Abstracts

of the

20th Annual Conference on South Asia

November 1-3, 1991

Center for South Asian studies
University of Wisconsin-Madison
Abraham, Itty, "The Colaba Project and Other Stories: Why the Indian state develops 'Megatechnologies'"

The development of atomic energy and space technology enterprises in India cannot solely be explained by security concerns or self-reliance. An important lacuna in the discussion of high tech development in India is the desire to replicate Western patterns of development and simultaneously to bolster political legitimacy at home. The basic issue addressed in this paper seeks to elaborate the importance of symbolic factors in explaining high technology development in a capital scarce, post-colonial society.

Abu-Lughod, Mekhala, "The Cutting Edge of Marginality: The Place and Power of Hijras in Modern Indian Society"

Hijras, generally defined as castrated male devotees of the Mother Goddess, Bahuchara, have continued to play a variety of traditional roles in Indian society for several thousand years. Accounts in both religious and secular texts dating back at least 2,500 years mention Hijras, suggesting that the Indian eunuchs of today are preserving one of the longest continuous traditions of its kind in the world.

Rejecting orthodox societal conventions, the self-made Hijra chooses to embrace a marginal existence, living at the periphery of society, yet functioning within it in a vital role. Hijras are known for their mysterious power to bless and curse, particularly in relation to issues of fertility, making them at once auspicious and dangerous. In this paper I will be exploring the important role Hijras have played and continue to play in Indian society, focusing specifically on the current changes in Modern India (Planned Parenthood, Westernization, and the advent of mass-media) and how they are affecting the Hijras as a community. Though the position of Hijras would seem to be particularly vulnerable due to the impact of modernization, their frequent appearance in popular films attests to their essential role in even today's Indian society. I will discuss the unique function of Hijras and the power that has enabled this marginal community to survive in a rapidly changing society.

Adhikary, Kamal R., "Naming Ceremonies as Rituals of Development"

In Nepal the discourse of development is often infused with nationalist sentiment. It is assumed that by participating in projects of development, members of different social and ethnic groups will cooperate in building the nation, and thereby acquire a sense of shared identity. Central to this quest for common national identity is the process of Nepalization, which is implicitly or explicitly emphasized in any discourse or ritual of development. At the local level name-giving ceremonies, in which age-old local settlement names are replaced by Sanskritized names, illustrate the process. The replacement of local names has been going on in Nepal for decades, since the coming of new settlers. However, replacing local names with Sanskritized names in a ritual ceremony is comparatively recent, and is considered by the government media to be a process of development and a way of enhancing national identity. This paper describes two such name-giving rituals. It also discusses the fact that, although the two names are blazingly displayed on big signboards with government sanction fear that the practice of replacing old names by new ones will ultimately erase the local history and culture attached to the names.

Ahearn, Laura M., "The Emergence of Cultural Meaning in a Nepali Songfest"

In Baugha Gumha, a small Magar village in west central Nepal, women look forward all year to the festival of Tij. Magars in Baugha Gumha, although of Tibetan descent and originally Buddhist, have become assimilated into the surrounding Brahman-Chettri Hindu culture, taking part in all the major Hindu rituals, including Tij. The manner in which Tij is celebrated in Baugha Gumha differs significantly, however, from the traditional two-day Brahman-Chettri festival described by writers such as Oscar Lewis and Lynn Bennett. In this paper I examine some of these differences and explore the complex, multifaceted nature of Tij as it is expressed in Baugha Gumha through a month of gatherings that include
songfests, feasts, and puja.

According to Hindu scriptures, the puja performed by women during the two official days of Tij are aimed at promoting the long lives of their husbands and atoning for polluting men by touching them at inappropriate times, such as during menstruation or childbirth. In Bauga Gumha, however, the numerous gatherings of women (and sometimes women and men) that occur during the weeks preceding the official two days of Tij contain elements of resistance to as well as reinforcement of the dominant Hindu ideology regarding caste and gender. Tij song lyrics in particular illustrate the multivocal nature of the festival as it is celebrated in Bauga Gumha. Sung only during the month or so preceding Tij, these songs concern the fates of typical Nepali women and are often critical of traditional customs, such as arranged marriage. I analyze the song lyrics in the context of their performance and explore how the various manifestations of Tij in Bauga Gumha — songfests, feasts, and puja — provide interesting insights into the emergence of cultural meaning in the lives of the women and men in a Hinduized Magar community.

Ahmed, Rafique, "Changes in Rice Productivity in Bangladesh from 1974-75 to 1987-88: An Output/Input Analysis"
Ever since gaining independence in 1971, Bangladesh has been trying to increase the production of food crops, especially rice, to feed its huge and growing population. To increase rice productivity, efforts were made to increase inputs such as acreage, fertilizer and irrigation. Despite all these efforts, the growth of rice production did not keep up with the growth of population. This paper presents the results of a research on the distribution, changes and trends in the (a) output (rice production), (b) inputs mentioned above, and (c) the productivity of rice cultivation in Bangladesh for the 14 year period from 1974-75 through 1987-88. It is evident from the results that the increase in inputs did not translate into proportional increase in rice production. In fact, rice productivity shows a downward trend during the 14-year period mentioned above.

(1) Farmers’ ignorance about the impact of continually using the same fertilizer; (2) inadvertant modification of the soil by the use of same fertilizer, and by the practice of irrigating land by pumping subterranean water in the delta region where sea water encroaches to replace this water; (3) traditional method of farming; and (4) government inaction with regard to educating and helping farmers are some of the causes of lower than expected rice productivity in the country. The effect of variable seasonal weather on rice productivity in Bangladesh has never been studied. Research should be carried out (a) in modeling the agro-climatic relationships which may reveal the relationships between rice productivity and climatic variables, (b) diversification of agriculture, and its socio-economic dimensions, and (c) the possibility of shifting the crop seasons to avoid damage of crops during the summer monsoon season.

Ahmed-Ghosh, Huma, "Agricultural Development and Indian Women: The Role of Culture"
The outcome of agricultural development has definitely brought about economic prosperity in rural India, but it has also resulted in greater gender differentiation at the household and village levels. For example, in rural India, dowry and purdah have become prevalent among agricultural classes which previously did not practice them, due to the "affordability" of Brahmanic norms and values brought about by development. Indigenous culture is often neglected in the formulation of development planning and policies, and this neglect may result in imbalanced social change.

Apte, Mahadev L., "Text and Performance in Contemporary Marathi Theater: Opposition or Complementarity?"
This paper aims to analyze the nature of the relationship between text and performance in contemporary Marathi theater. In recent years a debate concerning this relationship has been going on among
playwrights, play directors and drama critics. The focal point of the debate is the primacy of the text versus that of the performance. The debate revolves around such publicly stated issues as the permanence and literary quality of a play to be produced once it is in print and a play director’s interpretive freedom in transforming a play text into a stage production. The covert issues appear, however, to be (1) competition between playwright and director for the ultimate authority over performative interpretation and (2) potential financial gains from a production.

Aswathanarayana, Vani and Nalini Rau, "Goddess Worship in a Patriarchal Set-Up: Some Insights from the Meenakshi Legend for Feminist Spirituality"
The feminist spirituality movement and the growing body of literature on goddess history is one of the latest explorations since the woman’s movement in the West began to take shape in the 1960’s. This area of research seeks to form images of the intrinsic nature of the Feminine by reclaiming and resurrecting the phenomenon of Goddess worship in ancient cultures. By concentrating on the as yet largely unexplored non-Western perspective, this paper seeks to provide impetus to a rapidly expanding movement.

We will be focusing on the legend of Meenakshi of Madurai: a powerful goddess from South India, examining it from the following perspectives:
- The paradox of a powerful Goddess surviving and flourishing in a strongly patriarchal society.
- The insights to Feminist spirituality provided from the belief system surrounding the Goddess: this belief system provides us with a socio-historical construct of the Feminine in an Indian context.
- The socio-spiritual constructs of the traits of the Goddess and the insights therein provided into the formation of the concept of the Feminine.
- Finally, the relation between a female deity and her worshippers - offering us a glimpse of how the relationship affects social consciousness.

A look at a non-western civilization where the images of the Goddess have been wide spread and continuous will provide a fresh perspective to the field and contribute to the growing body of scholarship in feminist spirituality.

Axel, Brian Keith, "Sabad Kirtan: A Crossroads of Meaning in Sikh Life"
Sabad kirtan, translated from Panjabi, means the singing of the praises of the sacred word. The founders of Sikhism (15th-18th century) composed these praises to communicate a spiritual and practical philosophy to their disciples. They told those disciples that by listening to and singing sabad kirtan one attains god’s grace. Today sabad kirtan constitutes the main ritual in Sikh life and worshippers come to the Sikh temple daily for its performance. In this paper, I discuss the meaning of sabad kirtan in the context of three different North Indian places of worship (Varanasi, New Delhi, and Manikaran).

Sabad kirtan has been performed in the same manner at these three locations for at least fifty years (if not for the past century) - members of the community have reflected on only little change in the actions of the musicians and the listeners. A description of this ostensible regularity in the ceremony, though, does not accurately depict its meaning. Its meaning derives from the community of worshippers who come from very diverse backgrounds, both Sikh and non-Sikh, and bring to the ritual disparate and often contradictory interpretations. For some, sabad kirtan has no meaning without understanding each word and musical caprice. Yet many do not understand the poetry’s medieval languages. Some come to the temple on the way to the Siva temple. Still others think the worship of Hindu gods inane.
The ritual of sabad kirtan performed in the Gurudwaras of Varanasi, New Delhi, and Manikaran does not have a static and confined meaning. On the contrary, the meaning is continually created and maintained or modified through the social interaction of the various worshippers. And herein lies an important implication for the study of Sikh ritual: the community’s diversity and the ritual’s consequent emergent character do not allow for use of the ritual-performance framework as a lens through which to comprehend an ideal of the Sikh community. My analysis explores sabad kirtan as a meeting place, a crossroads, for the convergence of contemporary perspectives of different individuals and groups.

Bahl, Vinay, "India’s Industrialization in Colonial Context: Case of Indian Steel Industry 1880-1946"
The nature of India’s industrialization under colonial rule has long been a subject of debate. Since the turn of the century nationalist leaders and economic historians have debated the question of de-industrialization of India under the colonial regime. The conclusion that colonial India was de-industrialized, has been accepted by most contemporary Indian economists and economic historians. But if so, how are we to understand the extraordinary phenomenon of the emergence in colonial Indian of the keystone of modern industry, iron and steel, from 1907 onwards?

The present paper addresses the following questions. Why and how did the largest British colony achieve a certain degree of ‘nationalist’ capitalist development, notably in the critical heavy industry of steel? To what extent was nationalism a driving force in building a steel industry, and what was its effect on the labor movement? To what extent was it due to the loss of British hegemony in the world market? Was the success of Tata Iron and Steel Company (TISCO) essentially due the genius of an imaginative Indian entrepreneur, or a manifestation of a universal process of technological diffusion working outward from Western Europe?

This study shows that the origin and growth of a large-scale Indian steel industry was neither simply a natural development of the dynamism of internal economic forces (as in the west) nor a result of a "generous" colonial power seeking to launch a colony on the path of "progress" and industrialization. It was the product of a variety of contingent global and national factors including changes in the world economy. In the late nineteenth century, several rising industrial powers, notably Germany and the United States, posed a serious threat to British hegemony. This threat made Britain more dependent on its colonial network. The British Colonial Government of India (CGI) was seriously affected by the loss of revenue from opium, competition in the world steel market, and the need for the expansion of Indian railways. In contrast to the situation in many other colonies, India had a significant small capitalist class willing to invest in heavy industry and the expansion of Indian railways. At the same time, CGI faced in India the challenge of a rising nationalist movement. It was in that historical juncture that the CGI, with the permission of the British government, decided to get cheap steel from Indian producers without losing control over the home market and without investing in the restructuring of British steel, at the same time pacifying the Indian political agitation. ...

Baksi-Lahiri, Sudeshna, "Women’s Prominence and Power: A Sociocultural Perspective on Gender Relations in the Maldives"
This paper explores the political dynamics of male-female interaction at both the ideational and behavioral levels in an Islamic island community. In particular, it focuses on the unique prominence of women in Maldivian society, a prominence that is shaped as well as shapes the structure and content of gender relations. By examining the association between the sexes through the prism of female power, I analyze the nature of the linkage between Maldivian women’s power and their cultural attributes.
Gender relations in the Maldives are thus marked by the centrality of women in both the temporal and religious spheres. For instance, societal prescriptions for sexual segregation are practically non-existent, except in the explicitly ritual arena of religious behavior. Within the limitations set down by customary practices and indirectly informed by the moral dictas of Islam, men and women interact freely, unhampered by restrictions or any form of chaperoning. Choice informs the selection of the marriage partner and fluidity characterizes male-female relationships. Like the veil, arranged marriages have never been the norm.

In the religious domain, Maldivian women’s high status in the community is confirmed by their pivotal roles in ritual practices. This is contrary to both popular and scholarly beliefs about women’s subjugated role in South Asia in general, and in Muslim societies in particular. In close collaboration with men, island women actively participate in the traditionally male-associated sphere of formal, institutionalized Islam. Additionally, the existence of men and women’s separate mosques emphasize the egalitarian as well as the spatially integrated nature of Maldivian society.

This paper then utilizes ethnographic evidence from the Maldives to address the relationship between women’s power and gender relations as it is manifested in both social and religious experiences of men and women.

Balachandran, Chandra S. and Surinder M. Bhardwaj, "Cultural Geography of a Religious Movement Centered Around a Non-Mythological Personality: Sri Sathya Sai Baba"
In India, it is a common phenomenon to consider living personalities as holy. Often, these personalities themselves are considered ‘tirthas’, places of pilgrimage. The concept of sacred space assumes added dimensions in this context. The phenomenon has several interesting spatial aspects and implications. In this paper, we present a cultural geography perspective on the movement centered around a contemporaneous personality, namely Sri Sathya Sai Baba. We examine two important themes using the example of this movement: (1) the personality as a cultural integrator, and (2) the spatial extent and implications of the influence of the personality. Sri Sathya Sai Baba’s followers are said to number in the millions, with a worldwide distribution. The organizations associated with the movement and their distribution, the symbolisms used in the integrative processes, and some of the spatial and cultural implications of the Sathya Sai movement are presented.

Barnett, Richard, "Political and Cultural Leadership in Late Mughal India"
A close look at patterns of leadership in eighteenth-century political systems reveals extremely interesting resource-sharing and co-option experiments. These regimes did incorporate administrative elites such as high-caste Gangetic and Maharashtrian Brahmins and North Indian Kayasthas, but they also recruited freely from widely-disparate ethnic groups for military talent. Some powerful generals were not only Hindus, such as the renegade Maratha chieftains, but Gosa’in monks, who commanded large, efficient and reliable armies in Awadh and Bahawalpur. In Bhopal, high offices were awarded to Gond and Ahir tribesmen as well as Brahmins: Nawab Hayat Muhammad Khan (ruled 1777-1808), who preferred the life of a faqir to that of a statesman, adopted four non-Muslims as sons and gave them ample power, causing the vehement resentment of his Afghan clansmen. In Bahawalpur, there was a jirgah (council) of domiciled chiefs who kept a separate identity by tracing their ancestry to the Prophet’s uncle, Abbas, but who intermarried with the local population of Jat Muslims. Foreign Asians, indigenous banking families, Christians, Jews and European freebooters were taken on as officials, often marrying into rulers’ families, in a pragmatic meritocracy that seems casually indifferent to sectarian loyalties. Muslim rulers went out of their way to cater to other faiths, publicly observing Hindu festivals such as Basant, Holi and Dusheera; Muslim saints invited followings among both Muslims and Hindus. And while conversions from
low-caste Hinduism to Islam continued during this period, the era also holds such surprises as that of Raja Jhau Lal, a prominent ambassador in the Lucknow of the 1780's, who was born Hidayat Ali Khan.

Considerable political power was held by women in these regimes, some of whom passed it along to their daughters, some of whom were even adopted. These were not simply dancing-girls insinuating themselves into positions of power, but well-born married women and widow-dowagers. My North India Between Empires has detailed passages on the Begums of Awadh, whose wealth and influence so tempted Governor-General Warren Hastings that his attempt to take it from them comprised one of the charges at his later impeachment in London. Equally fascinating is the prolonged influence of the Begums of Bhopal, starting with the assertion over the state's affairs by Mamola Begum, who had not even been born Muslim, but converted in her adult life. The question of the dubious role of the Shari'ah Law, which forbids women from taking leadership-roles even in leading communal prayers, much less in affairs of state, arises here, as well as the means by which these women managed to exert such sustained control over precarious institutions and often capricious political interests. I regard such women's roles as another sign of pragmatism and vitality, not effete, for they were by definition members of ruling families, whom political core-groups chose to retain in power, often in opposition to the British. It was ironic to hear the British Resident at Bhopal cite the Shari'ah Law in an attempt to dethrone the Begum in the 1850s, an argument that did not succeed. ...

Barui, B.C., "American Corridor for Indian Business: A Case Study of Early U.S.- Bengal Commercial Enterprise Within Colonial Framework (1784-1864)"
The involvement of Americans and Indians in trade relations in late 18th and early 19th centuries had a different or more equal character than that of the dominant British - Indian colonial trade. This paper tries to show how American business in Bengal offered a new field of opportunities for the merchants of the province. It also attempts to understand the pattern of trading activities of the American merchants which helped the traders of Bengal to stand on their own even under colonial constraint. The American merchants provided the necessary collaboration to sustain the efforts of Bengal's entrepreneurs and to overcome the strangle hold of British mercantilism to a considerable extent. Finally, this paper attempts to review the British reaction to this joint enterprises in the colonial context.

Bedi, Susham, "From Periphery to Center: The Movement of Women in Hindi Drama"
Female characters in Hindi plays have moved over the recent history of Hindi theater from a position on the periphery of a play where they were subsumed into the play's structure to a place of prominence where they have begun to control the action of the play as well as develop into subjects. Using the plays of Mohan Rakesh and Surendra Verma as exemplary of the standard depiction of women in post-colonial Hindi drama this paper will examine the construction of women in contemporary theater concentrating on their roles, voice and character development. The question that this paper will pose is whether female characters as they move into central dramatic positions rely on characterizations of power established by male figures or develop their own vocabulary.

Behrendt, Kurt, "Did Greece Influence the Art of Bactria and Gandhara?: An Analysis of the Stylistic Affinities of Macedonian Finds to Those of Tillya Tepe"
Was Greek art of major significance to the ongoing development of style in Bactria and Gandhara, or did Alexander's conquest mark a punctuated point of cultural exchange? This issue will be assessed in terms of the relation of specifically Macedonian material to the art and coins produced in Bactria and Gandhara in the following centuries. Based on a comparison between finds from Tillya Tepe and the Macedonian tomb of Philip II (Alexander's father), I examine the nature of the Greek relation to and influence on shared styles and motifs. Further, I evaluate how the supposed "cultural supremacy of the Greeks"
suggested in early British scholarship, and the subsequent rejection of theories of western influence on the arts of the subcontinent, have affected the perception of the art of Gandhara and Bactria.

It is the conclusion of this study that Greek art after Alexander did not have an ongoing effect on the art of Bactria and Gandhara. The Greco-Roman forms found in the art of Gandhara instead appear related to renewed trade early in the first century A.D. between India and the Roman empire. If the art of Greece did in any way affect later Gandharan art, it did so by producing a lingering taste for Hellenistic traditions that made Gandharan sculptors more receptive to Roman forms. However evidence of the direct impact of Greek art can only be found in the period when it was introduced by the single punctuated event of Alexander’s invasion.

Benjamin, Paul, "Post-Panchayat Organization of Villages in Nepal: Seeds of Increasing Factionalization and Conflict"
The problem of post-panchayat organization of villages in Nepal is considered. The panchayat system had organized the entire country into over four-thousand local political jurisdictions called "village panchayats." Village panchayats rarely mobilized resources themselves for their own development but relied instead on grants-in-aid and project requests from the district and central government. Access to projects and grants-in-aid came via important contacts in Kathmandu. These contacts were often the basis of factions in village panchayats. With the near monopolization of power by the panchayat system, the number of these important contacts was limited and so were village factions. With the advent of a multi-party system in Nepal, the number of political parties in Nepal has grown to nearly 50. It is suggested in this paper that the growth in number of political parties in Nepal will result in increasing political factionalization in what remain, in essence, village panchayats. With growing factionalization, the geographic and political entity that had been the village panchayat may split apart. Possible consequences of this and some potential means to avoid it are examined.

Bhagat, G., "The Age of Chanakya Kautilya"
Alexander the Great, after conquering Mesopotamia, Persia and Afghanistan, crossed the Indus river in the spring of 326 B.C. and began his invasion of India. The Macedonian’s conquest of the northwestern part of India -- now a part of Pakistan -- was so easy (although the young warrior met occasional fierce opposition) that he "subdued the people of fifteen different Indian nations and had taken no fewer than 5,000 towns and villages in a short campaign. In a single one-day excursion, Alexander "took a town by storm, putting to the sword 17,000 Indians and taking 70,000 captives." The news of Alexander’s exploits reached the far corners of India, drawing the attention of concerned Indians. Although a vast portion of India was ruled by the Nandas from their capital in Pataliputra (modern Patna, Bihar), the Nandas were weak, corrupt, tyrannical, unpopular and ineffective. As the large country had numerous republics and small kingdoms on the borders of the Nanda empire, the tiny rulers were constantly at war with each other, were always involved in intrigues, not desirous of unity and were quite helpless against outside attacks.

This was the kind of India that met Alexander’s eyes; this was the kind of India that Chanakya Kautilya, a poor Brahmin and a former official of the Nandas in Pataliputra wanted to save, by establishing a strong central government under a king who was kind, but firm in every respect. Kautilya achieved his twin goals through a young and unknown Chandragupta Maurya who liberated the Indian territory held by Alexander’s generals, and also destroyed the unpopular Nandas. Chandragupta "brought India from darkness to light." This was largely achieved through the strategy of Kautilya who became the first Prime Minister of the Maurya Empire and wrote the Arthasastra -- "Treatise on Polity" -- which, lost for centuries, is presently being discovered by scholars around the world.
Bhansali, K.G., "The Philosophy of Kautilya"
Kautilya (around 321 B.C.) was the brain behind the destruction of the mighty but unpopular, tyrannical Nanda dynasty, which ruled a large portion of India with its capital in Pataliputra (modern Patna, capital of Bihar). Kautilya also liberated the north-western territories of India which had recently been captured by Alexander of Macedonia and governed by his generals. The scholarly Brahmın installed Chandragupta Maurya (321-297 B.C.) on the throne in Pataliputra, became his Prime Minister and organized an effective system of government unparalleled in the world. With the guidance of Kautilya, Chandragupta inaugurated the Maurya dynasty and brought India out of darkness.

The first Maurya Prime Minister, hidden from scholar’s eyes for more than two thousand years, wrote the Arthasastra, detailing every aspect of a successful government. The monumental book elaborately describes public administration, war and peace, the judicial system, taxation, agriculture (including forestry), mines, spies and security. His advice to the king on how to rule, how to behave in his personal life and how to treat his subjects is remarkable. His description of how to treat the defeated enemy is an eye-opener. His famous theme, "the enemy’s enemy is your friend", is often quoted in modern times.

A modern ruler could do well by following only the dictates of the Arthasastra, if he did not have access to books on public administration, politics, economics and war.

Bhargava, Ashok, "The Economic Implications of Political Uncertainty in India"
The Indian economy grew at acceptable rates of growth through most of the 1980’s, and policy changes started in the 1970’s continued in the 1980’s under Mrs. Gandhi and Rajiv Gandhi. The 1989 defeat of the Congress (I) led to coalition governments which were not successful in defining a vision of the economy or implementing the few initiatives that were undertaken. The coalition partners joined forces to defeat Rajiv Gandhi and the Congress (I) but were unable to define a well thought out, cohesive, economic platform.

The purpose of this paper is to analyze the policy initiatives over the last two years and their effects on the economy. The current situation of the economy appears bleak with a heavy foreign debt burden (a result of the policies followed by the Rajiv Gandhi regime), double digit inflation, a moribund planning process and a vacuum in policy formulation and decision-making. The paper will describe the economic situation during the 1980’s with special emphasis during the last two years and examine policy making during this period. The results of the election and its possible effects on the economy will be analyzed. Finally an effort will be made to study the nexus between economic and politics - is the current political situation a result of fundamental economic interests or are the political forces dominant and the economy will have to wait for the fundamental political forces? This is a continuation of my work on economic policy in India.

Bhaskaran, Suparna, "Jawaharlal Nehru’s National Philosophy and Its Significance to Contemporary Political Culture in India"
This essay endeavors to analyze some of Jawaharlal Nehru’s key formulations regarding the nature of revolution in the Sub-Continent in relation to: national unity, nation building, state formation, socialism, nationalism(s), secularism and non-alignment. As India’s first Prime Minister, and a crucial figure in the building of the Indian state and parliamentary democracy, Nehru’s political philosophy is very much under debate and reinterpretations with the onset of the current May elections in India. In discussing Nehru’s conceptualization and overarching framework, I intend to address the adequacies of these formulations. In maintaining that Nehru provided a post-British India with significant contributions, I also claim that some of his conceptualizations were paradoxical. Nehru’s political formulations need to be
questioned in terms of its relevance for existing historical conditions [in the 1940s] as well as for a post-colonial India of the 1990s.

The interconnected notions of a unified India, a unified Indian National Congress and a secular parliamentary democracy have dominated political and economic domains of Indian life. What needs to be viewed is the cultural and ideological hold such notions [Indian unity-unity of congress-secular democracy] can have in a nation that is undergoing great strains in the politico-economic spheres. Nehru felt the necessity to forge a dynamic, scientifically oriented "modern consciousness". This "modern consciousness" needed to incorporate liberalism, "scientific temper", and Gandhian philosophy. How successful have Nehru, the Congress, and other interest groups been? How has the political language of Nehru been instrumental in forging national cohesion and solidarity? These are questions that I hope to explore in my paper.

The historical dialectic between politics, economics and culture, needs to be assessed in close connection with changing consciousness, shifting political alliances and rising separatist-religious movements. In using the example of the problem "in and of" Kashmir, I hope to demonstrate these tensions of politicized culture. I conclude in assessing the viability and the violations of the parliamentary form of democracy in India and its dialectical ramifications in the arena of mass culture.

Bishop, Naomi H., "External Migration in a Yolmo Sherpa Village"
This paper focuses on the specific case of outmigration in a single Sherpa village in Yolmo, east-central Nepal. The analysis is based on a general history of each family in the village over the past twenty years, as well as an intensive study of all movements by individuals in and out of the village between 1989 and 1991. Patterns of outmigration are examined in the context of other economic options available, the changing demographic profile of the village, and the particular history of this village over the past thirty years. General theories about hill migration in Nepal will be considered in light of this data from a single village.

Blake, Stephen P., "Shahjahanabad and Isfahan: Some Thoughts on a Work in Progress"
My aim in this paper is to present some tentative hypotheses about the structure and organization of the capital cities of the Safavid and Mughal Empires - Isfahan and Shahjahanabad. I am in the beginning-stages of a project that aims to compare the three capital cities of the three great early modern West and South Asian empires - the Safavid, Mughal, and Ottoman. I have completed a good deal of the research on Isfahan and the Safavids and am just beginning on Istanbul and the Ottomans. The purpose, then, of the paper is to take a brief look at the materials I have gathered so far and to suggest some of the lines of development that have emerged.

I shall say something about city-planning and topography - the organization and layout of the city and how that reflects the scale and style of the two states. I have also some ideas about the place of commerce in the cities, its relationship to the emperor, and how these things are reflected in urban structure. Finally, I want to say something about religious organization in the two cities as reflected in religious buildings. Mosques: the number, hierarchy, and builders, and the dedicated properties (waqfs) that support them. In particular, I want to make some fairly detailed comparisons of the Jami' (Friday or congregational) mosques in the two cities based on a comparison of the waqfnamahs (documents describing the make-up and administration of the waqf properties).
Bonner, Rahul, "Propriety and Promiscuity: Some Examples from Amaru and Vijjika"
This paper explores the value Sanskrit rasa theory places on women's sexual fidelity and the way this valorization is questioned in certain lyric poems, particularly those of the woman poet Vijjika. We will see that Vijjika's view of women's sexual behavior differs from that found in the male oriented poetry of Amaru. We will also investigate how Sanskrit literary theory reacts to this construction of a female persona through the concept of appropriateness (aucitya), which serves to convert poetic ideology into poetic convention.

Brooks, Douglas Renfrew, "Situational Conflicts and Political Solutions: Tantric Initiation among the Smarta Brahmins of Tamilnadu"
In contemporary Tamilnadu the cult of the goddess Lalitatripurasundari, more commonly referred to as Srividya, is among the most visible and influential sadhanas practiced by middle-class and upper-caste Hindus, particularly smarta aiyar brahmins. Among those practitioners who implicitly or explicitly treat Srividya as a form of Tantric sadhana, the issue of initiation across community, caste, and gender lines is an ideological presumption. However, the actual occurrence of such initiations creates situational conflicts that throw into question social and religious identities and values. When women or members of non-twice-born castes are included as ritual participants in settings in which there are concurrent Vaidika/smarta values, social expectations and religious principles must be reconsidered and collectively renegotiated in order to deal with situational incongruities.

This paper, based on extensive fieldwork, deals with the conflicts that arise when ideological principles and social expectations definitional to Vaidika and Tantrika traditions require political solutions. At stake for those who embrace the oxymoronic position of being Vaidika Tantrics is their social position within caste communities that do not necessarily share their views about the inclusion of non-twice-borns, women, or their methods for dealing with such issues as pollution, inauspiciousness, and commensality. A failure to resolve actual situational conflicts can be potentially devastating to a family or lineage group. As I will show, however, Vaidika Tantrics do find remedies to even the most difficult and ambiguous situations.

Brower, Barbara, "Grazing Tenure and Range Conservation in the Nepal Himalaya"
"The Tragedy of the Commons" as articulated by Garret Hardin particularly argues that resources held in common are more likely to be overexploited than those in private ownership. Hardin's archetype is the grazing commons. Yet a comparison of two communities of Sherpa grazers in Solukhumbu, Nepal, suggests that under some circumstances, commonly owned and controlled rangelands may be more effectively protected from overexploitation and consequent environmental damage than private grazing lands. In the Sherpa communities centered on Junbesi Khola, Solu, grazing tenure for yak-cattle herders is a complex interaction of individual, family, clan, village and state control. Some rangelands in private hands are subject to heavy, damaging, unregulated, overuse. In contrast are rangelands used by Sherpa stockmen in the Bhote Kosi Valley, Khumbu, where grazing is controlled by the community of users. When collective control remains intact, it has been shown to be an effective constraint on overgrazing and environmental damage.

Burger, Angela, "The Raj, The Princes, and Opium, 1895-1915"
Paper explores the relations and limits of paramountcy by focusing on the failure of the efforts of the Government of India to influence the production and marketing of opium in the Princely States from 1895 until World War I. Contrasts the system of government monopoly in British India and in Baroda, with the free market - private enterprise system in the other Princely States. Analyzes the factors which made it impossible for the GOI to modify the flawed "hundis" system of selling Princely State opium to and
through the Bombay merchants, despite formal adoption in the GOI of a preferred alternative. Analyzes the differential policies adopted towards specific Princely States in regard to purchases of various Darbars. The study shows that neither incentives, structured opinions, or persuasive guidance were sufficient to obtain policy changes within States. Since paramountcy did not enable direct regulation, both the British Raj and the Princes had to accept the negative consequences of a "do nothing" or market mechanism policy following the end of the China trade. However, the Raj was more successful in obtaining more modest goals by playing off Darbars against each other.

Cabezon, Jose Ignacio, "Experience and Reason: Shakya mchog Idan’s History of Madhyamaka"
Shakya mchog Idan’s History of Madhyamaka (dBu ma’i byung tshul) is an important text for the understanding of the various strains of the Madhyamaka school that arose in Tibet. Written during what is arguably the high point of Tibetan scholasticism, it is a veritable gold-mine of information about the different sectarian views concerning the philosophy of the "Middle Way" prevalent during this time. This paper sets forth Shakya mchog Idan’s interpretive schema and contextualizes it against the background of the intersecular philosophical polemics of fifteenth-century Tibet.

Cameron, Mary M., "A Critical Examination of Structure and Practice in Nepal’s Jajmani System: Exchange, Domination, and Resistance From the Perspective of Low-Caste Families"
In the densely populated yet still remote middle hills of Nepal, sharp differences exist in access to and ownership of arable land, while control over the distribution of agricultural products is a primary mechanism of ideological and material power. Throughout the country, land ownership differences mirror caste hierarchy and ethnic boundaries such that high-caste families comprise the vast majority of a landholding elite. This paper argues that material domination and forced dependency, alongside dominating ideologies, serve to sustain high-caste domination over low-caste families. It details the structure of land ownership, the complex nature and trajectories of intercaste exchange and describes the practices of domination through ownership.

The paper will also examine the practices of material and ideological resistance to high-caste domination performed daily by people of low-caste. The semiotics of begging, staged performances, off-stage criticism, and attempts to legally register land are examples of continuous resistance. Thus, the paper also seeks to argue against a consensual model of domination and for a model that incorporates low-caste people’s own representations of caste hierarchy and the on-going practices of being low-caste in village Nepal.

Candelaria de Ram, Sylvia, "Symmetry Strata in Tagore’s Short Verse: a Computer’s Eye View"
Sound and sense patterns weave together in short verse of Tagore to form multi-level vignettes, impressionist glimpses. The verses portray a many-faceted world-view, build with phonetic forms and philosophical comments. Analysis of these patterns with methods concrete enough for computation point up both their intricacy and the nature of the "impressionism" involved in their interpretation. Study of these text-structures with computer-implementable techniques entails systematic and accurate description of (1) the text, and (2) how reader knowledge must come into play during interpretation.

Canfield, Robert, "Understanding Change in Afghanistan’s Region"
I will offer a proposal for strengthening the study of the Afghanistan/Central Asian neighborhood through the tracking of ongoing social, economic and political changes by applying available information retrieval technology and then pooling the results. Significant results from such an approach would require both precise identification and assessment of data and comprehensive cooperation between government,
commercial and academic institutions. I will argue that recent changes in global and regional relations offer reasonable prospects for such cooperation. The Eurasian centrality of Afghanistan’s region offers the probability of its recovering the strategic economic and political importance it lost in the sixteenth century. For that reason, I would concentrate the first phase of pooled data collection on evidence of technological and logistical change throughout the region.

Chaudhury, Lubna, "The Fluidity of South Asian Linguistic Identity: Manifestations in Urdu-English Bilingual Discourse"

Code-switching, the alternation between languages within the same stretch of discourse, is the hallmark of the educated strata in South Asia. This paper contends that while such code-switching may be regarded as an emerging dialect—a language variety—of the literate urban sphere, in actuality, it demonstrates the fluidity of the educated South Asian’s linguistic identity.

The languages in a bilingual’s verbal repertoire become associated with expectations and values that are fostered by environmental, and subjective factors. On the one hand, language is a cultural appurtenance, and on the other, it is a concomitant to an essentially ellipsistic interpretation of culture. South Asian bilinguals who are consistently exposed to English as well as indigenous languages, internalize not only the explicit cultural accompaniments to languages which are dependent on the usage of the languages in different domains, but also develop cognitive schema that are heuristically generated from within. In the process, the languages in a bilingual’s linguistic repertoire assume distinctive connotations giving a flexible linguistic identity as a whole.

The fluidity of the South Asian linguistic identity is delineated through a predictive analysis of code-switching in Urdu-English bilingual conversations. Inferences pertaining to the fluidity shaped by sociolinguistic factors as well as generalizations regarding recurrent themes and strains that can be ascribed to subjective assignment of traits to languages are employed to illustrate the issue at hand.

Claus, Peter, "Siri’s Son, Kumar: An Examination of the Role of Kumar in the Sirit Myths and Rituals"

In this paper I continue my examinations of the Siri Cult of Tulunad. In earlier papers I have concentrated on the role relations between women in the myths and rituals of the Siri Cult. Here, I look at the characterization of Kumar in the story and comb through many hours of tapes recorded during the ritual proceedings for dialogue between the possessed men and women of the cult. Although in real life the participants have no kinship relationship, in ritual, men, as Kumar, assume often simultaneously or in rapid succession, the roles of son, brother and uncle (representing three generations) to the woman, Siri, Sonne, Ginde, Abbaga, Daraga, Mayage and Maypage.


Vishnu Bhikaji Gokhale (1825-1871), known popularly as Vishnubawa Brahmacari, was among the earliest defenders against the claims and criticisms of Hindu or Vedic culture arising from Western and specifically Christian missionary ideas and values. During the late 1850s and 1860s, he constructed an aggressive representation of what he believed to be fundamentals of a Vedic religion and culture in opposition to other systems of belief and practice. In the process, it appears that he first articulated a number of propositions and representations regarding Hindu values and the consequent superiority of these to those of the West. This paper will reflect findings of my just completed fieldwork research carried out in India during 1990-91.
Cook, Geoffrey, "The Poetry of High Imperialism: Sir Alfred Lyall and the British Raj in India: The Islamic Monologues"
The paper is a study of the portrayal of Islamic personae in the poetry of Sir Alfred Lyall, K.C.B., D.C.L. (1835-1911). Lyall, a survivor of the great Mutiny (1858-59), was a powerful administrator in the British Indian state. During his career he was both Home and Foreign Secretary for the Indian colonial government, and his last position was as Lt. Governor of the Northwest Provinces. After retirement he published several books -- the most important of which are *The Rise and Expansion of the British Dominion in India* (1893) and *Asiatic Studies* (1899) -- that established him as one of the most important Imperial ideologues of the Victorian and Edwardian periods and whose influence was felt up to independence. He was, also, a popular poet, and the paper focuses on these neglected texts -- most especially the monologues he puts into the mouth of Islamic characters. These texts express how he felt this Other conceived of himself and the British administration and, by extension, the how and why of British policy towards South Asian Islam, which in turn was based on these perceptions.

Coppola, Carlo, "Salman Rushdie's *Haroun and the Sea of Stories*"
Coppola's paper will provide a critical analysis of Rushdie's latest work of fiction, *Haroun and the Sea of Stories*. It will explore the themes and ideas in the novel, examine its stylistic qualities, and discuss Rushdie's art of story-telling as exemplified in this work. The paper will also consider how Rushdie's views on the process of literary creativity and on the intellectual and moral factors impinging on it are revealed in the novel.

Corrie, Bruce P., "Accountability in Indian Economic Development: Dalit and Tribal Children"
The paper will focus on the three dimensional vulnerability of Dalit (scheduled castes) and Tribal (scheduled tribes) children in the Indian economic development process, i.e. material, physiological and social vulnerability. Dalit and Tribal children in India live largely in conditions of poverty and face social and political marginalization. The paper will explore different regional trends in India and illustrate how the three dimensional vulnerability of the Dalit and Tribal child negatively impacts on their survival and development. The Dalit/Tribal girl child could well be the most vulnerable citizen of India.

Cort, John E., "Roots of Bhakti in the Early Jain Tradition"
This paper has two intentions. One is to continue work of the past several years concerning the problems in the inherited scholarly models for the study of the Jains. In this particular instance, I will look at the problems caused by the virtual ignoring of the central role of bhakti in the Jain tradition. The second intention will be to bring the Jains into broader discussions of bhakti in Indian religions. Scholars have assumed that Jain bhakti can be ignored, in both the contexts of Jainism and bhakti, because Jain bhakti is a 'borrowing' or 'accretion' from Hinduism. Even if it were a borrowing, to ignore Jain bhakti is silly, for one thereby ignores a major permutation of bhakti which can shed light on the special features of bhakti in other traditions. But I argue in this paper that bhakti is not nearly so foreign to the Jain tradition as the inherited, ascetic-founded model of the jains would have us think; rather, the very early Jain practices focused vandana (veneration, of gurus, images, and Jinas) provide the foundations for later bhakti practices and attitudes, and in fact most likely contributed significantly to the development of Hindu bhakti.

I start this paper by briefly presenting the standard portrayal of bhakti and devotion in the Jain tradition, with a focus on works by Margaret Stevenson and Hermann Jacobi. I then move on to a survey of inscriptionsal, archaeological, and textual evidence for the earliness of image worship (and, by extension, bhakti) in the Jain tradition: the Hathyagumpa inscription, the Lohanipur and other early images, the images and inscriptions from Mathura, the story of the Jivantavami image, and accounts of image
worship in the Svetambara 'canon'. This data establishes beyond doubt that not only was image worship an early part of the Jain tradition, but historically it cannot be accounted for by notions of borrowing or accretion. But one could still argue that bhakti is nonetheless ideologically marginal to the ascetic, mendicant core of the tradition, that it was a primarily lay practice that the mendicants participated in to a limited extent as part of their interaction with the laity. To counter this argument, I look at a practice from the *avasyakas*, the earliest ritual stratum of Jainism that predate the period before the Svetambara-Digambara differentiation. While attitudes of devotion and veneration permeate the *avasyakas*, I focus upon the rite of *caturvimsatistava*, the veneration of the 24 Jinas. In the descriptions of this rite one finds an overt discussion of bhakti and its role in the destruction of karma. I also look briefly at the body of early devotional texts centered around the concept of the ten bhaktis.

In the paper I conclude that the extensive evidence for bhakti at the earliest levels of Jain tradition establishes that there is no need to account for bhakti within the Jain tradition through the mechanism of borrowing. As a result, we need first to see devotion as an integral part of Jain tradition from the earliest levels available to us, and second to include Jains (as well as Buddhists) in all discussions of early history of bhakti in India.

**Daughterty, Diane**, (315) 894-2880, "The Nangiar: Female Ritual Specialist of Kerala"

Nangiar are female participants in *kutiyattam*, a regional variant of the classical Sanskrit dramatic tradition that has survived in the temples of Kerala on India's southwest coast. The women portray virtuous female characters, mark the beat with small cymbals, and sing. A ritual performance related to *kutiyattam*, *nangiar kuttu*, is acted by a single *nangiar*.

This paper determined the place of *nangiar kuttu* in temple activities and evaluates the *nangiar* as a ritual specialist. Are any precautions taken before a performance to ascertain her purity? What rites precede and conclude the performance? To what extent is the *nangiar* herself and/or *nangiar kuttu* perceived as having as auspicious, safe-guarding function? Why did/do people come to watch or commission *nangiar kuttu*?

The study also places the *nangiar* among the other female temple ritual specialists of Kerala: *brahmini*, Namboodiri snake priestess at Manarsala, and *devadasi*.

**Davis, Richard**, "The Saiva-Jain Encounter in South India"

In studying the history of Saivism in early medieval South India, I have been increasingly struck by the often-unstated presence of Jainism. Jains seem to be there, lurking on the outskirts of things, or being scapegoated and excluded.

While scholars too often portray Jainism as a peripheral heterodox movement that did not substantially affect later Hinduism, and as an inherently minority religion incapable of aligning political power or mass popular following, I believe such unreflectively-repeated portraits come into serious question when we consider more closely the relationship of Saivism and Jainism in early medieval Tamilnad. In Tamil Saiva literature of the period (the poetry of the nayanmars and many of their life-accounts retold in the *Periyapuranam*), the Saivas clearly regard the Jains as their main adversaries in Tamil society for political favor in the eighth and ninth centuries. In this literature, the Saivas find it necessary to develop a pejorative polemic against the Jains, portraying them as alien and offensive "Others", and using this unfattering depiction of Jains to advance their own claims to cultural centrality. (Indira Peterson has recently presented a paper on the Saiva representation of Jains in Tamil nayanmar literature, and I will rely here on her knowledgeable formulations.)
While Tamil Saiva literature appears fraught with intentional caricature or misrepresentation of Jains, there is another side to this relationship. Saiva siddhanta philosophy, in Sanskrit agama texts, seems to be heavily indebted to Jain doctrine. Saiva siddhanta and Jainism share many fundamental concepts, to the extent that one must presume the Saivas have appropriated key points from their Jain opponents, and not taken the trouble to provide us with footnotes. I will examine one or two examples—probably the notion of karman and perhaps the role of diksa—to illustrate the closeness of at least some doctrinal and practical aspects of the two groups.

A long-standing lack of attention to Jainism in South Indian history makes detailed investigation of this relationship difficult. While Tamil Saivism has benefited from considerable recent scholarly study, there are no significant integrative studies of Jainism in South India. (Or are there?) More significantly, no study has taken the trouble to look at the ongoing, changing relationship between the two communities. ...

Dazey, Wade H., "The Evolution of the Ideal of Social Service in Neo-Vedanta"
One of the positive transformations in modern Indian culture has been the emergence of an ethic of social service in connection with Hindu ascetic organizations. The Ramakrishna Mission was a pioneering and highly visible exemplar of this ideal of social service, but it is significant that other organizations and prominent individual renouncers have come to accept it as well.

This paper briefly traces the origins of the ideal of social service in Neo-Vedanta from the ancient Upanisadic sources, through the medieval literature, to modern Hindu interpreters such as S. Radhakrishnan and Swami Vivekananda. Two basic, traditional ideas have merged to form a social service ethic in Neo-Vedanta: first, that the Divine Being is present in the hearts of all people, and second, that a disciple should serve the guru and see him as an embodiment of the Divine. These ideas came together in Swami Vivekananda's proclamation of the ideal of "service of God in man." The motto of the Ramakrishna Order became: "For one's won salvation, and for the service of the people of the world." The emergence of this ideal of social service in Hinduism, and in an ascetic context, presents a partial parallel to the thesis of Max Weber of an "inner-worldly" asceticism which developed in Europe as a result of the Protestant Reformation, a "Protestant Ethic" which had a transformative effect on the social-economic development of modern Europe. To be sure, India's religious milieu is even more diverse than was that of Reformation Europe, but the parallel emergence in both instances of an ideal of "inner-worldly" asceticism—with a stress on social service in the Indian case—is an encouraging sign for further social development in India, despite appropriate contemporary concerns over religious factionalism and the rise of "Hindu fundamentalism".

De Alwis, Mala and Pradeep Jeganathan, "Talking About the Body in Rumours of Death"
The context of our paper is the massive state and counter-state violence that shook the south of Sri Lanka in 1989. Political assassinations had become a frequent occurrence. We focus on two such assassinations, not to find out what happened or why, but to ask how these questions were answered by those social classes that were not explicitly involved in the violence. In comparing representations of the narratives of violence and death in the case of two TV personalities, we find that the social construction of gender was central in the structuring of the narratives. These gendered representations, we argue, legitimized the narrative of violence. As such, we find ourselves starkly confronted with the ethics of our intervention. Only a politically critical position, we suggest, can legitimize our own retelling of these violent stories.
de Munck, Victor C., "Eavesdropping in Kutali, Sri Lanka"
Ethics, like etics, usually refers to the interpretation of the behaviors of others on the basis of some relative or absolute evaluative scale. In a remote Muslim village, the largely illiterate and unschooled denizens debate ethical questions. These debates take place in the mosque, along dirt roads, footpaths, in paddy and chena fields, and at the local tea shops. Symptomatic of these debates are the attempts of people to diagnose their own existential symptoms: "What does it mean to be a Muslim?" "What is the meaning of life, of death?" "What is good, bad?" Undoubtedly, at this moment villagers are engaged in polemics over ethics. In this paper I would like to present two debates I was fortunate enough to transcribe. In doing so, we have the opportunity to eavesdrop and, in part, listen to their responses to such fundamentally human questions.

Dehejia, Harsha, "Siva’s Unhappy Marriage: A Kasmir Saivite Viewpoint"
The marriage of Siva and Parvati is perhaps the most celebrated event in Indian mythology and on that has provided inspiration to a variety of artists. However as significant as the marriage is the fact that Siva in the end remains unhappily married. This paper looks at the marriage of Siva from the viewpoint of Kasmir Saivism. Parvati is the perfect object and Siva the ultimate cognising subject and the coming together of Siva and Parvati is symbolic of an epistemic process. The Ardhanarishvari is the perfect embodiment of Kasmir Saivite epistemology. However the Kasmir Saivites affirm that ultimately the cognising subject is sovereign. The paper brings out this idea through both the mythology and the writings of Kasmir Saivites.

Dehejia, Rajeev H., "The Three Faces of Man: The Artistic Representation of Suffering in the Indian Tradition"
The paper looks at the evolution of the concept of suffering in the Indian tradition. Tracing the tradition from the Puranic period through the middle ages right down to the modern period, the paper describes the changing concepts in the understanding of suffering and correlates it with its depiction in the Indian arts.

Desai, Manisha, "Changing Meanings of "Women" in Women’s Movement Organizations in India"
Based on an analysis of the activism of women’s movement organizations from the two waves of the women’s movements in India, I examine the continuities and discontinuities in the meanings of feminism in Indian movements. It has changed from a monolithic understanding of women’s rights and issues to more particularistic and plural definitions. I locate these changes in the larger historical and political contexts within which these movements emerged and show how these circumstances influenced the particular configuration of class, caste, and gender in the movements.

Dhar, Subrata, "Fixating Nationhood in Bangladesh: the Protean Landscape of Politics"
The present territorial contour of Bangladesh is precisely the denouement of the successive changes in the politicized perception of identity. Once a part of India, later a wing of Pakistan, and now Bangladesh has known politics predominantly in terms of the problematic of fixating the "Other" against whom the political energy has always been released and on the way, an identity has conveniently been constructed with the presumption that it is empowering. But the construction of such identities is anything but decisive. The psychological landscape of politic underwent several changes at different times on the basis of varied perceptions of what constituted power. And Bengal being partitioned since 1947 provides a constant iterative source of pluriverse discursive trends in defining nationhood.

What is, however, constant in all these discourses is an urge to define or redefine power relations in convenient terms. While the discourses are constitutive of power, power itself is also dictative of the
procivilities in the discourses. Thus, power, once constituted by a hegemonic discourse, dialectically tends to hegemonize the other emerging discourses by deploying and fetishizing its own tropes.

Simplistically said, there were three major identities in Bangladesh discursively fielded in politics in the past fifty years that were constitutive of power at one or another time: the Islamic religious identity in the 1940s advanced against the secular Indian identity and created Pakistan in the end; the secular Bengali identity erected against the perceived economic and cultural onslaught from West Pakistan in the 1950s and 1960s which resulted in the inception of Bangladesh; and the territorialized Bangladeshi identity in the late 1970s and 1980s which syncretized the resurrected Islamic traits of identity with the imagined fear of Indian domination. Evidently, each of these identities is discursively produced and in turn has empowered its enunciators against a distinctively constituted "Other". The same populace have been convinced of their identity in different ways at different times to make political action against the perceived or imagined "Other" possible. This has, inter alia, given rise to a political culture which is intrinsically and purely "oppositional" - an aspect I intend to explore in this paper.

Another aspect that will be addressed in this paper is the continuity of certain hegemonic tropes in all these discourses of identity and its implication for future political scenario in Bangladesh vis-a-vis the perception of nationhood, and perhaps, even for the future territorial contour of Bangladesh.

Dhussa, Ramesh C., "The Changing Features of a Small Town: A Case Study of Dumka, Bihar, India" Dumka is a small town situated on the Rajmahal hills in the north eastern extreme of the Deccan plateau. Presently, it is the divisional head quarter of the Santal Parganas commissionerate, this small valley-town was selected as the district seat of the newly formed district called "Santal Parganas", by the British during the mid-19th century. Since this town is located in a remote area (the closest railway station is about 40 miles from Dumka), the changes towards development and modernization here are taking place at a very slow pace. In some cases, pace is faster than others. The goal of this presentation is to bring out and explain the changes that have taken place in Dumka during the course of time.

Didi, Rasheeda, "The Political System of the Maldives: A Democracy of a Kind" this paper looks at the structure of the various branches of the government, the processes involved in their election/selection and their functions. Emphasis is laid on how democratic the processes are.

The president is nominated by the parliament and elected by a referendum. Although the electorate is involved in the referendum, the question is, in the absence of a number of nominees, how representative of the people is the president? Since the president is the head of state as well as the government his functions are two-fold. The selection of the cabinet is a very simple process in that the President selects them and appoints them without necessary approval from the legislature or any other body.

The members of the unicameral legislature are elected by the population it represents - i.e. the atolls (equivalent of a district or province) and the capital island, Male. The basic function of the legislature is the same as most legislatures around the world, but the nature of unicameralism and the dominance of the presidency over the legislature add a uniqueness to the law making process making it less effective as a democratically elected body.

The judiciary is based on the Islamic law, but the new laws and regulations affecting every aspect of life are made with a view to accommodate the present lifestyles and needs of the country.
Donaldson, Thomas, "Iconography of Orissan Images of Prajnaparamita and other Buddhist Goddesses" Included among the benign forms of Buddhist female deities popular in Orissa are several who hold a book or are the embodiment of a dharani, suggesting their association with knowledge and its dissemination, the most popular being Prajnaparamita who is the embodiment of the Mahayana scripture of the same name. In the Sadhanamala there are nine sadhanas which describe the procedure for her worship while a hymn is devoted to her praise. Of the 8 or 9 surviving Prajnaparamita images from Orissa all but one depict her two-armed form, the lone exception displaying a four-armed form. Aside from Prajnaparamita, the most popular goddess having a book as an attribute is Sarasvati, a Hindu goddess of learning adopted into the Buddhist pantheon. Eight sadhanas in the Sadhanamala are devoted to her worship. This is also the case in Orissan sculpture with at least 8 images having survived.

Of the Dharini goddesses the most popular in Cunda. Four sadhanas are devoted to her in the Sadhanamala while three descriptions are included in the Nispānayogavali. Her number of arms in these textual descriptions are two, four or twenty-six. Other forms are known where her arms number six, eight, twelve, sixteen and eighteen. Of the 22 surviving images in Orissa, all are four-armed except for 3. These exceptions have six, eight and twelve arms respectively. Of all the Orissan images only the eight- and twelve-armed images have a book as one of her attributes, her primary or most distinctive attribute being a bowl held in her lap by two hands in dhyana-mudra. Emphasis in this paper will be on the iconography of these images and their correlation with surviving textual descriptions.

Dubey, Madhu, "Writing the 'Great Indian Novel': National Identity in Recent Indo-Anglian Fiction" Recent Indian fiction in English (The Great Indian Novel, The Shadow Lines and English, August: An Indian Story) has explicitly and self-consciously addressed itself to interrogations of national identity in a politically independent but culturally fragmented country. Examining the notions of 'Indian-ness' expressed in their writing exposes inherent tensions: these tensions are literary, cultural and political.

Dulai, Surjit S., "The Portable Muse: the Intercontinental Range of Recent English Writing by Authors of South Asia and South Asian Origin" Dulai's paper will deal with selected examples of recent works in English written by authors of South Asian origin, residing in the Indian subcontinent or in the English-speaking parts of the Western world. The paper will include in its treatment such writers as Hanif Qureshi (Buddha of the Suburbs), Shashi Tharoor (The Great Indian Novel), Vikram Seth (Golden Gate), Amitav Ghosh (The Shadow Lines), and A.K. Ramanujan (Second Sight). The study of these works will look for parallels and differences between the experience portrayed in them and between their styles of expression.

Eaton, Richard M., "Saiyid Sultan (fl.1600) and the Adaptation of Islam to Bengali Culture" A recent study by Bruce Lawrence argues for the "modernity" of Islamic reform movements. This paper attempts to examine the question of "reform" and "fundamentalism" in a context that is very pre-modern: early Mughal Bengal. The paper will compare the literary efforts of Saiyid Sultan, a Bengali writer of the Chittagong region, with those of the eighth-century Arab, Ibn Ishaq, author of the earliest Islamic biography of the Prophet Muhammad.

The paper will analyze how each author understood prophecy in general, and in particular, the line or "family" of prophets preceding Muhammad, as a strategy for adapting the Arabian prophet to their own respective non-Muslim and non-Arab audiences. A secondary aim will be to explore each writer as "frontier" writers in recently-conquered societies where Islam was a growing, but still minority, cult. Adaptation to local religious realities will be explored. The paper's general argument will be that any sort of religious "reformation" is ultimately an intellectual enterprise, in which sensitive men on cultural
frontiers respond to tensions between their own inherited tradition, and the culturally alien majority society living in their midst.

**Elder, Joseph,** "Strategies for Survival: Najibullah After the Soviet Withdrawal"
Following the withdrawal of Soviet troops from Afghanistan in 1989, observers in both the United States and the Soviet Union expected Afghanistan's Soviet-backed Prime Minister, Najibullah, and his government to fall. However, the Najibullah government managed to remain in power in Kabul despite: (1) armed attacks by the U.S./Saudi/Pakistan-supported Mujahideen, (2) defections from both his armed forces and his People's Democratic Party of Afghanistan (PDPA), and (3) problems of economic survival in the fact of severe food shortages.

This paper examines Najibullah's efforts to deal with each of the above three threats to his survival. It pays special attention to Najibullah's attempts to develop a field strategy to blunt the military efforts of the Mujahideen and a political strategy to de-legitimize the Mujahideen's efforts to remove him from office. This paper suggests that Najibullah's strategies to distance himself from the Soviet Union, to incorporate non-Marxist parties and persons into his government, to deal with neighboring countries, and to change his image from that of a hard-liner to that of a conciliator played key roles in enabling him to retain, and to some extent consolidate, his power following the Soviet withdrawal. This paper also analyzes some of the external factors (such as massive Soviet support and Mujahideen disunity) that contributed to Najibullah's survival.

**Enslin, Elizabeth,** "Women, the State, and the Politics of Development in Nepal"
Although often overlooked in political and economic histories, gender has been integral to the construction and contestation of power in Nepal. This paper will examine the importance of gender in discourses and practices of development by focusing on state policies directed at women and various local responses to them. By considering the politics of women and development at both state and local levels, this paper will shed light on central problems in the contemporary transition to democracy in Nepal.

**Fanger, Allen C.,** "**Jagar**: Spirit Possession Seance in Kumaon"
The spirit possession seance known as *jagar* is an important and widely distributed expression of village Hinduism in the central Himalayan foothills of Kumaon. All the major castes in the region, including Halia (land cultivating) Brahmins, Rajputs, and Shilipikars (artisans) participate in *jagaras*. The *jagar* performance requires the combined efforts of a drummer-singer (*jagariya*), and at least one oracle-medium (*dangariya*). Additional assistance may be provided by a *thali* player and *hebars* who provide vocal accompaniment.

*Jagar* most commonly are performed at times of crisis or family misfortune; but, they also may be conducted in conjunction with cyclical ceremonies and rites of passage (eg., birth or marriage). However, the most frequent context for *jagar* is the exorcism of malevolent ghost possession, especially among young, married and childless women. When the possession by the deity occurs, she/he dances and speaks through the oracle/medium. If the *jagar* is being held to exorcise a ghost, the *jagariya* asks (instructs really) the oracle to drive the ghost from the "victim". These exorcisms and related pre- and post-*jagar* rituals almost always are successful. Discussion will conclude with a social-psychological explanation for the extraordinary efficacy of the performance. The key to this analysis will focus on the position of women in the joint family before and after marriage.
Faust, David, "Alternative Development: The Gandhian Movement in the 1990s"
Forty years of development policy in India have failed to adequately address the problems of the rural masses. Failures of development have led to a crisis in the economic and political institutions of the nation. One result of this crisis is that "Third System" politics, the politics of grassroots movements advocating alternative models of development, mobilization, and organization, have become increasingly important. The small size and local quality that gives Third System movements their attractiveness and vigor is also a source of weakness. Many small national and international systems in which they operate. Also there can be problems with stability and financing. Perhaps the oldest Third System organizations in India are to be found in the Gandhian movement, although not all organizations calling themselves Gandhian are Third System organizations. One strength of this movement is that it has coherent ideological and theoretical foundations, and a second strength is that village-level movements are part of a network that includes grassroots activists as well as social scientists and theorists. Results of field investigation around India shows how different village-level Gandhian organizations are engaged in different projects and with varying degrees of success.

Flueckiger, Joyce Burkhalter, "Representations of Gender in the Rhetoric of a Female Muslim Healer in South India"
Panima is a middle-age, female, Muslim healer practicing in the south Indian city of Hyderabad. To sit with her for even an hour in the dark, crowded room of her home in which she meets her "patients" six days a week, eight hours a day, breaks commonly held images of the Muslim women in Indian society—the woman in purdah, the woman without voice, the woman without power. Panima is a commanding presence, a successful healer with a large following (including some men), a skilled orator and storyteller.

This paper will analyze representations of gender in Panima’s formal and informal verbal performances, particularly looking for the ways in which she has negotiated her own rather unorthodox position in a pluralistic Muslim/Hindu society in which male ideologies dominate the public sphere.

The categories of verbal performance which will be the focus of study are Panima’s healing rhetoric, personal narratives/life history, and her informal verbal teachings. These will be supplemented by and compared to the interpretations given to Panima’s life story and verbal performances by her family (primarily husband, whose version of her life story differs significantly) and healing community.

Speaking to one Western and two Hindu fieldworkers, Panima said, "All religions are one, are the same. There are only two castes (jatt) — men and women." However, in both her own life-narratives and in practice, Panima subverts gender categories laid out by dominant males ideologies, of woman as wife and mother. She told me, "I had my children, but I never cared for them. Allah raised them. I didn’t cook or take care of the house. I had my work." This paper will explore the ways in which Panima has negotiated and gives voice to the multiple identities of woman in Islam, in her own life story, and in her healing practice.

Fortier, Jana, "Signifying Land and Labor Practices with Verbal and Visual Texts from Western Nepal"
The paper will explore how people living in Jajarkot District, Nepal verbally and visually signify tenurial relations and labor exchange practices. Social status rules, embodied in ideology, are manifested in land tenure and labor exchange systems by "practicing" system rules. These rules of practice are symbolically signified and expressed through language, dress, and artifact. I will use oral narratives, land dispute case histories, and photographs to argue that the significant or meaningful in an action creates either a challenge or legitimization of ideology.
Central to the dialectic of representation and reality is the issue of the relationship between signifier and actual practice. This issue will be encapsulated as the question of the determinant relationship between base and superstructure or structure and ideology.

Caught up in the base-superstructure dilemma are the issues of the power of ideology, its hegemonizing capabilities, and ideological differences by social category. I will interpret Jajarkot narratives as ideological tools used to influence others about the truth or "naturalness" of their particular social and material position. As B. Brecht said, "Art is not a mirror held up to reality, but a hammer with which to shape it." So I show that Jajarkot people's words and other signifying actions have the power to confront, shape, or legitimate material conditions of land and labor.

Foster, Georgana M., "Is Hanuman a Candidate?: Iconography of an Indian Political Campaign - 1991"
The myths and images of Hindu gods, as envisioned by the masses of people in India who have seen the TV versions of the Ramayana and the Mahabharata have been used by the Bharatiya Janata Party to appeal to the Indian voters to bring the BJP to power and to bring about Ram Raj. These images have included the rath yatra of BJP President, L.K. Advani, driving throughout the country in his motorized version of Arjuna's chariot, the billboard cut-outs of Rama, with his bow drawn, exhorting kar sevaks sevaks; the gathering of the sea of saffron, the Ram Bhakta at the Delhi Boat Club Rally; the symbols and slogans of the BJP in the May 1991 election, and how the traditional iconography was joined to TV cassettes, shown in Video Vans, during the election campaign. Slides, election posters, magazine and newspaper pictures from October, 1990 to May 1991 will be used to illustrate this new political-religious ideology.

Freeman, Rich, "Caste Relations in Teyyam Worship of Malabar"
This paper proposes to explore the articulation of caste-identity as expressed in the patterns of ritual and belief in the worship of popular deities known as teyyams in the northernmost districts of the Indian state of Kerala. A study of this worship reveals that caste-relations are driven by the opposing motivational forces of integration versus segregation, as expressed in three domains of teyyam worship: the spatial, the ritual, and the ideological.

The first domain addresses the spatial lay-out of the teyyam shrines and temples and the patterning this reveals with regard to caste-interaction. The second domain concerns the rituals themselves and the degree to which there are single, integrative rituals, as opposed to discrete, simultaneously orchestrated rites, segregated by caste. Finally, I turn to the ideological domain as reflected in the teyyam mythology. Here I consider the relatively discrete conceptions of power which clearly vary according to traditional caste-standing, on the one hand, yet show clear evidence of mutual accommodation and even assimilation, on the other.

It will be shown that in all three domains of teyyam worship, there are marked tendencies towards caste-segregation, reflective of the three major strata of the traditional caste-system in Kerala, and yet that these strata interact and vie with each other in a complexly articulated, partially integrative ritual and ideological system.

Ganguly, Sumit, "The Regional Focus in West Bengal"
Religious and caste factors featured in the national election rhetoric were not significant in West Bengal. Despite full-scale efforts by the Bharatiya Janata Party (BJP) and the Congress (I), the left-front again swept the parliamentary elections with 37 of 42 seats. Congress won the other five seats. Jyoti Basu's Communist Party of India-Marxist (CPI-M) remained confirmed in the center of power with 27 seats
propelling him into national prominence, and into an important bargaining position for West Bengal with the minority Congress in power at the center.

Particularly notable is the inability of the BJP to win any seats despite a full-scale effort complete with celebrity candidates. It is questionable that their effort to become a truly competitive party in the state has made notable progress.

**Gold, Ann Grodzins, "Demanding Voices: Representations of Women’s Speech in a Rajasthani Folklore Community"**

In a single folklore community, where participation in performances is usually segregated by sex, men represent the voices and feelings of women as well as men; and women represent the voices and feelings of men as well as women. Both perform, in various genres, dialogues between women and men. Looking closely at the language of these dialogues may illuminate emotional and political dynamics of gender relations as they are imagined and lived by rural Rajasthanis. I focus on women’s imperious and contentious utterances because they appear frequently in the folk performances of both sexes.

**Gold, Daniel, "Magical Insanity and Yogis’ Power in the Politics of Jodhpur 1803-1843"**

During his struggles for accession in 1803, Raja Mansingh of Jodhpur received some sage strategic counsel from a Yogi known as Ayas Dev Nath. Attributing his eventual military and political success to Dev Nath’s intervention, the Raja became his devoted disciple, and regularly consulted him on matters of state. The Raja became his devoted disciple, and regularly consulted him on matters of state. The Raja’s enthusiasm, moreover, spread beyond the person of his guru to the broader Nath tradition. In court, Raja Mansingh collected Nath yoga texts, commissioned devotional poetry to Nath gurus, and composed such poetry himself. Outside, he had temples built to Jalandhar Nath and gave lavish support to Nath yogis. During Mansingh’s forty-year reign, Nath sectarian tradition flourished in Jodhpur state, attracting members of sometimes dubious spiritual qualification. Ordinary Naths grew notorious for fighting and womanizing; high-placed Naths engaged in political intrigue, which finally led to Ayas Dev Nath’s assassination. With the death of his guru, Mansingh went into a temporary period of political and psychic retreat, which some were to judge as insanity. Successfully recovering his psychic and political power after a few years, Mansingh fell into a similar state at the end of his reign from which he did not recover.

The ascension of the Naths in Jodhpur during Mansingh’s reign poses some interesting questions about the relationships between royal and magical power in post-classical India. What were the continuities between Rajputs’ and sadhus’ norms? How did these come together in ideals of late post-classical kingship? In what ways did Mansingh’s apparent psychic instability reflect an inherent instability in the juxtaposition of his yogic and royal roles? These questions can be answered in part through an examination of some recently collected archival materials from Jodhpur and Bikaner.

**Goldman, Robert P., "Classical Text for Contemporary Audience..."**

This paper expands and extends a short essay published in the **NEWSLETTER** of Center for South Asia Studies (Spring 1991- pp.6-7), under the title "The War Continues: The Great Bharat War as Fiction, History and Metaphor in the Works of Peter Brook, Anil Chopra, and Shashi Tharoor." The paper examines current efforts to revise and reinterpret the Mahabharata in two specific formats - a ten hour gloomy drama reduced to three hour film (and a six hour televised version) by Peter Brook and Jean-Claude Carriere and a light-hearted but often cruel parody of the contemporary South Asian politicians presented in an neo-Mahabharata framework.
Gommans, Jos J.L., "Islam as a Source of Authority in Late-Mughal India"
This paper wants to concentrate on two examples of Islamic authority in India. One found its expression in the high-handed formulations of the official panegyrics and chronicles of the muslim conquerors of India from Ghaznavid times onwards. Here the sanctification of political rule was articulated in the recurrent idiom of jihad. Another important source of Islamic authority resided in the person of the sufi saint whose blessing could bestow spiritual protection on the ruler and who could play a prominent part in his enthronement.

Both these instances of legitimate rule subscribed to the idea that original authority was located in God. Hence, all political power was delegated power which descended from God to man, either directly or indirectly through the mediation of a shahikh or darvish.

Of course, the real genesis of authority and power was much more complex and was embedded in a down-to-earth life of incessant conflict and sedition. From this perspective authority did not descend from God, but ascended from among the co-sharers of power.

In this light the paper will focus on some 18th-century parvenu Afghan chiefs who eagerly tried to establish their legitimate rule in north-western India and among their fellow tribesmen.

Gopalan, Lalitha, "Sanitation and Homo-erotic Fantasy in My Beautiful Laundrette"
This paper reads My Beautiful Laundrette as a homo-erotic romantic fantasy which lies at the interstices of racial and class identity, structuring British-Asian politics. The film is read as a fantastical response to Raj Nostalgia films which underrepresent sexual, racial and class politics.

Groesbeck, Rolf, "The Marar as Ritual Specialist and Artist"
This paper will describe the resources used by the Marar, a low-ranking Kerala temple servant (high Sudra) caste, to circumvent his caste-ordained status. The Marar is responsible for the bulk of the musical requirements in his home temple's daily, occasional, and annual rituals (atiyantiram), such as blowing the conch daily to awaken the deity, beating a small tension drum at pujas, and performing a variety of lengthy elaborate drum compositions at festivals.

In return for these duties the temple, within the last ca. 35 years, has given him a skeletal monthly wage. However, many Marars today obtain virtually all of their income from freelance performances, often in para-liturgical or non-liturgical contexts, of the lengthy compositions mentioned above. These performances usually take place at temples, but can also be in non-sacred theaters or (more rarely) for foreign tours, radio, or television. Many of these Marar refer to themselves as kalalakkar (lit. "art men"). As a ritual specialist the Marar is subservient to his family temple and to the belief that he must not negotiate for higher wages or leave his caste job; as an artist he can achieve fame, relative independence from patrons, high prestige, and a substantial income. I will show that today's Marars generally perform both roles, thus circumventing their caste status without abandoning their caste profession.

Gulzad, Zalmay, "The United States Pressure and the Mujahideen Offensive in Afghanistan after Geneva"
After the withdrawal of Soviet forces from Afghanistan (1989), the United States and Islamic Fundamentalist regimes expected an immediate downfall of the Afghan government. Eager to gain victory in Afghanistan, these sponsors adopted a policy that gave the Mujahideen increased financial and military support. With the active assistance of Pakistani military personnel, the Afghan Mujahideen were urged to attack all major cities in Afghanistan. Jalalabad and Khost are examples where the Mujahideen, with
American and Pakistani patronage, staged several unsuccessful campaigns to obtain control over these cities. The Mujahideen’s goal in occupying any Afghan city was to acquire legitimacy by establishing a rival government, which immediately would then be recognized by the United States and its allies. However, after approximately two years the Mujahideen has failed to bear fruit to this policy. In the wake of American-Soviet negotiations a complete re-evaluation of the Afghan conflict is impending with key policy makers in Washington proposing to abandon U.S. support to the Mujahideen. This paper proposes to analyze the outcome of a "symmetrical" withdrawal of U.S. and Soviet support in Afghanistan.

Gupta, Roxanne, "Aughars and Kings in the Age of Cultural Contact"
The Kina Rami are a Benares based sect founded by Sant Kina Ram, a 17th century Kshatriya Vaishnava turned aghori. This sect manipulated powerful and sometimes terrifying symbols to provide a critique of, as well as an alternative to, a crumbling image of rulership in 18th and 19th century India. In this paper I will talk about the political role of the Kina Rami aughar (and aughars in general), his groundedness in Kshatriya culture, and the way his power operated in the villages and urban centers of Uttar Pradesh.

I will also cite the example of Avadcht Bhagwan Ram, a living aughar worshipped today as a saint by hundreds of thousands of people in North India today. His interactions with modern day political leaders show a continuity with the roles of his predecessors in the Kina Ram tradition. To be illustrated with video-tapes.

Gurung, Om, "Cultural Strategies for Resource Management: An Alternative Model of Development in Nepal Himalayas"
Common property resources, particularly forest and pastures are steadily decreasing each year in Nepal Himalayas resulting in many unintended and unanticipated environmental consequences. The increasing rate of resource depletion has not only threatened the environmental balance and conservation of valuable species of wildlife, but also the basic subsistence means of the vast majority of people. Those who follow the conventional model of environmental degradation assert that population pressure in common property resources is the principal cause of resource degradation in Nepal. Many of them suggest two solutions: control of population growth and privatization or nationalization of common resources to ensure their efficient management. However, I believe that population pressure is not the sole cause of resource degradation in Nepal. Many of them suggest two solutions: control of population growth and privatization or nationalization of common resources to ensure their efficient management. However, I believe that population pressure is not the sole cause of resource degradation in Nepal. Therefore, privatization or nationalization of common resources can neither serve the interest of the local people nor can they meet the collective goals of local development. The complex of multiple factors, internal as well as external, such as encroachment of outsiders on previously single ethnic areas, devaluation of local cultures, political interference, frequently changing public policies and programmes, the increasing rate of poverty caused by inequitable distribution of resources, the impact of mass tourism, and the introduction of market economy are simultaneously at work resulting in the resource destruction in Nepal. These forces have not only created conditions for mass poverty which has further exacerbated resource destruction, but have also undermined the traditional cultural strategies which work as a social control mechanism to maintain and regulate man-nature relationships among several communities in Nepal. Therefore, for the better management of common property resource in Nepal, firstly, these complexity of factors needs to be examined and analyzed in its broader historical, cultural-ecological and political-economic contexts at different organizational and institutional levels. Secondly, cultural strategies adopted by local communities should be evaluated and re instituted with appropriate supports and incentives.
Hambly, Gavin R.G., "The King’s Affinity in Early Mughal India"
In the study of the Mughals, there has been a tendency to overlook the role of those political protagonists
who, although neither immediate members of the ruler’s family nor holders of high-office or mansabdar rank,
were nevertheless bound, by virtue of their extended kinship ties with the ruler, to impinge
significantly upon the politics and patronage of the Mughal court. Among such kin, a ruler’s mother’s
brothers and his mother’s sibling’s children were often of particular importance. In exploring the
ramifications of such extended family linkages, it may be useful to apply to them a concept familiar to
historians of medieval Europe, that of “the king’s affinity”. In this is included not only the ruler’s kin,
whether connected with him by consanguinity or marriage, but also persons bound to him by ties of
upbringing and companionship, by household service of by regular physical proximity.

In general, historians of the Mughals have stressed the importance for Babur of his Timurid heritage
while largely disregarding the role of other kinship ties. In this paper, I intend to explore the ways in
which the nasil-i Yunus Khan - the lineages descended from Babur’s maternal grandfather, the Chaghatai
ruler of "Mughulistân"- impinged upon the politics of the early Mughal Empire, even down to the time
of Akbar. Apart from those refugee kinsmen who entered Babur’s service in Kabul and followed him into
India, and a number of female relatives to whom Babur extended his protection, I shall look at , as being
particularly influential, the families of Sultan Said of Kashgar (d.1533), Mirza Haidar Dughlat (d.1551),
and Wais Khan of Badakhshan (d.1528-29). Their activities and ambitions, even their mere existence,
helped to shape the first decades of Mughal rule in ways which still need to be addressed.

Hanaway, William L., "Chapbook Publishing in Pakistan"
Chapbooks are the primary medium of popular literature in Pakistan. They are small-format, inexpensive
books in colorful paper covers that are sold in the bazaars and the more traditional sections of Pakistani
cities. Published in Urdu, Pashto, Punjabi, Sindhi, Persian, Arabic, English, and to a lesser extent in
other languages, they cover a broad range of topics which include secular and religious poetry, romances,
lives of religious figures from the past, excerpts from, or new versions of classics, and many more.
Chapbooks are generally sold by both traditional booksellers and by sellers on the footpath. While the
main centers of publication in Pakistan are Peshawar, Lahore, and Karachi, chapbooks are a South and
Central Asia that has been influenced by traditional Persian culture. With the above as background, the
paper will describe research carried out in 1989-90 on the chapbook-publishing industry in Pakistan, as
a part of a larger project concerned with Pakistani popular culture. Examples of various sorts of
chapbooks will be displayed.

Harris, Iswar, "Teaching Hinduism: A Theo-Cultural Approach"
Those of us who have been engaged in teaching non-Western religions have to struggle with the issue of
how to make a particular tradition come alive for our students. The present paper is an attempt to outline
what has worked in my classroom, and why I feel enthusiastic about teaching Hinduism. I call my
approach "Theo-Cultural" for the sake of convenience. My goal is to remain true to the intentionality of
the ‘sacred’ as manifested in Hinduism, but to study it in the context of the Indian culture. Hinduism is
a cultural phenomenon. Thus, it is important to bring that culture into the classroom for the students to
feel the intensity and vitality of the Indian culture. The sense of the sacred is then contextualized by
exploring literature, art, music, architecture, women, politics, etc.

I begin the course with a discussion of the contemporary Indian scene by focusing on the cultural
diversity that is found in India. The theme of ‘unity within diversity’ is explored by introducing the
spiritual dimension of the Indian culture that crystallized as ‘Hinduism’ over a period of time. Huston
Smith’s film, "India and the Infinite" is used very early in the course to introduce the Indian
preoccupation with the sacred. It allows students to visually see how 'the Infinite' is reflected in Indian sculpture, dance, and music. The students are assigned the reading of the *Upanishads* for class discussion.

Through the *Upanishads* such theological questions as the nature of God, self, world, and freedom become the main focus of the course. At this point a historical perspective is adopted to show how ancient, medieval, and modern Hinduism reflected on these major religious issues. This is achieved by introducing selected religious texts, personalities, and movements within a historical cultural context. The readings are assigned to generate discussions and critical thinking on part of the students.

The audio and visual aids are very crucial to my course. Besides using films and speakers (often Hindu students), I bring live music and dance to my class room. For example, to illustrate the notion of 'Brahma Nada' I play my tablas in the class room. Likewise, to describe the enchantment of the Gopis with Krishna's flute, I don't hesitate to play the flute in the class. A panel of Indian female students is organized to raise issues regarding the role of women in Hinduism.

The use of Theo-Cultural approach has the advantage of doing Hindu theology with the concreteness of Indian Culture. It allows students to be engaged in the class room with the process of understanding how Hinduism has contributed to the making of the Indian civilization. India becomes real, and so does Hinduism.

**Hatti, Neelambar, "Limits to Cooperation: The Sequel"**

Last year we presented a paper, delineating our views based on experiments in development implementation in Karnataka concerning the limited value of the pervasive emphasis on cooperation in achieving peoples participation in development.

Generally, both material and organizational development initiatives seem to have had the quality of "cargo" - a gift from the gods little-understood and making little impact on agricultural praxis. This superficiality of modernization and development implementation blocks the emergence of any significant development process and does not, in any case, lead to peoples' participation. But then many of the trappings of modernity in India seem to be absorbed as a veneer divorced from any actual change in social and economic processes.

In this paper we intend to show, through case studies in Karnataka, how, instead, habits of concerted action can be fostered, generating significant change on the basis of genuine peoples' participation.

**Hatti, Neelambar and James Heimann, "The Return of the "Black Books": A Unique Source-material for Longitudinal Micro-economic Analysis of South Indian Agrarian Structure"**

Though macro-economic studies of India's economic history have been carried out by Moreland and later Ifran Habib and the Aligarh school, micro-economic study at village level hitherto has, due to paucity of material, not been possible. Thomas Munro when collector of Kanara in the early years of the 19th century made mention of local account books, the so-called "Black-books"; but the existence of such accounts were doubted and later ignored. Yet there has been an age-old tradition in Karnataka of maintaining such local account books, "kaditas", which are indeed black. Recently the State archives at Mysore received 80 such "Black-books" consisting of detailed yearly accounts of all aspects of the agrarian economy for a period of approximately 70 years starting from 1807 onwards of Yelandur taluk near Mysore. These accounts, analogous to the Domesday books, include production figures, labor used and wages paid, revenue and land transactions, all personalized with the names of individuals. Many of the villages listed in these accounts still exist producing the same crops with more or less same
techniques. Thus perhaps for the first time, long term longitudinal micro-economic studies of local agrarian life could be done in India.

Heimann, James, "Traditions of Voluntary Public Labor in South India: Myth or Reality?"
Epigraphical evidence have indicated ancient institutions in South India for the mobilization of the village community towards concerted activities benefitting the common good or the state. There is little evidence, though, for how such public labor was mobilized and by whom and for whom it was actually administered.

Though British attempts at utilizing what they perceived as ancient institutions of public labor in irrigation maintenance were mostly unsuccessful, at least in Mysore State distant remnants of public labor still operated and were explicitly assessed in rupees right up until the first few years after India's independence.

One of the salient features of Indian social history seems to be an unresolved tension concerning the individual and the constituting corporate group structure of Indian society. As long as this tension was contained by state formations with a specific moral order delineating duties and obligations, as well as privilege, there was some control, and a dynamic social system could re-assimilate attempts at an individual as opposed to corporate strategy. But once this dynamism disappeared, the system as a moral order degenerated to superficial ritual, and the transformation of the political and economic order in the 17th century tended to disassociate political from economic control and both from the moral order. Hence individualization could no more be contained through the political or cultural controls which fostered public duties; perhaps the decline of public labor and consequent deterioration of irrigation systems in South India observed by the British in the early 19th century are symptoms of this breakdown.

Herman, Arthur, "Discussion of The Ways of Philosophy and A Brief Introduction to Hinduism"
The title that Frank Hoffman, the organizer of this discussion panel, has given to the panel is: The Problems of Selecting Representative Texts and Philosophical Issues in teaching Asian and Comparative Philosophy. We have, as a consequence, two problems, viz., that of selecting the best texts and that of selecting the best issues for teaching courses in Indian (Asian) and comparative philosophy. I'd like to focus on the latter problem by raising this central question: What is the most fruitful way of approaching philosophical issues in the teaching of Indian and comparative philosophy? This question, in turn, leads to a set of three related questions: What are the philosophic issues that we're talking about here? How are these issues best presented pedagogically? What is the place of these issues (and Indian and comparative philosophy, in general) in a Western liberal arts curriculum? These questions can all be answered, it seems to me, by focusing on the very practical aim of all Indian philosophy, viz., its attempt to find a solution to the problem of human suffering. Finally, since Frank Hoffman has asked me to do this, I'm going to use two of my most recent books and attempt to answer the central question mentioned above and, at the same time, touch on those three related questions. The first book that I'll be using is a text in comparative philosophy, The Ways of Philosophy, Searching for the Most Worthwhile Life (Emory University: Scholars Press, 1990), and the second is a work in Indian philosophy, A Brief Introduction to Hinduism: Philosophy, Religion and Ways of Liberation (Westview Press, 1991).

Herman, Arthur, "Teaching Hinduism to Undergraduates: The Philosophical Approach"
It has long been thought that the undergraduate teaching of Indian, specifically Hindu or Buddhist, philosophy poses unique difficulties for both teachers and students. These difficulties, it is further believed, are of such a nature that the teaching of Indian, i.e., Hindu or Buddhist, philosophy, is best left to the junior or senior undergraduate level of instruction or to the graduate school, itself. My own claim
is that these difficulties need not arise and that successful undergraduate instruction in Indian thought can be carried out at the freshman-sophomore level and that the best evidence for this claim is that I do it and that I do it with reasonable success (75 to 100 euphoric students each semester).

The key to this reasonable success in the undergraduate teaching of Indian philosophy lies, I believe, in defining or seeing philosophy as the attempt to rationally solve philosophic, i.e., metaphysical, epistemological, logical and ethical, problems. Defined in this fashion Hindu philosophy ought to present no more insuperable difficulties to freshman and sophomores than does the standard introduction to Western philosophy. While teaching difficulties may arise, they are no more unique to students of Indian philosophy than they are to students of Western philosophy.

Having said this, however, and having provided the audience with a sample curriculum with texts, problem-topics and assignments, I want to go on to discuss the quite unique puzzles that do tend to develop within the teaching of Indian philosophy. These puzzles are concerned with such topics as choosing textbooks, finding adequate translations, using comparative philosophy as a pedagogic methodology within undergraduate teaching, selecting audio-visual materials, and locating resource centers, such as Madison, for teaching materials.

Heston, Wilma, "Rhyme and Repetition: Pashto Poetry as Song"
The close ties of Pashto poetry and Pashto music are well known to those familiar with Pathan culture, but this poetry as a musical form has not been given attention by Western scholars. With modern recording technology, a wide variety of Pashto verse is now available on audio-cassette; these cassettes enjoy a wide circulation not only in Pakistan and Afghanistan but also in Pashto-speaking communities abroad. This paper examines both classical and folk verse forms to see how singers utilize particular forms of verse; the examples (presented with text and translation) are all taken from recordings of Lok Virsa.

The classical verse form is the ghazal, a form of verse imported into Pashto and well known in South Asia in its Urdu manifestations. Three folk forms are examined; the first is the badala, a traditional and non-repetitive narrative verse form that has thrived with the advent of the tape recorder; the second is the tappa, an asymmetrical, unrhymed couplet, which singers use in various ways to make a song. The third form is the charhayta, a verse form which combines several forms of rhyme and thus has a somewhat different outcome when realized in song.

Himachalam, D., "Industrial Sickness in India: A Menace to the Indian Industrial Economy"
Industrial sickness is a drain on the national resources and a reflection on the limping industrial development process. In fact the sickness syndrome in Industry is endemic and a matter of utmost concern and is in no way an unusual phenomenon in developing countries, like India where all the inputs of economic development are limited. It leads to loss of production, loss of employment, loss of revenue to the Government, blocking of capital, severe crippling of allied industries and overall deterioration in economic growth. The present paper based on the secondary data highlights the emergence of different stages of industrial sickness, the various factors responsible for industrial sickness, or rather the circumstances that lead an industrial unit in to the sickness trap. The paper presents penetrating analysis of the internal and external sources of sickness among large , medium and small scale industrial units. According to the latest estimates available, there were 159,938 industrial units, where in banks’ funds to a tune of Rs. 5737.88 crores were sunk, by the end of July 1989. Apart from presenting indepth analysis of the various factors responsible for industrial sickness and the magnitude of sickness at different stages and in different sectors of the industrial development scenario in India, a number of feasible
measures are suggested in this paper, to revive these sick units, give a fresh base of life to them and rejuvenate them and place them on an economically viable footing once again, and make them function with redoubled vigor, enthusiasm and dynamism.

Hook, Peter Edwin, "Kesar of Layul: An Anti-Ramayana from Dardistan"
In 1989 while conducting field work in the far north of Pakistan I encountered a version of the Central Asian epic cycle "Gesar of Ling" recited in Shina of Gultari, maybe the only version existing in an Indo-Aryan language. I was able to collect a synopsis of more than half of it. The Shins of Gultari are neither Buddhists nor Tibetans, differences not without consequences when their version of the Gesar myth is collated with more easternly ones. In the general context of cross-cultural comparison my paper focuses on depiction of behavior by and towards women in "Kesar of Layul".

A dominant if not the predominant theme in both Tibetan and Gultari versions is Kesar's use of trickery and magic as well as strength and courage in obtaining his ends. The central plot is not unlike that of the Ramayana: Kesar's wife, Gulistan, the Queen of Layul, is abducted by a rival king whom Kesar must defeat and destroy in order to restore his family and his realm. While the Tibetan version has a superstructure of Buddhist piety that attempts to make the protagonist into the champion and defender of Buddhist Dharma in Tibet, the Gultari version gets right down to the real issue: the championship and defense of men's rights and prerogatives against the continual challenge mounted by enterprising and unsubservient women. In the paper I present several episodes in which women show themselves braver and cleverer than men and are in the end defeated only by treachery and by the male characters' readiness to shame and torment them. As the culmination of this contest Kesar defeats his queen Gulistan by attacking her coldly and deliberately at her weakest point: Gulistan's maternal love for the two sons she has borne to her abductor, the King of Horyul.

"Kesar of Layul" preserves and permits us to glimpse one culture's construction of the struggle between the sexes at a stage before female protagonists have been taught (or forced) to play their allotted parts and to speak and act only as male authors and reciters direct.

Hoover, James, "Timur's Invasion: The Experience of War in Medieval South Asia"
This paper presents examples of new approaches to military history as applied to medieval South Asia, using the Timurid raid of 1398 CE as a test case. Based on an analysis of the available chronicles for the period, weighed against recent archaeological, anthropological, artistic, geographical, and oral history data, the paper considers a series of specific evidence problems and ways of evaluating and building upon traditional evidence sources such as the Malfuzat-i-Timuri, Zafarnama, and the History of Fesrsha, etc.

Ilitis, Linda L., "Patras and Possession among the Newars of Nepal"
In both Hindu and Buddhist tantric religious practice, the patra or ritual vessel serves as a central focus for ritual action. The vessel provides a physical, visually perceivable support into which a deity is invited to temporarily enter and reside. The support vessel may be a drawing, a clay or metal water pot, an image or a human being.

Configurations of gods and their human patra vessels in Newar communities range from Kumari Ganesas, and Bhairavas who are embodied by children; to local geographic gods and famous gods of Puranas and epics who are embodied by installed dancer priests, to the Asta Matrika and 330 million gods who may be embodied by women who study to become Dya Majus. Ritual practices associated with these transformative traditions are equally varied in appearance.
An examination of human *patra* vessels in terms of their identities and qualifications, on the one hand, and of the different kinds of gods who enter them, on the other hand, suggests new ways of looking at tantric practice. Patterns of prescribed and proscribed social interactions surrounding human *patra* vessels and the gods who inhabit them, helps increase our understanding of the kinship of both gods and humans in Newar life.

When we think of textual explanations and commentaries of tantric practice in South Asia, *patras* are mentioned within the context of esoteric Doctrines of Vibration and complex meditation sequences outlined for the exclusive use of highly disciplined yogic practitioners whose primary aim is isolation from worldly experience and total restructuring of experience inside the body and mind in order to effect change outside the body and mind. This is perhaps one of the most asocial non-interactive kinds of experience one could imagine.

For the Newars of Nepal, the *patras* or human vessels facilitate religious experience by providing an immediate link between the devotee and the sacred through ritual embodiment. In this context, ritual practice and religious belief systems are both tantric and socially interactive. Meditative accomplishment, physical yoga, and devotion combine to make tantric practices which are designed to provide immediacy for both practitioner and community.

**Jacobson, Calla, "Mythic Time and Common Place: Comment on Nepali Narratives"**

This paper explores structural, formal, aesthetic, and thematic elements of a small number of Nepali-language narratives in their immediate performative and wider cultural contexts. The narratives were collected from a Sherpa informant in a half-Sherpa half-Tamang village of Northeastern Nepal. They range in content from greedy stepmothers and young girls turning into birds to the origins of Hindu caste distinctions and in genre from myth to joke; yet there are common stylistic patterns and recurrent thematic elements as well.

I first analyze formal poetic elements of the stories including composition of narrative events and effecting of closure within the tales; use of the particle *re* to appeal to an external, ambiguous authority; and the construction of time and space within the narratives. Second, I explore symbolic themes in the stories, concentrating on the metaphor of exchange and hospitality, particularly as it is used to comment on social relations from the level of the family to wider caste and ethnic relations within a national context. Third, I analyze the narrator in context- his social positioning as a Sherpa within both a local and a larger, Hindu, culture- and questions of ethnic, caste, gender, and religious identity as they emerge in the tales. I thus examine the elaboration of identity and related social commentary as expressed explicitly in the content of the tales, implicitly through language use and style, and in performative and contextual aspects of the stories as well.

**Kallur, M.S., "New Challenges of Dry Land Agriculture in Arid and Semi-arid Zones: A Case Study of Deccan Plateau"**

The objectives of this paper are: (i) to understand the extent of damage already done by man to the ecological balance of the area; (ii) to provide the solution to the problem of ecological imbalance by adopting the Integrated Watershed Management Approach; (iii) to study the impact of schemes under Integrated Watershed Development in Karnataka State of India and (iv) to apply the Karnataka model to other dry zones of India.
The plateau extends over three States — Andhra Pradesh, Karnataka and Tamil Nadu covering 35 districts which are further grouped into six sub-regions based on agro-climatic similarities. As nearly 80% of the area is rainfed and subject to recurring droughts it is essential to practice water harvesting and in situ moisture conservation technique. As this was not practiced in the past, the area is very much adversely affected by several threats to its sustainable agriculture like (a) gradual diminution of the biological wealth which is reflected in the reduced genetic diversity in plants, animals and micro-organisms, (b) changes in precipitation, temperature and ultraviolet radiation as a result of the impact of "greenhouse gases" and (c) deforestation.

Integrated Watershed Management Approach will restore the ecological balance of this plateau by (i) Conservation, upgradation and utilization of natural endowments like land, water, plant, animal and human resources in a harmonious and integrated manner and (ii) by improving the production environment and restoring the ecological balance through scientific management of land and rainwater. ...

Kar, G.C., "Anti-Poverty Programme: A Reality or Myth - Indian Experience"
A number of LDCs particularly that 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 in-built poor asset-base.

Compelling welfare considerations, as off-shoot 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 Rostowvian Fourth Industrial Revolution find the choice still very difficult. The urge to usher in an era of rapid growth with modernization (with a strong man-power base, which some of these economies have already created) has added severely to the overall 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 should 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.

Kaul, Minoti Chakravarty, "Institution of Property Rights in the Punjab 1849-1912"
We begin on the premise that law and the judiciary are the main pillars of a system of property rights. Common lands in the Punjab demonstrated the features of a communal system of control over rights in land. The community had a strong linkage with family, clan and tribal ties, therefore the customary hold of the lineage groups dictated the laws of inheritance. This was important because the colonial perception
of such a society led to the formulation of a Code of Property Rights which was akin to the system of Common Law in Great Britain based as it was on customs. Customary Law then became the basis of the legal validity of collective control and communal property over the waste in the village.

The establishment of a system of Customary Law as opposed to the system of property rights based on the Dharma Shastras for the Hindus and the Shara for the Muslims gave the Punjab a different status from the rest of British India. Therefore communal control over property was recognized by the revenue authorities and later when the judiciary was set up court cases were fought on the basis of customary law recorded at the village level.

This led to disputes being settled in modern courts of law which had a twin impact on common lands. One, the decision making power of the community was substituted by the judicial authorities; second, the customs were open to interpretation by the judiciary and once decisions were taken, the custom was subjected to a gelling process by the legal contingency of a precedence. Hence "precedence" gained ground over customs and sometimes replaced them. The source of customary law and authority was no longer the community and therefore control over common lands exercised by collective action declined.

The process was completed by demographic growth, technological change brought about by canal irrigation in the nineteenth century and the growth in the market for land and the products of land.

Kaul, Tej K., "Socialistic Ideals and Competitive Practices in Indian Economy"
The socialistic beliefs that India has held on to ever since she gained independence in 1948 have served her well up to this point. However, a major question that needs to be addressed, under the changed and new mono-polar world configuration, is whether India can still hold on to the socialistic ideals and maintain international competitiveness. The paper looks deeply into the competitive practices that India has followed under the socialistic ideals and discusses the merits and demerits of the policies under different scenarios. The changes that are occurring, both internally and externally, have substantial impacts on the cherished ideals of a nation and subsequently on the competitive practices and policy implications for the developing countries in general and India in particular. Can India continue the development process and maintain the past competitive practices, both, domestically and internationally under the changed conditions is the main theme of this paper. The paper carefully examines the policies and practices that India has followed in the past and the effects of continuation of these policies on the future of development process.

Keiser, R. Lincoln, "The Ethnography of Bishegram"
Bishegram, a side valley in Swat, is an area of refuge located between the Pakhtuns and southern Kohistanis. As such its population exhibits a particularly interesting ethnic and linguistic mix - seven ethnic groups, speaking six languages, and inhabiting three distinct political communities. This paper will outline the basic ethnography of the valley with the purpose of identifying problems for future research.

Keltling, M. Whitney, "Sallekhana: Food Purity and the Sacrifice of the Body"
Sallekhana, the Jaina ritual fast unto death, is the logical conclusion of a life of Jain piety. While not many Jain devotees actually complete the sallekhanaavrita, food purity and restrictions pepper the religious practice. Throughout a pious life, a Jain 'rehearses' for the sallekhana vow by keeping increasingly strict fasts and narrowing the field of acceptable foods. Eating because of its violence, including to plants and water, is a source of karma. This karma can be removed though this conscientious and careful death where the follower gradually reduces the foods which he/she eats until that person dies. The ideal is that one offers a pure body at death, a body cleansed of the karma collected though a lifetime of passionate
actions. Sallekhana, as the holy death of the Jains, is reaffirming to the Jaina community in its strict adherence to their complex dietary restrictions and philosophy. Sallekhana is a case of non-action rather than passionate action - suicide is forbidden by the Jains. This vow can only be undertaken when the Jain devotee would have to recind a vow in order to survive. In the system of the Jains it is a far greater sin to damage the soul by purposeful wrong action than to end one's body. It is said in the Uttaradhyayana Sutra that a wise man chooses his death and sallekhana is the guarantee of control over the circumstances of one's death while upholding Jain ideals. This paper will look at the role of food purity in the veneration of the sallekhanavrata and how the sallekhana vrata is used to validate religious figures.

**Khalsa, Satnam, "Obliteration of the Self - A Comparative Study of Sufism and Sikhism"**

This paper will focus on the writings of Ibn al-'Arabi and Guru Nank as representatives of the philosophies of Sufism and Sikhism respectively. The works of these two mystics is compared and contrasted, with emphasis on the ultimate goals of the two systems.

Ibn al-'Arabi was one of the most profound Sufi philosophers of Islam. In his writings the concept of "Unity of Being" wahdat al wujud is stressed. While never compromising the essential message of the Qur'an, Ibn al-'Arabi manages to deal with the vexing problem of duality in his own unique manner.

Guru Nanak, an uncompromising monotheist, depended on his prophetic vision to establish a philosophy. His verses also deal with the "Unity of Being" rather than the unity of God. While the "Will of God" for both Ibn al-'Arabi and Guru Nanak is preeminent, differences arise in the degree of attention on the effect of barakat or the compassion of God. Guru Nanak agrees with Ibnal-'Arabi on the total sovereignty of God, but is more concerned with the aspect of barakat. For both mystics, the obliteration of the "self" and return to a state of unity with God is the ultimate goal of life. Again, we find differences in the degree of stress on certain aspects.

Rather than to try to trace the sources of the mystical genius of these two masters, my approach is to analyze their mystical reasoning, and finally their conclusions. This paper concentrates on isolating some of the main philosophical concepts of the two mystics separately, then finally contrasting them.

For sources of Ibn al-'Arabi's work, I am depending mainly on secondary sources such as Chittick's work based on the Futuhati al-makkiya of Ibn al-'Arabi, and Izutsu's study based on Fusus al-hikam. Guru Nanak's work will be drawn from the original verses of the Guru Granth Sahib, with the help of works such as Shackle's _The Sacred Language of the Sikhs._

**Khan, Zafar, "Kashmir: The Problem and Its Solution"**

**Introduction:** The State of Kashmir, comprising an area of around 85,000 square miles, borders on India, Pakistan, Afghanistan and China. A small strip of Afghan territory known as the WAKHAN Corridor divides it from Soviet Central Asia. The vale of Kashmir, Jammu province and Ladakh, totalling an area of some 52,000 square miles, is under Indian occupation while Gilgit, Baltistan and 'Azad Kashmir' are under direct and indirect control of Pakistan. Aksai Chin an area of some 14,000 square miles is under Chinese occupation.

**A Brief History:** The history of Kashmir is traceable as afar back as 5,000 years. Out of twenty-one dynasties that ruled Kashmir before the Muslims appeared on its political scene, eighteen were native under whom Kashmir enjoyed independence and prosperity.

**The People of Kashmir:** An estimated 12 million Kashmiris are predominantly Muslims. The majority
of Hindus live in the province of Jammu, while the majority population of Ladakh is Buddhist. There are small numbers of Sikhs and Christians also in Kashmir.

Unlike the rest of South Asia, the people of Jammu and Kashmir are non-sectarian or communal in character. This should explain why, despite attempts by many to infuse communalism within the present uprising, the people by and large have not succumbed to this evil.

**The Solution:** As the issue was taken to the UN Security Council by India at the end of 1947, this could be a starting point. For as long as the basic and most important factor - the people of Jammu and Kashmir - are not brought into any future solution of the issue, there can be no true peace in the area. ...

**Khan, Zillur R.,** "Tagore's Impact on Intellectual and Political Development of Bangladesh"

The internal colonialism of Pakistani rulers served as the catalyst for the Bengali intellectuals in erstwhile East Pakistan in raising their consciousness to a level at which the previous religious-political zeal was transformed in a totally new aspiration for Bengali nationalism. Banning Tagore's works, in the late sixties only served to make that aspiration keener and more pronounced.

Upon the advice of the Bengali intellectuals, Sheik Mujib chose "Amar Sonar Bangla, Ami Tomai Bhalabashi (My Golden Bengal, I Love You So...) ..." immediately after the emergence of Bangladesh as an independent country to the chagrin of Bengali religious fundamentalists. This paper will focus on Tagore's impact on how Bengali intellectuals and political leaders have since independence managed to cope with the demands for non-secular nationalism emphasizing a separate political identity of Bangladesh from Indian West Bengal together with the demands articulated by intellectuals for secular nationalism based on social and economic justice.

**Khattak, Saba,** "Pakistan: Rationale for Identity Constructs"

That foreign policy is a reflection of domestic policy is demonstrated explicitly in a study of Pakistan's relations with India. Pakistan derived its identity from the presence of around 340 million Hindus living in the subcontinent. Mapping the course of Pakistani foreign policy from 1947 to present, this paper will concern itself not so much with the generally tense relations between the two countries, but the underlying tensions of identity and the need to create the other, both within and without.

The anti-status quo movements which threaten the repressive order within Pakistan are represented as Indian conspiracies and attempts to absorb Pakistan back into India. The need for a separate legitimate identity results in the creation of a separate history - the history of Islam, and Muslim conquest of India. In the realm of security policy, Pakistan's military alliances with the US and China (PRC) have been guided by its need to create a bulwark against India. In trade policy Pakistan chose to break the traditional ties with Indian markets soon after partition. Kashmir continues to be an emotionally charged political issue, much like Palestine is for the Arabs. Pakistan's nuclear program is supported by all sections of the population because a fear has been created and imposed by the state that breeds upon a constructed reality of the region.

This paper asserts that Pakistani identity is dependent on Indian presence in the region, without which Pakistan might lose its bearing in both domestic and foreign policies.
Khory, Kavita R., "The Evolution of Sindhi Nationalism"
In recent years, Pakistan's province of Sindh has experienced an unprecedented level of violence generally attributed to ethnic conflict. The nature of ethnic conflict in this case is extremely complex, both in terms of the actors involved as well as the plethora of issues and controversies. This paper examines the ongoing conflict with a particular emphasis on the Sindhi nationalists. Our purpose is to identify and explain the different stages of his conflict, including the incremental demands for autonomy and secession from Pakistan.

Analysis of Sindhi nationalism is based on two related dimensions: one, the politicization of the ethnic group, which includes the role of its leadership and organizations in mobilizing the community, as well as the symbols used to achieve this goal; and two, successive governments' policies vis a vis the group and its demands. Because government responses have the potential to manage, resolve, or perhaps even suppress an ethnic dispute through coercive means, they are a central factor in the continuation of an ethnic conflict. In addition, we will examine Pakistani governments' allegations concerning Indian support of Sindhi nationalists in order to determine the impact, if any, of external actors on the emergence and escalation of this particular conflict. In doing so, we can evaluate the relative significance of both domestic and international factors in the evolution of Sindhi nationalism.

Knippling, Alpana Sharma, "Popular Culture and High Theory: Readings of Mahasweta Devi's Urvashi and Johnny"
What happens when writings on certain underclass Indians get translated and theorized in radical political terms in the West? I will explore some of the implications of globalizing Indian writing by examining the street plays Urvashi and Johnny by Bengali social activist and writer, Mahasweta Devi.

Kolenda, Pauline, "What Some Untouchable Women Said They Thought"
The anthropological literature treating Untouchables has tended to see them as "opposite," or "disorganized-undisciplined," or as Marx-like ideologues. These views have tended to give Untouchables an overly unified and consistent identity. This paper attempts to report what some Untouchable women (Sweepers of village Khalapur, western Uttar Pradesh) said they thought, and in the process to shake a monolithic identity or lack of identity attributed to Untouchables. Not only do their voices express a wide range of views about Untouchables, Untouchability, and the caste system, but their lives manifest a considerable range of possible identities which some resist. Living among their pretensions of codes, the reality of their victimization, as well as the communities of women and the soundness of the caste way of life, they speak of all these conditions.

Koller, John M., "How to Identify Texts and Issues for Studying Asian and Comparative Philosophy"
Which philosophical issues and texts are appropriate for students of Asian and comparative philosophy? This is an urgent question for teachers, especially those not grounded either philosophically or existentially in one of the Asian traditions. Based on my experience in studying and teaching Asian and comparative philosophy for thirty years, including the preparation of A Sourcebook in Asian Philosophy, The Indian Way, and three editions of Oriental Philosophies, I examine ten criteria for choosing texts and issues:
(1) Is it representative of the tradition?
(2) Did it have a significant role in shaping the tradition?
(3) Does it provide entry into other issues and texts?
(4) Is the text relatively free of technical jargon and unspoken assumptions?
(5) Is the issue, including its textual presentation, grounded in human experience familiar and accessible to students?
(6) Does it address questions of contemporary interest?
(7) Is the translation accurate, reliable, and accessible?
(8) To what extent does the issue or text invite comparisons across traditions and eras?
(9) Are good interpretive studies available that will help students inquire into the issues and texts selected?
(10) Are the issues and texts congenial to my own experience and style of teaching?

In examining these criteria, I raise questions about the nature of philosophy itself, the nature of a philosophical tradition, the relationship between philosophy, religion, and science, and the aims and methods of teaching and learning, drawing upon cross-cultural understandings.

Kozlowski, Gregory C., "Islam and the State in Mughal India"
Recent events in the Muslim world, especially the Iranian Revolution, have confirmed in the minds of many intellectuals the proposition that the dominance of Islam in any state controlled by Muslims is "traditional". The faith of Islam appears to be central to many scholarly accounts of both success and failure of Muslim empires such as that of the Mughals. Invariably, however, the Islam on which scholars concentrate is constructed through the analysis of texts. Moreover, the model which they apply to discussions of religion's role in Muslim governments seems to be derived from the historical experience of early modern Europe and the crucial place state-churches had in the forming of national polities.

From an organizational perspective, Islam, however, has few resemblances to pre- and post-Reformation European churches. From its earliest days, Islam's organization was strictly congregational. The shrines, mosques, graveyards and madrasahs which were the foci of the faith's daily practice were locally founded and controlled. Certainly, the Mughal emperors did establish mosques and support shrines, but their number were tiny when compared to the thousands of other institutions rooted in local communities. Thus a qasabah's mosques or the shrine of a local saint could be the institutional anchor for a local power-holder whose attachment top the Padishah's cause might be slight. In that way, Islamic institutions did not guarantee imperial dominance, but often helped to establish the importance of sub-imperial authorities.

This paper will focus on the tensions inherent in a situation in which the faith's institutions supported both imperial claims to complete authority and subordinate leaders' practical command over local resources. While Islamic institutions helped to diffuse power and religious specialists claimed a power of their own, the language of faith made it possible for all groups to continue their interaction without being overwhelmed by the inherent contradictions.

Krishna, Sankaran, "The Historical Imagin(nation): Conflict and the definition of the "self" in India"
National self-identity has been a troublesome journey in India. The thrill of the unitary nation-state has always been incomplete, with very significant groups within society refusing to dream the same dream as the nation-builders. Thus, from the very outset, attempts to assert regional, ethnic, linguistic, religious or other competing self-identities have invariably invited the heavy hand of an insecure Center committed to the preservation of the unitary nation-state at any cost. This same sense of national (in)security colors the Indian state's perceptions of such movements within her neighbors as well. This makes for an interventionist and aggressive foreign policy within the subcontinent, as witnessed by the number of secessionist and other groups that secure aid and support from the national governments in the region.

This paper is a detailed examination of one such instance of intervention, that of India into Sri Lanka in the late 1980s. It will highlight the reasons behind the intervention, arguing that they can be understood primarily in the light of the problems of constructing and maintaining a national identity in a region such as the subcontinent. The Center's relations with the state government of Tamil Nadu; its desire to see
one faction of the various Tamil militant groups triumph over the others; its intention to "teach the Sri Lankans a lesson" for inviting non-regional actors into the subcontinent—all these "reasons" for intervention ultimately arise from a very insecure and fragile hold of nationalism in India.

The paper will conclude with some thoughts on the implications of currently prevalent notions of sovereignty and national self-identity in the subcontinent. They appear to be recipes for endless conflict and interventions. Indeed, one may argue that conflict is inseparable from the very conception of the "self" in this area. The sobering corollary thus is that we are in for many more such interventions and conflicts in the near future.

Lelyveld, David, "Zuban-i Urdu-i Mu’alla: Vernacular Language and the Mughal Court"
Literary history and historical linguistics in the nineteenth and twentieth centuries have been bound up with the controversies about linguistic and religious loyalties that were relevant to the colonial situation and nationalism. In particular, an argument has been advanced that "Urdu" arose as a literary language in the late seventeenth century/ early eighteenth century Mughal court in the context of the decline of the Mughal regime and decrease in the migration into India of Irani literati. The paper examines this thesis (recently stated, for example, by Amrit Rai) in the light of some comparative examples of how languages change and literary "canons" are established, notably in Middle English. It goes on to consider ideologies about language as they existed in the Mughal milieu and relates them to the linguistic situation in which literary Urdu arose.

Levy, Robert, "Newar Hinduism"
The Newar Brahman plays a full range of Brahmanical roles, in a situation which is increasingly rare in South Asia. He is family priest, Tantric guru and temple priest at the same time. Until recently Brahmans only did priestly work. My paper will discuss the Brahman’s work and its relation to the Newar complex system of auxiliary priests, and will also note the implications of the Brahman’s role for the covert aspects of his status in the caste system.

Lewis, Toss T., "Tibetan Trade and the Sinhalasarthabahu Avadana: The Domestication of a Newar Buddhist Didactic Story"
The paper presents a translation and analysis of a popular didactic story (avadana) characteristic of Indian Mahayana Buddhism that is still important in the living Buddhist community in Kathmandu, Nepal. This work, the Sinhalasarthabahu Avadana, is a tale of merchants shipwrecked, seduced, then devoured by alluring cannibalistic demonesses ... except for one hero who is saved by the bodhisattva Avalokitesvara and lives to avenge the evildoers.

The relationship highlighted in the Sinhalasarthabahu Avadana is between merchants and religious traditions, an especially important bond around sex and violence can be read symbolically on several levels. In this text, too, are significant discourses on ethical and political themes central to Buddhism in society.

Part II of the paper draws upon anthropological research in Nepal to demonstrate the text’s multi-faceted relationship with a specific socio-cultural setting. The Sinhalasarthabahu Avadana has special relevance to the large mercantile community of Kathmandu, where long distance trade with Tibet was an important undertaking in the last millennium. The hero of the story is regarded as a protector of local merchants, a relationship institutionalized in one of the city’s oldest Buddhist temples (Vikramashila Mahavihara) and celebrated in a yearly festival. Shrines and ferries along the trade route from Kathmandu to Lhasa also grounded the text in reality. Nepalese folklore, art, children’s stories, and even a recent cultural comic
book also derive from the formal textual account.

The paper concludes by focusing upon the dominant theme in the domestication of this tale: a caution against intermarriage outside the Newar community. In examining this adaptation, the Newar reaction suggests attention to universal patterns of socio-cultural adaptation in Buddhist history.

**Lubin, Nancy,** "Post-Soviet Afghanistan and the Central Asian Republics"
I will explore questions raised by the juxtaposition of the forces at work in Afghanistan with the political, social, and economic tensions that have recently arisen in the Soviet Central Asian Republics. Particular attention will be given to the degree of linkage between the rise of political activism among Soviet Muslims in their demands for economic reforms and regional autonomy within the Soviet system. Also to be discussed will be the interplay between Soviet military and foreign policy goals regarding Afghanistan and emerging Islamic pressures on internal Soviet politics.

**Lutgendorf, Philip,** "Sunday Morning with Rama..."
This presentation (utilizing selected scenes from Ramanad Sagar's serialized Ramayana on Indian television) focuses on an evolutionary growth and popularity of the ancient epic from the time of Valmiki to the current rendition for Sunday morning broadcast. This lengthy television series, extended and re-extended by popular demand has been so popular among rural as well as urban, Hindu and non-Hindu audiences that on every Sunday morning the entire sub-continent remained in a state of near curfew with everyone glued to the silver screen. The paper analyzes the reasons for this revival and describes the patterns of re-telling and re-listening of a multi-faceted old story and its new uses as well as misuses.

**Luthra, Rashmi,** "The Construction of Female Foeticide as a Social Issue in the Indian Press"
The paper analyzes the way in which the event -- the use of sex determination to selectively abort female foetuses -- is constructed into a social issue by the Indian press. The frames within which the information is presented are analyzed, as well as the social definitions which emerge as a result of using the particular frames. The rhetorical strategies utilized by different parties in the debate over whether to ban sex determination tests are examined, with the intention of discovering the policy implications of the debate. Some of the conclusions about the role of the media in the Indian women's movement are drawn, based on the way the press construed the female foeticide issue.

**Luthra, Rashmi,** "Some Limitations of Social Marketing Vis a Vis Women: Examples from the Bangladesh Project"
Social marketing offers an alternative methodology for the delivery of inputs on a large scale, to populations not reached by other means. From a case study of the social marketing project in Bangladesh, however, it became clear that in a context where women (particularly rural women of the lower classes) are largely outside the marketing structures, the contraceptive marketing process ends up neglecting them in various ways -- as consumers, as intermediaries, as contraceptive users, and as recipients of information.

**Madden, Max,** "Human Rights Abuses; Punjab and Kashmir. Prospects of Self Determination in Punjab"
Introduction. Two visits to Punjab, Kashmir; the background to the visits and a brief description of his itinerary.

**Punjab.** Meetings with officials, the Governor of Punjab, the chief of Police and other high ranking members of the administrative services. Discussions with the Sikh politicians.
Human Rights: Punjab. Persistent trend of violations, interviews with victims, stories of rapes, of intimidations, of extrajudicial killings and of long detentions without trials as well as political imprisonment of minors. Official explanations. Civilian resort to armed struggle.


Self Determination in Punjab. Will it be recognized as a legitimate aspiration by the Government of India and the International community? What will it mean for the people in Punjab?

Indian Response. Can Self Determination be granted and the Indian national unity be maintained. The arguments.

Violence. Can the spiral of violence now gripping Punjab be broken by political settlement and who should enter the dialogue.

These issues will be addressed by Mr. Max Madden M.P. Bradford West U.K.. Mr. Madden has investigated human rights abuses in his visits to Punjab and Kashmir.

Majumdar, Bhagwan P., "Tagore's Educational System: Its Rationale and Significance in Today's Context"
Admittedly, Tagore’s educational principles were highly innovative, if not radical, in the early part of the twentieth century. He strongly believed in them and tried to disseminate them through his lectures and to translate them into reality by establishing a university of his own. Those principles were given lip service only, not espoused whole-heartedly by most educators of his time. Curiously enough we find many of those principles resurrected in America in new shapes and forms. A close scrutiny of his ideas about education and a comparison with more recent educational theories and research studies reveal that Tagore was far ahead of his time. Had the educational institutions in India not been shackled to the rigid British system and admitted modifications according to his ideas, Indian educational system would be the envy of the world today.

Makransky, John J., "A dGe lugs/Sa skya Disagreement on the Proper Understanding of Enlightenment"
Final nirvana in early and Abhidharma Buddhism was described as a state free from the realm of impermanence and karmic conditions, i.e. as unconditioned (asamskṛta). With the development of Mahayana Buddhism, a new notion of nirvana became prominent which conformed to the new emphasis on the Bodhisattva path of compassionate activity. A Buddha’s nirvana in this scheme was an "unfixed nirvana" (apratisṭhita nirvāṇa), fixed neither in the unconditioned quiescence of the "Hinayana" nirvana nor in the conditioned suffering of samsara. Thus, Buddhahood was often described in Mahayana texts either as unconditioned, as conditioned, or as both.

But in precisely what sense was Buddhahood unconditioned, and in what sense conditioned? This question was related implicitly to other questions fundamental to Indian Buddhism: Is enlightenment primarily the discovery of an innate purity (the unconditioned), or is it the fruition of limitless spiritual practices (a collection of conditions)? Is a Buddha’s awareness mainly a non-dual gnosis of emptiness (the unconditioned), or a dualistic cognition of all phenomena (the conditioned)? Different Indian traditions approached such questions in different ways, leading to a diversity of interpretations and emphases regarding theories of Buddha’s knowledge (jñāna), Buddhakayas, tathāgatagarbha, and yogic praxis.
Such problems continued to draw attention in Tibet, where leading scholars sometimes disagreed sharply with each other on the solutions. This paper will focus on a few areas of tension in Indian Mahayana formulations of enlightenment which gave rise to differing positions by late Indian Buddhist thinkers. It will then show how two important Tibetan thinkers, Tsong kha pa (dGe lugs) and Go ram pa (Sa skya), further deepened the discussion as they supported different Indian positions on the proper way to understand a Buddha’s enlightenment.

Malik, Yogendra K., "Contemporary Indian Intellectuals and the Nature of Indian State"
Indian intellectuals are presently vigorously debating the nature of Indian state as it has emerged in the post-independence period. Not only the Nehruvian concept of Indian state is under attack, the very concept of Indian national identity is being challenged and redefined. This paper looks at the types of Indian intellectuals’ criticism of the post-independent Indian state and the ideology of nationalism as well as the alternate models being presented. The paper makes an assessment of intellectuals perceptions of the nature of Indian state both from the perspectives of classical political and contemporary developmental theories.

March, Kathryn S., "Two Houses and the Pain of Separation in Tamang Narratives from Highland Nepal"

Sites for the expression of sex difference:
At the heart of the anthropological endeavor lies a desire to understand other peoples. The modes and applications of this effort vary across a broad spectrum: from exploitative, if not baldly extorted, accounts put in the service of colonial, missionary, national, or commercial interests, through sincere, if not always successful, attempts at collaboration, to eccentric, even romantic or egoistic, chronicles of personal encounters. What is at stake in the most recent anthropological critiques of our own enterprise, is a series of questions about our ability to represent others’ identities, especially those forged in colonial and post-colonial structure.

O’Hanlon’s review of Subaltern studies (1988), in particular, invites us to reconsider relationships of power and resistance, of hegemony and autonomy, and of women and men, suggesting that there are certain important parallels among all these relationships and to the contemporary critiques of them. This paper looks at men’s and women’s verbal constructions of their identities, then, at the continuities and discontinuities in their expressions of sex-specific experience, and, finally, at both women’s and men’s evocation of gender imagery to depict aspects of their lives as painful.

At stake in my presentation are two central reflections. First is the question of whether or not power and resistance, hegemony and autonomy, interact in the same way between women and men, and more specifically between contemporary Tamang men and women from central highland Nepal, as has been described between colonial authorities and local peoples in wider South Asia. To the extent that gendered and other forms of domination are NOT isomorphic, of course, an important subsidiary question to the first arises: if present understandings of colonialism and postcoloniality are inadequate to dissemble gender, then, is this more because gender is different, or more because subaltern studies are inadequate?...

Marglin, Frederique Apffel, "Goddesses, Wives, and Husbands: Locating the Dominant when Listening to the Subaltern Voice"
Apffel Marglin’s paper will critically examine the dominant/subordinate relationship between the genders as theorized by Ranajit Guha in Volume VI of Subaltern Studies (OUP 1989: 210-309). This critical examination will be undertaken through a dual movement consisting of: 1. attentive listening to the speech
(mostly conversations and songs) of both women and men in the context of the festival of the menstruation of the earth (Raja Parba) in coastal Orissa; and 2. extending Ranajit Guha’s own critical treatment of the universalizing impetus in historiography to his own implicit universalizing of the notion of “personhood” in his analysis of dominant/subordinate relationships between the genders.

McGee, Mary, "Fast Foods: Spice of the Spiritual Life"
Roots and fruits are the traditional fast foods of the Hindu ascetic who observes a regimen of austerity and simplicity. For the contemporary Hindu householder who observes periods of temporary asceticism in the form of fasting, for reasons of devotion or penance, there has emerged a whole menu of fast foods (which are found advertised on restaurant chalkboards and included in special chapters of vernacular Indian cookbooks). These “fast foods” are deemed conducive to the purity of mind and body. By focusing on current fasting practices and lists of permitted and prohibited foods during fasts (found in the dharmanibandhas and puranas), and with the help of ayurvedic analyses of specific foods and diets, this paper aims at an understanding and an application of the tripartite classification of foods (found in the Gita, chapter 17) into purity-inducing (sattvik), passion-inducing (rajasik), and lethargy-inducing (tamasik).

Mendis, Patrick, "Geography of Poverty Alleviation and Agricultural Development in Sri Lanka"
The recently introduced poverty alleviation program, known as "Janasaviya," targets at assisting the poorest of poor in the relatively urbanized south-west quadrant of tea, rubber, and coconut-growing region of wet zone and the rural poor in the rice-cultivating dry zone of Sri Lanka. The food stamp system, which followed by the earlier rationing system, was taken as a guidance to identify the target groups in each Assistant Government Agent (AGA) division of every administrative districts. The Janasaviya program, giving a grant of Rs. 2500 ($63) per month for two years for a total of one million families, consists of consumption and investment components (nearly 50 percent each) and it would hopefully break the entrapped poverty cycle by bringing them into the mainstream of development process in both agricultural zones.

Metz, John J., "Food Consumption Patterns at an Upper Elevation Village in West Nepal"
The paper describes the annual cycle of food consumption at an upper elevation village in west central Nepal. For most households the demand for food meets or exceeds supply, so the annual food consumption patterns closely follow farm production and the availability of wild foods. Study village, like most upper elevation villages in Nepal, has few irrigated fields, and so relies on rainfed grains of maize, millet, barley, dryland rice, and wheat for carbohydrate energy. Villagers supplement grains with legumes and vegetables they grow and collect from the forest. Usually the grains are ground to flour and cooked into a thick paste, called dhirro; the legumes and/or vegetables are prepared as a sauce, mixed with small handfuls of dhirro, and eaten.

The summer crops maize and millet are the staples from August till March; the winter crops of barley and wheat provide sustenance through the spring. Potatoes, which are grown through the winter and harvested in June/July provide a crucial transition staple after the barley/wheat run out and before the early maize ripens. Vegetables, or tiune, are mixtures of cultivated and collected plants. Soybeans, taro, potatoes, and many other minor crops and wild plants provide tiune through the winter in early spring. Peas, ferns, Jack-in-the-Pulpit (Arasasema spp.), and bamboo shoots are major vegetable sources in spring and early summer. Villagers make tea and distilled alcohol from wild and cultivated plants.
Miller, Margaret A., "The Esthetics of Exchange: Embroidery Designs and Women's Work in the Karakorum (Northern Pakistan)"

The valleys of the Karakorum share certain cultural features despite great linguistic diversity and sectarian divisions. One such is women's fine cross-stitched embroideries. From Hunza to northern Chitral, a common set of designs appear. Despite the ephemeral nature of the garments, some historical depth can be traced in the tradition, because adept embroiderers keep anthologies of designs in carefully preserved samplers. Some samplers have been handed down from older to younger embroiderers. Individual designs are eagerly borrowed, and travel with women at marriage, between valleys or linguistic groups as well as within communities.

Although elite women have had more time to sew and more scope for sartorial display, the making and daily wearing of embroidered caps has been customary throughout the social spectrum. A virtuoso embroiderer is asked to provide high-quality stitchery for a relative's trousseau, or for non-relatives in return for substantial amounts of goods (an ox for the tasseled, embroidered and crocheted wedding veil, a fattened adult sheep for the neckline and cuff decorations for a wedding dress). Fashion is rapidly changing in this generation. School-going girls reject the custom of wearing caps and move the stitchery to the larger-scale, less virtuoso field of embroidered vests, or they don't wear it at all. Yet the system of women's work exchange persists in these agricultural communities, with a role for traditional crafts production and exchange in women's cooperative lives. Furthermore, the vocabulary of the designs is explicitly linked, in emic terminology, to subsistence needs and the basics of life: bread, hands, stomachs. Color alteration and geometric orientation of design elements, in my view, aesthetically reinforce, in a more abstract way, the strong ethic of balanced, open-ended reciprocity which governed the subsistence economy. With capitalization of the rural economy during twenty years of male labor outmigration, women's work responsibilities are increased yet progressively marginalized here as elsewhere in the developing world. Changes in esthetics and women's expressive lives are driven both by new access to mass-produced adornment and by deep changes in the new organization and significance of women's work. ...


This paper will deal with an innovative strategy used by the political leadership in Orissa to deal with corruption charges against the bureaucrats in the State. It is the "policy of encouraging the masses to take the law into their own hands and beat up the corrupt bureaucrat." This public policy was enunciated by the incumbent chief minister in 1990 and has crated considerable resentment among the bureaucrats.

This paper will undertake a quantitative analysis of cases involving corrupt bureaucrats that have been subject of this policy implementation. The methodology of "event data analysis" will be utilized. The political culture of Orissa will be analyzed in assessing the impact of this policy. Informal interviews with bureaucrats and politicians in Orissa will provide their attitudinal orientations toward this policy.

Mitra, Anando, "Signifying the Hindu State on TV"

the insurgence and expression of a 'Hindu-Hindi' hegemony in late 20th century India needs to be thought out not only in political terms but also in terms of its articulation with cultural formations like TV. Using signifying practices, religious soap operas have been able to re-produce and circulate a set of social, cultural and religious practices that are aligned with Hindu-Hindi hegemony. This paper investigates these signifying practices and rethink the position of the marginalized.
Mittal, A.K., "Economic Life of the People of the Central Himalayan Region of India During the Colonial Rule (1815-1947)"

The Central Himalayan Region is an integral part of Indian heritage. From the administrative point of view this area is divided into two Divisions, i.e., Kumaon and Garhwal. It consists of eight hill districts of Uttar Pradesh. Being situated on the border of Nepal and Tibet, the strategic significance of this area is beyond doubt.

From historical viewpoint this area remains relatively unexplored till now. The rugged topography had made communication extremely difficult resulting, to a certain extent, in an insular outlook and an indigenous economic history. The Central Himalayan region was ruled first by many dynasties and then by the British. The British conquered this area in 1815 from the Gorkhas of Nepal and ruled here till the independence of India.

The common adage "necessity is the mother of invention" could nowhere be better illustrated than in the economic life of the Central Himalayan people. The tremendous difficulties of the environment had not, as might be imagined, been able to suppress the initiative and the energy of man. The picturesque terrace of the Himalayan slopes that greet the eyes of the traveller represent an extraordinary degree of strenuous toil. The Central Himalayan region was an agricultural area and much of the economic life of the people depended upon their land and its cultivation. Besides agriculture, tea, iron, wool and trans-Himalayan trade with Tibet were some industries which existed during the colonial rule in this area.

After the annexation of the Central Himalayan region, the British introduced drastic changes in the existing conditions related to the economic life of the people. The only rich natural reserves to this region, i.e. forests were fully exploited through contract system. Human resource development was also crucified for safeguarding the interests of the British Empire.

The proposed paper brings to light the economic life of the Central Himalayan people which was hitherto, not known. It also throws light upon the changes made by the colonial rulers and its impact upon the society. It is interesting to note that the British economic policy for this region was different from the one which was implemented in the other parts of India. Why this discrimination was made and how it worked has also been analyzed.

Moore, Erin, "Gendered Justice: Women's Justice Ideology in Rajasthan"

This paper describes women's definitions of justice as distinct from men’s definitions. Women's conversations often reflect their suspicions for the State courts, caste councils, or even at times God’s justice. Instead, women turn to an ideology rooted in their personal relationships, a fate that can deal injustices, and the need to act appropriately. Men, on the other hand, speak in terms of authorities - the elders, the village council, and the will of God. While genders have different orientations toward justice, there is village unity in the expression of disdain for the State’s intrusion into the village ways.

Mumford, Stan, "Tibetan Demon Exorcism: An Ethnography of Village Lama Performance"

In the Tibetan villages of the Gyasumdo area near the northern border in Nepal, demon exorcisms based on the Nyingma Buddhist texts are regularly performed by Tibetan lamas. This paper will first examine an actual case of demon spirit possession of a Tibetan woman as witnessed during field research in 1982, and the attempt to heal her through demon exorcism performed by the village lamas before she died. We will then describe and analyze various features and principles of Tibetan demon exorcism as performed by Tibetans of this Himalayan region, including the manner in which the Nyingma lamas compete with non-Buddhist exorcisms of the shaman practitioners living nearby.
Munavvaru, Mohamed, "The Legal System of the Maldives: Its Place Among the Legal Systems of South Asia"

The Maldives is the only homogenous society in South Asia. The Maldivians speak one language, belong to the same ethnic group and practice the same religion. This along with the size of the country and its population have given some significant and specific characteristics to the legal system of the Maldives. Although the Maldives too is a member of the British Commonwealth of Nations and the medium of instruction of its schools is English, unlike other South Asian nations, Maldives does not have a common law system.

The Maldivian society is basically a simple society regulated by the norms and prescriptions of the Islamic Shari'at. The Qur'an, and the traditions of Prophet Muhammad are the main sources of law in the country. However, the growing role of legislation in the area of commerce and trade reflects the efforts made towards development and modernization.

The purpose of this paper is to give a brief overview of the legal system of the Maldives and to compare it with the legal systems of the other countries of South Asia. The paper also looks at some of the challenges facing the legal profession in developing the legal system of the Maldives to meet the demands and requirements of a rapidly expanding economy and a widening role in the sphere of international relations.

Mundschennk, Paul, "The Impact of Hindu Fundamentalism"

The phrase "Hindu fundamentalism," at least when it is used to indicate something comparable to Christian fundamentalism with its pronounced lack of flexibility, is, philosophically, as pure an oxymoron as "honest crook" or "lively fatigue." And yet its manifestations in India today are real. What's going on? This paper uses a two-pronged approach to explore the phenomenon and make a prediction about its future.

First, to underscore the oxymoronic element, a brief overview of the Hindu philosophical world view will reveal why its reputation for tolerance and openness is well deserved. Second, an examination of its current socio/political expressions will show how the notion of "Hindu" is being abused: it indicates nothing more than an ethnic label that must completely ignore and contradict any identification with what the label stands for philosophically. The prediction is that the enormous weight of the contradiction will eventually cause Hindu fundamentalism to collapse from within.

Mundschennk, Paul, "Teaching Hinduism to Undergraduates: The Approach of the Individual Spiritual Journey"

The academic exploration of any religious tradition (including one's own) requires an intellectual framework of some sort. Choosing a viable framework for use with undergraduate students means introducing the very idea that religion is something to be studied in the first place. In short, we need to establish a basic approach to the subject before meaningful study can take place.

One approach to the study of Hinduism which I have used with considerable success is to create a framework in which we explore how the Hindu religious tradition attempts to illuminate the journey of the inner life of every individual human being -- i.e., the spiritual journey. Hinduism, in fact, seems to lend itself well to this approach, for many of its concepts regarding the nature of the human condition emphasize individual differences, and the growth and development of the inner self through various stages of life.
This paper describes in some detail the nature of the spiritual journey and shows how the Hindu worldview may be brought to life and understood within this framework.

**Murton, Brian, "The Role of Small Towns in the Development of South Indian Spatial Organization, 1500-1850 A.D."**

This paper uses historical information from interior Tamilnadu to address two questions: First, how can small towns be identified over time? Although there have been towns in the area for almost two millennia, some scholars have tended to de-emphasize the urban component of southern Indian society. However, detailed recent research has revealed that there were large numbers of small places with relatively high proportions of non-agricultural assets from at least A.D. 1600; Second, given existence of such places over this period, what changes in the rates of growth, stagnation, and decline of urbanization can be distinguished? More specifically, what are the social contexts within which small towns emerge? Two major periods (A.D. 1500 - A.D. 1680-1700; A.D. 1700-1820-50) are identified during which sets of social processes interacted to create a dynamic and changing system of small towns.

**Nagar, Richa, "Ethnic Boundaries, Gender Relations, and their Reconstructions Among South Asians in East Africa"**

The indenture, exile and free migration of Indians under colonialism brought them to East Africa in significant numbers starting in the last quarter of the 19th century. Scholarly literature on East Africa has tended to consider these "Asian minorities" as a homogenous category of male traders and middlemen. So far, no serious attempt has been made to study the manner in which conflict and cooperation within the ethnically diverse South Asian minority in East Africa occurred on the lines of gender, race, class, caste, language and religion. In this paper I will show how different groups within the South Asian community constantly redefined their ethnicity in relation to the changing circumstances. More importantly, gender has been central to ethnicity and migration. Gender roles and gender relations among ethnically diverse Gujarati and Punjabi migrants to East Africa have not just been affected by migration but have influenced the migration processes and the migration experiences in very important ways. Not only have pre-existing gender relations affected every migration stream coming in and going out of East Africa, they have also significantly influenced the ways in which both ethnicity and gender roles have political economic factors in India, Pakistan and East Africa. Moreover, the relations between men and women were defined and expressed differently in various Hindu, Muslim and Sikh communities. Hence, the manner in which these groups responded to the same set of external factors, and the way in which they redefined their own boundaries vis-a-vis other groups differed significantly from one another.

**Naim, C.M., "Transvestic Words: The Rekhti in Urdu"**

Rekhti is perhaps the most curious genre of poetry in Urdu. Simply put, it is a poetry written exclusively by men, but in the voice of women, whose main purpose seems to be the entertainment of an exclusively male audience. It apparently did so by mentioning female gender-specific cultural, biological and linguistic details. Why that should be considered "entertaining" in the 18th century Lucknow and also later in the Urdu speaking community is perhaps the main question that my paper will seek to answer. Other questions: Does the Rekhti of Lucknow differ from the early dakini ghazal which also used a female voice? Who are the various Rekhti poets and how do they differ from each other? What are the other "entertaining" types of poetry in Urdu and how do they relate to Rekhti? Some of the poets I shall be looking at: Hashimi, Rangeen, Jan Sahib and Sahib Qiran.

**Narayan, Kirin, "Husbands as Foreigners: Women’s Songs and Subjectivities in Kangra"**

Folk songs of women's sufferings are sung in villages throughout India. In this paper, I examine representations of relationships between genders in pakharu, a genre of women's song from Kangra
valley, H.P.. Supplemeting texts with performance contexts and oral literary criticism, I argue that images of geographical distance tied into a remittance economy are used to evoke distance between husbands and wives, even as solidarity between women themselves is highlighted.

Nayar, Baldev Raj, "The Political Economy of State Interventionism in India: The Paradox of State Strength and Policy Weakness"
In the wake of his accession to power in 1984, Rajiv Gandhi undertook a major effort at economic restructuring. More particularly, he attempted a broadfront but partial economic liberalization in relation to the private sector, an important initiative to reform the public sector (PS) in order to improve its performance, and, finally, to sell off one loss-making public sector enterprise (PSE) to the private sector. The striking thing in relation to these endeavours at economic restructuring is the variant outcomes in terms of success or failure. In regard to economic liberalization, he seemed fairly successful in pushing through a substantial first installment at the beginning of his term of office and also a second installment near the end of the term. On the other hand, apart from some minor changes in relation to the public sector, he was unsuccessful in even developing a coherent policy package, leave aside actually carrying out the reform, while the endeavor to sell off the loss-making PSE met with failure. The analytical puzzle for investigation is why the same state encountered variant outcomes within the same broad arena of economic restructuring.

In light of an extensive theoretical discussion, it can be suggested that the variant performance of the Rajiv Gandhi (RG) administration in the area of economic restructuring in the 1980s was broadly a function of state capacity, provided state capacity is clearly understood to be, not an undifferentiated attribute, but as varying across issue areas and time. Indeed, because of its very variant character, that performance could not be ascribed to state capacity taken as a singular holistic attribute. Further, state capacity is understood to be a result of the continuing interaction between state and society, particularly in the area of societal support for the state, rather than some constant physical feature attaching to the state.

Neff, Deborah, "Special Status Performers: Power and Dependency in a Ritual of Rural Kerala"
Lower caste Pulluvan priests and Nayar women play key roles in the Kerala serpent worship ritual called pambin tullal. Their power (sakti) is harnessed in the ritual process through symbolic incorporation and dependency, highlighting the dysjunction between rank and power. This paper will concentrate on ritual action and aesthetics—the ways in which power and dependency are constituted in the articulation of ritual and everyday life. Finally, it will examine the ways in which the sakti of these special status performers challenges the status quo, within the context of changing structure of dominance and inequality.

Nesom, Marcella C., "Indian Painting in the 1920s: A Conflict of Values"
The 1920s was a tumultuous period in India and its impact on painting was decisive. Even after Gandhi roused the uneducated masses and intelligencia alike to support swaraj (self rule) in the early twenties, many moderates remained in favor of maintaining the status quo. Fervent nationalists interpreted the art of Abanindranath Tagore and the Bengal school as promoting their cause. Though apolitical himself, Tagore was allied to swaraj and swadeshi (support for India’s own products) by the company he kept --- his close friend Ananda Coomaraswamy and his uncle Rabindranath Tagore. This presentation will explore the commitment of Abanindranath and artists of the Bengal School to the nationalist movement by examining their artistic sources and the meaning and implication of their subject matter. Other artistic styles, designated by contemporary critics as opposing forces, will be placed in their proper perspectives.
Newell, Richard, "Afghanistan: Internal Chaos and Foreign Intrusion"
My paper will examine the process of political and social fragmentation accompanying the ongoing civil war that has attracted interference by Afghanistan’s neighbors. It will describe the process that has rendered both sides in Afghanistan’s civil war incapable of winning it or coming to a political resolution in the foreseeable future. The added devastation caused by an indefinite continuation of the conflict assures that Afghan society will remain dangerously vulnerable to outside interference and disruption from outside. The erstwhile superpowers, the United Nations, the Islamic community and Afghanistan’s neighbors have not contributed effectively to the settlement of the internal conflict nor of isolating its scattered and fragmented population from intervention by neighboring states. My paper will argue that for an inherently strategic region this is a dangerously unstable situation. That allowed to fester, the chaos among Afghans will threaten to spread to its surrounding region, most likely with global implications.

Nimbark, Ashatant, "Social Unifier or Cultural Divider? ..."
With the help of a few scenes from the televised and filmed version of Ramayana and Mahabharata, this paper poses a paradoxical question: Does the modern media portrayal of ancient epics unify the socially heterogenous audiences who may gain cultural literacy from it? Or, rather, does it further divide an already diversified and embattled multi-ethnic population? Recent visits to India and several follow-up observations of mass produced video cassettes of the two great epics have led me to hypothesize that the modern media-generated cultural revival is a mixed blessing. While providing a sense of historical past and cultural heritage, this immensely popular series of “epic soap operas” seems to have added to the process of “desecularization” in India (as indeed is the case in other parts of the world - notably the Middle East and Eastern Europe). This may partly explain the rise of politically conservative, ideologically militant, and culturally retrogressive forces.

Nunley, Michael, "Why Psychiatrists in India Prescribe So Many Drugs"
Although allopathic psychiatric practices are rationalized, wherever they occur, on scientific grounds, such practices differ greatly from one cultural context to another. In mental hospitals in India, compared to similar institutions in the United States, there is a heavier reliance on pharmacological treatments, with multiple prescriptions—four or five drugs prescribed for a single patient—a common practice. Interviews with 60 allopathic psychiatrists, primarily located in eastern U.P., reveal a number of economic, social, and cultural factors that encourage or sustain such a practice. The logistics of handling a huge patient caseload in the Indian medical system, the doctors’ epidemiological approach to medicine, client expectations of allopathic treatment and evaluations of its quality, doctors’ desire to ensure treatment compliance, competition with non-allopathic treatment and evaluations of its quality, doctors’ concerns with their own status and public image, relations with pharmaceutical companies, and a cultural acceptance of ingested medication that has deep historical roots, all contribute to the practice of multiple prescriptions in psychiatry.

Nye, James, "Sanskrit Series Publishing: A 19th Century Move into the Hinterlands"
The large and significant tradition of series publication in India began in 1849 with publication of the first volume of Bibliotheca Indica by the Asiatic Society of Bengal. Originally modeled on European series publications, the practice of publishing in monographic series spread and was adapted rapidly to the requirements of South Asian culture. By 1900 more than 65 series were published on classical Indology. This paper assesses the spread of Sanskrit series publishing from major cities to towns and the consequences for distribution and consumption of the publications.

The Indological Books in Series database at the University of Chicago is the foundation for much of the statistical analysis provided in the paper. The information on more than 28,700 books in 1550 Indological
series covers the period from 1849 to the present. The other sources utilized are the quarterly Catalogues of books printed, available for the last one-third of the nineteenth century.

**Pahari, Anup, "Feudal Politics and Capitalist Development in Nepal"
In this paper I argue that an organized conception of the past is central to an understanding of the present political and economic developments in Nepal. Scholars concerned with Nepal have looked at the past with the help of loosely defined categories that are seldom more than descriptive. From its gestation to the present day, the state of Nepal has passed through several distinct, but not discontinuous stages. These past practices have shaped present day politics and economic change in Nepal. However, no serious attempt has been made to re-construct the past with a view to deconstructing the present.

The central argument of my paper is that the basis of politics in Nepal continues to be rooted in relations that defy categorization as simple practices; relations that have retained essential elements of a mode of social organization in which "classes" do not have an identity materially distinct from that of competing social hierarchies. Simultaneously, economic relations, the basis of social reproduction, have undergone successive transitions towards a capitalist mode of production: "development" itself is a phenomenal form of an underlying capitalist economic dynamic. A key theoretical problem then is the following: What sort of relationship exists between "development" and politics? In more general terms, how does "feudal" politics in Nepal coexist with and reinforce capitalist development? What are the consequences of this relationship on long term political and economic transformation in Nepal?

These questions can be resolved only through a historical materialist reworking of the past in Nepal, something this paper will initiate.

**Pappu, S.S. Rama Rao, "Religious Conversion: Vedantic Perspectives"
This paper examines the philosophical assumptions underlying religious conversion: e.g. How is religious conversion possible? Can one be converted to another religion and yet practice his old religion? What is the rationality of "forced conversions?" Such questions will be raised and discussed from a Vedantic perspective.

**Parajuli, Pramod, "Dancing With the Emperor in Shangrila: Political Engineering of Development as an Apologia for Autocratic Monarchy in Nepal"
Examining the phenomena of the royal coup of 1960 and the intensification of development politics in the last thirty years in Nepal, this paper will explore the dynamics of orientalism, the Euro-American hegemony in global political economy and the role of development discourse. I will basically focus on the paradox between the metaphors of "democracy" and "progress" on the one hand, and the real politics of "putting democracy back in the rails" as a sacrifice for national development on the other.

**Parker, Ann, "Cultural Negotiation: A Tool for Understanding Change in Farming Systems in Eastern Nepal."
The concept of negotiation of cultural values provides a useful tool for understanding culture change in the multi-ethnic context of Nepal. An examination of farming systems at mid-elevation in eastern Nepal demonstrates that agricultural landscapes are shaped by cultural context. To implement change in farming systems it is necessary to understand the processes of change in their cultural context.
Parmar, Aradhana, "Sublime Devotion: Concept of Sringar in India"
Like most other Indian cultural concepts shrouded in mystery, Sringar is difficult to understand and more complex to explain. Sringar is the duty of the beloved to prepare herself physically and psychologically for her lover. Sringar is her narcissistic pleasure to indulge in adorning herself with the best available perfumes, jewellery and make-up materials presumably enhancing her abilities to be adored by her lover. Sringar also encompasses many virtues such as faithfulness, obedience, devotion and subjugation of all her wishes before the mere thought that any of them could displease or put off her lover.

Sringar is not only for women. It applies, if not equally, to a substantial degree to the male partner. He must also be careful about his personal hygiene, physical appearance, manners and make up. When he comes to meet his beloved, he should be in a good, cheerful mood, clad in clean clothes with flowers or perfume and above all he carries on himself the responsibility to decide the course of the meeting so as neither to disappoint his beloved nor to act impatient. He is even expected to observe a code of food items to be consumed before the meeting.

Such indeed is the vast scope of sringar. A series of actions from both partners directed to achieve only one aim—sublime devotion. Sringar is part of courting, copulation, orgasm and the ecstasy beyond and as such cannot be simplified in a few words.

From Vatsayayana’s Kamasutra, written over 1500 years ago, through the medieval ages when the rulers devoted Khajuraho and Konarka as temples to sringar to the modern thinkers such as Rajneesh, sringar has always remained a live part of India’s cultural heritage. ...

This paper attempts to analyze socio-psychological patterns of sringar as the essence of sublime devotion in early India.

Parsons, Laura, "Love Among the Ashes: The Forbidden Combination of Srngara and Bibhatsa Rasas in Sanskrit Classical Poetry"
In laying out the seemingly rigid prescriptions dictating what a poet must do in order to successfully imbue Sanskrit poetry with rasa (the transpersonal emotional experience that is the goal of Sanskrit aesthetic composition), Indian literary theorists provide specific instructions for which of the eight rasas may and may not be combined. Two rasas for which commingling is strictly forbidden are srngara, the sensual (often translated as "the erotic") and bibhatsa, the disgusting. Yet, there are several instances within classical Sanskrit literature where this rule appears to be violated. In exploring these occurrences, this paper first outlines what several of the noted literary treatises, such as the Kavyaprakasa and the Rasagangadhara, have to say about the nature of srngara and bibhatsa rasas and their incompatibility. With these critical theories in mind, poems which seem to display the forbidden coincidence are examined, focusing on what kinds of poems exhibit this combination, what commentators have said about these verses, how the standard literary critics might explain away or excuse co-existence of both the sensual and the disgusting, and what ultimate impact mixing of rasas has upon the aesthetic effect of the poetry. Examples are taken from Bhasa’s Unubhanga, Bhavabuti’s Malatimadhava, as well as several anthologies, such as Vidyakara’s Subhasitaratnakosa.

Pasha, Mustapha Kamal, "The chief objective in this paper is to map out the emergence of new social forces in Pakistan and their impact on Pakistani politics. Three areas are selected to examine the nature of the impact: (1) political culture with an increasing emphasis on nativization; (2) regionalization and fragmentation of ‘national’ politics; and (3) the creation of a "civil society".
Pasha, Syed H., "Health Communication in India: A Cultural Perspective"
Health is a highly complex commodity in which numerous components are interwoven to produce a loosely-structured whole. In general, its availability, knowledge, acceptance, adoption, utilization and delivery require enormous physical and material resources and technical knowhow as well as a sustained and sophisticated marketing approach. In a society such as India, however, with its gargantuan population problems on the one hand, and paucity of physical resources on the other hand, resources of some other kind -- less tangible and more difficult to measure, even define -- must also be explored and generated on the part of all concerned such as greater cognitive resilience and effective openness and motivation. India being a society with thousands of years of history and a vast store of highly developed cultural storehouse to search for clues on how best to motivate and mobilize both the deliverers and recipients of healthcare packages, whether in the form of communication or other products. In other words, a more receiver-sensitive and culturally-based approach, rather than a sender-sensitive and product-based marketing approach, may turn out to be more appropriate and useful to serve the needs of a society such as India. This presentation is an attempt to explore in greater depth such a cultural perspective to the question of health communication in India.

Patel, Geeta, "Re-naming Oneself: Miraji and the Politics of Gender"
Miraji is a particular phenomenon in the twentieth century Urdu poetry, because he so consistently worked against the grain of contemporary literary convention. In a literary universe obsessed with social significance and realism, Miraji wrote almost exclusively in a private conceptual, symbolic language. He created a poetic persona and a poetry that depicted him in very constructive ways. One of the primary theoretical metaphors he used in his poetry and was in turn used to explain him was that of a mirror--Miraji as a narcissist. In this paper I will explore the seeming contradiction between someone who saw himself reflected in the world and someone who changed himself to reflect his sexual other. I will look at both biographical material and poems (nazms) written by Miraji in male and female voices to investigate the ways in which mirroring and shifting gender worked together as strategies that undermined notions of both poetic and sexual stability and enabled Miraji to set up a specific reading of his character and poetic craft.

Paul, Bimal Kanti, "Crossing the Boundary into "Male" Space: The Geography of "Female" Space in Rural Bangladesh"
Until recently, mobility and employment opportunities of rural women in Bangladesh has been restricted both spatially and functionally. However, with growing poverty in the countryside, women, specifically of poor families, are now increasingly forced to seek work in order to support their families. This has resulted in the expansion of the female space which had been stagnant for years. Using a holistic approach, this paper analyzes female space in the context of the social custom of purdah, the patriarchal family structure, and the spatial organization of rural settlements in Bangladesh. After discussing differentials in female space in some detail, the paper also examines causes of the expansion of the space in recent years, including constraints imposed on the employment of rural women. The paper uses information drawn from various published sources as well as the observations of social scientists who have been working in rural Bangladesh over the past decade. The paper finally urges government and various non-government organizations (NGOs) to create additional employment opportunities for rural women, which will help further expand women's space in rural Bangladesh.

Potter, Karl M., "A New Source Book on Indian Philosophy?"
In teaching Indian philosophy I find myself regularly wishing I could make reference to the concepts and interpretations of the several Indian systems (darsanas) and have my students become intimately involved with texts in which these concepts and interpretations are broached. It would be handy to have available
a single volume in which (1) all the major darsanas are represented by translated texts that are (2) brief enough to be incorporated within a single volume, (3) suitably encompassing in their coverage of theories of the system they represent, yet (4) complete in themselves, so that instructors can make their own selections if time or topic require; each text should be (5) translated into lucid English, with (6) translations of technical terms standardized throughout the volume.

My paper proposes a Table of Contents for a new Source Book which would satisfy these requirements. The texts to be included do not overlap the standard Radhakrishnan and Moore Source Book in Indian Philosophy, so that my proposed volume may be viewed as either an alternative choice for an introductory course or as a textbook for a second course in Indian philosophy. It is hoped that discussion of my paper might relate to whether there is conceived to be a need for such a book and whether the texts chosen are the best choices.

Pritchett, Frances, "The Anti-Jargonist": Gilchrist as Author, Patron, and Publisher"
John Borthwick Gilchrist (1759-1841) played a major part not only in the establishment and distribution of printing fonts and printed books in North India, but also in the production of literary and linguistic texts. His role in the shaping of Hindi and Urdu has been uniquely important: he was not only a prolific author himself, but also an influential literary patron. He sought to make English servants of the East India Company pay serious attention to what he described as "the grand, popular, and military language of all India (long, but improperly called the Moors or Moorish jargon)"; one of his first Fort William books was actually called The Anti-Jargonist (1800). He was determined to transform this so-called "Moorish jargon" into a respectable and respected language called "Hindoostanee"--by providing a lucid and rational analysis of its grammar, by both developing and revealing its expressive capabilities, and by equipping it with a well-chosen basic literary canon. In the process, he constantly pushed beyond the limits imposed by his superiors, the College Council: he sought to publish books they had not authorized, he requested rewards for works of which they did not approve, he went into the publishing business himself, and he aimed always at doing things on a grand (and thus controversial) scale. He lasted only four years (1800-1804) at Fort William, but those years were incomparably the most interesting and fruitful period in Fort William's otherwise rather bland half-century of life (1800-1854).

Raby, Namika, "Women and Appropriate Development Planning: Insights from Mahavelli, Sri Lanka"
Development in Sri Lanka has not yet taken into account appropriate planning since it continues to neglect women. Field research was done in Mahavelli where the population was 50 percent men and women. In Mahavelli, development by international agencies was divided into economic development and social development. Men are grouped into the economic axis and women into the social axis -- and the two do not intersect. The main problem still continues to be an ideology that differentiates between the way development is extended to women and men.

Raheja, Gloria Goodwin, "Negotiating Kinship and Gender: Essentializing and Contextualizing Strategies in North Indian Song and Narrative Traditions"
This paper focuses on male and female song and narrative traditions from rural North India, and examines varying perspectives on the cohesion of kinship networks and the limits of solidarity as they are evinced in these expressive forms. While I emphasize overall differences between men's and women's genres, I suggest that these differences do not represent fixed and unified male and female subjectivities; rather, these differences represent a negotiation of gender and relationship from the shifting perspectives of husband, son, wife, mother, and sister. While many kinds of women's songs are explicated in terms of their resistance to some pervasive assumptions of North Indian kinship and the solidarity of male kinsmen, positing closed, dichotomous and essentialized male and female perspectives would, I argue,
limit our understanding of kinship and gender in rural South Asia.

Rai, Jasdev Singh, "Punjab the Issue"
Introduction. 1984 attack on the Golden Temple a brief description, the issues raised and the start of spiraling violence by the state and the militants. Seven years later no sight of peace or a beginning of a solution. Issues misunderstood and vague. International focus is on violence rather than political options. The Punjab. A brief geographical and historical description. The importance of this region as the battleground of India. The different rules; Hindu, Islamic and Sikh. The present division of population. Sikhs. Sikhism, a brief history of Sikh ascendancy in Punjab and privileged position under the British. The history and Sovereignty of Akal Takhat (in the Golden Temple). The Independence Struggle and Sikhs. Gurudawara movement, the interest by congress, the agreements made; Federal structure and veto on the constitution. Further assurances given by Mahatma Gandhi and Congress Assembly.
Post Independence Punjab. The new constitution, the refusal by Sikhs to give their consent to the constitution. The political campaign for federalism. First attack on the Golden Temple 1956. The language issue.
The Anandpur Sahib Resolution. Three main issues. Federalism, Holy city status and deregulation in broadcasting, arguments will be presented for each and the Indian Government’s response.
Bhindrawallah. Sikh despondency, the rise of Bhindrawallah, facts and fiction, the emergence of militancy, the 1984 attack on Golden Temple.
International Sikh Response. The call for Khalistan, the violence, the political campaigns.
Violence. Types of violence, an analysis.
The Issue and Solutions. Sovereignty of Akal Thakat Sahib, the options available; within the Indian constitution, in a federal structure, or Khalistan. The way to ease violence and move towards a political solution.

Rajagopal, Arvind, "Nation-Building and its Contradictions: The Case of TV in India"
Non-western TV is typically seen as a case of western cultural imperialism. However, it is invariably a state apparatus and has to be understood as such: hence it also becomes a privileged site of nation-building attempts. In response precisely to the cultural imperialism that TV represents, in my paper I will examine its broadcast and reception in India.

Ram, B., "Bondage and Slavery in South Asian Agrarian Economy: With Reference to Agricultural Laborers of Bihar (India), in the 19th and 20th Centuries"
The agrarian economy of the South Asian region has been dominated by the landed gentry for generations. The bondage and slavery have vast historical dimension in the context. The present study on the subject provides detailed account of a backward region of India where dominance of social classes in society and economy has attracted the attention of historians for indepth study based on printed and original sources in the recent years.

The institution of landed property an asset to Zamindars (landlords) leading to social, cultural and economic dominance based on caste hierarchy on the one hand, and concentration of agrarian power on the other, dispossessed large numbers of agricultural laborers of Bihar in the later nineteenth century.

The idea is to examine the policy, hierarchical base and the economic conditions of the lower classes of population, and make a comparative study in the pre- and post-independence period in the transitional process of changes occurring in the condition of the agricultural laborers, bearing in mind the prevalent ideas of depeasantisation and deinsustralisation in the Gangetic areas of Bihar. In this regard, the role of
district officers, their reports, diaries, memoirs and famine survey reports will be examined.

The study will deal with frequent attack of famine, epidemic and the various land legislations under the framework of British agrarian policy affecting the lower classes of the population. The famine proceedings, planters’ diaries and memoirs, judicial and criminal proceedings, despatches and parliamentary papers have also been consulted. The post-independence period sources (after 1947) available in printed forms based on Census Reports, Reports on Lower Classes of population and Labor Commission Reports and Parliamentary Debates have been seen and comparative ideas will be drawn in order to ascertain the changes occurring in the living conditions of the lower classes of population. ...

Ramamurthy, Leela, "Practices of Polygamy in the Sub-Himalayan Region Among Female Hindu and Buddhist Communities Across the Northern Border of the Indian Sub-Continent"
The social and economic implications of a woman being married to a family of brothers is common among the castes of the hilly regions of the Himalayan border states. Research data of sociologists indicates that it has been successful due to the disproportionate male-female sex ratio of the populations and the scarcity of the cultivable land in these areas. At the same time unlike the matriarchal societies of the Todas and the Nairs of South India, these societies are patriarchal. Property inheritance is not through the female lineage like in the Nilgiri hills and Kerala estates, but through the male members of these families. The concept of sharing a common wife in order to keep the property homogenous, which in their consciousness includes the "wife" - the bride price paid at the time of the marriage. The woman divides her time and attention equally among the husbands; she cares for them equally, keeps home for them in an environment of harmony and peace. Both Tantric Buddhism and Tantric Hinduism, which is practiced in these regions sanction this form of marriage practice and other rituals within family life styles. Children born of such marriages accept all the male members in the role of the father figure as the uterine birth is the basic connection.

The paper analyzes the Bhotia Buddhists of Bhutan, Sikkim and Nepal and the Hindu Kinnuars of Himachal Pradesh - the Kangra and Kulu valley districts for the purpose of studying the polyandry marriage practices. The paper highlights the women’s perceptions, her mental emotional, physical perceptions of self, her acceptability by her friends, neighbors, and society in terms of honour, respectability etc. The former could reflect the power, control, decision making in the family and for her individual self about the responsibility of having to relate to different men in a similar vein in the marital situation. ...

Ramanujan, A.K., "A Flowering Tree: A Woman’s Tale"
In this paper, I present a story about a woman told by women in Kannada - speaking areas of South India, I offer a reading of this tale that focuses on issues of women, language and agency, and discuss certain characteristics of the genre of women-centered tales in South India.

Rao, Vaman, "De-bureaucratization of Indian Economic Policies"
The move to liberalize the Indian economy, set off during the second spell of Indira Gandhi’s administration and continued with a great measure of success during Rajiv Gandhi’s administration, slackened considerably after the inauguration of National Front government. The short period of Chandrashekar administration did not see any change, one way or the other, because of obvious reasons. Unwillingness to continue with a policy that has borne fruit may be due to a dilemma both the people and the leadership suffer from - whether to rely on private sector initiative for desired direction and pace of economic growth or to continue to place credence to the earlier position that the private sector can contribute to economic growth only when it is reined in and not allowed to enjoy a free hand.
This is an important problem the Indian economy is currently facing. Should the changed global conditions in economic, political and security areas make it imminent for the Indian leadership to institute a complete break from the past and adopt pragmatic policies or allow them the luxury of continuing with the same old policies, on ideological grounds, even though the relevance of these policies in the changed circumstances may be of dubious value.

The Indian cultural mores, in general, place a high degree of premium on principles and theory even when empirical evidence contradicts the axiomatic basis of publicly adopted ideology. Is it not time that both people and leadership change this attitude and prefer pragmatism and empirical results to ideology and theory; and allow the Indian economy to grow at its full potential?

This paper will discuss these ideas in an historical perspective.

Ratte, Lou, "The Kingdom of Imagination: The Emergence of Literature Written for Indian Children"
As in other areas of modern Indian literature, Bengali writers seem to have led in the production of a written literature for children. In this paper, drawing upon Bengali works, I seek to inquire into possible ways in which we can see writing for children as part of the modernizing process by focusing on the concept of imagination as it was understood in relation to children. The material to be used includes critical essays, memoirs, and stories written for children.

Rabindranath Tagore, publishing an article on the folk rhymes that all children growing up in the village used to know in the 1890s, may have been the first Bengali writer to draw a distinction between the imagination of the adult and that of the child. The adult mind, he said, is like a fisherman who casts his line into the water and then, when he catches something, concentrates all his attention on that particular fish. The child's mind, in contrast, takes in the myriad of happenings going on in the river, on the banks, in the sky without singling out anything, and lets the whole simply flood over. The child's experience is not defined by logical sequence, and Tagore found this absence of logic in the rhymes he was examining. Other writers, notably the mid-20th century Buddhaseva Basu, similarly draw the distinction between the child and adult by seeing the child's experience as a sensual one, while the adult is governed by reason. Memoir literature, written by people who grew up in the houses of writers who became famous as authors of literature for children, give a shape to what Rabindranath and Buddhaveda were analyzing by speaking of the kingdom of imagination which their fathers, brothers and uncles and more rarely, mothers, aunts and sisters, simultaneously entered and created. As is the case with children's literature in the West, that author is regarded as successful who can enter into or recover, the child's imagination.

I do not intend to relate the construction of the child's imagination in Bengal to possible roots in the West, but rather to examine the concept in the context of some of the literature judged to be most successful in achieving the critical goal. Does Bengali children's literature make fun of adult rationality? To the degree that it does, is the mocked rationality embedded in the institutions of the colonial state, in its upholders, and in the colonial subjects who seek recognition from that order? What other possible social and political functions does this literature perform? Is the construction of the child's imagination a displacement onto children of an adult imagination contending with the cold rationality of the colonial state?

Riaz, Ali, "The Question of National Identity in Bangladesh: The Case of Chittagong Hill Tracts"
The Bengali nation that was constituted through the long struggle against the alien colonial powers, British and Pakistani, finally succeeded to redraw the map of the Indian subcontinent and establish a new state in 1971. The newly emerged state of Bangladesh, despite its incessant economic problems, was considered as the most homogenous of the states of South Asia in terms of culture and language, for
about 99 percent of the population speaks the same language and shares the same culture. Yet, within a brief period of independence, the 1.03 percent tribal people of Chittagong Hill Tracts faced a serious blow from the Bengali state-managers. The distinct identity and culture of the tribal people was threatened as the government began to bring in settlers from the plain to dislodge the tribal. In spite of the changes in the government in subsequent years the massive plan to bring in the settlers continued vigorously leading to a protracted armed conflict between 'autonomist' tribal and the Bangladesh Army since late-1970s.

The problem of Chittagong Hill Tracts, often treated as an integrational crisis between center and periphery, is studied in this paper from a different perspective. This paper argues that the conflict arose from both socio-economic and cultural differences between the tribal community and the rest of Bangladesh. Furthermore, it is argued here that the seeds of the problem are embedded in the way the Bengali nation was construed in the post-1947 era. The perception of identity of the Bengali people and its territorialization to counter a colonial power paved the way for cultural genocide of this kind.

Richter, William L., "Political Change in Post-Zia Pakistan"
This paper will analyze Pakistani politics in the 1988-91 period in terms of (1) the dynamics of cyclical change between the military and non-military governments throughout Pakistan’s history; (2) roots of change in the mid-1980’s; and (3) interpretation of the 1988 and 1990 elections.

Riedinger, Jeffrey, "Democratic Transitions and Redistributive Reform: The Prospects for Land Reform in Nepal"
In the still predominantly rural settings of the developing world, agrarian reform remains the most politically charged of the redistributive societal reforms and, arguably, the most important. Land tenure structures have long been viewed as a fundamental impediment to enhancement of agricultural productivity and initiation of a process of sustained economic development. Moreover, land tenure-related grievances have been regularly identified as fueling civil conflict and social revolution. At a more general level, agrarian reform has been seen as the principal vehicle for political incorporation and control of the rural poor, a means of promoting peasant political participation tied to a party or regime.

Agrarian reform policy -- involving both redistribution of land ownership and the development of complementary credit, extension, infrastructure, pricing, and research programs -- has been a notable element of the recent debates over political and social change in Nepal. Over the past year, populist forces have successfully promoted the restoration of democratic political forms in Nepal. The transition to democracy has heightened expectations of social and economic reform. These events provide an important new case with which to address questions concerning the links, if any, between the expansion of political rights and the reduction of socio-economic inequalities. This paper raises the issues of socio-economic inequality in developing countries and the capacity of democratic regimes to effectuate redistributive reform. Is significant agrarian reform possible under the auspices of a transitional democracy?

River, Vince, "The Psychological Concept of Deity in Illness and Shamanic Healing in North India"
Recent years have witnessed a surge of interest in shamanic healing practices of traditional societies. Some believe that these living traditions retain knowledge of psychological/spiritual healing methods unknown in the West where folk traditions have been discarded in favor of experimental science. During my most recent stay in India, over a period of two years, I began a study of Hindu trance healers and apprenticed with a shaman in a village on the Gangetic plain. Unlike herbal healers and allopathic doctors, however, the shaman plays both a healing and an ethical/religious role in Hindu society,
characterized by his direct contact with a deity in the healing ceremony. No question of recovering lost methods can be addressed, then, without a searching attempt to understand how illness emerges in the Hindu patient's inner relationship with family and society.

Previous studies by scholars have sought primarily to classify the types of illness treated by shamans within Western psychiatric categories, or to study the outer healing actions of the shaman upon the patient. But, to my knowledge, there has been no phenomenological study of the relationship of deity to the genesis and cure of mental illness. This paper will look at how the wide array of social, religious and existential beliefs and values offered by the Hindu pantheon can be seen to engender profound internal conflicts, given current social conditions that impede the realization of certain ideals. In the view I propose, the shaman can be said to interact directly with the "ghosts" of an individual's unfulfilled needs and beliefs, through the blessing of his more powerful deities, in order to find a dynamic compromise with the status quo of traditional social cohesion. The shaman, as a spiritual authority, as arbiter between families and inner forces, works to create new forms of dynamic balance that simultaneously lessen the suffering of the patient.

Rosenwasser, Ruth, "Anita Desai's Fiction"
Rosenwasser's paper will critically examine Anita Desai's works of fiction. It will aim to show the important aspects of her art with emphasis on her latest novels and with special attention to feminist concerns as reflected in her fiction. The paper will also bring out the influence of her international experience on her writing.

Roy, Anji K., "Tagore's Poetry: A Structuralist Approach"
Readers of Tagore's Bengali poetry, and listeners of Tagore's Bengal songs often marvel at his choice of consummate diction and his adroit use of poetic devices like alliteration, assonance, etc. The remarkable simple but rich and varied musical scores that he wrote for hundreds of his songs also touch the hearts of millions of Bengalis. It is interesting to note, however, that much of the appeal of many of his songs depends to a large extent on the way Tagore uses his words and phrases. This can be explained best if his songs are approached from a structuralist's point of view. These songs lend themselves to analyses according to formalist and structuralist tenets of criticism. A critical evaluation of this type provides a richer dimension to Tagore's songs.

Rozoff, Rick, "The End of the Cold War and the Afghan Conflict"
With the advent of more cordial American-Soviet relations and the relaxation of Cold War hostilities, events in Afghanistan and the perception of these events in the West especially in the United States-are assuming a new and more complex character. No longer is the nation of Afghanistan simplistically viewed as a mere pawn in the East-West conflict, nor is the conflict within Afghanistan perceived solely as a proxy enactment of mutually opposed geopolitical strategies. Rather, a more objective and sophisticated perspective is emerging which sees Afghanistan as neither chess-piece nor chess-board, as an autonomous, politico-cultural entity whose history, development, conflicts and prospect for resolution of these conflicts not only warrant but demand investigation on their own merits.

As overt American-Soviet intervention in the region diminishes, local geopolitical factors gain greater significances, most salient among which are Afghanistan's often strained relations with its neighbors to the east and west. Territorial and other disputes correspondingly, assume more immediate practical prominence, than do former global, hence often abstract and inaccurate considerations in assessing current Afghan reality. The failure of almost unanimous western prognostications concerning the imminent collapse of the Afghan government after the withdrawal of the Soviet forces over two years ago further
reinforces the conviction that much more is in involved - and probably has been involved - than the ideological blinder of the Cold War world outlook has permitted many to see until recently. The contemporary thaw in international relations, especially in regard to the two major sponsors of the belligerence in the Afghan conflict, has led observers and analysts, including Afghan-watchers in the United States, to reassess their assessments. This presentation will attempt, in addition to commenting on the changing situation in Afghanistan and the region, to assess these assessments.

**Ryan, Jim, "The Deathly Image of the Erotic in the Civakacintamani"**

The ninth century Tamil Jaina epic *Civakacintamani* presents an interesting problem for the scholar of Jainism. Written by a Digambara Jain Muni, Tiruttakkatevar, its content is so highly erotic that colleges and universities in Tamil Nadu only dare offer the least controversial parts in their literature classes. It is literally filled with double entendres, titillating allusions and frank depictions of sexual concourse. So much so that the epic was judged irredeemably obscene by at least one great Tamil scholar, S. Vaiyapuri Pillai. Yet at the same time in many places it argues forcefully for the principles of Digambara Jainism, principles which are quite clear about the senses being nothing but five serpents standing in the way of the path of liberation. Digambara Jain philosophy is well-known for the severity of its views of sensual indulgence, sexuality included. So how do these two elements, sexuality and appeals to abandon sensual life co-exist here?

Tamil tradition recognized the difficulty of explaining the authorship of this work by a Digambara Jain and there is a story connected with the epic that suggests that Tiruttakkatevar, the Digambara Muni who undertook to write the text, did it only in answer to a challenge by the poets of the Madurai Cankam who were speaking ill of the Jains for never writing on the subject of love. This answers the difficulty of him undertaking the text, but hardly explains the apparent zest with which he approached his task.

T.E. Gnanamurthy, author of *A Critical Study of the Civakacintamani* (Coimbatore:Kalakathir, 1966) tried to counter prevailing scholarly opinion that the epic was obscene by saying that the love scenes in the story were in consonance with the Hindu belief in the four ends of life (purusartha), but he did not inquire into Jain philosophy in regard to the acceptability of 'kama' as an end of life. One will find no positive affirmation of sexual pleasures in Jain philosophy.

R. Vijayalaksmym in *A Study of the Civakacintamani: Particularly from the Point of View of Interaction [sic] of Sanskrit Language and Tamil Literature*, L.D. Series 82 (Ahmedabad: L.D. Institute of Indology, 1981) did not attempt to answer this question directly and stated only that the ornate descriptions of love were merely a. "sugar coating to his ['Tiruttakkatevar's] religious pill" (p.48). This is the most common response of scholars to the question and there is no doubt some merit to it.

There was a challenge to the Jainas of this era in Tamil Nadu by the Bhakti saints. Certainly there had been a Jain 'bhakti' in existence for a long time before the Hindus adopted it as their primary mode of religious life. One can quibble about its nature, but its existence can hardly be doubted. The Jain reference to the so-called Jivantaswami image of Mahavira may in fact be the first Indian reference to an icon for meditative worship. But there was an emotionality to the Hindu Bhakta that certainly must have presented a difficulty for Jainism to answer, particularly when that emotionality, was, in the Tamil milieu, closely tied with an ancient tradition of erotic literature. This may then offer one reason for Tiruttakkatevar undertaking the writing of an erotic epic — to gain the attention of Hindus, but it still leaves lingering the question of the apparent affirmation of the erotic in the epic. ...
Saeed, Agha K., "Pakistan: Negotiating a New Identity"
In this paper I will explore (1) socio-psychological changes among the Pakistani elites; (2) how these changes have led to the formation of (or the possibility of) a new political culture; (3) the relation between this new political culture and the ability of Pakistani elites to negotiate a new identity that will further enable them to infer new, radically different, defense and foreign policies from this new identity.

Sagar, Aparajita, "Middle Cinema in India: Radical Agendas with Masala"
The paper focuses on Indian Middle Cinema which has brought about a new synthesis between New cinema's social critique and the ersatz medium of the Bombay talkie. I examine the reasons why Middle Cinema filmmakers and actors—many of whom are women—have trusted their subversive socio-political agenda to a medium once dismissed as lowbrow and reactionary.

Sakata, Lorraine Hiromi, "The Three Faces of Qawwali: A Religious, Art, and Popular Music Genre of Pakistan"
Qawwali is the musical expression of Sufi poetry in South Asia, a form of devotion that conveys mystic, religious songs in a manner intended to make the listeners more receptive to understanding the message of the songs. Qawwali is also used to induce a trance in listeners, enabling Sufi mystics to achieve a state of spiritual exultation. This traditional spiritual genre has, however, undergone a dramatic transformation that now allows its presentation as a secular concert genre in Pakistan and as a popular commercial genre outside Pakistan.

This paper presents examples of the three types of qawwali performances (with video clips, if a VCR is available), beginning with two examples of traditional performances at the Sufi shrines of Baba Nur Shah Wali and of Saint Ghaus Bakhsh in West Punjab. The example of the second type of performance is at a public concert in Pakistan’s capital city, Islamabad. The examples of the third type are two studio recordings of Pakistan, one in Japan and one in England.

The paper concludes by examining the essential meaning of qawwali in these three quite different performance settings, looking for elements that make qawwali a spiritual genre even in secular contexts.

Samanta, Suchitra, "Transformation and "Digestion": An Interpretation of Sacrificial Blood Offerings (Balidan) to the Sakti Goddess Kali"
My paper explores the cultural meaning of sacrificial blood offerings (balidan) to Bengali Hindu worshippers of the Sakti goddess Kali in present-day Calcutta. Balidan is a central rite of Sakti goddesses in general, mandatory in their worship and takes place, mostly as goat sacrifices, in large numbers today at the many Kali temples in the city. Though it has received considerable mention especially in early ethnographic works (Crooke, 1893; Elmore, 1915; Whitehead, [1921] 1976), and Biaudeau (1984) has linked symbolic elements in balidan with Vedic prescriptions and mythological motifs, a comprehensive interpretation of the rite itself remains to be offered.

My approach to an interpretation of balidan draws from that suggested by Das (1983), and attempts to understand this form of sacrifice in terms of the types of discourse within which it occurs. Therefore, I look to legend, myth, ritual action as well as incantations, informants’ exegesis and philosophical commentary in order to understand the "logic" of this rite. My paper suggests that balidan may best be understood in terms of two dominant and analogous metaphors which occur in the different type of discourse: a) as a homology between sacrificer and the "animal," his/its bondage in "ignorance" and "sexuality/desire," and his/its ultimate transformation and liberation; and b) as an extended temporal process over many rebirths in which the "raw" person is "cooked" or "digested" and his sins eliminated
(or "devoured" by the deity and thus transformed), until the refined soul escapes the flux of samsara and merges with divinity.

Schmidt, Carolyn Woodford, "The Square Knot or "Knot of Herakles" in Bactro-Gandharan Buddhist Jewelry"

When Buddhism spread to Bactro-Gandhara sphere, the primary elements of style and iconography were of great importance. However, transmission to a new region with an international, cosmopolitan culture led to the development of new cults and produced modifications in style and iconography. This ongoing process of adjustment, apparent throughout the Buddhism's homeland of India, was strikingly international in scope, particularly in Gandhara where overlays of influence emanating from Mediterranean, West Asiatic, and Scythic worlds were brought together with local traditions. The early Indic artistic vocabulary was synthesized with non-Indic elements leading to the creation of art forms characterized by distinctive styles and iconographic innovations unique to the Buddhist school in Gandhara and its related regions. While contemporary West Asian and Scythic forms and ornamental preferences impacted Buddhist artistic developments in the northwest, of particular importance were elements from the symbologies of traditional Greek art that had been retained during the Hellenistic and Roman periods.

Greek goldsmiths, inspired by religious tradition and myth, embellished their jewelry with an unending range of images and emblems. Some motifs, such as the square knot or "Knot of Herakles," retained their mythological and amuletic associations well into Roman times. The square knot, which was the most common central decoration of Hellenistic necklaces, diadems, and bracelets, appears to have been influential in the development of jewelry preferences in Bactro-Gandhara. Examples of gold jewelry ornamented with the square knot along with dyes used in manufacturing were recovered by Sir John Marshall from the Saka and Parthian levels at Sirkap, Taxila. Captured in stone, this same motif also occurs on the headdresses of Bodhisattva and Buddha images from the region. These fabulous ornaments of gold provide insight into the complex dynamics of cultural diffusion, international commerce, dating, and the continuation of ancient goldsmithing techniques. The research gives consideration to the historic, stylistic, and iconographic evidence for influences emanating from the Mediterranean, Graeco-Iranic, and Scythic cultural spheres. To understand this jewelry tradition is to understand other aspects of the political and cultural history of the region.

Selby, Martha Ann, "What is 'Erotic'? The Assignment and Appropriation of Meaning in Prakrit Gathas"

In this paper, I will explore the various ways in which commentators assign and appropriate meaning in Prakrit gathas from the second-century anthology, the Gathasaptasati (thought to have been compiled by Hala, a king of the Sathavahana dynasty). I will be focusing on a specific group of poems which, on first glance, are not erotic at all, but seem to be innocent couplets composed on natural themes. The commentators, however, feel compelled to assign an erotic meaning to these poems, and I will speculate on why and how these interpreters have come to this conclusion. I will look at different kavyasastras which use these verses as examples, and then move to the commentaries themselves, which range in date from the sixteenth to the early twentieth centuries. Specifically, I will be looking at Sanskrit commentaries written by Gangadharabhatta (ca, 16th century) and the 1933 commentary, the Vyangyasarvankasa of Bhatta Mathuranath Sastri.

Sengupta, Sagaree, "Bharatendu Harischandra (1850-1885) and Novel Applications of Traditional Erotic Imagery"

Bharatendu Harischandra, a leader of the khari boli movement persisted in writing the bulk of his poetry in Brajbhasa, the "medieval" literary dialect of Hindi. In his Brajbhasa poetry, however, Harischandra
wrote about many of his immediate 19th century concerns such as the economic plight of India under the British and the need for Hindus to reinvigorate their own culture. He experimented with a wide range of genres both in *khari boli* and *brajhasa* and his work contributed to an image of virtuosity in modern North Indian writing while bringing attention to his causes.

Among the more curious of his literary products --for 20th century readers-- are his poems addressed to members of the British royal family. They combine obsequy with innovation, humour with solemnity and loyalty with protest. The most startling of these works is possibly the prose-and-poetry piece called "Sri Rajkumar Susvagat Patra," written "for" the Duke of Edinburgh in 1869. Throughout the piece he uses the imagery of the offended love heroine of traditional Brajhasa and Sanskrit erotic poetry, but at times she represents his pen, at times the writer himself and at times the people of India. My paper will discuss the efficacy of such erotic imagery in this novel context.

**Shah, Hemant, "Power, Policy and the Press: Intercaste Conflict and the Struggle to Define Socioeconomic Development in India"**

In August 1990, India's former prime minister V.P. Singh proposed the implementation of a policy based on Mandal Commission recommendations that would set aside 27 percent of certain central government jobs for "other backward classes." Singh’s decision was met with widespread demonstrations, rioting and inter caste conflict that resulted in dozens of deaths.

On the surface, this unrest was a struggle among oppressed minority groups, dominant castes, and the government over the direction of employment policy. But the tensions also represented a more fundamental and ongoing contestation in India. The extent to which minority groups are able to benefit from India’s social and economic progress will be directly affected by their ability to participate in this process of defining India’s future.

The news media, as a powerful societal institution with the ability to influence the shape and direction of public discourse, plays a key role in this process of defining India’s future. The news media provides a forum where groups and individuals with diverse interests argue over social, economic and other priorities and struggle to control and shape the direction of public policy. And by selecting certain issues, events and people for emphasis over others, and presenting them in ways that either enhance or diminish their salience, news content helps define for society which matters are important, which are trivial and what are to be the parameters within which policy discussions take place.

This paper will: (1) examine how the *Times of India* (New Delhi) covered the recent inter caste conflicts; (2) focus on political, social, cultural and other factors that influenced the way journalists reported on the agitations; and (3) informed by Alain Touraine’s theory of the "self-production of society," consider whose interests were served by the way in which the conflicts were reported and what this may reveal about the role of journalism in social and economic development in India.

**Sharma, Anupam, "The Secular Protest of the Indian State: Assumptions, Theories and Propositions"**

This paper will consider the context within which the rubric of India’s secular project was situated as were the factors which facilitated its implementation. The paper will then proceed to discuss nature and evolution of the subsequent debate that has taken place since independence. I shall propose that the secular debate is inexorably concerned with contending conceptions of a modern nation state.

The constitution of India, proclaimed in 1950, unwittingly highlighted the stubborn tensions underlying the construction of modern India. In noting "India that is Bharat", in other words in considering the name
of the territory that was to constitute the modern nation-state. The central questions had to do with a complex rigid social structure; the latter excluding a significant mass of population, the "untouchables" from the pale of the society and the modern political arena. It also involved the accommodation of the various religious groupings which characterized as minorities.

Inevitably, the accommodation of the various social groupings would result in an intense politicisation of the public arena. Minority groups would become important vote-banks to be used by the political parties to ensure electoral success. It is this politicisation which while contributing to the inclusion of the minority groups, paradoxically, also becomes one of the reasons why the secularist project in particular seems weakened.

In 1990, the secularist forces have gone on the defensive. What are the causes of this defensiveness? I shall suggest the increased overcrowding of the political arena under the patronage of the state, over the past forty-three years, has resulted in competition and the articulation of diverse vested interests. As a consequence, the Indian political arena has become indigenised wherein the articulated interests are increasingly local and regional rather than national.

It is suggested that even though secularism presently finds itself under siege, it has been successful in arming the previously excluded peoples to the extent where they can at least withstand the oppositional forces. Also, their present importance as vote-bank for the political parties of the day ensures that their interests are not ignored. To that extent secularism can be regarded as a success. ....

Sharma, Jagdish, "The Jinasattvas: Class and Gender in the Social Origins of Jaina Heroes"
This paper attempts, for the first time, an analysis of the class and gender bias in the origins of Jaina Heroes through an examination of the previous lives of the 24 Jinas. These are called Jinasattvas, a term I coined some years ago and analogous to Bodhisattvas. These individual Jinas each had multiple reincarnations and hence account for a total of 105 previous lives.

Through an examination of their lives, it will be shown how the Jaina tradition has been biased in favor of the upper caste Kshatriyas and males. It will also be shown that only five of the Jinas were truly heroic and perhaps the only ones that were "historic", while the remainder—including the only female (19th) Jina, Malli— were invented to claim Jain superiority over the Hindu tradition of the ten Avatars of Vishnu and the nine Bodhisattvas of the Pitakas.

Shaw, Graham, "Lithography vs. Letter Press: Arguments Surrounding the Introduction of Lithography in Bombay in the 1820s"
Indian lithographic printing flourished as a commercial enterprise earliest and most notably in Bombay. Given the suitability of lithography to the demands of printing in a variety of scripts and the relatively low cost of production, in the 1820s the Bombay government established a lithographic press to meet increasing demands for printing books and an expanding variety of official government forms.

Development of a government-owned printing office in Bombay was, however, surrounded by controversy. Dispute over the appropriateness of government engagement, the economic viability of the activity, conflict with commercial publishers, and dispute regarding the advantages of the letter press resulted in early closure of the lithographic press and the contracting of official printing with several private and institutional Bombay presses. This paper explores the economic, political, and social issues related to the Bombay controversy and sets the events in the larger setting of early Indian publishing.
**Shough, Janis I., "A Seminal Paper"**

Around the role of fertility and diet one can understand the broader positioning of women in Indian society. As women have the possibility for order and disorder, meaning and chaos within their very bodies (menstruation, reproduction, aging), they are closely associated with life and death. Authority asserted over the female body becomes authority over the forces of creation. This dual positioning of women finds further manifestation in the relationship of women to food: they are both eater and eaten. Women give food in the form of breast milk, for example, and in this context they are powerful. Procreative power also lies with women. But the symbolism is slightly different here, for in order to procreate, women do not "give" food (at least quite in the sense that men supply semen), fluid is not "drained" from them in the sense that it is from men. In order to replicate the social order women must take something in: be impregnated, symbolically represented by seminal food. By focusing on the Ayurvedic text the *Caraka Samhita*, this paper hopes to illustrate the connection between food and fertility.

**Shrestha, Nanda R., "Development Problems and Prospects in Post-Democracy Nepal"**

There are several political models of economic development such as bourgeois democratic (US and England), fascist (pre-war Germany and Japan), bourgeois authoritarian (Taiwan, South Korea, and Brazil), socialist-democratic or semi-capitalist (India), socialist (USSR and China) and a host of others. Recent break-down of the socialist system in Eastern Europe and the Soviet Union and a growing demand of democratic reforms in Taiwan and South Korea and many other countries have cast a dark shadow on both the authoritarian and socialist models of development. These events have led many social scientists to claim that the democratic (i.e. capitalist) system has finally triumphed and that capitalism is the only durable path to economic progress and prosperity. Accordingly, development and democracy are projected to be conterminous in that sustained development is not feasible in the absence of democracy. The question to be analyzed here is: now that democracy has arrived in Nepal, can (will) the country march forward and achieve economic progress and prosperity and thereby alleviate poverty, unemployment, and inequality -- the most important objective of development? Given the fact that the country is deeply entrenched in feudalistic interests and foreign aid dependency and given the extremely high degree of party divisions and the unrealistic development goals of the major political parties vying for power, the answer to the above question remains uncertain.

**Singer, Wendy, "Gender Politics: Women's Participation in the Parliamentary Election of 1991"**

This Paper focuses on the gender qualities of local election campaigns in north India. Specifically, it examines the political culture of Bihar in which men’s politics and women’s politics, which have always been separate, have become even more sharply distinguished in recent elections. Campaign rhetoric and local as well as national issues reflect that separation in 1991. In that way, the elections have solidified the longstanding gendered definitions of political action which often portray ends of women’s politics as behind-the-scenes social improvement and men’s politics as overt electoral competition.

In fact, women’s politics has many varieties that are both overt and covert. Conforming to gendered definitions of what woman’s work should be is sometimes a political act as well. For example, government agencies have women’s groups more readily, if they avoid the partisan politics of elections.

Nevertheless, more parties and candidates in 1991 considered the influence of women on the election, including them, for example, in their party manifestos. The BJP actively courted women voters. Most parties addressed, at some point, issues that women had popularized in 1989 and women’s groups had addressed in the intervening period. In fact, a rally of women’s organizations in Delhi before the election initially shaped the language that the parties would use toward women voters in their campaign.
This paper, therefore, uses women's participation in several campaigns in the state of Bihar—as voters, campaigners, and candidates—in order to examine more closely changing definitions of gendered politics and its influence on the 1991 election.

**Sinha, Mrinalini, "Reading Mother India: Empire, Nation and the Female Voice"
My paper offers a "reading" of the controversy that followed the publication of Katherine Mayo’s Mother India in 1927. My reading attempts to make visible the positions that women in India could and did occupy in order to be the subjects of this controversy. I discuss the politics of the production and reception of the book in Indian, Britain and the United States, while focusing on the responses of individual Indian women and of the organized women’s movement in India. The emphasis in my paper is on the representations of the female in the discourses of empire and nation, and the terms that this offered Indian women in which to imagine their identities and their lives. I am interested particularly in exploring the implications of a "normative script of Anglicization" for the constitution of a female colonized subjectivity in late colonial India.

**Smith, Walter, "Architectural and Mythic Space at Ellora"
While much has been written about the rock-cut temple site of Ellora in terms of its date, patronage, and stylistic sources, the hermeneutical aspects of its architectural layout have never been adequately addressed. A fundamental question needs attention: "How is sacredness conveyed by both the site itself and by artistic manipulation?" I will focus here on the Kailasanatha temple and its immediate surroundings. It can be suggested that Ellora is an artistic re-creation of the world of Siva. The Kailasanatha has frequently been compared to Mount Kailasa itself. Not previously commented upon, however, is the series of unfinished cave-temples to the immediate north of the Kailasanatha, which continue up the hill out of which the Kailasanatha is carved, and are nestled around a stream which flows down the hill among the unfinished shrines, past a fully developed cave-temple further down, and finally into a ritual bathing tank on the level ground. This whole area of the site, with its small grotto-shrines and meandering stream, can be compared to descriptions of the celestial tapovan through which the divine Ganga flows before her descent to the earth. The suggestion made here is that at Ellora is a vividly evocative re-creation of a particularly sacred geography—Mount Kailasa and the path of the heavenly Ganga before she reaches the earth via Siva's intermediary presence.

These theories will be substantiated by textual references (Puranas, writings on poetics and aesthetics, and inscriptions) that give clear indications of the builders' (the Rastrakuta kings) aesthetic outlook. That it is an aesthetic of the theatrical is clearly evident in the sculptures of the Kailasanatha temple. I contend that the interest in vivid re-creations seen here (i.e. the famous Ravanaugraaha relief) is also a key element in the aesthetics of the site as a whole.

**Srinivasan, Doris Meth, "Swati Textiles: How Long Has This Been Going On?"
A number of common traits can be noticed in contemporary Swati textiles and representations of ancient textiles in Gandharan art. Over one thousand five hundred years separate the two, yet similar patterns, similar repeats of patterns, same dense packing of patterns and a preference for placing them in an orderly grid are seen in both. The aim of the paper is to determine whether Gandhara, and especially the region of Swat, had an indigenous, ancient textile tradition theoretically capable of fostering the similarities noticed between the old and the new.

It is first shown that the introduction of a textile is a special feature in the Buddhist art of Gandhara; it is not found in the contemporary Buddhist art further south in the subcontinent. Next, it is demonstrated by way of a representative sample that the patterns in Gandharan textiles are unrelated to either Buddhist
symbols or Buddhist ideology.

It is therefore possible to conclude that the Gandharan textiles are likely to represent a thriving, indigenous textile tradition, which for reasons of local value and prestige were introduced into certain Buddhist relics.

The above demonstrations are made by way of numerous slides illustrating both Gandharan textiles and contemporary textiles, the latter taken mainly from the collection housed in Lok Virsa, Islamabad.

Strand, Richard F., "Sketching Cognitive Images in Kamviri"
In a 'cognitive' model of language speech is viewed as symbolizing a series of 'cognitive images'. Such images are primarily visually based and consist of fixed and changing objects in a speaker centered spatial field, along with indications of the energy flow relative to the changing object and the latter's path of motion, if any. From the hearer's standpoint cognitive images are 'sketched' in the order in which morphemes occur in speech, with morphemes that point out the locations of objects on the axes of space, energy flow, and motion occurring in fixed patterns relative to morphemes that indicate the form of the objects. Such 'sketch patterns' and their associated sets of 'pointer' morphemes are presented here for Kamviri, an Indo-Iranian language of eastern Nuristan. The evolution of Kamviri sketch patterns, as inferred from the sketch patterns of historical sources, suggests a dynamic cognitive model that underlies the development of regional syntactic patterns.

Strohl, Ralph, "Tapas, Heroism and Kingship: Digambara Jaina Polemical Uses of the Mahakavya Epic"
That the Jainas used the mahakavya epic form in the articulation of their tradition is well-known. However, no serious consideration—at least among Western scholars—has been given to the purpose, structure or literary style of any of these Jaina works. Indeed, with the exception of Helen Johnston's noteworthy translation of the Svetambara monk Hemacandra's TSPC (twelfth century A.D.) in the Gaekwad Oriental Series, no serious attempt has been made to render any of the Jaina mahakavyas into a Western language. As with all matters else, the attention devoted to the Digambara contribution to the epic corpus has been practically non-existent beyond a few scholars who write primarily in Kannada or Hindi.

It has been noted that there exist sixteen Jaina Ramayanas, and that representations of the life of the twenty-second Tirthamkara in the Jaina pantheon contain an account of the life of Krishna, who is deemed to be the Tirthamkara's cousin. It is even observed that there exists at least one text that, read one way, renders the Ramayana, and the other, the Mahabharata. The critical scholarly response to this body of literature is to presume that it was called into existence in a desperate and ultimately vain effort to co-opt the demonstrably more popular Hindu epics and to defend Jainism against the more popular and less severe religious ethos those epics represented.

Even if one grants that there exists a fair-sized body of Jaina literature that fits so passive and reactive an image—still a questionable assumption, at best—to characterize Jaina literature generally as comprised of either dry discourses on doctrine and ethics for the faithful, or polemical texts so unimaginatively on the defensive, is to over-simplify and misunderstand much of the Jaina's religious, cultural and social history. Such a characterization presumes that the Jaina religion could only thrive in the absence of well-organized Hindu sects to combat it, and that, in the face of those sects, the Jaina response could take only the form of blatant, even crude, alteration of Hindu and brahmanical material to reflect back Jaina themes and motifs. It is doubtful that medieval Hindu sects focused their zeal and creative energies on such milquetoasts as this historical conceptualization depicts. Indeed, the Digambara Jainas proved to be,
literarily and philosophically, far more substantial opponents. One begins, then, to suspect that the Jains were formidable opponents politically and socially, as well. If such a hypothesis is accurate, then a rather substantial overhaul of Western interpretations of India’s religious, political and social history is warranted. …

Subedi, Janardan, "Religious Conversion in Nepal: Legal and Political Aspects"
Nepal, being the only Hindu state in the world, is very sensitive to the issue of religious conversion. The old and the new Nepalese Constitution permits the freedom to practice but not to preach and convert. This paper discusses the political sociology and legal aspects of conversion in Nepal.

Tremblay, Reeta Chowdhari, "Agrarian Transformative Strategy and Limits on the Autonomy of the Indian State"
The 1959 Congress resolution of Joint Cooperative Farming was the ruling party’s first and last attempt to reconcile productivity goals of the Indian state with those of equity, within the constraints of a liberal democracy and an economic strategy emphasizing the development of heavy-industry. This was also the democratic state’s last attempt, within the agricultural arena, to assert its autonomy vis-a-vis the dominant classes. Political leaders were to learn from this experience that coerciveness associated with redistributive politics has negative implications with regard to legitimacy for a democratic state. And the students of India’s agrarian reforms were to learn that the country’s political leaders lacked the political will to enhance its capacity to implement the equity-growth approach. The failure of the resolution revealed the state’s inability to deal with the embedded bureaucracy, the prevailing bureaucratic ideology and culture, and the coincidence of socio-economic power with political power in the newly designed state structures. Since then, the state has gone through different stages in agrarian policy in response to its twin goals of growth and equity: agricultural growth without the equity policy; imposition of a hard state (1975 emergency) with the intent to implement agrarian reforms; and the delinking of growth and equity policies. In the current stage, agricultural productivity and poverty are perceived as two distinct issues. Given the constraints of democratic politics, the movement in the Indian state is from redistributive politics to distributive. The appeal of distributive politics is that the state and its leadership can simultaneously accommodate a variety of often diverging interests and avoid the alienation of one or the other group. This paper, while delineating the movement from the agrarian redistributive agenda to a distributive one, will evaluate the state’s attempts to implement its district agenda of productivity and removal of poverty. Unfortunately, while India has been able to solve its growth problem, immiserization of the poor continues.

Van de Walle, Lieve, "Politeness and Indirectness in Sanskrit Drama: A Tight Correlation?"
At a time in which issues concerning ‘politeness’ had barely entered the arena of linguistic research, Brown and Levinson published a comprehensive treatise on politeness (1978, revised in 1987), and - it must be said to their credit- their approach launched a whole train of related research projects which explored in depth the values and pitfalls of their proposal. Now, more than a decade later, the framework has still not been pushed out of the limelight by a better motivated, more exhaustive framework. Briefly, it was and still is an excellent analytical tool in the hands of linguists who deal with issues concerning politeness.

At the heart of their theory lies the assumption that under normal circumstances human beings will be inclined to either avoid or minimize the effects of threats to the faces of their interlocutors, simply because it is part of their knowledge of the world that one achieves more this way. This mitigation process, or ‘politeness’, if one prefers, is a gradational rather than an either-or phenomenon. When expressing an FTA (Face Threatening Act), the language user disposes of a variety of strategies s/he can
choose from which range from direct (not concealing the threat) to extremely indirect.

If a speaker decides for one reason or another that it does not pay to minimize the threat (e.g. s/he has to get a message across urgently), s/he will aim at pragmatic clarity and go ‘boldly on record without redressive action’ at the risk of being rude or inconsiderate or what have you. In other cases, the speaker will judge it worthwhile to cater for the needs of the addressee. S/he will sacrifice maximal clarity and efficiency at the altar of reducing the damaging effects of an FTA and opt for an ‘on record strategy with redressive inaction’. This strategy is of a composed nature: depending on the nature of the FTA, one can undertake an attempt to either protect an addressee’s positive face or his/her negative face. In the former case, a speaker will make it understood that, in spite of the act expressed in the utterance, there still exists a solidarity relation between him/herself and the addressee. In the latter case, a speaker will assure the address of his/her ultimate freedom of action and will emphasize his/her respect for the addressee’s desires. ...

van der Kuijp, Leonard W.J., "Rgyal-tshab and Shakya-mchog-ldan: Aspects of their Interpretation of the Pramanasiddhi Chapter of Dharmakirti’s Pramanavarttika"
Gser-mdog Pan-chen Shakya mchog-ldan completed his *Tshad-ma’i chos-*byung in 1502. This work can be considered a summa of his intellectual and spiritual life. We find numerous references to the commentaries on the Dharmakirti by Rgyal-tshab throughout his epistemological oeuvre, and these are given a systematic and crystallized form in his *Tshad-ma’i chos-*byung. The focus of this paper will be his critique of Rgyal-tshab’s alleges position that (a) Dharmakirti employed a dngos-po stobs-zhugs-kyi rigs-pa for establishing the sense of the Pramanasiddhi chapter to have been thar-pa and thams-cad mkhyen-pa, and (b) the text is unusual in the context of the other Mahayana traditions.

Vatuk, Sylvia, "Writing My Life: An Indian Muslim Woman’s Childhood"
Autobiographical writings by south Asian women provide an invaluable source to anyone seeking to uncover the voice of those who have been relatively silent in, indeed silenced by, history in this and other parts of the world. Such writings are, however, scarce, in part because female literacy in South Asia has only recently become widespread. Where they do exist they tend to be the creations of those who prior to putting down their life experiences on paper had already found their public voice in political or social activism, or through their relationship to prominent men. Personal writings by relatively ordinary, though literate, women, produced for private consumption, are much more difficult to locate, though they are probably more plentiful on the shelves and in the trunks of women in educated households than existing scholarship would suggest.

This paper is based upon an autobiographical account of a woman growing up in a scholarly and religiously orthodox Muslim descent group in Hyderabad in the 1920’s and early 1930’s. It was written in the 1950’s for a family audience, appearing in installments in a manuscript magazine that was written by women and girls and distributed among the various households of the family on a more or less monthly basis. In translation it fills over 200 typed pages. Recently I was able to acquire a copy of the text and in addition to tape the author reading it aloud to me, commenting on and explicating its contents as she went along. Thus one gains a perspective on her life that spans more than 65 years.

There are many different ways in which one can approach the description and analysis of such a text, but in this paper I intend to examine the evidence it contains of the author’s contestation of the kind of structured female role to which she is assigned by her family culture. Although the account was written for a family audience, and contains much evidence that this fact constrained her expression, it is nevertheless often very revealing of the fact that she chafed under the definition of femininity that was
imposed upon her, and the restrictions on her activities that were a consequence of it. We see her trying to establish her own sense of identity within the large extended household in which she lived, and negotiating ways to get around without directly confronting, the rules and ideologies that prevented her from achieving her own desires and aspirations.

**Wadley, Susan S., "A Women’s Balua and a Men’s Kirtan: Gender Differences in Cultural Performances in Rural North India"**

Women’s and men’s song fests in rural North India are constructed using different criteria. This paper examines two cultural performances, one female and one male, both at the same Brahman house within 24 hours of each other in December, 1990. My focus is on the construction of the performance, including aesthetic criteria, participants, instrumentation, organization, and texts. The women’s balua focuses on developing community and comradeship; the men’s kirtan focuses on displays of skill. Examining these two cultural performances highlights differences in the lived worlds of men and women in rural North India.

**Wallace, Paul, "Regional Factors in Andhra, Haryana and in Punjab's Non-Election"**

Caste, religion and national leadership were three national themes in India’s 1991 Parliamentary elections, but overshadowed by regional factors in the above states. In Andhra, N.T. Rama Rao’s regional party and intra-Congress factional problems overshadowed national issues. Congress benefited electorally from the assassination of Rajiv Gandhi winning just three of 17 seats before the assassination and 21 of 24 seats subsequently. BJP made a state-wide effort, but the religious issue, among other appeals, resulted in only one Lok Sabha seat. Nonetheless, the BJP made important organizational strides in becoming a competitive party.

Neither Mandal nor Ram were important in Haryana. Elections were competitive and fair in the state which previously excelled in misuse of muscle and money power. Most important is the democratic reaction—people power—to the preceding period in which the use of unprincipled youth groups (the Green Brigade) and alleged misuse of governmental power antagonized the population. This phenomenon is encapsulated in the widely used expression in Haryana to explain a major factor in the election results: the “anti-Chautala wave.” Congress’s victory and the BJP’s inability to become a factor in both the parliamentary and state elections was in the first round before the assassination, and contrasted sharply with results in adjoining Uttar Pradesh.

Punjab elections were "postponed" almost at the last minute due to the central government’s assessment of violence and intimidation. Nonetheless, the campaign witnessed the revival of a meaningful political process and had the support of all state parties even though the national Congress and CPM parties resulted in their boycott. Militants were divided between those contesting elections and those employing terrorist tactics in an attempt to force a boycott.

Simultaneous national and state elections brought forth a wide spectrum of candidates and, unlike 1989, the major moderate political parties which contested seriously. There also may have been the beginning of change in popular attitudes toward militant intimidation. Surprisingly, despite the threats to their lives, candidates were present in almost record numbers and active if low-key campaigning did occur everywhere. At least five Akali Dalals represented the splits in this formerly ruling party. Most of them or their candidates, along with the Bharatiya Janata Party (BJP) and the Communist Party of India (CPI) had informally agreed to support the strongest candidate against the militants. It is especially noteworthy that these arrangements included the CPI and the BJP, bitter foes elsewhere. It is possible that a responsible state government could have been formed.
Negative reaction to the postponement in Punjab included major party leaders and the resignation of Governor General (retired) O.P. Malhotra.

Weinbaum, Francine S., "Paul Scott's Raj and the Illusion of Principle"
Paul Scott's Raj Quartet investigates the British-Indian relationship and seeks to understand the complexity of divisive forces that led to the partition of the subcontinent. Its underlying view is that the political justification for nearly two hundred years of power was the evolution of a united and independent India, and it laments "the thwarted, abortive human intention" that led to the betrayal of this aspiration. The novels reveal how British policy in India was too often rooted in self-interest accompanied by an illusion of principle.

Failure to unify India appears in the novels in British prevarication, detachment, racism, and repression, and less emphatically, in Indian childishness, intransigence, and communal violence. An insular political spirit also revealed itself in the indifference of the British electorate, the delaying and then fatal rushing of independence, the slaughter at Jallianwallah Bagh that turned Gandhi against permanent British rule, the policy of Divide and Rule, and the lapsing of paramountcy or final abandonment of the Princes.

If the Quartet posits English responsibility for the suffering of India, it also seeks to recapture, in evoking the total experience of living in British India in the convulsive 1940s, a sense of overwhelming complexity of political, social, and psychological causes of disaster. Just as communal differences increased rapidly, short-sighted policy moves on both sides multiplied until people were caught up in an ethical net from which they could break free only by destroying the imprisoning ties of love and moral obligation. The implicit conclusion is that the British presence in India at its best embodied an ideal of love that was never possible to implement consistently. In the view of The Raj Quartet, British aspirations for India prove to have been the stuff of dreams.

Weinbaum, Marvin, "Post-Soviet Afghanistan and its Neighbors, Iran and Pakistan"
I will look at Pakistan's and Iran's diplomatic and political policies directed at ending civil warfare inside military or negotiated political solutions. These efforts are closely tied to the relationships both Iran and Pakistan have cultivated with particular elements of the Afghan resistance and important regional or sectarian communities. Given its persistence, changes in their approach to the Kabul regime has taken on increasing importance. The paper will tie these themes to Pakistan's and Iran's long term goals especially as they apply to the rebuilding of the Afghan polity, redefining the social role of Islam and reconstructing the economy. Prospects for new security arrangements and regional cooperation (including India) will also be analyzed.

Weiss, Anita M., "The Dilemmas of State Policy in Pakistan Toward Women Under Zia, Benazir, and Nawaz Sharif"
The major purpose of this paper is to examine the dilemmas facing the governments of Zia-ul-Haq, Benazir Bhutto, and Nawaz Sharif in their policies toward women. In this comparative account, the paper will give particular attention to the role of Islamization in Pakistan and its tangible and mediated effects on the status of women.

Whitaker, Mark P., "'Ants Between Two Fires': Ethical Puzzlement and the Plurality of Ethics in Tamil Sri Lanka"
Over the last ten years, the peoples of Sri Lanka have occasioned in Western and Western-style Sri Lankan scholars much anguished questioning of the Sri Lankan populace's understanding of its own professed (i.e., Buddhist, Hindu, Muslim) values. At the same time, the on-going communal war in Sri Lanka...
Lanka has proven, as wars often do, an excellent point of focus for an even more central issue: the extent to which a profession of belief in an ethical principle has any bearing whatsoever on what one does. Drawing upon ethnographic material gathered among east coast Sri Lankan Tamils, this paper will take on these two related issues. It will attempt to show, about the first, that it arises from a mistaken assumption that groups like Sri Lankan Tamils hold to a single, monologically expressed, ethic, whereas in fact what ethnography reveals is something much more various and contested. This paper will also illustrate, about the latter question of the relationship between profession and action, that in a time of continuing political crises, in order to tackle such an issue a scholar must first observe, then disentangle, this thicket of contending cross- and intra-cultural ethical ties in which the scholar is inevitably embedded.

**White, David Gordon, "Tantrikas as Kingmakers and Kingbreakers in Indian Literature"**

Indian literature is rich in accounts of tantric siddhas, yoginis and alchemists who have intervened at critical moments in the careers of kings and princes to make or break them. Such accounts, found in sources like the Harsacarita of Banabhatta [7th c.], the Rajataramgini of Kalhana [12th c.] and the Mastanath ki caritra [19th c.] depict such tantrikas as extremely powerful figures who exchange their supernatural abilities with princes for positions of power and privilege in the kingdoms they go on to found (or, in cases where the prince fails to accept the tantrika's offer, destroy said prince with the same abilities). In my presentation, I will demonstrate that these accounts bear a common structure, of chance encounter, miracle-making, initiation, and rise to power. I will further argue that this structure reflected a sociopolitical reality; i.e. that the brahmin/ksatriya balance of power set forth in the ancient Brahmanas became transformed, in medieval India, into a pact between tantrikas and Hindu princes. The prince would receive initiation from a tantrika as a part of his royal consecration, in exchange for which he would support that tantrika's sectarian institutions [monasteries, temples, etc.].

**Wije, Chand, "The Slow Death of Democracy in Sri Lanka"**

In 1931, the British introduced universal suffrage to their crown colony Ceylon, only two years after women in England won that right following a long struggle. The Sri Lankan people showed their gratitude for this gesture by electing the first woman prime minister in the world in 1960. Perhaps, the majority religion, Buddhism, might have instilled the roots of democracy in the people of Sri Lanka, a fact noted by Lord Zetland in 1937. While the masses with only a limited education repeatedly proved their ability to work with a Westminster model of democracy, English-speaking, foreign-educated politicians and their urban ruling elite slowly dismantled the rule of law in Sri Lanka for their personal gain.

Increasing politicalization destroyed safeguards of the balance of power, impartial public service, and the independence of the judiciary. Since absolute power corrupts absolutely, not ballots but bullets became the only weapon available to frustrated younger groups. The untold story of Sri Lanka is presented in this paper because, it can be a bellwether for what is in store for India, the world's mega-democracy, and African and Latin American countries, where a re-birth of democracy is visible, may also learn from Sri Lanka's mistakes.

**Wilson, Boyd H., "Conversion or Reversion: Christianity and Culture in South India"**

This paper traces the attitudes of "converted Christians" in India who in the nineteenth century separated themselves from the Indian culture and looked abroad for their "roots," but in the twentieth century, they distinguish between "Hindu culture" and "Indian culture" and identify themselves with Indian, but not Hindu culture.
Wilson, Boyd, "Teaching Hinduism to Undergraduates: the Personal Approach"

Students are interested in religion because it is interesting and important; at least they recognize that their own religion is interesting and important. Too often, however, the religion of others appears to be pedantic and trivial to them. When religion is taught as a set of doctrines, a series of rituals, a collection of rigid rules of behavior, and the history of schisms and sects, it is easy to see why it may appear uninspiring. Most students do not know all of this factual information about their own religion, yet they know that they believe it, and they know that it is true.

In order to engage students meaningfully in the study of Hinduism, it is helpful to allow them to see the theological implications of this religion from the personal perspective of the Hindu. That is, help the students see not only what it is that a Hindu believes, but why this is believed, and what difference it makes to believe that this is true. The challenge with which students need to be presented is to see Hinduism through the eyes and experiences of the believer. This will enable them to ask the really powerful question, "What if I believed this? What would change about the way I view the world and the things I value?" Consequently, Hinduism begins to seem as interesting and as important as the student's own religion.

Winslow, Deborah, "The Ethnography of Ethics in Sri Lanka"

As a fledgling anthropologist doing fieldwork in a Sinhalese village in the 1970s, it was a comfort to focus on pronouncements about the way things should be done. Such miscellania as how people should marry and how deities should be worshipped filled my notebooks in the early months. Unfortunately, I soon found out that because I believed that these pronouncements actually constituted rules of behavior, I often was in the uncomfortable position of reminding people of what they had told me: that a proposed alliance would contravene a proscription against classificatory parallel cousin marriage; that we should pay respects to a corpse after, not before, a visit to a pollution-conscious goddess; and so forth. Only when one man impatiently and unbelievably rejected my interpretation of a story of forbidden love that led to a double suicide, did I realize that these "rules" were not rules at all, but something else.

This paper recounts that story of love and suicide, contrasts my interpretation with that of the story's teller, and then explores the difference between paradigm and practice in this Sinhalese community, particularly in the realm of practical ethics. Anthropologists have long known to look at what people do, as well as what they say they do. My concern here is to understand why these people bothered to tell me rules at all. I suggest that this may have been one way to bring the past to bear on the present, legitimizing the right of people to act even as it did not -- indeed, could not -- determine what they would do.

Wolfe, James, "Modern Relevance of Kautilya"

The Indian statesman and political philosopher Kautilya (middle of the 4th century B.C.) has been compared to Niccolo Machiavelli (1469-1527), the Italian statesman and political philosopher. They both were intensely patriotic and advocated a strong central government headed by a powerful king. Machiavelli wrote The Prince (1513) in order to please Lorenzo the Magnificent, but the Medici rejected it. Kautilya wrote the Arthasastra, which became a manual for the Maurya Emperors. Machiavelli died poor; Kautilya became the honored Prime Minister of the Mauryas.

Unlike Machiavelli's king, Kautilya's king was compassionate, caring and morally sound. The Indian scholar crafted a comprehensive book encompassing every detail of governmental conduct and operations: personal behavior of the king, selection of the ministers, education, taxation, foreign trade, religious tolerance, treatment of the defeated enemy. Nothing was left out. Kautilya's "Mandala System" still
fascinates the statesmen of the world. No aspect of foreign policy is overlooked: diplomacy, negotiation, preparation for war and peace. General Douglas MacArthur unknowingly used Kautilya's method over a defeated Japan, which ended up admiring the foreign ruler.

The just king of Kautilya not only kept his country strong and prosperous, but surprisingly enough, paid attention to the orphans and poor widows. Some scholars accuse the Indian philosopher of introducing a "welfare state" in India. Kautilya's *Arthasastra* is finally gaining popularity among scholars, statesmen and public administrators.

Zide, Norman, "Love, Grieving and Regretting in Mundari Jadur Songs"
There are a number of types of Mundari songs, distinguished largely by association with particular seasons and festivals. The *jadur* songs are among the most archaic. Like almost all Mundari songs, these are sung and danced simultaneously; the texts are never recited. One common and universally familiar theme is one of youth as a time of pleasure and possibility, and old age—which comes early—as a time of disintegration and distress. 'Withering' and its parallel, 'fading' are common terms used, particularly of women. There are no descriptions of erotic actions in these songs, nor of erotic feelings other than those tinged with grief or regret.

Grief and regret are the predominant sentiments of these songs, not just grieving over love gone wrong (dead lovers, faithless lovers, unobtainable lovers or husbands) but commonly about the passing of youth, of loss (of parents, support, status) and having to work as a drudge and a day laborer. This paper, using approximately 84 *jadur* songs as its corpus offers a sketchy analysis of grieving: about what, to what end, and where it leads.