other groups were excluded or chose to remain outside of the process. It will show how reactionary forces influenced the process.

Minor, Robert N., "Unroutinized Charisma: The case of Aurobindo and Auroville"
In his classic work, The Theory of Social and Economic Organization, Max Weber spoke of the evolution of religious organizations out of the experiences of founders and their disciples, calling this evolution of stable forms "the routinization of charisma." A contemporary example where the failure of such
routinization brought tensions within a movement leading to government intervention is Auroville, a township in south India being built on the "charisma" of Sri Aurobindo and his disciple, the Mother.

The paper looks at the divisions within the movement resulting from the nonroutinization of the charisma of Aurobindo and the Mother and the history of the conflicts which led to four acts by the Indian government to manage Auroville for its own purposes. The very idealism of Aurobindo and the Mother set the stage for such nonroutinization, and the actions of the Sri Aurobindo Society and the residents of Auroville in the midst of this idealism led to economic, physical, and political differences.

Mitra, Ananda, "National Television, Imagined Communities and Separatism: Re-thinking the Question of the Nation Produced by Television in India"

The questions around "nation," and the way in which it can be imaged around a set of mediated cultural and social practice has become important, particularly in view of the widespread separatist movements in various parts of the world, including India. In this paper, I would investigate the ways in which television produces a nation, and illustrate my arguments with examples drawn from Indian television. Television, first, constructs a particular image of the nation by representing a set of cultural, social and religious practices as national. Secondly, television relates (or articulates) its own textual practices with a set of other extra-textual practices, producing a peculiar, and historically specific discourse around the concept of the nation. Very often, television practices produce a nation as an "imagined community" by privileging a dominant construction of the nation which serves the interest of specific hegemonic blocs at a particular moment in history. Interestingly, this phenomenon can have a paradoxical dual role. First, it can re-kindle the fires of separatism through its systematic exclusion of the marginal. On the other hand, it can hope to achieve cultural and social national integration by appropriating the marginal within the national. In the latter part of the paper, I would illustrate my arguments by examining a set of representative television texts from different genres including religious soap operas, news and sports on Indian television. I would attempt to establish that the nation produced by the national network from New Delhi has noticeable linguistic, religious, cultural and social centers located around a Hindu, Hindi-speaking bloc in India. In summary, I want to rethink and interrogate the issues of television, national media, nation and national integration in culturally variegated countries such as India, placing the issues within the contemporary concerns raised by separatist movements.

Moore, Erin P. "Gendered Justice: Women’s Justice Ideology in Rajasthan"

This paper is based on twenty-two months of research in the Alwar District of northeastern Rajasthan. Women's definitions of justice often reflect their disdain for the courts, councils, and even God's "justice". Instead, conversations about justice turn to personal relationships, appropriate behavior in society, the concern for truth, and a fate that can deal injustice. Men, on the other hand, expressed more faith in authority - the will of God, the village council and the elders. While the genders have different orientations towards justice, there is some village unity, expressing disdain for the intrusion of the state on the traditional moral order.

Mumford, Stan R., "Ironic Discourse in Tibetan Historical Narrative"

Hayden White (1978) has shown how the historical imagination constructs narratives, with various uses of figurative language in the plot sequences. The Tibetan historical narrative usually has a three-period plotment, summarized as 1) a "good age" harmony with the natural world (bskal-pa bzang-po), 2) construction of the religious kingdom (chos kyi rgyal-po), and 3) "decline" into the evil era (dus gnan-pa). Tibetan informants describe the first period with images of the "hidden land" (shas-yul) and fertility rites addressed to serpent deities (klu). The second period is emplotted with images of historical triumph of the Buddhist dharma in Tibet, while the third periods refers to the causes of dharmic decline.
Drawing on data collected from recent anthropological research in Tibet, Nepal, and Ladakh, this paper analyzes variations in the Tibetan historical narrative as contextualized in each of the three regions. Hayden White, drawing on Vico, argues that historical "decline" is typically expressed through "ironic discourse." This is illustrated in the Tibetan narrative with field data, showing how ironic discourse is interwoven with diverse historical content in each of the three Himalayan regions studied.

Murton, Brian J. and McGranaghan, Matthew, "Graphical Analysis of Archival Data: Salem and the Baramahal Reprogrammed"

The answers to questions currently being raised about the nature of the late pre-colonial economy and society of South India have been based for the most part on a limited portion of the available data. Between 1790 and 1820 the British accumulated an incredibly dense data set, frequently on a village basis, for a range of phenomena. To address present questions and raise new ones, access to the full detail of these data is required. The current melding of computer graphics and database technology provides most of the needed tools. "Visualization" tools in particular are of interest for their ability to represent volumes of tabular and statistical data in graphically meaningful ways. Using selected data from The Records of Salem and the Baramahal (1792-1800) we will demonstrate how existing low cost PC based software tools can be employed to explore economic issues masked by the detail of the data.

Newman, John, "Cosmology and Anthropology in the Buddhist Kalacakakra Tantra"

The foundation of the Buddhist Kalacakra (Wheel of Time) Tantra is the ancient notion of the identity of the macrocosm (cosmos) and the microcosm (anthropos). The Kalacakra Tantra utilizes this idea as the basis for its soteriology, which is the tantra’s raison d’etre.

This paper will describe in general terms the cosmology and anthropology of the Kalacakra Tantra, and will discuss the role the integrated macrocosm-microcosm plays in the Kalacakra’s gnostic soteriology. The macrocosm-microcosm model articulated in the Kalacakra distinguishes this tantra from earlier Buddhist tantras - it is a clear and conscious borrowing from non-Buddhist religious traditions. The paper will conclude with observations about the Kalacakra Tantra as a vivid example of syncretism within Buddhism in particular, and Indian religions in general.

Otok, Stanislaw, "The Political Openness of States in the Middle East Region"

In the 1960s system approach in political geography was adopted. In systems theory, the scholars articulate various types of systems. One of the most popular divisions is a distinction into open, closed and isolated systems.

State as a system, consists of a few subsystems: political, economic, sociocultural, etc. It means, that in searching the relations between a particular state and other states, it is necessary to measure political, economic or socio-cultural connectivity to other countries.

Theoretically, we can use a lot of useful variables to resolve these questions. The presented paper has used nine indicators, which are helpful to describe the degree of openness of states in the Middle East Region in mid 1970 and mid 1980. They are: 1) contribution paid by state to the United Nations budget, 2) membership of the UN, and or related agencies, 3) number of international organizations offices located in each country, 4) number of ratified international conventions, 5) number of diplomatic missions located in each country, 6) number of diplomatic visits, 7-8) share of foreign trade in the formation of national income, 9) foreign news agencies in each country.
In order to establish the degree of political openness of states a synthetic index was used, worked out on the general statistic principles applied for such type of indices.

The assumption connected with using calculation methods, was, that all countries of Middle East Region can be gathered into four major groups according to the value of Political Openness Index.

In comparison to the degree of political openness of the Middle East states in the mid-1970s and mid-1980s we may observe an evolution of hierarchy of countries, but the general tendency is moving away from isolated states to opened states, and from closed political systems towards open ones. The methods used in the presented research shows different degrees of political openness of the Middle East states. Interpretation of particular variables shows role of Asian states in political openness of the Middle East Region.

Pach III, Alfred, "Social Processes and Meanings in Disordered Experience in a Hindu Community in Nepal"
This paper examines the complex and varied meanings and consequences of local perceptions and responses to disordered experience in a Hindu village in Nepal. The ideas and actions which these experiences evoke indicate the social and moral concerns of individuals in particular circumstances. Thus, explanations and therapeutic responses to disorders depict powerful spiritual forces, moral expectations and dominant social relations affecting the meaning and response to personal experience.

Pahari, Anup, "Democracy and Patronage in Nepal: Emerging Contradictions"
An inescapable feature of Nepali society is the vast network of patronage relations that undergird social relations at every level of the state and civil society. Relations between individuals often signify an underlying patron-client dimension. This same arrangement is generalized in relations between leaders and their supporters, within political parties, between state institutions and the masses and between social classes. patronage ties form an essential strategy on the part of individuals and groups to feed on each other's resources. Power and politics in Nepal are so fundamentally rooted in patronage that a discussion of democracy and emerging political trends would be crippled without a thorough discussion of this pervasive traditional force.

In this paper I will show that patronage ties, drawn across caste and class lines, have defined the development of Nepali politics since the founding of the nation. I will briefly trace manners in which patronage has been transformed in stages with transformations in the political economy of the country. I will examine the 1950 revolution, the rise and fall of the first democratic polity, and the emergence of the Panchayat system in terms of shifts and tensions in the patronage structure with the monarch playing a key role in the entire process. I will argue that the patronage hierarchy that structures Nepali society is a basic hurdle that any democratic movement must overcome. The cycle of dependence, deference and exploitation that is inherent in patronage relations in Nepal will, if not systematically dismantled, negate the ongoing democratic experiment.

Finally, I will examine the process through which the present Movement was able to challenge the structure of power in Nepal on a scale that eluded previous attempts. I will discuss briefly the social bases of power of the dominant political parties and opposition institutions and will compare them to that of the old regime. A key question is the degree to which new political institutions are liberated from traditional patronage relations and the degree to which they perpetuate them. I will conclude with a discussion of the contradictions that arise in the process of social and political transformation of a society whose organization is deeply rooted in traditional patron-client ties.
Pal, Anil Chandra, "Neolithic Settlement Pattern of Eastern India"
Reconstruction of the settlement pattern of eastern India during the prehistoric time has been attempted on the basis of mere evidences obtained from the lithic assemblages from the Neolithic settlement. Archaeological investigations in the entire region have neither been systematic nor thorough, and many areas, including some potential ones, are as yet unexplored. Materials furnished by other disciplines are still more meagre and haphazard. We have only very little idea about the climatic condition, wild distribution of the potential domesticates etc. in the area of study. In spite of inadequacies in available records it has been somewhat possible to reconstruct the settlement pattern on the basis of rich ethnographic materials available from the surveying of primitive people.

The Neolithic sites in eastern India are found from three micro-zones viz. the mountainous zone, the plateau area and the alluvial tract. There are noticeable variations in the settlement patterns, technology, subsistence pattern, etc. On the basis of archaeological and ethnological materials it has been found that the Neolithic people in eastern India represent different economic stages in these micro-zones: pastoralism in mountainous zones, shifting cultivation in plateau and hilly areas and settled cultivation in the alluvial tract. It is during the Neolithic period that signs of permanent habitation had appeared at sites like Chirand and Chechar-Kutubpur. The distribution of Neolithic yielding places also indicates that these people moved from Bihar to West Bengal. Critical appraisal of the excavated sites of Neolithic period reflected that at Chirand the Neolithic people appear to have made permanent settlements and also produced their food grains. But on the whole, the picture of the prehistoric settlement that has emerged is blurred and indistinct. What is needed most is the undertaking of extensive and intensive exploration and excavation works all over the potential areas of eastern India.

Parajuli, Pramod, "Political Culture and the Future of Democracy in Nepal"
Leaders of the recent Movement for Restoration of Democracy in Nepal (MRD), have accurately called their struggle as Dharma Yuddha, a struggle between the right and wrong, between the will of the people and a minority of ruling elites corrupt by absolute power. Using concepts of hegemony and dominance, I will show that the monarchy in Nepal is no longer ruling by consent but governing by force and coercion.

I will demonstrate this not only in terms of the modern percepts of democracy but also in terms of the traditional Dharma Shrestha where power of the ruler lies not in the uncontrolled use of it but in the wise restraint in its use. By using brutal force against the Nepalese people since 1960 and in the recent struggle, the Nepalese monarchy has totally violated the dharmic as well as democratic principles. This can be avoided in future only by expanding democracy not only in political society but also in the civil society. It is urgent to give voice to participatory knowledge and practices of the plebians: women, peasants and artisans.

Finally, I will articulate some of the communitarian and democratic institutions of Nepalese culture on which a participatory polity and culture could be established. Such analysis demystifies both Wittfogels' "oriental despotism" or Max Weber's theory that democracy does not figure in South Asian tradition.

Parish, Steven M., "The Sacred Mind: Aspects of the Social, Moral and Religious Meaning of Psychological Life in Newar Culture"
Among Hindu Newars of the Kathmandu Valley of Nepal, the mind is sacred, and psychological experience has moral significance. This paper explores the way that psychological experience has social, moral and religious meaning for Newars, focusing on aspects of Newar ethnopsychology that help shape moral identity and self-awareness. Individual self-awareness of an "inner life" develops in terms of the
cultural meaning that psychological experience has for Newars. In the Newar view, a moral god animates the mind, and the efforts of individuals to monitor and transform their "inner lives" may draw on the language of religious life. Newar accounts of psychological experience may also focus on its social context and moral meaning. Implicit understandings of moral experience and agency seem to be deeply embedded in the way Newars speak of psychological life. Newars conceive of the experience of a moral self in terms of sensitivity to moral emotions, and in terms of a capacity for self-control and self-knowledge.

Pasha, Mustapha Kamal, "Democracy by Decree? Civil Society and Pakistani Politics"
Most analyses of Pakistani politics underscore the salience of the military as the key factor explaining the fragility of the democratic project in Pakistan. On this view, authoritarianism in this South Asian nation is seen as the outcome of the military’s domination of the state apparatus and the relative underdevelopment of democratic institutions. The trajectory of Pakistani politics appears to validate this popular conception: the vulnerability of civilian governments and the persistence of military regimes throughout Pakistan’s forty-three years’ existence as an independent country. Hence, democracy seems to be only "by decree", sanctioned when and to the extent permissible by the military.

This paper challenges the above view by locating the main sources of authoritarianism in Pakistan in civil society. Rather than analyze the fragility of the democratic project in terms of the (obvious) domination of the state by military and/or the (backward) nature of political institutions (e.g., political parties, representative state bodies), it is argued that the lineages of the authoritarian state in Pakistan are best traceable to the character of civil society. For the most part, the civil society in Pakistan has been marked by norms and structures inhibiting the development of liberalism, the basis of a truly democratic discourse. Informed by a spirit of absolutism, the political expression in the state has been quite consistent with this prevailing sentiment in civil society.

The paper is divided into three sections. In the first section, a review of the literature dealing with Pakistan’s unsuccessful struggle for democracy is provided. The second section offers the alternative perspective. This section constitutes the main body of the paper and concentrates on the concept of civil society and its application to the case of Pakistan. Finally, the implications of the alternative perspective are spelled out for future research.

Paul, John J., "Caste, Christianity, and Courts under the East India Company"
This paper will explore the legal and social conflicts between Hindus and Christians in South India in the 1830s. The high caste Hindu officials of the East India Company encouraged local tenant farmers and unemployed laborers to prefer false complaints against those who had recently converted to Christianity from lower castes. Such harassments eventually led to more legal battles with Christians filing counterpetitions against their opponents. Maneuvers in the legal proceedings gave way to widespread social discontent in 1833. The British could hardly ignore such volatile incidents because their Indian empire itself remained fragile.

The British undertook a thorough investigation which produced a massive report (over 600 pages) adducing serious charges against a number of Hindus. The report brings out the strained social relations between the two groups, the denial of certain legal and political privileges of the converts, and the actual cross examination of several key witnesses. My proposed paper will argue that the traditional Indian religion was unable to resist the challenges created by the changing circumstances under the British, that it brought disruption to the social fabric of Indian society, and that British judges were ill equipped to deal with complex religious questions.

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Peebles, Patrick, "Changing Social Identities in Colonial Sri Lanka"
The identity of "Indian Tamil" has become fixed in twentieth-century Sri Lanka by official usage, political conflict, and legislation and protracted negotiation over the civil status of the community. It invokes an image of relatively homogeneous, poor, low-caste, Tamil-speaking estate laborers — an image which is not entirely accurate even today. This paper traces the origins of the identity of "Indian Tamil" to the nineteenth century. It estimates the numbers of Indian immigrants who settled in Sri Lanka in the late nineteenth century, compared with seasonal agricultural laborers, Indian traders, and temporary urban laborers. It examines demographic sources and public discourse to infer when they adopted a distinctly Sri Lankan identity, even as an "unassimilated" or "unassimilable" minority.

In August, 1988 a surprise flood in Bangladesh killed several thousand people and destroyed an estimated 1.2 billion dollars worth of property. The flood was immediately linked with deforestation in the Himalayan mountains. Bangladesh did not officially implicate Nepal, but, in private, prominent policy makers connected the disaster with Nepal's mismanagement of forest resources. The press implied that "Bangladesh's land and people were violated by deforestation: a deliberate act of environmental destruction by another nation" (Abbas, A.T. Himal, May 1988).

In March 1989 India closed its borders with Nepal disrupting the lives of nearly 18 million people in Nepal who depended on supplies from India. Shortage of cooking fuel affected a majority of the population. After a few days it was reported in the press that the rate of deforestation in Nepal increased rapidly as a result of the Indian trade embargo.

The management of natural resources in some countries are directly affecting political decisions in other countries in ways that have not happened before. This new connection has raised security concerns of a new kind. It is also undoubtedly true that the use and exploitation of natural resources are directly linked to the nature of the political-economic set up within each country. Thus, the management of a resource as valuable as forests, and the potential regional and international conflict that can arise with regard to its exploitation, cannot be treated as an issue separate from that of the choice of national development strategies and the political structures that give them sanction.

My paper will bring out the dimensions of regional environmental inter-dependency in South Asia, namely the link between Himalayan forests and flood-plain waters. I will argue that a diffusion of the potential environmental conflict in the region depends, in good measure, on a fundamental restructuring of development priorities in Nepal, an agenda that is distinctly political in nature.

The lack of a coherent resource policy, failure to eject the national economy from the cycles of extreme underdevelopment and the inability of a corrupt regime to devise a comprehensive resource use strategy are at the root of the impending ecological collapse in Nepal. In the end I will examine the potential of a new democratic government to address the major social and economic factors that shape resource use in the country and the possibilities of redefining national resource management goals and strategies such that the issue of a national security threat triggered by environmental impacts is permanently diffused.

Pollock, Sheldon, "Elements of a Historical Sociology of Sanskrit"
The complex "sociality" which produces language usage and is reproduced by it in turn is not just something supplementary to knowing the contents of discourses themselves; it is a condition for understanding them at all. For as Bourdieu strongly formulates the matter, discourse always owes its most
important characteristics to the relations of language production within which it is generated. This holds true of Sanskrit no less than for other languages. This paper sets out schematically some elements of a historical sociolology that might help us recover these relations, including the early monopolization of the language and the radical censorship thereby enforced; the creation of oppositional canons and canonical languages; the reconstitution of the prestige economy of Sanskrit - perhaps first from outside - that contributes to new forms of cultural production in "classical" India (indeed, makes classical India); the differential domains of "public" and "private" usage that come into being. One goal of such a historical sociolology is to enable us to begin thinking of Sanskrit and Sanskrit discourse not only as objects of understanding but as instruments of power.

Prasad, R. Bhawani, M.D., "Mohammed All Jinnah: A Reappraisal"
Over a remarkably short period of ten years, M.A. Jinnah converted the idea of a Muslim homeland in India into the reality of Pakistan. However, his exertions have resulted in the very opposite of his conscious desire to solve, once for all, the vexing problem of Hindu-Muslim antagonism. The extremist methods he used to reach his goal and the fact that he had been an uncompromising champion of Hindu-Muslim unity (perhaps even more so than Mahatma Gandhi himself) suggest that psychological factors were at play. There is now evidence that it was Jinnah who sabotaged an agreement between Hindus and Muslims in 1928 when all other important Muslim leaders were ready to agree on the settlement based on the Motjila Nehru Report. Why did Jinnah sacrifice all that he believed in when he was on the verge of success? Further, his actions during his last year contributed to permanent friction between India and Pakistan.

The answers to this question probably lie in the struggles that were going on Jinnah's heart during the 1920s. These struggles had to do with extreme ambivalence toward Islam which he finally resolved by supporting certain negative aspects of Islam and transferring his hatred onto Congress, Gandhi and Nehru; his ambivalence towards both his Indian-ness and his Western attitudes; and the collapse of his marriage in the 1920s which left him without a soul-mate when he most needed one. This paper will attempt to explore these aspects of Jinnah's personality.

Price, Pamela G., "Being in Public versus Forming a Public: From Part-Verticle to Part-Horizontal Mobilization in South India"
This paper examines what may have been the last of serious right hand-left hand caste conflict in the 19th century, that between several merchants in Masulipatnam and a secret organization of Brahmins. An interesting aspect to this decades-long conflict is that it was processed, eventually, in the imperial legal system, resulting in a decision in 1845 in the Privy Council. I will examine the conflict in terms of recent scholarly work on right hand-left hand divisions in South Indian society and discuss the significance of its treatment in the imperial legal system. I will also suggest reasons for the end of this division (left hand-right hand) in South Indian ritual conflict.

Rahim, Enayetur, "Islam and Politics in Bangladesh"
Although the overwhelming majority of the Bangladeshis are Muslims, secularism was one of the fundamental pillars of their nationalism. In spite of much concerted and organized efforts of some religion-based political parties and organizations in Bangladesh politics, the role of religions in politics has been marginal. With the passage of the 8th amendment to the constitution of the republic in 1988, Islam has been named as the state religion. The implications of the measure have not yet been fully apparent. This paper proposes to examine the roles and issues of religion in Bangladesh politics - past, present, and future. The focus of the paper will include an examination and analysis of successive military leaderships in using religion in politics as a means to dissipate the opposition. In the search for political
support and legitimacy, successive military regimes have tolerated public expression of critical views of the regimes by the religiously oriented parties; and have even sought the blessings or pirs, and have tried to use religious symbols and gestures for political gain.

Rajagopal, Arvind, "Demons in the Age of Evil: Contemporary Readings of the Ramayana"
Taking as my text the Ramayan broadcast and reception on Indian television, my paper will try to understand how, in a rapidly changing society, an ancient epic retains its power, and in what ways its power and its meanings may have changed in contemporary times. This paper draws from interviews done with Ramayana viewers in Delhi and Mathura in the spring and summer of 1989.

I argue that the ramayana's appeal is fundamentally to be understood in moral, social and political terms, rather than in religious terms as is usually done. Morality is not seen as ends-oriented but as prior to and the basis of social and political life. Selfless love and unquestioned obedience to superiors are what make order possible, in this view. The idealized model of social relations acts powerfully as an imagined lost utopia which serves to symbolically master and critique several aspects of modernity.

The Ramayana urges as a code of conduct, systematic, unqualified obedience to superiors. What may seem like a totalitarian tract, however, reveals itself through dialogue with audiences to be more complex. Submission is inculcated, but to rightful authority. Rather than automatically endowing all political power with legitimation, evocations of the name of Rama can easily become - and do become - a critical judgment to apply to authority. Thus, several viewers saw the demons in the Ramayana, rather than Rama himself, as emblematic of political leaders today.

What emerges is a powerful moral, social and political critique of many aspects of modernity. The values of the Ramayana of familiar love, and respect and devotion of superiors, are indeed "eternal" values, as traditional scholarship never fails to remind us; what makes these eternal values dynamic, however, is the act of placing them in history and discerning the ways audiences re-narrativize the text in terms of their own lives.

Loyalty to Islam is deeply rooted in Bangladesh. However, the country is remarkably free of sectarian and communal strife. For most believers Islam is largely a matter of customary practice and mores. Based on existing evidence and trends, the outlook for the resurgence of Islam in Bangladeshi politics does not appear to be of any significant consequence for the next decade.

Ramamurthy, Leela, "A Comparative Analysis of "Dzog-chen" of Ningma Tibetan Tradition and "Dakshinamurthy" of Smartha Brahminic Tradition"
Smartha Brahminism of South India and the Ninma School of Tibet have a common denominator in the realization of SELF-awareness. The Rigpa-arigpa levels of awareness in Dzogchen teachings is the Light-Shadow combination of Seeing-Veiling teaching of the Dakshinamurthy stotia of Smartha tradition. "Dzog-chen" or the Complete Perfection is the state of All-seeing the View, with certainty, without any duality of the observer and the observed in the All-Self State. The Smukha understanding of the Universal Self "Darshava of the city of Lights" in the Dakshinamurthy hymn in the individual self is the key to their commonality of approach in the Mirror of Mindfulness, within oneself like a reflection in water. The isle of the Teacher, the eternally youthful Manjism is Dakshinamurthy communication the teaching in the depths of silence, the full teaching to students seated around him under the Narynor fig tree by turning oneself within - with all the sense faculties fully flowered, which act as vestments of knowledge or cognizion for the integration of the Body, Mind and Speech. "The Oneness" of Self is the theme running through the garland of verses or the guru yoga practice of Dong chen Nyingthig and the
Hymn to Dakshinamurthy or Ode to the Teacher of Shankara in expressing enlightened awareness. Similies used are also somewhat common like reflections in the mirror, or the youthful Vase body of the rounded sphere of Self of all encompassing space, or of the movement in stillness, i.e., air channels and the birds as experienced by one established in the primordial ground of self-awareness is the theme of both the schools for expressing spiritual perfection. Both belong to Tantra. The description of the poem of Dakshinamurthy and the "chinmudra" of imparting the Teaching as of Wholeness is similar to the state of oneness of the Guru in "Dzogchen". Both emphasize the grace of the Teacher (who is fully established in oneness) for the transmission orally or telepathically to the student of the one mind through sounds and sights - listening (shravanas), enquiry, contemplation (Dhayoga) Manaria (Mindfulness) for the seeker of Perfection and accomplishment (Siddhis).

Ramarao, C., "Written Language Can Innovate Syntactic Principles"
Stimulated by the interdisciplinary approach of Folklorists and linguists a new interest has been created in studying the relationship between spoken and written languages. A good summary of different positions can be found in Akinnasso (1982 and 1985). Annamalai (1986) has explored and identified some syntactic differences between spoken and written Tamil. He however states that his observations are claimed "to be characteristic of written Tamil on the basis of intuitive evaluation of its speakers and not of empirical enumeration from representative samples.

While observing the detailed syntactic differences, Annamalai following Givon, has pointed out that they can be subsumed under the statement that written language uses more syntactically constructed than spoken Tamil.

He also related the syntactic differences to Bernstein's concepts of restricted and elaborate codes (Bernstein 1971). Ong (1982) has reduced many such distinctions as the differences between spoken and written language.

Annamalai has suggested "that the syntactic fusion of the language of the later stage in the evolution, may be due to the development of writing", but cautiously qualifies it by saying "but it cannot be true as there are so many unwritten languages with a great amount of syntacticization."

The general conclusion of the linguists seems to be that oral and written strategies are mixed up and sharp distinction cannot be maintained. While this is largely true because of the interaction between spoken and written languages, certain identifiable features, largely, if not exclusively, can be attributed to written language, at least in its origin.

Ranganayakamma, a populist, Telugu writer has laboriously collected a large amount of data of different kinds with a view of "correcting" the Telugu Journalists and writers, who, according to her, are committing unpardonable mistakes in language. She presented her data in a series of articles in a weekly. The data are of three kinds:

1. Violation of final vowel lengthening rule.
2. Violation of case-marker placing rule.
3. Use of passives in general and specifically with intransitive verbs . . .

Our concern is with the second kind of data.

Telugu has two kinds of items to mark case relations of nouns. They are generally called post positions
and case markers, where the former are polysyllabic word-like units and the latter are monosyllabic suffixes. Post positions also carry a word-like stress on the first syllable whereas the (monosyllabic) suffixes do not carry any stress. Irrespective of the fact whether it is a post positional suffix or case suffix, a casal phrase in full occurs in coordination with other casal phrases in spoken Telugu.

Kurcimida, sofa mida = on chair and sofa

cannot be coordinated like - kurci, sofa mida

The repetition of the post position is obligatory in spoken Telugu. However, in written language the repetition can be avoided by omitting all but the last occurrence of the past positions. This cannot be done with case suffixes. We cannot say or write kurci, sofa ki but should write only kurci ki, sofa ki "to chair and sofa".

Similar facts can be observed in the coordination of attributive phrases.

Gorre la pempakam, mekala pempakam can be written as gorrela, mekala pempakam "the raising (farming) of sheep and goats" by avoiding the repetition of the head.

Here, the omission of the head noun is highly acceptable while the omission of post positions is tolerated and the omission of case marker is unacceptable. Here we propose a principle called tolerance hierarchy as follows:

Head noun > post position > case marker

If the head noun is longer than a word the omission of the repetition is even preferred. In addition to this principle there is another principle which can be called "nominative preference principle."

The tolerance hierarchy principle and nominative preference principle are found only in written Telugu and are not found in the spoken variety, perhaps, due to complexity in processing. The written mode provides what Vachek 1989 calls "easy surveyability", which facilitated the emergence of these principles.

Reistroffer, Elizabeth, "Ethnoarchaeology and Technological Studies in South Asia"
This paper introduces the concept of technology as commodity in prehistory and views skill as a critical resource and means to power when negotiating place and privilege in particular forms of complex society. The implications of such exchange relationships for the development and maintenance of state-level organization are explored. The dynamics of dependency relationships (such as patron-client) prove especially helpful for understanding the distinctive characteristics of Harappan civilization and its technological achievements.

Richards, John, "Secular Trends in Land Use in South Asia: 1880-1980"
I wish to sketch out the methodology employed and the types of data collected in a project to document land use changes over the past century in South Asia. We now have tabulated land use data for the period 1880-1980 for the majority of districts in India, Pakistan, and Bangladesh. We have also collected and adjusted data on human and livestock populations for the same period at the same scale of resolution. Currently the data are stored in Lotus Spreadsheets, but we are anxious to move to some form of G.I.S. mapping and display. At the workshop, I am especially interested in
discussing possible use for the data base and ways in which it can be amplified to make it more useful for scholars in all fields.

Rizvi, Nilogar Tahir, "Nuclear Proliferation and War-like Behavior in South Asia"
This paper looks at the rationales for the development of nuclear weapons in South Asia, from the Pakistani and Indian points of view. The author addresses the need for ambiguity in defence strategy, the differing motivations for a nuclear buildup and the impact of consistent domestic compulsions leading to possible undesired systemic outcomes.

Robinson, James Burnell, "Ritual and Correspondence in the Vedas and Buddhist Tantras"
In the Vedic religion of the Brahmanas, the ritual of sacrifice unifies by establishing correspondences in the ritual context among components of the universe seen as the body of Prajapati. In the human realm, sacrifice is a process of ritually constructing and refining a divine self in a heavenly realm out of the raw materials of creation.

By sacrifice, human beings are able to create for themselves a divine self in a heavenly realm. After death, one is joined with this splendid spiritual body that has been created by sacrifice. Sacrifice enables creation to be made into a cosmos and the ability to do this comes about through ritual action empowered by the principle of correspondence. Ritual brings deification.

The religious outlook of India’s axial age (650-300 BCE) turned away from the archaic views of the Brahmana texts. Buddhism reflects a very different outlook. But the Buddhist Tantras contain elements that seem very suggestive of the archaic Vedic view though with a very different ontology. The Tantras hold that one may create a spiritual body in meditation by means of sadhana, "actualization", a process which combines visualization, rituals and elaborate systems of correspondences all for the purpose of attaining Buddhahood by becoming a deity - and in this very life. While the differences between he Mahayana Buddhist outlook and the ancient Vedas should not be minimized, would one be far afield to suggest that the Tantras may represent a significant re-emergence of the Vedic ideas?

Rogers, John D., "Changing Social Identities in Colonial Sri Lanka"
This paper will investigate the relationship between colonial categories of social organization and the changes in social identities that took place under British rule. It will trace the history of British perceptions both through an examination of colonial discourse on Sri Lanka and an assessment of this discourse’s influence on government policy. It will also assess the means by which these ideas reached Sri Lankans, and the extent to which they influenced the self-image of different sections of Sri Lankan society. It will then attempt to assess the extent to which the changes in ethnic and caste identities that took place were the product of the cultural and political diffusion of the colonial categories, and to what extent they were due to other factors, including economic change and the persistence of pre-colonial divisions.

Rose, Leo, "The Politics of Azad Kashmir"
Leo Rose, who recently spent some time interviewing residents in Azad Kashmir, will examine the nature of Azad Kashmiri politics since 1947. His paper will look at past and present politics since 1947. His paper will look at past and present politics since 1947. His paper will look at past and present politics of Azad Kashmir in relation to its status under various regimes in Pakistan, and its efforts to reunite with Indian Kashmir.
Rosen, George, "China and India: Contrasts in Styles of Economic Reform in the 1980s"
This paper examines the industrial reform processes in India and China in the 1980s. It identifies similarities in those processes, many of which reflect the similarities in the long standing economic positions of the two countries and their stages of economic development. It also examines the differences which arise from the two different political systems and ideologies, different institutional structures and histories since 1950. It concludes by indicating possible constraints on future economic reform, as well as opportunities for reform, that may arise from the interaction of their reform processes with their political-economic systems.

Rouyer, Alwyn R. "The State and Family Planning Performance in India: A comparison of Kerala and Bihar"
The paper attempts to examine the relationship of state capability to fertility decline and to family planning performance in India. It argues that at low levels of economic development, such as the case in India, politics and not economics becomes the most significant force, albeit indirectly, affecting social change such as the motivation to have fewer children. This relationship is examined in a comparison of two Indian states: Kerala and Bihar. They are among the poorest states in India, but vastly different in the quality of life of the people. In Kerala leftist coalitions have been relatively effective over the last three decades in implementing social development programs. In contrast, Bihar has continued in a semi-feudal state since independence with little improvement in the life of the vast majority of the state's population who are poor. Joel Migdal's theory of the relationship of the degree of fragmented social control to the strengths/weaknesses of states is explored to suggest a partial explanation for the greater level of success of family planning and other social development programs in Kerala.

Rudner, David, "Making History Together: Problems, Projects and Prospects for Interactive Research"
During the last few years, I have been working with data sets from the first surveys and settlements of Dindigul (by Collectors Macleod and Wrangham, 1796-1802) and from the 1961 Census schedules on Fairs and Festivals in the Madras Presidency. This paper places my research within a range of problems presently addressed by South Asian historians and describes progress in developing two Macintosh-based software applications: one for use in data collection, the other for facilitating interactive research and teaching in South Asian History. In closing, I speculate about the prospects for collective research on South Asian history and challenge participants in the workshop to find new ways of working together.

Ryan, James, "Jainism in Early Tamil History"
It is clear from the extant literature form the first millennium A.D. in Tamil Nadu that the Jains had a powerful cultural impact on the Tamil country in this time period. Three of the five "major epics" (aimperunkapiyankal) and all five "minor epics" (aicirukapiyankal) are definite Jain authorship. In addition, there are strong arguments to support the Jain claims to the authorship of the Tirukkural and probably the Tolkapiyam as well. The newly emerging picture of Jaina vestiges in the Tamil county (see the articles of S.B. Deo and R. Champakalaksmi in A. Gosh, ed., Jaina Art and Architecture, New Delhi, Bharatiya Jnanapitha, 1975, Vol. 1) where again and again Jaina sites are shown to have been assumed in latter times by Saivas and Vaisnavas, also, indicates a very strong Jzina influence in this early period.

The literary evidences and the gathering archaeological and epigraphical evidences point towards a conclusion that the influence of the Jains on the tamil culture of the first millennium of the Christian
era was much more powerful and integral than previous assessments have tended to show. This paper will argue that the Tamil transition to urban culture in the centuries before and after the birth of Christ necessitated a linkage, not with brahmanical forces, but with the heterodoxies who relied very heavily on the presence of urban elites. It will show that the philosophical and social prerequisites of Jainism meshed extremely well with powerful elements of ancient Tamil tradition which provided the social undergirding for a strong and lasting impact of Jainism on Tamil culture, not only in literary fields but in philosophical ones as well.

Sabaratnam, Lakshmanan, "Changing Social Identities in Colonial Sri Lanka"
This paper examines social and demographic changes that took place during the nineteenth century, and the ways in which these changes contributed to the sharpening of collective identities between 1880 and 1914. The uneven expansion of market forces led to the increased importance of individual skills and the decreased importance of caste in determining individual status. Caste and ethnic competition for social, economic, and political status developed, especially in the southwestern region of the island. There was also a divergence in value spheres; the rationalities of economics, politics, family, and religion sometimes contradicted each other. Anxiety over identity, especially on the part of those persons who belonged to upwardly-mobile families, led to the formation of vibrant cultural movements, which were associated with civilizational traditions based on ethnic identities. These identities proved to be more powerful than those based on caste. Class grievances were also subsumed by ethnic identities.

Sagar, Aparajitha, "Alterity and Cultural Authority: Recent Indian Writings in English"
The anglophone reception of the youngest generation of Indian writers in English is greatly at odds with the terms on which it is received in India. The professed intentions of such writers, the literary influences or forebears to whom they admit, seem irreconcilable with the subversive potential granted a priori here to their work. This history of cross-purposes of which there have been notable instances in the past is, therefore, still unchanged in the latest post-colonial encounter of these highly portable recent Indian novels in English.

Sanyal, Usha, "Popular Participation and Dispute Resolution: the Barelwis in 1914"
I have been working for the last several years (in the course of Ph.D research, now completed) on a north Indian Muslim movement that emerged in the late nineteenth century and called itself the Ahl-e Sunnat wa Jama‘at, but was (and is today) popularly known as "Barelwi." I think the Barelwis offer a good example of the changing relationship between popular culture and colonial state described in the attachment. In the period which I have been studying, roughly 1870 to 1920, most followers of the movement were politically quiescent, staying away from the major political issues of subcontinental import, such as the Khilafat movement of the 1920s, and the anti-British nationalist movement. They were, in that sense, "apolitical." However, as the attachment suggests (on p. 2), political meanings were being attached to cultural activities in the course of the colonial period. To that extent, the Barelwis were no more apolitical than other contemporary Indians.

In my paper, I would like to explore these relationships with reference to a specific event in Ahl-e Sunnat/Barelwi history. In 1914-16, there occurred a dispute within the movement about the correct way of sounding the second azan or call to prayer on Fridays. Only at the noon-day (zuhr) Friday prayer is the azan sounded twice. The dispute related to the question whether the call should be made from within the mosque or outside it. It was protracted, heated, and bitter, being fought out during this two-year period in the columns of certain Urdu-language newspapers and later in tracts (risalas) written by 'ulama. In late 1916, a party to the dispute charged one of the leading 'ulama in the
opposition with libel in a British-administered district court, and some time later a Hindu magistrate dismissed the charge.

The result of this rather dramatic turn of events was that the dispute, originally confined to the realm of erudite discourse between Muslim scholars, was thrust into the arena of colonial bureaucratic dispute-settlement dominated by non-Muslims. Close examination of this dispute should permit us, I believe, to raise questions about the relationship between local community and the colonial state. What can we say, for instance, about changing conceptions of authority and tribunal on the part of those who took the case to court? and of the relationship of the 'ulama to the British colonial state? What, in fact, was the azan dispute all about?

Sardesai, Damodar, "Kashmir: Its International Legal and Domestic Constitutional Status"
The author will examine the historical origin of the Kashmir issue, focussing on two aspects of the problem: first the legal status of Kashmir as perceived from the outside especially in the United Nations; and second, as perceived from the inside as determined by the Indian constitution.

Schmitthenner, Peter L., "Nineteenth Century European Linguists and the Roots of Modern South Indian Cultural Identities"
This paper aims to demonstrate how linguistic scholarship by nineteenth-century Europeans influenced the nature of certain cultural identities in South India. The focus of analysis is the work of individual scholars, who were either British government officials or European missionaries. Their scholarship is examined vis-a-vis official politics of the Company, the work of missionary organizations, and other contexts which influenced their work. Findings are based on an examination of published scholarship, private archival materials, official records, and relevant writings in South Indian languages.

Among the conclusions reached is that South Indian cultures responded differently to scholarship by missionaries versus that by government officials. For example, the prominent scholars of Tamil were missionaries. They helped inspire a strong sense of separateness among speakers of that language. In contrast, the prominent scholars of Telugu were officials. Partially as a result of their writings, Telugu acquired a more eclectic sense of culture. Findings suggest that a conceptualization other than an "Orientalist discourse" is required to accurately portray the diversity of European scholarship on South Indian languages and its different effects on the cultures of that region.

Shakya, Daya Ratna, "Language and Newar Identity"
Newar diaspora communities in the middle hills and terai show a wide range of linguistic variation in their adaptation. Part I of this paper attempts an overview description of this language pattern based upon field studies conducted in settlements west of Kathmandu (1986-90), and relates dialect trends to the history of migration. It will examine factors such as a family's caste and original home location in the Valley, the population size of the new settlement, and the intensity of contemporary ties maintained (kin, business, cultural) with the hearth zone, seeking to correlate how these variables have affected the survival of Newari language. Part II will summarize the nature of dialect differences where Newari is still spoken today in the study sites of Palpa, Pokhara, and Gorkha. Part III will attempt to relate the linguistic evidence to larger cultural aspects of the Newar adaptation to the mid-hills of central and western Nepal.

Sharma, Khim and Subedi, Janardan, "Infant Mortality in Nepal: A Holistic Approach in Identifying Underlying Causes"
Infant mortality in Nepal is among the highest in the world. Since the 1950s, a number of studies
have tried to identify some of the significant causes of infant mortality in Nepal. Even then, a research framework that incorporates the biological, socioeconomic, behavioral, psychological and health care aspects to provide a more holistic explanation of infant mortality in Nepal is still missing.

This study attempts to examine the underlying causes of infant mortality during the first year of life using a holistic approach. Data for the study is based on interviews of 621 mothers from 26 randomly selected villages in Deokhali Valley, Western Nepal.

The results indicate that endogenous factors are as important as exogenous factors in explaining infant mortality. The implications of the findings are discussed and recommendations for developing a multifaceted governmental program for addressing infant mortality are made.

Sharma, Mahendra, and Singh, Shiv Dayal, "Impact of Groundwater Development on Agricultural Growth and Stability"
In the Eastern Districts of Rajasthan (India) development of agriculture over the past three decades has been closely related to rapid development of groundwater in this region. The region is well endowed with groundwater resources which can easily be exploited due to the thick alluvium formation in this region. The irrigational use of groundwater in this region over the past 30 years has increased significantly and witnessed changes in cropping-pattern, crop-intensity and productivity.

Viewed in retrospect, this development of groundwater over the past 30 years can be subdivided into three phases of ten years each beginning from 1958 up to 1988. The three respective phases coincide with the predominance of the traditional "dugwells", diesel pump operated energised dugwells, and electrified "dug-cum-bore-wells"/tubewells respectively and show an ever increasing level of groundwater development and use for irrigation in this region.

It has been observed that energisation (through diesel pumps in the second phase, 1968-78) increased the area under irrigated rabi (winter) crops, mainly wheat, rape and mustard, and vegetables. Electrification (1979-88) further added to this trend.

More recently, the groundwater table began going down in some parts of the region due to excessive exploitation bringing them under the "dark category". As access to groundwater became more difficult and costly, the less water requiring crops like rape and mustard (rabe) gained in area, mainly replacing wheat which requires comparatively more water. The area under the category of "fellow land" increased during the Kharif (monsoon) season to conserve more moisture for rabi crops.

The paper concludes that the agricultural development in this region based upon large scale groundwater development and use has been less stable and thus unsustainable.

In the period 1947-1977, the political party system in Sri Lanka changed from a fragmented notable-dominated one to a system dominated by two well-defined major parties. The emergence of a strong and competitive party system had fateful consequences for the policies of each party when in power, as well as the position of the minority communities in the north and east of the island.

This paper analyzes the institutionalization of support that took place in regional-spatial terms for the two major parties over the thirty year period. It also examines the pattern of competition across the island for the two major parties, highlighting which areas formed bases of stable and "safe" support
for either party and which ones were highly contentious. Lastly, it examines the growth and spread of support for the two parties in the Eastern Province and, to a limited degree in the Northern Province, which served to erode and threaten the position of the dominant Tamil parties in the region.

Shields, Nancy K., "Bhutas and other Travellers in South Kanara"
Even though isolated, South Kanara, India (formerly the kingdom of Tulunadu) had early contacts with the outside world. Seamen and merchants from Alexandria and Aden came to Mangalore and Basur, mentioned as important trading places by Greek and Arabian geographers. Pirates were not far behind. Foreign travellers such as Ibn Battuta (1342), Abdul Razzak (1448), Durate Barbosa (1514), Della Valle Pietro (1623), Francis Buchanan (1801) left varied commentaries about the land and the customs. In particular the combined efforts of the Rev. A. Manner, A.C. Burnell and Major R.C. Temple in the late 19th century were to leave documentation of those particular local Spirits, the Bhutas, whose ancient forms of pageantry continue to be enacted yearly.

Certainly the Bhutas are also travellers. Their narrative stories are filled with the episodes of their restless journeys throughout South Kanara. Such narratives reinforce rural belief that if these Spirits are not appeased they will make the land infertile and spread disease. Some Bhutas such as Bobbarya, a Moplath merchant seaman, are foreign in origin. Others, such as Kallurti, Kalkuda, Panjuril and Pilichamundi are almost as ancient as the land itself.

It will be the purpose of this paper to examine some of the impressions of a variety of travellers in South Kanara with special emphasis on the Bhutas. The lecture will include slides.

Shrestha, Nanda R., "Land Encroachment in Nepal Tarai: a Social Movement or Aborted Peasant Revolutions?"
Land encroachment or spontaneous settlement has emerged as a growing problem in Nepal Tarai. This paper will deal with the issue of land encroachment from a politico-geographic perspective. The focus will be on how hill migrants have used land encroachment as a mechanism to access land and why the patrimonial state has allowed such a movement to go unabated. The argument will be that even though land encroachment can be viewed as a form of social movement, it does little to help transform the regressive agrarian relations of production and achieve progressive economic development. The paper will also discuss how and why the problem of land encroachment may persist under the multiparty system established in early 1990.

Singhal, B.P., "Child Labour in the Glass Industry of Firozabad, Uttar Pradesh, India - A Socio-Economic Study"
Firozabad, a district Head quarter of Uttar Pradesh, India, is known for its glass industry, at least in India. This industry has developed here in such a big way that glass and Firozabad have become synonymous. One of the major factors behind the development of this industry is the employment of workers of tender age who virtually play with fire because this is a fire-oriented industry and there is nothing like a non-hazardous process in this potentially hazardous industry. The term "Child-labour" may be understood in two senses - first, as an economic practice and second, as a social evil. The first signifies employment of children in gainful occupation with a view to adding to the income of the family, and the second, which cannibalizes the former, a broad aspect which takes into account the dangers to which the children are exposed which means the denial of opportunities of development of the economy. This paper attempts to examine the following in the glass industry of Firozabad:
* Reasons behind employment of child-labour
  a. On the part of employees
  b. On the part of the employers

* Industrial hazards the child-labour face

* Social, legal, economic implications

* Government's role in this regard

* Employer's attitude

* Trade unions' role

* Impact on the economy

* Conclusion and suggestions

The Study is based on personal observations, interviews (with employers, child workers, their parents, government agencies, etc.) and the literature related to this paper, published so far.

Sinopoli, Carla M., "Seeking the Past through the Present: Recent Ethnoarchaeological Research in South Asia"
This paper presents an overview of recent ethnoarchaeological research in South Asia. These studies are divided into four categories, including the documentation of: (1) subsistence and settlement strategies, (2) the technology and organization of specialized craft production, (3) the formation of archaeological sites, and (4) the archaeological correlates of social organization and belief systems. Examples from each of these categories are discussed, with an emphasis on the potentials and risks inherent in ethnoarchaeological work in South Asia for our understanding of the past.

Skinner, Debra and Holland, Dorothy, "Good Selves, Angry Selves: Formation of Gender Identities in Nepal"
Girls in Naudad, a mixed caste hill village in Gorkha District, are constructing identities and self-understandings as females. Their understandings of self are not homogeneous, but contain conflicting voices. Extending Bygotsky's ideas of mediating devices and sense with Bakhtin's notions of voice and dialogicality, this paper examines the process whereby Hindu girls come to identify with culturally dominant notions of self and other, but at the same time, at least in some contexts, retain a sense of anger and resistance that has come from different voices and alternative views of self and the social world. What girls say about their lives and the ways they orchestrate various perspectives are the subjects of this analysis.

Slimbach, Richard, "Nonformal Alternatives in Baloch Education"
Largely ignored in the field of educational anthropology is the experience of nonformal education (NFE) created and controlled by ethnic minority groups as means of promoting a set of cultural values, loyalties and dreams radically different from those of the dominant culture. Under examination in this presentation is how one such group - the Baloch - have employed various NFE processes within the informal sector of Karachi, Pakistan to promote personal and collective change.
While over 70 percent of the Baloch in Pakistan are nonliterate, growing numbers of Baloch males in Karachi have affiliated with local and countrywide nationalist organizations which have created and currently sponsor an assortment of nonformal educational activities. The paper draws upon written sources and documents, participant observation in select Karachi localities and in locally-produced "events", and unstructured interviews with representatives of these events. We will examine these learning activities as either latent functions or deliberate tactics to enable their ethnic nationalist struggle to maximize its impact in changing local and national social relations. Specifically we will consider whether there indeed exists a significant relationship between their alternative NFE activities and the achievement of personal, cultural and social-political change.

Someshwar, Shivsharan, "An Analysis of Social Forestry Programs in Karnataka, India: The Role of Mediating Institutions in Development"

Social forestry programs in India have been criticized for their failure to realize their primary objective of producing biomass for the landless and marginal rural people. Critics charge that the program has benefitted only the urban and industrial sectors. The failure of the State-led forestry programs has prompted some critics to argue for the replacement of current forestry practices with strategies for local community management of biomass resources, de-linked from the State and from the market.

I identify the basic weakness of the government forestry programs as the failure to provide "institutional" support of the poor. The alternative models suffer from a similar neglect. I advocate use of local "institutions" as "mediators" between rural households and the mega-structure of the biomass market, and the creation of forest cooperatives.

First, I will outline rural energy patterns in consumption and production in Kolar district, Karnataka, focusing on the high dependence of the poor on biomass from private, communal and state lands. Next I trace the genesis of the Karnataka social forestry programs and explore their impacts specifically on the rural poor. I evaluate the programs with respect to the production success of farm forestry and attendant creation of economic activities; and the failure of community forestry brought about by "alienation" of the villagers from the program. I will discuss how, in the absence of any supportive institutions, families exploit community forestry lands for "personal" gain in an unsustainable manner. This in turn leads to the degradation of such lands.

In the next section, I will examine some models of community afforestation proposed as alternative to current state policies. I demonstrate that the major defect of these approaches lies in their assumption of voluntary collective adoption of the program by the entire village population. This is generally not possible in a highly stratified and heterogeneous rural society. In such an event, I argue that, attempts to isolate community biomass from the market may prove futile, and the resulting "free rider" problems would destroy the community program. I argue that the failures of the government forestry programs as well as the alternative models lie in their inability to integrate the rural household, especially the poor, into the management of the program. As a process that occurs in the absence of institutional help, both from the State and the polity, it indicates the need to organize the rural community in participatory social institutions.

Given the long time horizon and sustained commitment required in forestry management, the contentious nature of community forestry, and the general absence of such institutions in rural India, I argue that development of participatory institutions such as Forest Cooperatives, demands the help of existing rural "institutions." Such institutions would function as mediating structures and act as
intermediaries between village households and the "mega structures" of society, the biomass market in this case. I argue that by utilizing local resources of leadership and technical skills, the mediating structures would help create sustainable institutions that are capable of carrying out cooperative forestry practices.

Spengler, William F., "General John Briggs' View of Indo-Muslim History From an Unpublished Manuscript"
John Briggs was an archetypical soldier-scholar of the British East India Company. Born in India in 1785, he joined the Madras Army in 1801, became a skilled translator and accompanied Sir John Malcolm on diplomatic missions to Persia.

While serving under the British Resident in Poona (Elphinstone), Briggs was persuaded to undertake a translation of Muhammad Qasim Fershta's monumental history of India from Persian into English, which he completed in three years in 1815 (before he had reached the age of thirty) and published from Bombay in 1827.

Meanwhile, Briggs was compiling his own history of India based on books, manuscripts and notes which he had been collecting, but this work had to be interrupted by military service in the Third Maratha War in 1817. Tragically, Briggs' library and personal papers were destroyed in a Maratha raid on Poona while the army was away. Briggs was devastated by this loss and abandoned this project. As he put it in 1827, "My intention of compiling the Mahomedan history is, therefore, now at an end."

In fact, Briggs did manage to reclaim a small part of his historical papers. As he related in a memoir, "I revisited Poona at the end of the war, for a few days only, and I then purchases two of my English manuscripts [my emphasis, W.F.S.] which are all that I was ever able to obtain."

After serving as a senior civil administrator in the Deccan, Lieut. Colonel Briggs retired to England in 1835. He was promoted to Major General in 1838, Lieut. General in 1851 and full General in 1861. He died in 1875 in his 90th year. While he published some minor works after retiring nothing was heard of the two manuscripts recovered from Poona - until two manuscripts in Briggs' hand, answering to their description, came into the writer's hands recently.

The paper reveals the circumstances of the discovery of these two manuscripts and discusses their form, style and content. While they basically follow Fershta's account of Indo-Muslim history, they do contain extensive marginal notations, in an increasingly aging hand, including corrections of, and improvements on, Fershta and revealing the traditionalist bias typical of British Indian historians of the early 19th century.

Sripada, Bhaskar, "The Hindu Self: A Case Report"
Mrs. A. is a young Hindu woman who has been married for 8 years to a prosperous physician. She had seen a Kleinian analyst in England for a period of two years.

Mrs. A was referred to me to evaluate her daughter who recently developed intense headaches. After an initial parental session with Mrs. A. I attempted to make an appointment with her daughter. I discovered that her husband did not feel it necessary for their daughter to have a psychiatric evaluation. She wondered if her daughter's recent headaches were related to her daughter having witnessed parental sexual intercourse on a recent vacation. Mrs. A. then revealed that she had secretly
hoped for this outcome, because she wanted to see me herself because of intense anxieties she experienced herself.

In the treatment there was the exploration of personal issues that enabled the explicit clarification of transference related issues. A few sessions will be presented in detail. These sessions will demonstrate transferences and resistances to the emergence to such transferences.

Stein, Burton, "Modelling Rural Relations in Early 19th Century India: Resources and Rules"
From the cutting room floor of a biography of Thomas Munro (d. 1827), an analysis of a substantial corpus of data on the Ceded Districts of Madras, the largest administrative unit of the Madras Presidency. The concern of the discussion is partly methodological, turning on various statistical manipulations available on pc computers, and partly on substantive findings and their relationship to more usual historical analyses and explanations.

Sultana, Farhat, "Class and Ethnicity: Variations in Health Seeking Behavior among Baloch Women in Gwadar, Balochistan"
This paper will examine the variations in health-seeking behavior among women of Gwadar, a coastal fishing community in Balochistan, Pakistan. The field research for this study was conducted in 1988-89; quantitative data were gathered for 117 households and case studies were assembled on a smaller sample.

The term "Baloch" usually refers to people with different origins who are considered Baloch because of their linguistic and cultural similarities. Among the Baloch of Gwadar groups with distinctly different origins and physical features constitute different socio-economic classes. Class and ethnicity therefore largely correspond to mark subdivisions within the broader Baloch population. Women's roles in these ethnic subgroups vary and this paper presents material to show how these differences are reflected in women's health seeking behavior.

Sutherland, Sally J., "Suttee, Satī, and Sahagamana: An Epic Misunderstanding?"
With the highly publicized recent incident of Roop Kanwar's suttee, "widow burning," western attention was once again drawn to this "barbarous and cruel"² practice. Suttee, along with such practices as child marriage, was seen by British colonialists as an example par excellence of heathen i.e., non-Christian, behaviour. The outlawing of this, and other social practices considered heathen, was used by the West - particularly the colonizing world - in part as a moral justification - the so-called civilizing mission - that formed one of the rationalizations for the entire colonialist project. The colonial administrators and missionaries brought the West's attention to such practices and popularized the term suttee, changing the reference from the person to the action. Thus the word "suttee" cam to be associated with powerful negative social and emotional connotations for those who considered themselves to belong to the "civilized" world. In its earlier indigenous usages the Sanskrit word satī can be seen to convey various - and at times controversial - meanings for its users. This paper will examine some of the earlier occurrences of the word satī - with special reference to the Ramayana and Mahabharata - in an attempt to understand some epic uses and debates of the commentators that surround the word satī.

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Tewari, Laxmi G., "Performance Practices of the Alha Folk Epic"

The Alha folk epic is widely performed in the Hindi-speaking-belt which covers Uttar Pradesh, Madhya Pradesh, parts of Bihar, and bordering areas of Harayana and Rajasthan. The story relates the conflicts between three Rajput kingdoms of 12th century India and the marriages of gallant warriors belonging to these kingdoms.

The paper will discuss my experiences in tape recording and transcribing a complete bundeli version of the Alhakhand during 1989-90, and compare the performance practicals of different geographical areas.

Titus, Paul, "Routes to Ethnicity: The Ethnic Dynamics of Bus Transportation in Baluchistan"

Baluch ethnicity is formed and expressed not only relative to other local ethnic groups but also in relation to the political structure within which they are located, the Pakistani nation-state. This paper examines these two dimensions of Baluch ethnicity through an investigation of the economics and politics of Baluchistan’s intercity busses. Bus transportation in the province is in the hands of Baluch and Pushun entrepreneurs who compete (and in some cases cooperate) economically. Created by the state for its own strategic, economic, and political reasons, the roads on which they operate their buses are the setting for political as well as economic encounters between Baluchistanis, and between them and the state. Survey data, interviews, participant observation, and two case studies (a transporters’ strike and ethnic violence at the Quetta bus stand) reveal the ways that economic competition and the political articulation of ethnicity are shaped by local dynamics and national interests.

Vajracharya, Gautam, "Panini’s Grammar for Profane and Obscene Language"

Was Sanskrit ever a spoken language? Previous scholars believed that it was spoken only by educated people, sistas. My study of Panini’s grammar for profane and obscene language, however, clearly indicates that it was spoken not only by sistas but also by illiterates.

Vanneman, Reeve, "Labor Force Participation and Gender Inequality in India"

The author has compiled on computer tapes a great deal of the data from the 1961, 1971, and 1981 Indian censuses. These include data from the population and labor force (economic) tables as well as data on district indicators, such as agricultural output. These data will be used in this paper to: (1) describe patterns or gradients of differentiation across districts in female labor force participation and (2) to relate these to differences in district working conditions - the context of work. In addition, differences in male and female wages, incomes, and conditions of work will be explored, using cross-district empirical techniques.

Wainwright, A. Martin, "Patterns of Military Dependence: Supplying the Indian Army in the Nineteenth Century"

Because it could use the vast human resources embodied in the armies of the Raj, Britain was one of the two greatest powers in Asia during the nineteenth century. In defense matters, however, the imperial relationship was not entirely one-sided. In order to equip India’s armed forces adequately for their role as the fighting arm of the British empire in Asia, British officials were forced to export much of their country’s defense technology to the subcontinent. By the middle of the century there were ten factories in India which produced guns and carriages, and at least thirty-four ordnance supply centers which provided sepoys with small arms and ammunition made in Britain.

This paper employs original, unpublished documents to analyze the changing patterns of India’s dependence on British defense technology during the nineteenth century. It examines the effects that
these patterns had on the Raj's efforts to maintain its authority and on the development of India as a regional power within the British imperial system. This topic has broader implications for the study of imperialism and of the development of India as a nation.

Waters, Anne B., "Women in the Archives: Some Legal Judgments Concerning Women from 18th Century Maharashtra"
This paper analyzes a selection of 18th century Marathi documents from the Peshwa Daftar which concern marital disputes, the treatment of widows, and women's suicide. Of particular interest are the civil fines and ritual prescriptions required of families as punishment for the maltreatment of women, be they sisters, daughters-in-law, or widows. These judgments stand in contrast to the discussion of similar issues in contrast to the discussion of similar issues in contemporary Maharashtra.

Wink, Andre, "India and Central Asia: The Coming of the Turks in the Eleventh Century"
In the eleventh century, after four centuries of Arab Islam, a new stage in the making of the Indo-Islamic world begins with the coming of the Turks. Islam could hardly have expanded into North India without the recruitment of military elites from Central Asia. Of all the dynasties that ruled Islamic Asia from the eleventh to the eighteenth centuries an overwhelming majority was of Turkish background. In India, the sultans of Ghazna and Ghur, the Slave Kings of Delhi and the Tughlaqs in the thirteenth and fourteenth centuries, as also the Great Mughals in the sixteenth to eighteenth centuries, equally had Turko-Mongol origins or employed Turkish service nobilities. In this paper the earliest beginnings of this process of Turkish expansion will be analysed. A central question will be how the formation of Islamic states changed the pre-existing relationship between Central Asia and India at this time. In other words, how the expansion of Muslim Turks into India differs from earlier expansionist movements from Central Asia (e.g., the Shakas, Kushanas, Hepthalites) and what the effects of these Turkish-Muslim conquests were in terms of state formation and economic change.

Wood, Hugh, "New Directions for Education in Nepal"
Recently, King Birendra announced some general goals for his people to be achieved by the year 2000. These goals included five specific goals for education:

1. Universalization for primary education.
3. Modernization of higher education.
4. Greater utilization of scientific research.
5. Professionalization of teachers.

A seminar was organized last March/April to discuss needed changes in education in Nepal to achieve these goals. Several "new directions were discussed and recommended during the seminar:
1. On the recommendation of the National Education Planning Commission in 1955, the focus on educational development was quality; the time has now come for emphasis on quality.
2. For various reasons, the several segments of education have developed partially and separately; the time has now come for more and better coordination.
3. There have been scores of suggestions for change and some changes have been made, mostly without due consideration. The time has now come for thorough evaluation and
implementation of appropriate changes.

4. "Teachers teach as they were taught, not as they are taught to teach." Education can be improved most quickly, and perhaps only, through the improvement of teachers and teaching. The improvement of teacher education must be a major focus in the next decade.

5. Education in Nepal today is less devoted to Nepal’s cultural patterns and aspirations than envisioned, and perhaps practiced, in the 1950’s. There needs to be a new focus on Nepal’s cultural patterns and values.

To achieve these goals, there must be a reduction of wastage in education. New types of institutions may be needed. Educational reform and innovation are definitely needed.

Wright, Rita P., "Issues of Gender and Kinship: The Organization of Pottery production in Harappan Studies"
This paper draws attention to recent critiques by feminist historians and anthropologists that have revealed significant conceptual biases in our understanding of the history of the organization of production and the workplace. In particular, I discuss and ideology of "separate spheres" that has filtered into archaeological discussions of forms of cooperation and the division of labor in the organization of pottery production and other crafts in prehistorica settings. In drawing on these critiques, I suggest that archaeologists must re-examine many current assumptions about individualism, gender and family as they pertain to the development of complex modes of production. Finally, I outline a set of questions that can be posed and demonstrate how they can be tested in the context of studies of Harappan pottery production.

Yandell, Keith E., "The Concept of the Person in Buddhism, Jainism, and Hinduism"
The concept of "person" is a difficult and important one in any philosophical context in which it occurs. Buddhist analyses of personhood are almost invariably non-substantivalist: the single exception is heretical. What seems to be enduring subjects of experience are analysed in terms of one or another set of momentary items in accordance with the rule that everything conditioned (dependent for its existence on something else) must be impermanent. Jain analyses of persons are substantivalist: persons are conceived of as basic entities (not composed of more simple components) that endure through time and remain the same entity through change of non-essential properties. Hindu accounts vary in ways not easily characterized, because what is included in personhood is not characterisable as what is included in mental events and capacities, but typically a Hindu account of personhood will be closer to the Jain than to the Buddhist.

In this paper, I raise and try to answer three questions regarding each tradition: (i) what is the form and content of a person - what elements (if any) go together to make up a person and with what structure, or (if persons are conceived of as basic) what are their essential properties?; (ii) what reasons are given for so conceiving persons?; (iii) how are these differences in how persons are conceived related to the notions of religious enlightenment that these traditions embrace?

Zarrilli, Phillip B., "Death and Deliverance: Attacking and Healing the Vital Spots of the Gross and Subtle Bodies"
Based on fieldwork in Kerala and Kanyakumari District, Tamil Nadu conducted during 1988-89, this paper will describe the vital spots (Mārmmam; varam) identified by martial/medical practitioners of two related but distinct South Indian traditions - Kerala’s kalarippayattu and Tamil Nadu’s adi murai (or värma adi). Specifically, it will articulate the important role of the vital spots in concepts of both
the gross and subtle bodies, and examine the assumptions about death and healing which inform practice.

Zastoupil, Lynn, "An Empire of Opinion: The Decline and Fall of an Imperial Ideology, 1818-1858"
This paper will examine the neglected longevity of the imperial ideology developed by Thomas Munro, Mountstuart Elphinstone, John Malcolm and Charles Metcalfe. Much prevailing scholarship gives the impression that their views were quickly replaced in the early nineteenth century by the less tolerant ones of evangelicals, utilitarians, and liberals.

This paper will attempt to correct this view, by examining the durability of the notion of "an empire of opinion" among imperial administrators in the 1830s and 1840s. Special attention will be paid to J.S. Mill, who was in charge of drafting despatches to India concerning the Indian princes. It will be shown that he and other influential administrators were deeply influenced by the ideas of Munro and the others, who believed that Indian opinion and elites needed to be carefully won over to the British side.

The paper will conclude by discussing the reasons why the "empire of opinion" ideology declined when Lord Dalhousie was viceroy. Important here was the case of the Punjab, where the failure of Henry Lawrence's attempt to win over established elites was apparent, and where Dalhousie's decision to rule directly, and with an eye towards rapid modernization, was an enormous success.