Abstracts

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Abraham, Itty, "Making Friends with Science," University of Illinois at Urbana-Champaign, Urbana, IL.

This paper argues that as a result of the structural position that most developing states found themselves in at the time of their independence, modern science acquired a particular conceptual efficacy. This efficacy came from the elites' understanding of science that saw in it, the embodiment of progress and the promise of development. It was to be both the ends and the means to transformation of their present condition of backwardness. The Western Enlightenment origins of this view, and the trenchant criticism of it, were quite well known. How, then, was it possible for modernizing elites in societies such as India to be so uncritical of modern science as to reject all other views? This paper is an effort to understand the paradox inherent in this appropriation. Crucial steps in this appropriation include the marginalization of Gandhi and his views on modernity and a re-writing of Science in terms of an appeal to its universalist form and secular identity. Indian backwardness in science could also be seen as the cause of colonialism in the first place. Expertise in modern science would therefore prevent the recurrence of such an event as well as leave open the potential for Indian imperialism in turn. In other words, the writings of Nehru and other modernizers on the value and necessity of modern science must be read against Gandhi's writing on the dangers of science and the evils of capital-intensive technology in order to establish what place they gave opposing views and to show how they attempted to discredit the other.

Adams, Vincanne, "Khumbu Sherpas and Transnational Boundaries", Princeton University, Princeton, NJ.

Khumbu Sherpas identified themselves through strategies of both boundary and dissolution land boundary maintenance. The Sherpa effort to remain distinctively Sherpa, involved use of "traditional" modes of social interaction as well as appropriation of foreign tropes about "the Sherpas." Sherpa boundary issues in this way revolved around for a distinctive Sherpa "other" among foreign researchers and became a form of consumer nostalgia while the production of Sherpa "otherness" became in part, for Sherpas, a strategy for economic and cultural profit.

Adhikary, Kamal, "Where Do Magar Women Stand", University of Texas at Austin, Austin, TX.

Anthropologists working in Nepal report that the status of women among groups such as the Gurung, Rai and Magar is different from that of Brahman-Chetri women. Women in the former groups are thought to enjoy more freedom, to more frequently be entrepreneurs, and to be more highly regarded for their entrepreneurial activities by their men.

However, my study among the Magars of midwest Nepal shows that Magar women do not enjoy more freedom than their Brahman-Chetri counterparts. Nor are they encouraged by their men in their entrepreneurship. This paper describes the experiences of Magar women who tried to raise loan-money in order to start a project to generate women's income by drawing to their existing skills in knitting and sewing. It also analyzes the responses of Magar men to the women's request for their support.

Aklujkar, Ashok, "Some Theoretical Observations on Word Order in Sanskrit", University of
British Columbia, Vancouver, BC, Canada.

In this paper, which is more like an exploratory meditation, the following strands of thought have come together: (a) Is the following statement of Staal in Word Order in Sanskrit and Universal Grammar (1967:36, 54-55) valid: "...anyone who wishes to find precise rules for word order in Sanskrit will run into difficulties, provided the sentences he studied are not uncommonly short"? (b) Why did the karaka approach to Panini and his followers not contain a statement on word order? (c) What, if any, relation can be established between systematization in the form of Karakas and the preferred word order patterns attested in Sanskrit? (d) What sort of mind of functioning of the mind must be assumed if our exploration of why there are preferred word order patterns as well as of why these patterns do not become invariable is to stand? In other words, what kind of psycho-linguistic model do we need--what is the implication of the area explored in terms of universals? The result of the paper is that not only interrelationships among some of these apparently unrelated questions are established, the interrelationship of the formal (prakriya) side of the tradition of Sanskrit grammar with its philosophical (darsana or artha) side in the matter of word order is brought to light.

Alam, Mohammed B., "An Overview of Orissa State Politics: Resilience and Change," Midway College, Midway, KY.

In recent years, a number of studies have been done on aspects of state politics in India. However, research work on Orissa, an important Eastern state, has been neglected for the most part by the scholars. In the past thirty years or so, Orissa has had its share of political potpourri, ranging from one party dominance to various coalitional ministries. The element of stability has eluded the political processes of the state thus making it one of the most backward regions of the country. In order to study this phenomenon, my paper addresses the following questions: (a) the political economy of the state of Orissa, (b) electoral politics, 1952-1985, (c) Orissa’s relations with the center and (d) salient features of Orissa politics.

Allen, Matthew, "The 'Classical' and the 'Other' in South Indian Music and Dance", Wesleyan University, Middletown, CT.

This paper first gives a brief overview of the central role Tanjavur has played in the development and patronage of the arts. Tanjavur is regarded as the cradle of the "classical" performing arts of South India, notably the Karnataka music and the Bharata Natyam dance traditions. After this introduction, we then consider the changing world of verbal discourse in which contemporary South Indian music and dance traditions are talked about, articulated, and evaluated. This discourse has come to view different traditions along a continuum, stretching between what is perceived to be "classical" and what is not. I am especially interested in what B. Chaitanya Deva identified as "Border Lines", genres of text and performance, (relatively static products and fluid processes, respectively) which by virtue of their perceived ambiguous status along a classical/non-classical continuum may be able to help us articulate and understand threads connecting different worlds of expressive culture in South India. My research on the padam genre of dance music will serve as case study, raising artistic and extra-artistic issues relevant to classification of the performing arts. These include musicological concepts such as varnamettu ("putting the tune" or "common tune") as well as the complex of socio-historical factors which have strongly influenced the construction of the "classical" and all the "others"
(folk, popular, ritual, devotional...) in South India.

**Alter, Joseph**, "Celibacy, Sexuality, and the Transformation of Gender into Nationalism in North India", Goshen College, Kalamazoo, MI.

My purpose in this paper is to analyze the way in which a discourse on male sexuality in North India is associated with a particular form of Hindu nationalism. I use three modern health manuals on the practice of *brahmacharya* (celibacy) published between 1978 and 1984 to show how the male body is constructed as the psycho-somatic site for socioico-political reform. Drawing on Michel Foucault's work on the history of sexuality, I argue that a discourse on celibacy and the disciplinary mechanisms by which means celibacy is maintained constitute a discourse on Truth; a discourse which conflates self-knowledge and citizenship, and thereby allows for a powerful "engenderment" of nationalism.


The objective of this paper is to analyze the ways in which material objects are used for the social reconstructions of self through time in Marathi autobiographies.

Many Marathi life histories include photographs of the authors' ancestral or parental homes, of the schools and colleges they attended, and of important personal possessions. These are described in great detail by Marathi autobiographers who use them to discover, date, and articulate personal experiences during the early stages of the life cycle. Thus specific locations and material objects are used as memory-inducing devices for the purpose of describing and analyzing childhood experiences and for evaluating their impact on the development of self, or interpersonal relationships, and on fulfillments and disappointments in adult life. Thus Marathi autobiographies demonstrate the relevance of material culture in delineating the influence of temporal and spatial aspects on the development of self within the socio-cultural milieu.

**Axel, Brian Keith**, "Imagination and Memory in Colonialist Constructions of 'The Sikh'", University of Chicago, Chicago, IL.

This paper examines one aspect of the British colonialist discourse: the play of imagination and memory in the construction of community identities, particularly "Sikh" identity. Colonialist discourse not only imagines the Sikh community, it purports to detail the Sikh imagination itself. Its narrative "discovers" and "reveals" how Sikhs imagine their community through the mass ceremony of particular Sikh action, (e.g., warlike), performed in the name of discrete Sikh memory, (of trespass), with accompanying Sikh look, and all in a bounded Sikh territory, (Punjab). The mastery of this discourse was integral to the construction and maintenance of community boundaries in colonial India. The paper illustrates how this discourse weaves together an array of elements from the colonial world and provides a versatile and poetic language, one which gives voice likewise to the musings of travel buffs and the orders of military generals. In all ways, the discourse has had vast political consequences. To spell out the argument, I provide a reading of a variety of colonialist literature written in the 19th and early 20th centuries— from novels, like *Punjab Prelude*, to military handbooks, like *Handbook on the Sikhs*, written to help British officers recruit the correct "martial race" for their troops.
Ayoob, Mohammed, "India and South Asian Security After the Cold War", Michigan State University, East Lansing, MI.

This paper will analyze the transformation in the regional security environment in South Asia following the end of the Cold War and Indian responses to these changes. The two major issues that will be examined in the paper will be: (a) the impact of the end of superpower rivalry on India's aspirations for regional preeminence, and (b) the constraints imposed by India's domestic political and economic problems on New Delhi's desire to play a managerial role in South Asia. The paper will also address the question as to how far the region's security problems and concerns are, and have been, autonomous of the global dynamics of superpower competition and to what extent have they been influenced, if not determined, by superpower rivalry during the Cold War Era. The paper will analyze the Kashmir issue in an attempt to illustrate both the autonomous dynamics of regional conflict and the impact of superpower rivalry on what has been the most intractable regional problem in South Asia. The paper will also relate the discussion of regional security to the primary political problem facing South Asian (and other Third World) leaders and governments, viz., that of state-making in a drastically compressed time frame and in the glare of international publicity. Indian policies regarding Kashmir's integration into the Indian Union (and Kashmiri responses to such policies) will be used to illustrate the arguments in this part of the paper.

Bacon, Jean, "Problems of Organization Life in Chicago's Indian Community," Williams College, Williamstown, MA.

This paper presents a comparative analysis of the separate organizational lives of the first and second generations of Chicago's Indian community. The great wave of Indian immigrants of the 1960's and '70's refer to themselves as the "first generation." Their children, now in their late teens and twenties, are the "second generation." These two groups have developed separate organizational networks. The differences between these two networks reflect the processes of social and cultural change at work in the community as a whole.

The analysis is based on extensive participant observation and interviewing in both of the organizational networks. First, the paper briefly outlines the dual complaints about "ego problems" and a lack of its organizational network. Particular attention is applied to the first generation's use of the terms "ego problems" and "unity," and the complex relationship between these concepts.

The bulk of the paper focuses on the emerging organizations of the second generation. It explores the second generation's view of first generation organizations, and examines the second generation's concerns about "ego problems" and "unity," in their own organizational network. While both generations use many of the same terms to describe their organizational problems, this paper argues that the meaning stems from fundamentally different orientations towards organizations and towards the relation of "cultural groups" and "individuals" to organizational life.

Finally, the paper suggests the direction which the organizational life of the second generation may take as this generation becomes further removed from collegiate settings and the concerns of young adults beginning their careers. The potential influence of second generation family formation on their organizational network is explored.
Bahl, Vinay, "Relations Between the Colonial Government of India and the Native Capitalist J.N. Tata and His Successors: 1880-1946", University of Dubuque, Dubuque, IA.

The purpose of the paper is to explain those circumstances which were responsible for the success of J.N. Tata in getting support from the colonial government for his large scale steel industry in 1907, when all the efforts of Europeans in making steel in India failed. By taking the steel industry, as a case in point we shall further examine the relations between the Colonial Government and the successors of J.N. Tata in making the Tata Iron and Steel Co. such a successful venture that by 1940 it did not need any more government support. By examining the relations in the context of the Indian steel industry, we would be able to contribute in the debate on the question of pressure, compromise and pressure (PCP) formula propounded by Bipin Chandra and would be able to throw new light on the question of the alliance of CGI and the native capitalists in the course of the development of nationalist movement in India. At the same time, this paper would further contribute to the debate over the issue of subaltern voices because broader socio-economic and political forces, their alliances and contradictions, equally influence these voices and that subalterns do not speak in a vacuum. We shall mention how the failure or success of workers' strikes in Tata Iron and Steel Co. were mainly the outcome of the alliances of the colonial government and the Tatas on the one hand, and the alliances between the nationalist leaders and the Tatas on the other. Workers went on resisting these alliances but were appropriated by the nationalist forces in the end.

Bailey, Greg, "Bhartrhari's Manipulation of the Feminine", La Trobe University, Bundoora, Victoria, Australia.

The Satakatryam, a collection of poetry attributed to the fourth century poet Bhartrhari, offers a profound and sustained reflection on classical Indian culture. Its tone is highly sceptical, a quality which has long made it receptive to a western audience. The three main divisions of the collection are implicitly, if not explicitly, organised around the three purusarthas, with a possibility that a fourth artha, namely moksa, is lurking somewhere in the background. Bhartrhari employs these categories because they constitute one traditional classificatory frame, exemplified everywhere in the epics and Puranas, around which his raw material can be grouped. He does not, however, simply present in a neutral way the central relationships operating between the individual arthas, rather he exposes all sorts of contributions arising out of contributions arising out of the conflicts between the respective kinds of social and religious aspirations which they classify.

Bhartrhari's most pointed critiques are undertaken in the Srtngara and Vairagyastakas which, ideologically speaking, can be taken to be roughly equivalent to kama and dharma in the purusartha scheme and also to pravrttidharma and nivrttidharma in another ideological scheme. The dialectical interplay between the two sets of ideological positions is brought out in the sharpest outline by the use of highly evocative images of women in both passive and dynamic modes. Such images are used as the most effective means to explain the impossibility of even the most ardent ascetic completely escaping the ravages of the senses, all of which are summed up in the metaphor of sexuality.

Feminine imagery becomes a tool of unparalleled importance for Bhartrhari's critique of the dominant cultural positions of his day. Beneath this imagery lies a more enduring and coherent perception of the feminine, which for Bhartrhari seems to be the measure and ruin of
all positions the brahmanical sage might wish to pursue.

The purpose of this paper is (1) to reconstruct the conception of the feminine implicit in Bharrthari’s work and (2) to analyse how he manipulates this cultural category in order to achieve his more pervasive critique of culture.

Banerji, Naseem A., "The Re-Use of Decorative Materials in the Principal Mihrab of the Adina Mosque in Pandua, India and the Historical and Theological Implications of Such Borrowings", University of Iowa, Iowa City, IA.

This paper will discuss the Hindu/Buddhist reworkings that form a part of the decorative repertory of the Adina Mosque at Pandua, India, focusing especially on the nave area of the mosque, and look at antecedents for such additions as well as at the theological implications of such borrowings.

Like many early mosques in the Islamic world, built at a stage when the hurried erection of such structures was felt to be essential to serve as visual proof of the domination of Islam over foreign culture, the Adina was constructed from whatever material was available from the vicinity. This necessarily meant that in a region poor in stone, materials from earlier Hindu/Buddhist structures were utilized. The paper will look at similar additions in other structures, compare the ways in which these additions were utilized, reworked or masked and establish the assumption that these additions were made because of their great aesthetic appeal rather than being included simply because the material was available.

Banerji, Rukmini and Margaret E. Greene, "Competition Between Schooling and Work?" : State Difference in India in 1981", University of Chicago, Chicago, IL.

Considerable variations in school enrollment and labor force participation by age exist between the various states, some showing similar patterns of enrollment among boys and girls while others show the experiences of the two sexes to diverge widely. In some states the data indicate a trade-off between schooling and work (as age increases, enrollments decline and work increases), while in others work and schooling appear to be more compatible.

Our study uses census date from 1981 to compare sex differences across states. We pursue two different explanations. The first approach is to explain these patterns by decomposing the differences by rural or urban resistence and considering the economy of each particular state. What is the niche for child labor in that state and are there jobs considered appropriate for boys that are not acceptable for girls?

Our second goal is to look at whether the discrimination against girls reflected in their higher rates of infant and child mortality is also expressed in their rates of schooling and labor force participation. Considerable work has been done on the North-South pattern of sex differences in infant mortality. To what extent are girls considered worth investing in as compared to boys? Is it in fact this deeper discrimination against girls rather than the availability of jobs for boys and girls that is responsible for the sex patterns.

This work is part of larger study in which we are comparing Pakistan and India and how their levels of enrollment have changed since Partition.

Bartholomeusz, Tessa, "Marginalization of the Mahayana: A Modern Manifestation in Contemporary Sri Lanka", Indiana University, Indianapolis, IN.
This paper will explore the presence of Burghers in the Sri Lankan Buddhist revival that began in the 1860s, and which continued into the twentieth century. The Burghers of Sri Lanka are descendents of the Dutch Presbyterians who colonized coastal Sri Lanka in the seventeenth century. The paper is concerned with the few who became Buddhists. Two of them, A.E. Buultjens and Sybil LaBrooy were friends of the Sinhalese Buddhist patriot, Anagarika Dharmapala and joined him in declaring the supremacy of Buddhism over Christianity.

The paper will explore questions such as the perception of and the attitudes toward Buddhist Burghers among Sinhalese Buddhists in the revival movement, how the Buddhist revival influenced the choices made by the Burghers, and how the Christian Burghers saw their 'renegade' countrymen.

Bhadra, Sarada, "Development of Secondary Education in Nepal", Tribhuvan University, Kathmandu, Nepal.

Secondary education has included grades 6 through 10 and it has shown rapid growth from the 1950's to the 1990's. The National School Leaving Certificate Examination has been a vital examination for individuals completing this phase of their education. The number taking this examination has grown from just a few hundred in the 1950's to over 120,000 in 1991. During this period of time certain secondary schools were selected to be Multipurpose Schools offering in addition to the general education program a specialty in one or more of four vocational areas. A strong effort has also been made to develop secondary schools in all regions of the country and to meet the needs of a growing population (12 million in 1970 and 18 million in 1990). In 1971 a goal was set to make every secondary school a vocational school. This had varying degrees of success and a more traditional curricular program has been reinstated. More recently several Technical Training Schools have been built where applicants have had to have completed 10 years of schooling but not the School Leaving Examination. There is evidence that these new Technical Schools are meeting a real need in terms of preparing more individuals to work in a growing number of technical areas.

Bhatti, Robina, "The Shariat Bill and Minorities: Rhetorical and Marginalizing Politics in Pakistan," Westmont College, Santa Barbara, CA.

The Shariat Bill is presented by its diverse authors as an effort to make the Pakistani way of life conform to a Muslim way of life. It is defined as a struggle to find the right combination between Islam and modern political structures of the state. This effort is not carried through by some moral force or religious leadership but through instruments of the state. Pakistani history reveals this struggle to be mainly a constitutional one that conceals a politics of exclusion.

This paper seeks to uncover the politics of exclusion engaged in by those in power as they seemingly seek to maintain a workable relationship between Islam as a way of life (ideology) and the functioning of state power. Islamic rhetoric conceals a brutal violation of human rights of many Pakistanis but particularly minorities (women, religious and ethnic groups).

Central to understanding the use of Islamic rhetoric in Pakistani politics is knowledge of the authors of the Shariat Bill, how particular interpretation of Islam is privileged, and to what ends it is deployed in Pakistani society. The political structures that employ Islamic rhetoric as a means of conducting affairs will be scrutinized in this paper. The effect that the politics of
the Shariat Bill has had on minorities (women and religious minorities in particular) will be explored to illustrate that denying basic rights to minorities violates the conception of Pakistan contained in the Pakistan Resolution.

The group that this paper will focus on is the religious minorities, in particular the Christians. This section of the paper will seek to ask why such violence is being perpetrated in the name of Islam and who benefits from it? What has made it possible for such violence to become a feature of Pakistani politics and what are the minorities to do in this regard.

Bigelow, Lyn E., "Mapping Speech: The East India Company and South Indian Language Grammars and Dictionaries, 1800-1855", University of Chicago, Chicago, IL.

The paper, based on my archival research of the past year in India, will trace the history of the Fort St. George (Madras) Government’s "native" language policies, using as evidence archival records regarding government patronage of South Indian language grammars and dictionaries. It will attempt to illuminate the role of British policy in shaping attitudes towards language, and in locating and fixing languages in various frameworks: geographical (strategic or otherwise), cultural, religious, philological, literacy, and so on.

I will begin my study in 1800, when the Fort St. George Government published its first advertisement requesting proposals for the publication of South Indian language grammars and dictionaries, and will end it in 1855, with the publication of Caldwell’s Comparative Grammar of the Dravidian or South Indian Family of Languages. Caldwell’s text in many ways represents the culmination of the philological projects patronized by the East India company during the previous 55 years, and thus will serve as an appropriate end point for the study.

I hope to show in this paper how the drawing of a linguistic "terrain," or the location and definition of languages on the basis of their proximity or relation to each other, was the necessary first stem towards the completion of the British colonial linguistic project. The mastery of the languages themselves, through grammar, vocabulary and literature, was possible only through this process of clearly drawing them on philological trees, geographical maps, and cultural grids.


Adavu is the basic unit of the non-narrative aspect of Bharatanatyam, one of the Indian classical dance styles belonging to traditions over 2000 years old. The style flourished and continues in the hands of professional dancers and teachers who combine textual and oral performing traditions. Due to social, cultural and political changes in the Indian sub-continent, new patterns of dance education and performance are taking shape. This pilot project is part of a larger undertaking which visualized to provide (1) an archival tool, (2) new dimensions for analysis of both the physical and emotional aspects of movements, (3) additional possibilities for choreography, and (4) help in teaching a new generation of dancers. The Laban Movement Analysis framework and a computerized methodology provide the foundation for the study.

Brower, Barbara, "History, Geography, and Variability Among Solukhumbu Sherpa", University of Texas, Austin, TX.

Geography and the flow of history have served to separate the Sherpa populations of
Junbesi Khol and the Bhote Kosi valley for close to fifteen generations, giving rise to a group
alleged by language, livelihood, and longterm bonds of marriage and trade, yet distinguished by
an array of differences explicit in the cultural landscape of each place. Political ecology
provides a framework to interpret the range of variation in land use and landscape. This
example of internal variability within a group that calls itself by a single name illuminates the
processes of cultural adaptation and differentiation so strikingly apparent in the Nepal Himalaya.

Buck, Harry M., "Dharmic Choice in the Ayodhyakanda an Unorthodox View of the
Ramayana", Chambersberg, PA

Lord Rama has come to be widely regarded as the paradigmatic embodiment of dharma,
not only in Valmiki's monumental iitihasa, but also in Rama stories told around the world.
Nonetheless, an examination of some incidents in the story shows that Rama and other central
persons in this drama were forced to weigh many options against each other. Neither the
Valmikiramayana nor the virtually countless versions to be found throughout Asia counsels blind
obedience. Responsible human choice is involved at every step, and some of the choices are
surprising.

Today's illustrations come from the second of the seven books of the Ramayana, the
Ayodhyakanda, where the real story begins. This kanda is the one book of the Ramayana where
the gods play very small roles. For this reason, the Ayodhyakanda is refreshing. If the
Ramayana is a kind of dharmasastra, this part is important because here humans must
responsibly make their own decisions, as we must do.

We shall ponder the ethical dilemmas of each of the major characters in the
Ayodhyakanda as they make their choices. It can be argued that Dasaratha chose narrowly, that
Kaikeyi acted out of greed, and so on. Rama's problem was to maintain his own integrity in
the face of situations where adharmic actions had made integrity almost impossible.

Cameron, Mary M., "Asking (Maagnu) and Waiting: the Constitution and Meaning of
Intercaste Boundaries in Far Western Nepal", Auburn University, Montgomery, AL.

The long-standing and inherited riit-bhagya relationship between upper caste landowners
and lower caste landless households in Bajhang District or western highlands Nepal creates
bilateral ties of economic dependency that heavily favor the landowners. In asking (maagnu)
for biannual harvest shares (khalo) and other material goods, persons of lower caste (bhagya)
behave and communicate with upper caste patrons (riit) in ways associated with their lower
social status and dependent economic roles, while simultaneously manipulating the maagnu
context to their desired goals. This paper explores the practice of lower caste maagnu as a form
of social action that dramatizes complex cultural meanings about persons, rank, 'impurity',
giving, objects, prestige, and kinship. The practice of maagnu sustains intercaste social
hierarchy, yet demonstrates lower caste resistance to domination.

Canfield, Robert, "Changing Political Configurations in Greater Central Asia", Washington
University, St. Louis, MO.

This paper is about the transformations in society that have shaped the course of affairs
in Greater Central Asia--Central, Southwestern and South Asian--and that promise to continue
to shape affairs in the region in the future. Cheaper shipping on the high seas in the sixteenth
and seventeenth centuries, imperial railroad systems in the eighteenth and nineteenth centuries, electric and electronic communications devises in this century, are technologies that have influenced the configuration of politics. The transport and communications facilities and devices that are now, or soon to be, coming into use will further transform the geopolitical configuration of Greater South Asia. The effect of transport improvement will be the bridging of the traditional north-south divide in Greater Central Asia; and effects of the introduction of the new information management technologies will be a major re-figuring of popular images and ideals and possibly a rearrangement of loyalties toward communal groups to the detriment of state power. As such, it will alter our concepts of national and regional security.

Carter, Martha L., "A Closer Look at the Bimaran Reliquary", University of Wisconsin-Madison, Madison, WI.

For the past century-and-a-half the Bimaran Reliquary has been one of the most controversial objects to have emerged from Gandhara, and one of the most important, since it exhibits what may be a very early representation of the Gandharan Buddha image. Since the date of this object cannot be established unequivocably by inscriptive or numismatic evidence, the visual data are of prime importance. An attempt will be made to analyze this information in order to establish a date and an iconographic program for the vessel.

Chandawat, G.S., "Economic Development and Poverty in India", University of Jodhpur, Jodhpur, Rajasthan, India.

There is an increasing suspicion that economic growth by itself may not solve or even alleviate the problem of poverty within any reasonable time period. It is often argued that economic growth promotes economic concentration and inequality. This approach has questioned the optimistic view of growth oriented development strategies which assume that the poverty problem would be solved without much difficulty if growth could be accelerated.

Though, there is a little empirical evidence that economic growth is associated with reduction in level of poverty. But, this optimistic view operates in India. The level of poverty is being reduced in India, along with economic growth during the last three decades. This may be the result of long term consequences of development packages and policies selected by Indian Government for achieving both growth and equity.

This paper tries to highlight the relationship between growth and reduction in poverty in India, which asserts that there is no trade-off between economic growth and equity. Even at the regional level, both the economic growth and equity go hand in hand. This study concludes on the basis of statewise intertemporal data as well as data relating to the economy as a whole that the economic development has been achieved along with the reduction in poverty in India.

Chatterjee, Nilanjana, "Midnight’s Unwanted Children: East Bengali Refugees and the Politics of Rehabilitation", Bowdoin College, Brunswick, ME.

This paper is an ethno-historical study of the relationship between the post-colonial Indian state and the Hindu community displaced from East Bengal, a region that formed the eastern wing of Pakistan of British India in 1947. It focuses on the dialectic of power and resistance, and the cultural construction of subjectivity and history. Fieldwork was undertaken in West Bengal and Orissa in India, between July 1988 and July 1989. The relationship studied was
defined by two factors: the community's experience of dislocation and need for assistance, and the Indian state's intervention as the primary facilitator of refugee rehabilitation. First, it is suggested that though the state's rehabilitative intervention was framed in a rhetoric of humanitarianism, at a fundamental level it represented a relationship of power through which the hierarchy of giver and recipient of resettlement aid was institutionalized. Further, the technology of rehabilitation—the state's discursive and material interventions—were predicated on the perception of refugees as (a)pathetic objects of assistance and led to the imposition of solutions. Second, it is shown that the refugees adopted, adapted and resisted the hegemonic ideology and practice of rehabilitation in their self-constitution as subject-agents. A theory of "subjectification" or "way in which a human being turns him or herself into a subject," is applied in 1) tracing the emergence of a critical refugee consciousness—the refugees’ representation of themselves as victims of aid as a metaphorical form of wrestling space for themselves; 2) examining the refugees’ self-settlement strategies—two cases of jabardakhal or land-grabbing by which the displaced physically wrested space for themselves in India.

Chaudhry, Lubna, "Urdu Poetry by Pakistani Women: The Problematic of Identity," University of California, Davis, CA.

Urdu poetry is characterized by modes of aesthetics and themes that are distinctively male-oriented. On account of this specific nature of traditional Urdu poetry, Pakistani women poets writing in Urdu are more definitively non-hegemonic than those writing in other languages in that they are outside the dominant systems of meaning, value, and power. Focusing on the work of contemporary Pakistani women poets like Parveen Shakir, Kishwar Naheed, Fehmida Riaz, Sara Shagufta, Ishrat Aafreen, Saeda Gazdar and Neelma Sarwar, the paper concerns itself with the identity/identities projected by these poets, the "gender" of their poetry in terms of form and content, the extent to which they conform to prescribed "masculine" norms, and their attempts to flaunt conventions in a quest for a non-patriarchal order.

In its exploration of the poetry of Pakistani women writing in Urdu, the paper strives for a response to the following question: In a male dominated culture where institution, language and regimes of representation collude in the marginalization of women’s experience, and the silencing of women’s voice, is it possible for women to articulate the suppressed by new aesthetic strategies? One of the crucial objectives of the presentation is to highlight the manner in which these women poets venture to subvert tradition by adapting/adopting discourses that are very much prevalent in indigenous socio-cultural settings. Their efforts to carve a niche for women’s writing, to create a forum to express women’s voices are rooted in the Pakistani context, and can not be dismissed as an irrelevant, insensitive transplantation of Western ideas and aesthetics. Conscious of their cultural identity as well as their identity as a woman, these women use their writing to engage in a process that juxtaposes an attempt to reconcile their multiple selves with their endeavors to revolutionize expression.

Clark, Alice W., "Linking Productive and Reproductive Changes: Class Relations and Demographic Behavior, Central Gujarat, 1821-1991", University of California, Berkeley, CA.

This paper spans several historical moments for which demographic data, in the context of information on economic and social relations, is available for Baroda and Kheda Districts in Central Gujarat. The paper is based on both historical and contemporary and research in this
The demographic behavior exhibits a strong class dimension across the period with a dichotomy between the behavior of high status castes and that of low status castes. This status distinction prevails, but the particular reproductive strategies pursued by status groups shift over time. The paper explores the hypothesis that these changes can best be explained by changes in the nature, definition, and functioning of class as capitalist development advances. The discussion of these issues necessarily considers change over time, in gender relations by class and in the role land power of the state vis-a-vis class formation, reproduction and realignment.

Collins, Alfred, "Initiating The Demon Father: An 'Unconscious' Aspect of Bhisma in the MAHABHARATA", Anchorage, AK.

I will describe, and try to show the plausibility of a pattern of father-son attitudes in the Mahabharata that go beyond the oedipal struggles described by others (e.g., Goldman, Ramanujan, and Devereux). The focus will be on the character of Bhisma, the ambiguous patriarch of the epic. I believe that the usual Indian pattern of the son’s submission to the father is not absolute, and that many texts express, often in concealed or "unconscious" ways, the need for bad, demonic affather figures to be overthrown, and often reconstituted through a kind of mid-life "initiation" in which sons play a crucial role. Using a modified form of psychoanalytic self psychology (Kohut), which I have developed in prior work, I will explore Bhisma’s life and especially his protracted death, for evidence of a pattern of "father initiation" which I have found in such places as the "Naciketas" and "Sunahsepa" stories, sraddha rites, and vetalal tales. The Bhagavadgita in particular will be shown to be a rich source of data for the pattern.

Coppola, Carlo, "The Carnivalesque in V. S. Naipaul’s A House for Mr. Biswas: A Bakhtinian Approach", Oakland University, Oakland, CA.

Russian literary theorist Mikhail Bakhtin (1895-1975) posits the idea that the novel is not so much a genre as a force of interactions between language and life which contains a multitude of discourses and voices (polyglossia). One of the most important of these is laughter, which serves as a key to freedom from the authoritarian monologism of myth. Through laughter, the world is demythologized and seen anew, especially through what Bakhtin calls "carnival laughter," festive and universal, at once affirming and denying, burying and reviving. This carnival laughter is best expressed through the rogue, the clown, and the fool, all of whom are free to be ‘other’ in this world. Such laughter influences "the position of the author himself within the novel (and of his image, if he himself is somehow embedded in the novel), as well as the author’s point of view." Through such characters, the author is able to ‘carnivalize’ orthodoxy, unveil holy things, and question ready-made truths with inappropriate questions, cynical frankness, profanity, and crudeness.

In this paper I will apply the notion of carnival to V. S. Naipaul’s 1961 novel, A House for Mr. Biswas, the best of his earlier works. Here the journalist Mohun Biswas, born with a sixth finger, is a carnivalesque figure who is tricked into marrying into the acquisitive, ostentatious, and possessive Tulsi family. Because he will not conform to the ‘orthodoxy’ (social, religious, economic) of the Tulsi household, he is treated with contempt. In his attempts to maintain his autonomy, his marriage to Shama, and to raise his children free of the tyranny of Mai Tulsi, his mother-in-law, Mohun passes through a number of sometimes raucous,
sometimes touching incidents which define him at once as a human being (self) yet 'other.' Many of his actions, decisions, and errors of judgement fall into the category of the carnivalesque as defined by Bakhtin. Through these and the laughter they produce in us as readers, we can determine the author's embedded presence and point of view in the novel.

Corrie, Bruce, "The Kerela Model of Development: Some Policy Questions", Concordia College, St.Paul, MN.

Kerela in South India has become noted among scholars because of the coexistence of low level economic development with a high level of social development such as low infant mortality and high literacy rates. However, when we examine the Kerela success story from the perspectives of the Dalit and Tribals (the traditionally oppressed groups in India) we find that these groups are relatively worse-off than the rest of the population. This paper will examine the Kerela success story from the perspective of Dalit and Tribal in Kerela and point to some policy challenges.

Curley, David L, "Disputes, Trials and Marriages: Foreign Merchants in 16th Century Candi-Mengala", Western Washington University, Bellingham, WA.

This paper treats stories in Candi-Mangala texts from 16th century Bengal that describe disputes between merchants and kings. These disputes do not involve the terms of a sale and therefore cannot be resolved by reference to a law of sale. The essential problem seems to be that merchants trade to foreign lands and become involved indisputes with foreign kings. Can we also say that the problem may be that foreign merchants now trade to Bengali kingdoms, and note the 16th century advent of Portuguese and Asian merchants in newly prosperous Bengali emporia?

Merchants' disputes concern their "honesty." To understand procedures for their resolution, we must contrast them to trials by ordeal, appropriate procedures for determining the chastity of women. Unlike disputes involving women, merchants' disputes directly concern the king, and require his judgment guided by direct empirical evidence. In these texts, however, once the merchant has been proved "honest," he is given the king's daughter in marriage. Apparently, the trade of "honest" foreign merchants should be "embedded" in this affinal relationship. Why?

Unlike other mangala-kavya, in Candi-mangala the disputed statements of merchants describe not the goods they bring but a vision of the goddess, and their statements falsely imply that the merchants can control the appearance of this vision. The vision itself seems to threaten the royal power "from below"; for in it a supremely beautiful young woman swallows and vomits a male elephant. This wealth inspires greed and disrupts proper relations within kingdoms, until the foreign merchant can be brought into the king's family.

Dallmayr, Fred, "Modernization and Postmodernization: Whither India?", University of Notre Dame, South Bend, IN.

This paper explores different modes of conceptualizing political and cultural "modernization", with special attention to India. The basic argument or the paper is that in light of recent theoretical trends associated with post-structuralism and deconstruction, modernization theory has entered a new stage: a stage of "postmodernization" which seeks to steer a course
beyond both traditionalism and Western modernity.

This paper proceeds in three steps. In the first section, the paper recapitulates the basic framework of the modernization or "development paradigm" as it had been articulated by leading social scientists in the post-World War II era. The framework postulated an empirical-evolutionary trajectory according to which all societies move from primitive kinship structures over various traditional stages to modern Western-style democracy. This model was challenged from a number of angles, especially for its endorsement of Western hegemony and its lack of empirical warrants. These challenges raised the debate to a new level, a quasi-transcendental level, which is the focus of the paper's second part. At this stage, Western modernity comes under close scrutiny and the debate begins to revolve around the issue or "modernity vs. postmodernity." The concluding part of the paper examines the meaning of a postmodernization framework in the Indian context, giving special attention to recent social theorists (Kothari, Nandy, Pantham) and also to the legacy of Gandhi.

Davis, Janet M., "From the Indian Rubber Man to Tippoo Sultan the Elephant: Images of India at the American Circus, 1890-1910", University of Wisconsin-Madison, Madison, WI.

This paper will examine how racial and gendered images of India were played out, as complementary social constrictions, in performance, at the American circus. The circus industry consolidated its greatest wealth around the turn of the century, a period of enormous American economic and political expansion world-wide. Although India remained outside of American political and economic control around 1900, the images of South Asia were omnipresent at the circus. These representations reinforced the Anglo-American construct of a racial hierarchy in which South Asians were depicted to be static and unable to keep pace with the Anglo-American "race". American circus spectacles featuring Indian subjects, such as "Oriental India" (1896) and the "Durban of Delhi" (1904), glorified British Imperialism. Both spectacles helped to popularize the common colonalist stereotype that only a tiny minority of British officials were needed to rule millions of Indians. In general, the American circus, as the most popular form of American public entertainment in an era before movies and television, helped to form a constellation for racial and sexual stereotypes concerning South Asia which continue to this day.

De Sousa, Valerian, "Strikes in Colonial India: Rhetoric of Law and Order," University of Illinois at Champaign-Urbana, Urbana, IL.

The colonial government in India treated labor disputes as a law and order problem as opposed to a question of legitimate demands made by workers. Refusals to work were considered acts of insubordination, breaches of contract and incipient acts of revolt. The colonial government's recoding of the refusal to work justified the frequent use of force. The police or sometimes the army were often mobilized to 'control' strikers and end disputes between labor and capital. The government's actions were accorded legitimacy in the official reports that documented the strikes.

This paper examines one such report concerning a major strike in 1920 at the Tata Iron and Steel Company in Jamshedpur. In lieu of negotiations between labor and capital, police were called in to settle a labor dispute. Such an intervention by the colonial state and capital resulted in the violent breaking of the strike. The event was subsequently presented as a report to the
House of Commons. The parliamentary report constructed the strike as an unreasonable demand, the strikers as a belligerent mob, and the resort to police action in a labor dispute as an entirely legitimate response to a law and order problem.

Devji, Faisal, "The Invention of Muslim India", University of Chicago, Chicago, IL.

In many respects, India as a foundational political category is created by the colonial state. How is it then re-invented by the new Indian subject? How, in other words, is India imagined by colonized populations, and what transformations have to occur in order for this imagination to be possible?

The Shurafa, a class of professional gentry which emerges in the North during the nineteenth century, is the first Muslim polity to (re)invent India as a political and ideological space. But they do this only in terms of a problem: which is to say in terms of their problematic relationship as Muslims to this category.

The Shurafa, then, have to find a way to situate themselves as a Muslim community in this colonial space; to construct a relationship with India as problem. I shall look at how they go about doing this in the work of the Aligarh Movement, whose idea of India proves very different form that of the Indian nationalists. Given the scope of this paper, however, I shall confine myself to Aligarh's invention of India as a abstract epistemological and ideological space rather than looking at its more particular relations with the English, Hindus or nationalists.

Dharwadker, Vinay, "Translating the Language of Experience in Modern Hindi and Marathi Women's Poetry", University of Oklahoma, Norman, OK.

This paper will examine the poetic category of "experience" in relation to 20th Century women's poetry in Hindi and Marathi. It will explore the multiple connections between women's "experience" as women in modern Indian society, and the language they use to represent that experience in poetry.

The paper will also discuss the problems facing a (male) translator attempting to carry over the poetics and language of women's experience from Hindi and Marathi into English. It will refer throughout to the works of four important modern Indian women poets: Mahadevi Varma and Jyotsna Milan in Hindi, Indira Sant and Rajani Parulekar in Marathi.


The paper will concentrate on the challenges, crises and controversies that faced the coalition government of United Front (UF), led by Prime Minister Srimavo Bandaranaike of Sri Lanka Freedom Party (SLFP). They are:
1. Political Challenges:
   a. A split in the party. A split in the two main partners of the coalition government, the SLFP and the Lanka Sama Samaja Party (LSSP). This began as a controversy, mainly, between the Prime Minister and the Finance Minister, N. M. Perera of LSSP. One of the most important issues was the rate of nationalization. Accusations and counter-accusations revealing serious disagreements led to a Cabinet reshuffle and the eventual demand for resignation of the LSSP ministers, leading to the subsequent breakdown of the three party coalition of UF.
   b. The insurgency: Srimavo's leadership received a serious blow in 1971 when a radical
Sinhalese group, the Peoples’ Liberation Front (Janatha Vimukthi Peramuna-JVP), attempted to overthrow the government. The rank and file of this essentially Maoist group were drawn largely from rural Buddhist youth. Order was restored at the cost of an estimated 20,000 deaths.

c. Financial struggle within the Communist Party. This brought sharp cleavages between the "soft" and "hard" liners causing difficulty and embarrassment to the government.

2. Economic Challenges:

The Food Crisis. The worst point in the food crisis reached in September, 1973. To overcome this, the government announced a series of economic measures such as rationing and introduced a campaign to grow substitutes such as manioc and sweet potatoes. Severe legislative measures were taken—e.g. Emergency (Cultivation of Food Crops) Regulation No. 2 of 1973.

3. The Language Issue:

The Sinhala Only Bill passed in 1951 began to be implemented during the Bandaranaike government. By this Bill, Sinhala was to be the lingua franca of the country as opposed to the former regulation of three languages. This was a major issue in the Tamil separatist movement which became stronger in the 1970s.

Donaldson, Thomas, "Buddha’s Decent from Trayastrimsa Heaven in Orissan Sculpture", Cleveland State University, Cleaveland, OH.

Images of standing Buddha are quite rare in Orissan sculpture, aside from an early 6th-7th century phase at Lalitagiri where they invariably display abhaya, a mudra of assurance which is replaced on later images by varada, the gift-bestowing mudra. The background on these earliest images is usually plain and there are no attendant or accessory figures except for a diminutive devotee on either corner of the pedestal. An exception to these conventional hieratic images is the motif of Buddha’s descent from Trayastrimsa heaven, one of the eight great events (mahapratiharya) in the life of Buddha often given visual form in Indian sculpture. In general he is depicted in a standing pose flanked by Brahma and Indra who serve as attendants. In the earliest Orissan example, from this early phase at Lalitagiri, the Buddha has his right hand in abhaya while in all other examples it is in varada. This is also the only image where three ladders are depicted and is a rare example where Brahma and Indra are nearly equal to Buddha in size. On later images these two Hindu deities are reduced in size, emphasizing their attendant status, while a flying vidyadhara is added at each upper corner of the back slab. A diminutive kneeling figure, possibly the nun Utpalavarna, is frequently added near the feet of Buddha. In one of the latest and most interesting examples of Buddha’s descent, at Dondua-math the kneeling Utpalavarna is increased in size and actually replaces Brahma. Brahma is shifted to the upper right corner of the back slab where he heads a group of Hindu deities, aligned on either side, who accompany the Buddha on his descent as mentioned in various textual accounts.

Dulai, Surjit S, "India: a Million Mutinies Now, New Light on India and Naipaul", Michigan State University, East Lansing, MI.

Naipaul has written three books of nonfiction on India. In the first and second of these, An Area of Darkness and India: a Wounded Civilization, his view of India was critical and quite unfavorable. In the last book, India: a Million Mutinies Now, although he sees the present disruption of order and unity, he also sees signs of a new vitality that inspires hope for a much better future. As in the case of most writers who write both fiction and nonfiction, Naipaul’s
nonfiction provides important clues to an understanding of his fictions. Only one of his fictional works, *In a Free State*, involves India in its setting, but his attitude towards India and Indian civilization permeates almost all of this other work. This paper will critically examine the evolution of, or the appearance of new facets in, his outlook on India and consider the implications that this expanded context of Naipaul’s thinking has for the development of fresh insights and patterns in the assessment of this work as a whole.


This paper will investigate the two phases of slavery in Bengal, first that of the Khalji conquerors in the early 13th century. These military slaves were Turks, but the slave system collapsed later in that century when an independent dynasty was established which ceased recruiting slaves from North India or beyond. The second phase of slavery took place in the late 15th century when Abyssinian military slaves were recruited from Africa and imported by sea through the port of Chittagong. This slave system also was only brief, and was also replaced by a local dynasty, the Husain Shahi. The paper will compare these two phases of slavery in Bengal, and investigate the reasons for the emergence and disappearance of the institution of state slavery in each phase.

**Erndt, Kathleen M.**, "The Goddess and Female Empowerment in Kangra, India," Lewis and Clark College, Portland, OR.

This paper explores the extent to which Hindu conceptions of female power (*sakti*) translate into religious empowerment for women in Kangra, a region of India well known both for its patriarchal social structure and for the pervasive influence of Goddess worship. A fascinating but little studied feature of Kangra culture is the degree to which women take on religious leadership roles through Goddess possession, healing, mediumship, and leading devotional song groups. Almost every village has women of extraordinary religious attainments who function as leaders in their communities, even in the absence of institutionalized roles for them to do so. This paper explores some ways in which these women have carved out niches for themselves as religious practitioners, outside the traditional male roles of priest and renunciant as well as outside or in addition to the traditional female role of conducting domestic rituals for the welfare of their families.

**Frost, Marcia**, "Capitalism and Decision-Making by Small Farmers in Kheda District, 1820-1870", Guilford College, Greensboro, NC.

This paper examines decision-making by small farmers in Central Gujarat during the mid-19th century. It focuses particularly on adaptations by rural producers in cropping patterns, technology, and fertility in the context of a growing commerical economy during the early period of British rule. Key factors in explaining shifts in productive and demographic behaviors among farmers in the region are changes in relative prices, the revenue demands of the colonial state, and population growth. Evaluation of Esther Boserup’s hypothesis that increases in population lead to economic and technological adaptation will be central to the theoretical concerns of the paper.

The paper draws upon the unique set of manuscript censuses available in the region for
the early nineteenth century. These materials, when employed in combination with other colonial records on the economy and population, provide a rich source base for assessing local adaptations to capitalism.

Galanter, Marc, "Bhopal as a Transformative Event in Indian Law", University of Wisconsin-Madison, Madison, WI.

In the aftermath of the Bhopal disaster many participants and observers confidently expected that the wrenching effects of Bhopal would lead to a transformation of the Indian legal system's provision of remedies for injury victims. This paper examines the course of the Bhopal litigation and attempts to identify the factors that led to the disappointment of these expectations.

Gilmartin, David, "British Colonial Visions of the Pastoral: Canals, Control, and Resistance on the Agricultural Frontier", North Carolina State University, Raleigh, NC.

The expansion of British irrigation works in India for purposes of revenue enhancement and for protection against famine has been extensively discussed. This paper will examine British irrigation policy in the Indus Basin as it related to concerns of frontier control and security. Control over pastoralists was a major preoccupation of 19th century British policy all along the trans-Indus frontier of Punjab and Sind, and along the "internal frontiers" of control in the arid doabs of the Punjab as well. While control involved the projection of military power and systems of taxation into pastoral regions, it also involved, for many British officials, a transformation of the landscape. The interrelationship between British images of productivity on the one hand and of security on the other, played a significant role in shaping British canal policy in the mid-19th century in much of this region. But the political implications of canal building also shaped strategies of resistance and adaptation among pastoralist groups. This paper will examine the role of frontier canal construction in the 19th century as a central element in frontier control and conflict, and in the transformation of the frontier landscape.

Goldman, Michael, "Disaster in the Desert: The Sustainable Development Revolution in India," University of California, Santa Cruz, CA.

This paper uses new theories in environmental sociology with the author's field research to establish a substantive critique of the processes of "sustainable development" as instituted by international agencies and third-world states. The data comes from the author's ethnographic research and a 50-village survey along the Indira Gandhi Canal, analyzing the social and ecological impact of Asia's largest canal and irrigation system, World Bank-financed and built in the ecologically fragile and culturally diverse Thar desert of Rajasthan, India.

The results of this gigantic irrigation project have been excessive seepage and water logging (including 40 submerged villages) and degraded pastures; settlements without schools, health facilities, roads, or community space; exploitative labor relations, landlessness and class divisiveness, and pervasive corruption. The study asks why such a well-tested development-planning structure (i.e., the World Bank and the Government of India are currently implementing thirty development projects) has led to such systemic problems. It's a politically significant question not only for the one million people along the Indira Gandhi Canal but the millions who will be settled along the Narmada Dam project canals in Gujarat's desert.
This paper makes three points: first, underdevelopment theorists cannot fully explain these development "boondoggles," so that a more complex framework is required, as the "ecological marxists" argue (J.O'Connor, J. Martinez-Alier); second, a more interdisciplinary methodology is also required, as the "ethnographers of political economy" (M. Taussig, J.Scott) and "locality-based geographers" demonstrates (M. Watts, N.Smith); and third, the World Bank critiques of its own projects (i.e., the Morse Report on Narmada) are contrasted with critiques by local social movements, to articulate the new terrains of conflict around the 1990s "sustainable" version of these large-scale development projects.


Nayagan, Ory C.I.D. Diary Korruppy, Parinda, Pratighat heralded the birth of the vigilante film genre in Indian cinema. These films depict the violent gangster as hero, the avenging woman as heroine, the corrupt politician as villain and the inept policeman as impotent bystander. I insist that a reading of vigilante films offers an understanding of the political fantasy that supports and is supported by the rising populist nationalism in India.

The spectacular rise and popularity of this new genre marks its difference from the previous representations of a clearly demarcated difference between hero and villain. The vigilante film is characterized by the representation of a political process plagued with corruption, a breakdown of law and order, and a proliferation of injustices. In this political fantasy of the Indian state in crisis, the only viable narrative resolution offered for a new law and order is vigilante justice. In this paper, I will be particularly concerned with the male vigilante film where the gangster is hero while the traditional site of law and order, the police, is rendered impotent. The narrative is propelled by an initial exces of injustice which is resolved through the normalization of a transgressive moral economy marked by the delegitimization of the authority of the police. I will critically read the Tamil film, Nayagan (1987) directed by Mani Ratnam and the Hindi film, Parinda (1990) directed by Vidoo Vinod Dua, to examine the relationship among masculinity, regionalism, and populist nationalism.

Gottschalk, Peter, "Mistaken Memories: History, Myth, and the British in the Mahavamsa", University of Chicago, Chicago, IL.

Early Western scholars of South Asian culture commonly expressed their frustrations with the "lack of history" in South Asia. That is to say, the Orientalists found few narratives which fit their definition of history. Currently, as many researchers develop new tools to cull history from what was previously considered myth, the very notion of what history is has become problematic in the West. My paper will examine the Pali Mahavamsa and a nineteenth-century British commentary of it to illustrate how each text constructs a memory of the past through different criteria. The thesis of my paper will be that the Western categories of history and myth often obscure the meaning which certain narratives have for the storytellers and their audiences. While defending the use of such categorization, my paper will also examine how certain South Asian narratives, identified as mythical by Westerners, share with history and intent to preserve the memory of past events.

Graham, Jack W., "Development of Higher Education in Nepal", Southern Illinois University
at Carbondale, Carbondale, IL.

In the early history of Nepal, students would have to go to India to complete higher education. The first college was organized and arrangements were made for students to complete their college examinations at Patna University in India. Tribhuvan University was organized in Kathmandu in the early 1960s and has had several styles of organization. It has organized campuses across the country and has made use of affiliated private campuses at different times in its history. Its enrollment has grown and now exceeds 60,000 students. Its program of offerings has increased to include institutes of law, medicine, engineering, business, social studies and humanities, agriculture and other programs.

The financing of higher education has come from the Government of Nepal. Tribhuvan University, with its affiliated campuses, is the major university. Research is an increasingly important part of the University system. The quality of instruction has improved with faculty receiving additional preparation in Nepal, India, in various other Asian countries, in Europe and in the United States.

Greenberg, Brian, "Agricultural Ecology and Peripheral Economy in Late Colonial Kangra (Western Himalayas): Intensification, Transformation and Deterioration", University of Chicago, Chicago, IL.

Self-sufficient subsistence agriculture supplemented by a modest flow of long distance trade characterized the economy of the Kangra valley in the western Himalayas prior to about 1820. The hill area Rajas of the period had levied in-kind land rents on a sharecropping basis. Subsequently, the Sikh regime in Lahore and the succeeding British administration imposed policies upon Kangra which increasingly reflected external political and economic forces, and the revenue and raw material needs of the colonial government. These policies had the secondary effect of intensifying and transforming traditional agricultural ecology.

Essential to this change was the tendency to conceptualize and to reconstruct the complex and diversified indigenous agriculture through British colonial categories of agronomy, economy and land ownership. The resulting administrative policies, such as a land revenue system intended to incorporate subsistence agriculture into the cash economy and to tax it on a commercial basis, and the introduction of exotic plants and animals, had dramatic effects on agricultural ecology. Other factors, such as an expanding population, limited arable land, and a delicate mountain environment compounded these destabilizing influences. Indigenous farmers were forced to respond by intensifying agriculture according to their traditional systems of knowledge. However, that level of intensification demanded an "ecological subsidy", a borrowing from the longer term fertility of local forests and fields.


This paper describes a form of peasant struggle that is neither a violent challenge to the established order nor what James Scott and other have called everyday resistance. Instead, the Tharus in Dang have utilized the rhetoric and practices of "development" in Nepal to create for themselves a space in which to struggle for emancipation from a situation of quasi-serfdom. A Tharu Community development organisation known as BASE (Bold Action for Social Education) emerged in the political space created by the 1990 democracy movement in Nepal, and has
worked to unite landless Tharus in the Dang valley to resist exploitation by the region’s Brahmin-Chhetri landlords. BASE is a genuine "grass-roots" movements whose leadership, organization and programs originate from within the Tharu community itself.

The paper describes the origins, development and activities of BASE. I discussed the relationship between BASE and various sources of foreign funding of its activities, and how BASE attempts to maintain its independence and its own agenda. The origin of BASE lies in a series of literacy classes organized by its present leader in 1987, under the auspices of a USAID community development program, and two thirds of the beneficiaries are women. BASE has also attempted to halt the more egregious forms of exploitation of Tharu labour, particularly corvee labour and bonded labour which continue to be prevalent in the western Tarai. The paper concludes by describing a cultural performance organized by BASE in January 1991, which was attended by over 1500 villagers. The program was at one level an assertion of pride in Tharu culture, but it was also an act of defiance against local Brahmin landlords, who were publicly lampooned on stage.

Hambly, Gavin R. G., "Mamluks, Mongols and Turkbachchas: Military Manpower Under the Tughlugs", University of Texas, Dallas, TX.

Dirk Kolf argues that between 1450 and 1850, north Indian governments experienced little difficulty in raising troops provided that they could pay for them. But what of the preceding century? During the Khalji and Tughluq periods, that former reservoir of Mamluk recruitment for the Delhi Sultanate, the pagan Turkish tribal population of Central Asia, had largely dried up. A partial solution to the problem seems to have been attempted by the first Khalji sultan, who began to enlist Mongol captives in his army, but that initiative did not survive the repeated Chaghatayid raids into northwest India during the reign of 'Ala' al-Din Muhammad Shah Khalji (1296-1316) and after, culminating in the invasion of Tarmashirin in 1327.

This paper will argue that after this, changing circumstances in the Chaghatayid Khanate enabled Muhammad ibn Tughluq (1325-51) to reverse the traditional pattern of conflict. Moreover, the interminable uprisings against his rule, beginning in the early 1330s and continuing down to the end of his reign, pointed to the need for reliable external sources of military manpower. Thus, an understanding with the Chaghatayids, desirable for the security of his northwest frontier, had the added advantage of permitting a return to that earlier Khalji policy of recruiting Mongols to supplement his increasingly unreliable Turkbachchas (descendants from the Turkish Mamluks) and indigenous Indian troops. In fact, with the overthrow of Tarmashirin, in 1334, there followed a migration of Muslim Chaghatayid Amirs and their families and followers into the Delhi Sultanate, where Ibn Battuta was a witness to the friendly reception which they received from the sultan. But whatever valuable military support these Mongols gave to Muhammad ibn Tughluq, predictably thes only deepened native resentment at his policy of recruiting foreigners to his service. It was a policy immediately reversed by Firuz Shah Tughluq, presumably as part of the quid pro quo for his succession.

The rise of the MQM in the urban areas of Sindh, especially Karachi and Hyderabad, is one of the most important developments in the recent political history of Pakistan. For the first six
years the MQM has won landslide victories in local and national elections from these areas. The MQM has also been involved in the ethnic violence in the urban areas of Sindh. Millions of dollars worth of property has been looted or burned and thousands of people have been killed during these ethnic clashes between the Sindhis, the Pathans, the Urdu-speaking Muhajirs and the Punjabis. In this paper I would look at the reasons for the rise of the MQM, I will analyze its social base and I will discuss the impact of MQM on politics of ethnicity in Pakistan.

Haynes, Douglas E., "The Logic of the Artisan Household in the Age of Industrial Capitalism: Cloth Manufacture and Marketing in Western India, 1880-1950", Dartmouth College, Hanover, N.H.

This paper explores the logic of artisan cloth producers in Gujarat and Maharashtra during the late nineteenth and early twentieth centuries. The paper explores how artisans adapted their technology as they interacted with an emerging industrial capitalism both in Europe and in India, and how they restructured their relations within the family and with capitalist yarn merchants as they attempted to cope with the increasingly unstable market for their cloth. A central contention of the paper is that the strategies of artisan households must not be seen as a static, fixed set of behaviors that contrast sharply with the actions of industrial enterprises. Rather, artisans were adapting dynamically to the changing economic climate of the late colonial period. They adjusted their methods, the raw materials they used in making cloth, the organization of labor within their firms (including their methods of controlling female and child labor from within the family), and their ties with merchants who provided them yarn and sold their cloth.

The paper will test explicitly the applicability of the Chayanovian model to the peasant household as it explores decision-making processes among artisan cloth producers during the age of industrial capitalism.

Heidemann, Frank, "The Up-country Tamil in Sri Lanka and the Role of the Recruiter-Cum-Supervisor in the 19th and the 20th Centuries", University of Munich, Munich, Germany.

In the 19th and 20th centuries several million Tamils were recruited from the villages in the coastal districts of Southeast India to plantations overseas. The kangany, the recruiter-cum-foreman, is the focus of this paper. In Sri Lanka, the kangany gained a stronger position compared to that in Malaysia, and his efforts to influence both spheres, those of the planter and of the labourers, culminated in line of intersection. At the end of the last century a cultural, social and economic duality split the plantation system into two spheres, and the head kangany was the only person having access to both. He was the major decision-maker among the labour force; under his rule the caste system was utilized, but not reproduced, and a more secular ideology emerged at a deeper level.


Hageeq-i-Hindi is a Persian work of Mir Abdul Wahid Bilgirami and many scholars considered it as the first work which provides insight into the controversial socio-political as well as religious issues people faced during Akbar’s reign.

The paper discusses the text as translated in Hindi by Dr. Athar Abbas Rizvi, and
provides a brief introduction to the author and his works. Then it moves on to the socio-literary conditions during the reign of Akbar the Great (1556-1605), because it is out of these conditions that \textit{Haqaeq-i-Hindi} came into being.

Introductory and first chapter of \textit{Haqaeq-i-Hindi} are discussed in some detail, particularly the Hindi poetic vocabulary and its interpretation by Bilgirami as seen in the light of traditional and sufi teachings. The paper concludes with final observations regarding its importance in the modern socio-political climate in India today.

\textbf{Hock, Hans H.}, "Sanskrit as a Spoken Language in Modern India", University of Illinois at Urbana-Champaign, Urbana, IL.

Among the ancient Indo-European prestige languages, Sanskrit alone has survived in a widely spoken tradition to the present day. Although not generally a home language, Sanskrit traditionally was learned as a spoken language at the home of a guru where it was used as a means of instruction. After Independence, the government of India, trying to help Sanskrit, turned most \textit{gurukulas} into colleges associated with universities. In the new surroundings, teachers earned a better living but lost the power to force their pupils to speak Sanskrit. As a consequence, there has been a steady decline in spoken Sanskrit during the past twenty-odd years. Two organizations, recently founded, try to maintain spoken Sanskrit by alternative means. In this paper I examine the effects of these and related developments on the spoken use of modern Sanskrit. Perhaps the greatest danger today lies in the fact that Sanskrit is becoming regionally too diversified, both in its vocabulary and in its structure, to serve as the unifying force its supporters want it to be. I conclude with suggestions of possible remedies. Ultimately, of course, the fate of spoken Sanskrit rests with the people of India.

\textbf{Holmberg, David H.}, "Untouchability in an Egalitarian Society: Tamang/Blacksmith Relations from a Tamang Perspective", Cornell University, Ithaca, N.Y.

Prominent approaches to caste in greater Nepal stress ritual impurity as a primary basis for the low status of the \textit{paani nachalne jaat}, or untouchables. \textit{Paani nachalne jaat} are commonly found in Tibeto-Burman speaking non-Hindu populations in hill Nepal. Articulations of purity and impurity among Tibeto-Burman speaking populations like the Tamang are strikingly different from Hindu conceptions and do not account for caste-like social interactions. This paper examines how the western Tamang, who are ideologically egalitarian and symmetrically reciprocating treat low caste blacksmiths or \textit{kaami}. \textit{Kaami} are found almost universally in hamlets attached to Tamang villages. The paper examines how Tamang and \textit{kaami} are tied economically and how Tamang construct \textit{kaami} more as jealously dangerous than ritually impure. Thus, this paper explores the boundaries between Hindu and Tibeto-Burman in the construction of caste.


The paper will begin with a brief overview of how traditional accounts in the \textit{Vinayapitaka Cullavagga} and the \textit{Mahavamsa} have delineated between Theravada and Mahayana from the Theravada perspective. Having identified the basic patterns of differentiation according
to these Theravada sources, the paper will then examine comparable issues raised in 1990 when several senior Sinhalese Theravada bikkhus raised objections against and warnings about what they perceived as a 'threat' from Mahayana.

**Hoover, James W.,** "Beyond the Myth of the Zemindar's Son: The Recruitment of the Bengal Native Infantry", University of Wisconsin at Madison, Madison, WI.

Much has been written about the Bengal Army and the Indian Mutiny of 1857, but very little research has been devoted to establishing the identity of the Company’s sepoys beyond a recapitulation of stereotypes. Who were the sepoys who revolted in 1857? Why did they serve the British Paramountcy, and what was the connection between their role as servants of the Empire and their life as villagers in southwest Awadh? In seeking an answer to these questions during the last few years, I have been led to discard many assumptions and constructions not only about the identity of the sepoys, but also about the nature of British rule in South Asia. This paper represents both a critique of traditional views of the sepoys as well as an argument for my own interpretation of the evidence, based upon dissenting British literature and upon an intensive study of the social and economic history of the recruiting grounds of the Army in the decades prior to the Rebellion of 1857. The result is a deconstruction of the "myth of the zemindar's son", an extension of the unofficial Orientalism of the day, and the adoption of an approach which takes into consideration all of the aspects of the sepoys' lives, pursuing numerous individual Indian soldiers back to the villages and farms from which they were recruited to establish their true positions in society and their reasons for taking service with the Company. This presentation will set forth and augment research presently being published for the Indo-British Review.

**Hovell, Laurie,** "Travel and Tibet; Horizons Lost, Found, and Transgressed?", Syracuse University, Syracuse, N.Y.

Collage, "postmodern ethnography" or performance, this paper explores the notion of travel and its relation to representations of Tibet. Through a juxtaposition of slides with a critical examination of various Western travel texts on Tibet dating from 1774, the paper explores the ways in which Tibet was constructed to British and American travel accounts as well as the possibilities for contemporary representations of Tibetan cultures.

In the nineteenth and twentieth centuries, Tibet was largely forbidden to outsiders; Tibet then, became the still point in a Western myth of spirituality and ancient wisdom. Accounts of Tibet tended to emphasize the hazards of the journey there as well as Tibet's enduring and unique qualities. To borrow some terms from James Clifford, Tibet dwelled while the West traveled. Through a critique of this configuration of cultural representation, the paper asks several questions: Given the diaspora of Tibetans since 1959, what does it mean to study "Tibetan culture"? Does the present situation of Tibet suggest new approaches to culture construction and ethnic identity? Perhaps a movement towards studying Tibetan culture as traveling will undermine the nostalgic romanticism of many Tibetan representations, work to situate Tibetan culture and ethnicity within a larger political context, and explore the "unresolved historical dialogues between continuity and disruption, essence and positionality, homogeneity and differences (Clifford, 1992: 108)."
Huntington, John C., "The Amitabha Tetradrachm of Kaniska I", Ohio State University, Columbus, OH.

In the Platinum Jubilee Session Volume of the Journal of the Numismatic Society of India (Vol. XLIX [1987], pp. 44-45), Professor B. N. Mukherjee has re-read the inscription on a somewhat damaged tetradrachm of Kaniska I, now in the collection of the British Museum at AMETOBOY, which he interprets as Amitabha. Hoe Cribb of the British Museum has read the inscription as Metrauo Budo (i.e. Metrago Boddo) or Maitreya Buddha (Journal of the International Association of Buddhist Studies, vol. 3, no. 2, pp. 79-88). Unfortunately, Cribb’s reading must assume three "missing" ligatures that, if they were ever present, would have had to have been placed outside the ring surrounding the edge of the coin.

A close examination of the coin and its inscription using both photographs and computer enhancements verifies (with one slight modification) Mukherjee's reading. This inscription, coupled with the Buddhaimitra inscription on the Lenar Sukhavati image published by John Brough (Indolologica Taurinensis, vol. X (1980), pp. 65-70) and the previous identification of the Mohammed Nari stele as an image of Sukhavati by this author, firmly places the "pure-land" methodology firmly in the Gandharan context no later than the second century A.D. There are many suggested implications for the development of the Pure-land methodology in East Asia arising from this new information.

Hussain, Syed Bashir, "New Approaches to Development Economics in Pakistan: Limits to Privitization?", University of Wisconsin at Oshkosh, Oshkosh, WI.

Proponents of privatization have always argued for market solutions to problems of economic development. The thrust of the argument is focussed on the claims of rationality and economic efficiency inherent in a private enterprise system. Most of the developing countries today are in one fashion or another following some path to promoting market institutions in the sphere of economic development. Pakistan, of course, is no expection. In this paper, an attempt is made to survey the record of achievement in economic growth and the imperatives that have led to the adoption of the policies of privatization by the current Pakistani governement. The options and limitations of this approach along with ensuing controversies are also examined in some detail.

Inden, Ronald, "The Illogic of the Polity as a Modern Nation", University of Chiago, Chicago, IL.

This introductory talk will argue that a reworking of the principles for constituting politics, both in South Asia and elsewhere, requires a more thorough critique of the assumptions and presuppositions that underlie the discursive and political practices by which people have made and remade themselves as "modern" nations. It will focus on the problem of rationality and irrationality in discourses on national identity and communalism or fundamentalism and will point to the importance of binarism or oppositionalism in nation-making practices and especially in those practices which have shaped the modernist ideologies and oppositions between the civil and communal, secular and religious, rational and irrational are exaggerated in South Asia because of its colonial past.

The major problem I will point to is the need for representations of the modern nation to hide or extrude the irrationality that lies at the heart of their claims to have constituted a
modern society, a nation-state, that is inherently rational.

Jacobson, Calla, "Folklore and Cultural Boundaries in Nepal: Tensions of Identituy in Local Expressive Genres," University of Texas at Austin, Austin, TX.

It is a commonplace in talking about Nepal to refer to its enormous geographical, ethnic, cultural, religious, and linguistic diversity. It is problematic, however, to conceive of this diversity as a collection of clearly bounded communities with mutually distinct cultural expressions. Expressive culture provides both a challenge to such a representation of Nepal's diversity and a fruitful site for exploring the ways it is experienced and articulated at local levels. The paper will explore negotiations of local and national identity in expressive culture in a Sherpa-Tamang village of Nepal's middle hills. Complexly intertwined expressions of Sherpa and Tamang identities are emergent in the expressive materials I examine. Similarly, these materials show clear traces of engagement, however complex and ambivalent, with national hegemonic processes and Hindu cultural practices as well. Contradictions and tensions of identity are revealed through the close examination of the form, content, and contexts of the materials of expressive culture.

Joshi, Govinda Raj, "Brief Overview of Need for Change", Kathmandu, Nepal.

Nepal adopted a new constitution in the fall of 1990. This has resulted in several self-studies throughout the government of Nepal including one for education under the direction of the National Planning Commission. A report was made on July 1, 1992, with the help of leading educators in the country. The growth of various sectors of Nepal has necessitated a review of the strengths of education in Nepal with the goal of continuing to improve the total program. This is a time to look to the future.

Justice, Christopher, "Use of Narrative by the Dying in Banaras", McMaster University, Ontario, Canada

Lately there has been a large focus on narrative in anthropology and other literature, such as Narayan's (1989) account of the importance of narrative in religious teaching in India. This paper builds on this theme by exploring the use of narrative amongst pilgrims who have gone to banaras in order to die there and attain moksha. During twelve months of fieldwork with these pilgrims and their families I was continually struck by their use of story as an explanatory tool. Explanations are either narratives or make references to famous narratives. The relevance of certain rituals connected with dying in Banaras is explained simply by telling an origin myth and often religio-philosophical matters are accounted for by referring to the authority of the Ramacharitmanas.

Kannabirran, Kalpana, "Gender, Identity Formation and Violence: a Consideration of Specific Incidents/Cases in India", Hunter College, N.Y.

Despite the fact that incidents of caste and communal violence in India have been increasing at an alarming rate, the agencies of state seem paralyzed and totally unable to take effective measures against these atrocities. The present paper looks at a few such incidents and attempts to examine the reasons underlying state inaction and a silent and confused public opinion. The basic premise is that violence is endemic to identity formation in India and that
the state is an active participant in this process. Further, this process occurs in a strongly patriarchal context and women's bodies quite literally become the terrain on which identity formation takes place.


Gayatri Spivak's "Can the Subaltern Speak?" poses the problem of subaltern representation. But for Spivak the problematic of the subaltern voice is reduced to a debate between the theories of Foucault and Derrida. Because the debate centres around these two European theorists, the constitution of subaltern epistemologies is left largely unexamined. In "Deconstructing Historiography" Spivak suggests the use of "strategic individualism" in subaltern representation. Through a reading of Spivak's writings, I intend to reveal the contradictions and lunae within this stand. It essentializes and universalizes the narrative of the trajectory of feudalism, capitalism and socialism and accepts uncritically the privileging of capitalist individualism. In other words, subaltern narratives are interpreted as rough drafts of bourgeois epistemologies.

I intend to show how the subaltern is positioned within specificities of class, caste and gender and the subaltern voice needs to be structured within specific histories. The problematic of the middle class western educated intellectual as a vehicle of subaltern agency will also be discussed.

Karim, Manjur, "Crisis of Post-Colonialism: Analysis of the Rise and Fall of the Baksal Regime in Bangladesh", Culver Stockton College, Canton, MO.

The purpose of the paper is to explain the formation and collapse of the BAKSAL regime in Bangladesh. Analysis of the short-lived one party rule (March-August, 1975) will be based on a neo-marxist exploration of the state and class structure in post-colonial Bangladesh as well as their linkages with international capital. Drawing upon the "historical-structural method" employed by Cardoso and Faletto and the theoretical model of "post-colonial society" developed by Hamza Alavi, an extensive analysis will also be undertaken to understand the dialectical processes of contradiction and cooperation among different segments of the deomestic elite. Special attention will be paid to the emergence of the counter-establishment social movements in the 1972-75 period and their impact on post-colonial political discourses.

Kaul, Tej, "The Rise of Religious Fundamentalism in India", Western Illinois University, Macomb, IL

With the demise of the former soviet Union and the shift in the international balance of power configuration, Indian development is at a cross-roads. The development efforts in India have been further complicated by the rise of religious fundamentalism during the last few years. This paper, therefore, attempts to examine the factors that are responsible for the rise of religious fundamentalism in India and their likely impact on India's overall development. Is the rise of fundamentalism in India a transitory or a permanent phenomenon? How far is this religious fundamentalism likely to affect the development policy in India? These and other related issues are the subject of discussion in the present paper.
Kennedy, Dane, "Translating the Landscape: Hill Stations in British India", University of Nebraska at Lincoln, Lincoln, NE.

This paper will examine the British effort to translate—in words, images, and deeds—the highland landscapes where they established hill stations into terms that served their needs as an expatriate elite in an alien land. When the British first directed their gaze to the mountainous regions of India, what they saw was mediated by what their cultural heritage had taught them to see—the picturesque. Not only did the picturesque aesthetic influence British representations of the highland landscapes; it also informed their efforts to reshape those landscapes through the creation of artificial lakes, the introduction of English plants, and so on. Later in the nineteenth century, as a growth of hill stations put pressure on natural resources, it inspired conservation measures. The British inscribed a meaning on the highland landscape that emphasized its contrast to the plains, accentuating its value as a refuge from the pressures of the colonial encounter.

Khan, Tanjiina, "Women Leaders, Islam and the Movement in Bangladesh", University of Wisconsin at Oshkosh, Oshkosh, WI

Bangladesh is the only country in the world where women occupy the top two leadership positions: the head of the government and the leader of the opposition in Parliament. This happened in a social environment where women are often denied even the basic rights granted under the Sharia, the Islamic law base on the Qu’ran and the Hadith (the reports of Prophet Mohammad). Will the burgeoning women’s movement make a difference in the psyche of men who interpret the Shari’ah to continue their age-old exploitation of women? Can the woman Prime Minister and the woman leader of the opposition bring about badly needed reforms to improve the working conditions of women? These, among other questions, will be examined with a view to exploring different alternatives for restoring the human dignity of half of the population, which certainly will help alleviate the status of Bangladesh as a "Basket Case."

Khan, Zillur R., "Theories of Leadership and Women Leaders of South Asia", University of Wisconsin at Oshkosh, Oshkosh, WI.

Most theories of leadership have been advanced by male scholars (Ann Ruth Willner was an exception) with the assumption that they apply equally to both sexes. The purpose of this paper is to analyze the value premises of selected theories of leadership and probe the extent of applicability to such diverse women leaders as Indira Gandhi, Sirimavo Bandaranaike, Benazir Bhutto and Khaleda Zia among others. It will examine the level of difficulty in the application of theories to understand women’s leadership behavior.

Khattak, Saba, "A Reinterpretation of the State and Statist Discourse in Pakistan 1977-1992", East-West Center, Honolulu, HI.

The purpose of this paper is to re-examine state theory from a feminist perspective to highlight the manner in which marginalizing practices are naturalized. There are three basic theses: first, the state is a construct with patriarchal attributes; second, the gendered state produces gendered discourse; third, such discourse informs state politics and actions which then impact society.

The state is abstract without concrete shape or form. However, its presence pervades
everyday life through various functions like maintenance of rules, laws and order. Functions such as these underscore the gendered nature of the state. This phenomenon can be observed in the works of philosophers ranging from Plato to Hobbes, Locke, Hegel and Marx. Their conceptualizations bear the mark of patriarchy as the principal attributes of a state--government, bureaucracy, armed forces including the police--have a very male character.

The state assumes the role of a patriarch in the context of domestic policies. This domain represents the home/private sphere. To govern effectively the state generates discourses such as those of defense, economic development, education, finance, law and medical care. I assert that these discourses hold a larger meaning than the narrow interpretation the state supposedly ascribes to them. For example, the task of defending the motherland is considered male responsibility in which women are expected to play an important but auxiliary role. Thus the discourse of defense is not only about defending the country, it also reinforces gender roles.

The interaction of the state with the outside world represents the public sphere. In the public sphere Hobbesian laws of the jungle apply--survival of the fittest is the rule, hence insecurity prevails supreme. The patriarchal attributes of the state are reinforced by the larger system [of states] within which a state operates. Here, I will examine Pakistan's foreign policy discourse to demonstrate that this discourse is highly gendered--and intentionally so. As an example I will examine the role of religion in the formulation of foreign policy discourse. Pakistani policy makers have used Islam in the context of fighting the communist and Indian threats, which also justify to a large degree, Pakistan/U.S. relations.

It is thus obvious that the nature of a state, its discourse, and actions are closely linked. I conclude by insisting upon the integration of feminism approached with other theoretical perspectives. By exposing the different facets of marginalization, especially the ones that have been overlooked, we make it possible for counter discourses to emerge. Such discourses will lead us to envision and implement alternatives ranging from reformation to reformulation of the system at both the inter and intra state levels.

Khory, Kavita R., "The Evolution of Ethnonationalism in Sindh", Mount Holyoke College, South Hadley, MA.

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 will examine the sources of conflict in Sindh and identify and explain its different phases, highlighting the developments that have taken place since Prime Minister Nawaz Sharif's government assumed power in October 1990. During the last two years we have seen important changes not only in Islamabad's policy toward Sindh but also in the way in which provincial and "nationalistic" politics are conducted in Sindh. Our analysis will focus on the central and provincial governments' attempts to control and manage existing ethnic tensions. Sindh provides an important example in ethnic management and has important implications for the government's policy toward ethno-national movements.

Krishna, Sankaran, "Inscribing the Nation: the Politics of Identity in India", University of Hawaii, Honolulu, HI.
Nationalism in a colonial setting, as Chatterjee (1984) and others have persuasively argued, is inherently ambivalent in its posture towards modernity. On the one hand, the "nation" is defined in opposition to the colonial power and western society; on the other hand, the content of the newly defined vision of the future is deeply imitative of the pasts and presents of the west itself. This paper examines the tension that results from this inherent ambivalence in colonial nationalism through a textual analysis of certain key works in the inscription of modern India. Specifically, this paper proposes a critical reading of works by Surendranath Banerjee and Jawaharlal Nehru with a view to understanding how this ambivalence was finessed in their writings. Arising from these was a dominant narrative of nationhood that informs the politics of identity in contemporary India. The latter half of the proposed paper will examine how this dominant narrative suppresses alternative conceptions of the nation and identity; how it normatively under-girds violence against such alternative conceptions; and how it simultaneously inspires movements towards ethnic, religious and linguistic selfhood. In this sense, my paper will argue, modern nationalism in India is a meta-narrative that inevitably generates innumerable micro-scripts for violence and exclusion.

Kumar, Chetan, "Beyond the Nature of the State and the State of Nature: International Organizations and the Environment in South Asia", University of Illinois at Urbana-Champaign, Urbana, IL.

The proposed paper seeks to examine the nexus between development policy, adverse environmental outfalls of development programs, and the role of international organizations in these programs within the South Asian region as a whole.

This examination will be used to propose the following arguments.
i) International organizations (both governmental and non-governmental), as well as networks of international organizations have made considerable inroads into the planning and implementation of development projects in the major states in South Asia.

ii) As a result of these inroads, the process of development policy planning in the major South Asian states is no longer fully integrated within the vertical policy-making structures of these states. Instead, decisions involving the formulations and implementation of development policy are spread horizontally over a wide number of national as well as international actors.

(iii) Given the increasing urgency of environmental issues in South Asia, with their numerous socio-economic ramifications, as well as their transboundary impacts, the above trends are likely to develop further. This would be concordant with the prevailing patterns in the world system, whereby transnational actors have begun to play a major role in most issue-areas with international ramifications (to the point where the nations-state can no longer be said to be sitting on top of a hierarchy of actors in the world system).


This paper examines the transformations in the stratification system of a Latin Catholic village that came about as a consequence of two waves of international migration. Studies of the status structure of non-Hindu communities in India are relatively sparse, and for the most part, view such structures as being extensions of the caste system. The fieldwork conducted by the
author showed however that there are major differences between such status groups, here
distinguished as eth-castes, and the caste system, with principle difference being the greater
degree of mobility and structural fluidity that non-Hindu groups manifest. This is because eth-
castes are primarily occupational and cultural and only secondarily hereditary, unlike castes
which are primarily hereditary and secondarily occupational.

In Pattura, a coastal Latin Catholic village in Kerala, the first wave of migration
introduced a two-tier system of stratification in what was earlier a predominantly fishing
community, with the migrants claiming a superior status and eventually treating the fisher-folk
as being "outside the pale of civilized society." The second wave of migration resulted in a
further transformation of the stratification system as many of the fisher-folk were able to
migrate. A three-tier system was formed with the "old rich," the "new rich" (the former fisher-
folk) and a third group comprised of "new fisher folk" who moved in to occupy the occupational
(and by default the social) niche left vacant by the second group.

Situated in the interface between caste and social class, eth-castes provide a bridge
between the two stratification systems and are thus a theoretically important topic of study. The
paper also makes an empirical contribution to the literature on the Latin Catholic community,
which has been relatively neglected by research scholars.

**Lamb, Ramdas**, "To Be or Not to Be Hindu: Opposing Untouchable Strategies for Relating
to Brahmanical Hinduism", University of Hawaii, Honolulu, HI.

This paper describes diverse approaches towards brahmanically based Hinduism that have
been adopted by three *harijan* religious sects in the Chattisgarh region of Madhya Pradesh. All
three groups, the *Kabirpanthis*, the *Satnamis*, and the *Rammasis*, draw the vast bulk of their
memership from the *camar* caste and thus vie with each other for followers. The
*Kabirpanthis*, the oldest of the three, have moved a long way away from their caste rejecting,
anitnomian origins, and have become a ritualistic and highly sanskritized sect. The *satnamis*
have similarly rejected an anti-ritual, anti-caste origin, and in the process have even sought
recognition as a *kshatriya* subcaste.

The *Rammasis*, who originated in the late 19th century as an offshoot from the satnamis,
have chosen an opposite strategy in dealing with caste Hinduism. The sect has consciously
rejected most sanskritizing tendencies, and has attempted to remain separate from the
brahmanical definitions of Hinduism. As such, the *Rammasis* offer a very different approach
to religion and society for their membership. While some see this approach as unrealistic in the
contemporary socio-religious environment, others see it as a definite way to have an identity
other than at the bottom of an increasingly competitive and tension-permeated caste hierarchy.

**Lanaghan, Tamara S.J.**, "The Figure of the Tapasvini: Traditional Hindu Views About Female
Asceticism," University of Wisconsin at Madison, Madison, WI.

In this paper, I propose to examine the figure of the *tapasvini* as portrayed in the Hindu
epics. Why was it considered improper for a woman to renounce the world and become an
ascetic? Why were the women who became ascetics repulsed by society and regarded as "old
hags"? What in the tradition says that women were incapable of undertaking the vow of
*sanyasa*? In spite of the social disapproval for female asceticism, why do we see female ascetics
in the literature?
To begin to address these questions, I will first consider what types of social pressures on, and beliefs about, women make it extremely difficult for them to renounce the world. I will then turn my attention to those requirements of the ascetic life which are contrary to the ideal women are expected to emulate. Finally, I will examine those women who do, in fact, appear to be ascetics. How are they able to live a life which, on the surface, appears to be ascetic without contradicting the social ideals?

My primary material will come from the Mahabharata and Ramayana (with some reference to dharmasastra literature and the Sanyasa Upanishads). These texts, which provide many role models for today’s Indian youth, exert a strong influence on the social attitudes toward women. By understanding the ideals portrayed by these role models, we can come to a better understanding of what Indian women must face as they seek equality.

Lewis, Todd T., "Newar Merchants, Buddhist Networks, and Tradition in Diaspora", College of the Holy Cross, Worcester, MA.

Since antiquity, Kathmandu Valley merchants have been middlemen controlling the flow of Indo-Tibetan trade goods going by caravan in between the Gangetic plains and highland Tibet. To trade effectively in Tibet, Newar families sent their brothers or sons to the major cities to live for years at a time. These men learned to speak Tibetan, took part in the cultural life centered on Buddhism, and many married Tibetan wives. Newars in Tibet were of many sorts and business competitors, but they also did cohere as a group, creating guthis to celebrate their own festivals and organize themselves in dealing with Tibetan officials. The first part of the paper surveys the Newar traditions in the Tibetan diaspora community.

Part II demonstrates how the logic of the trans-Himalayan Buddhist network affected the evolution of both Nepalese and Tibetan civilizations. A long-standing trade/art connection represents an ancient trans-regional pattern: the material culture of Buddhist decoration and devotion as important trade commodities. The devotional alliances and wealth generated by Newar trade affected the entire network region, including political alliances.

Newar diaspora merchants also became the patrons of lamas visiting the Kathmandu Valley and built monasteries to insure their spiritual traditions’ transmission locally. Beyond transplanting highland institutions, they also invested their often great mercantile profits back into Kathmandu’s economy, primarily through religious patronage. Thus, we cannot fully understand Buddhist history in the Himalayan region or in the Kathmandu Valley without taking into account the trans-regional relationships that diaspora Newar merchants sustained across the Indo-Tibetan Himalayan frontier.


Bhopal was history’s biggest shock to the chemical industry. It set in motion a major transformation of the industry: culturally, politically and technologically. The nature of that transformation will be explored in this paper.

Luthra, Rashmi, "Feminist Perspectives on Social Marketing", Farmington Hills, MI

In this paper, I draw upon a variety of feminist literature to critique social marketing for international development. I use cases from South Asia, and other regions, to show the play
of various factors in social marketing projects in creating obstacles as well as openings for women in particular societies. I draw intensively on my own work in social marketing of contraceptives in Bangladesh, but supplement this with descriptions of various other documented cases, to begin a broad based critique of the ethics of social marketing from a feminist and a third world perspective. I also address possibilities for appropriating social marketing for empowerment of women.

Included in the critique are questions about the social production and introduction of technologies in particular contexts; women's control or lack of control over the technology/innovation adoption process; and the possible impact of consumerism, assumptions of free choice, and other elements of the marketing "institution" on women. The section on possibilities for the appropriation of social marketing by women tackles the question of whether technology is "value-neutral" of "value-laden", and what this means for its appropriation.

McGilveray, Dennis B., "Sufis in Sri Lanka", University of Colorado at Boulder, Boulder, CO.

The impact of the Sufi mystic tradition upon South Asian Muslim communities has received a great deal more study in Pakistan and north India than in south India and Sri Lanka. A recent major historical study by Susan Bayly (1989) of Muslims and Christians in South India has now opened up the field to comparative analysis, thus affording an opportunity to explore the "South Sufis" of Kerala, Tamilnadu and Sri Lanka in greater historical and ethnographic detail. This paper will present data on a local Sri Lankan Sufi (Rifa'i) order that I encountered while doing fieldwork among Tamil-speaking Muslims and Hindus in the Batticaloa region of eastern Sri Lanka. After describing the internal structure of the Sufi group and some of its distinctive ritual practices, the paper will discuss the relationship between Sufis and orthodox Muslim laity, as well as connections between Sri Lankan Sufis and the array of Sufi saints and shrines in South India.

Mendis, Patrick, "South Asian Development: Is Sri Lanka Really an Exception?", University of Minnesota, Minneapopolis, MN.

The Human Development Index (HDI), developed by the UNDP, ranks Sri Lanka much closer to Western developed countries than to those of neighboring countries in South Asia despite being a low income country. Why does Sri Lanka demonstrate such an impressive position? How did Sri Lanka achieve higher life expectancy and literacy rates? This paper describes a host of historical factors including social, religious and cultural endowments which can be associated with Sri Lanka's exceptional status among SAARC countries.

Mitra, Ananda, "Rediscovering India in Popular Movies About India", Urbana, IL.

In the last couple of years there has been a sudden bloom of movies that have represented and re-produced India and Indians to the North American audience. Films like "Salaam Bombay", "Mississippi Masala", and "City of Joy" have all used the symbolic and narrative strategies of cinema to present an image of India and Indians to a foreign audience. While this is in continuation of the past trend of films such as "Gunga Din" and "Indianna Jones and the Temple of Doom", the recent movies present a different image of India which is often construed to be more "real."

This paper examines some of these movies in terms of their narrative, textual and
representational strategies to better understand the image of India that is being circulated by these movies. The method of analysis involves close textual analysis of parts of a series of movies to discover similar and contradictory representation of specific images such as Indian gender relations, the position of the Indian with respect to an Anglo-Saxon "outsider" and an overall representation of India as a nation. In the end it is possible to discover a set of specific images that are circulated by these movies, and it is important to critically examine these images to better understand and predict how the media in North America is able to construct an image of the distant culture.

Needless to say these images impact upon the cultural and social location of South Asians in America and other parts of the Western hemisphere. In the current atmosphere of deteriorating race relations and the increasing inter-relations between nations, it is important to critically evaluate the ways in which popular cultural artifacts such as movies represent and circulate images of nations, national culture and the marginalized "others."

Mohapatra, Manindra K., "Developmental Changes in the Ethnic Composition of a South Asian Legislature: A Longitudinal Analysis of Ethnicity in Orissa Legislative Assembly (1967-1985)," Center for Governmental Services, Indiana State University, IN.

Ethnic representation in legislatures is a significant area of legislative behavior research. This paper will analyze the similarities and variations among the personal attributes of the ethnic legislators in Orissa between 1967 to 1985. The data base for this study is a comprehensive computerized data bank on Orissa legislators located in the Center for Governmental Services, Indiana State University. Using this paper as a case study, the author will explore the feasibility of conducting analyses of legislative studies on South Asian legislatures. Collaborative work may be done with other scholars on South Asia.

Mudaliar, Chandra, "Religion, Society and Politics in India: The Role of the Secular State", Beloit, WI.

In India, interaction between the state as a political authority on one hand, and religion and society in general on the other, has been long standing, if varied. The policy of the Hindu kings was mainly to maintain dharma (right conduct), and if need be, to correct an error on occasion. The Muslim and British rulers (1100-1947) generally conformed to the policy which guided the Hindu kings, with some differences. Since the 1950s the need to build a viable nation and the compulsions of fostering a democratic system have profoundly influenced the policy. The present policy is marked by varying degrees of secularity, leading in turn to the evolution of a special type of a secular state in India.

The policy of the state in relation to the Hindu community is to draw the community's social institutions such as marriage, divorce, inheritance and even the "economic" management of their religious institutions out of the matrix of religion. Since the 1950s, the state has been functioning actively for the Hindu community, thus developing into a quasi-erstian state in relation to social institutions of these communities. The selective erastianism at one end tends to muster sufficient credibility for an imperative secularism at the other end. On the negative side, however, the dual role has been forcing the state to contend with growing communalism.

Since the early 1980s, the state's role has been challenged. Fundamentalists are opposed to the state playing and expansive role. The intelligentsia are critical of the differential in
matters of reforms. When managing these two irreconcilable groups, the Indian government often finds itself in a quagmire, for any attempt to secure freedoms for people invariably encourages fundamentalist diehards to take liberties with freedom. Therefore, though the basic policy is sound, it often endangers the very life of the Indian state.

Questions concerning the differential in the policy came to public attention with the sensational Shah Bano case. At present, the focus is on the Babri Mosque episode. I wish to discuss the Shah Bano case, the Babri Mosque episode and related issues as well as diverse interpretations of secularism in contemporary India.

Muhandiramge, Ranjith, "The Political Economy of Tea: Changing Legacy in Sri Lanka", University of Wisconsin, River Falls, WI.

For more than a century, Sri Lanka's economic development centered around its legendary tea industry. Since independence, the tea sector has undergone several structural changes including nationalization, land reform, and more recently the re-privatization of estate management. This paper will survey the success and failures of these structural changes and their impact on the Sri Lankan economy and its people.

Mundschenk, Paul, "Religion and the Law: The Problem of a Legal Understanding of Religion in Secular India", Western Illinois University, Macomb, IL.

Constitutionally, India is a secular state, as we know. But in India, the matter of religion and its interrelatedness to other aspects of social, political and especially legal matters is not so easily settled by mere constitutional decree any more than the idea of the "separation of church and state" settles the issue in the United States. Religion and its relationship to the law in modern India, then, is a concern with vital consequences for Indian development.

With reference to several recent court cases, this paper explores the problems associated with religion and law in modern India with special reference to the ongoing attempts to settle a legal definition of Hinduism in particular.

Nabokov, Isabelle; "Speaking With Spirits of Dead Relatives: Ceremonial Trance in Tamil Nadu (Puvodakkari Puca)"; U.C. Berkeley, Berkeley, CA.

In folk cosmology of Tamil Nadu the spirits of dead relatives are believed to strongly influence living kin. When propitiated, these spirits stand in a tutelary relation to their descendants, conferring health, prosperity and fertility. In the South Arcot district, critical junctures such as the marriage of a first-born son or building a new house occasion special rites (puvodakkari puca), where dead relatives are invoked to communicate through the mode of trance possession. This paper shows how these performances assert essential forces of familial authority. It describes the special spirit manifestations of women who have died "still with flowers" (unwidowed-puvodakkar). It decodes the dialogues between ritual participants and such spirits to show how they reproduce local knowledge concerning the cosmology in which the living and dead transact with each other.

Narayan, Kirin, "Woman as Plant: Competing discourses on Salli (Tulsi) in Kangra", University of Wisconsin, Madison, WI.

The sacred basil plant, popularly known as *tulsi* has long been a focus of domestic ritual
among twice-born castes. In most regions of India she is regarded as a Mother goddess and the 
consort of Vishnu. While scattered references to tulsi worship exist in ethnographies and 
accounts of Hindusim, there has to date been no detailed study of the stories and rituals 
surrounding this plant from the perspective of the worshippers.

In this paper, I examine the varied meanings ascribed to the plant in Kangra, North West 
India. As saili, "the green one" of local women's ritual practice, the tulsi mythology of 
Sanskritic texts is subverted and transformed into a commentary on the lives of women. Yet 
due to a lack of systematization, many competing versions of saili's identity coexist. I argue 
that through marrying of saili each year, and telling stories about her, women build meanings 
around the patriarchal constraints on their lives, and the regions' growing participation in a cash-
economy and mass-media.

Nasreen, Gitiara, "Development on Our Backs: Women Workers in the Garment Industry of 
Bangladesh", Honolulu, HI.

Over the past two decades, the rapid growth of garment factories has had a decisive 
inefluence on the pattern of women's work in Bangladesh. These garment factories are the result 
of state policies and development plans for industrialization through replicating free trade zone 
model. Capitalist penetration through these export processing factories has been justified as a 
means of rapid national development. Since these industries preferentially hire women as 
laborers, numerous women have been brought into the money economy as wage earners.

Contrary to popular belief, the benefits of these garment industries for economy are 
minimal. Garment industries can make a very small dent in Bangladesh's unemployment 
situation. This distorted pattern of development does little to alleviate the problems of growing 
landlessness, unemployment and spiraling inflation. Moreover, women workers are confronted 
with hazardous working conditions and overwork without any benefits. They are designated to 
semi-skilled and unskilled jobs and received the lowest wage among the Asian industrial 
workers. Many worker's wage level barely meet the subsistence level. Sexual harassment is 
a common occurrence. The possibility of sexual exploitation in the factory increases the stigma 
attached to factory girls in a traditional society.

This paper examines how capital's demand for the women's participation in the garment 
industry has generated contradictions at the formal sector and the patriarchal institutions and 
ideologies that define women's work and the family role. Some researchers have argued that 
women's employment in export processing industries provide economic opportunities for women 
and leads to their liberation from the economic marginalization and local patriarchal constraints. 
Focusing on the profile of women workers of the garment industries of Bangladesh, my paper 
argues that instead of liberating them, such employment only reinforces their marginalized 
position in the society.

Newell, Richard, "Afghanistan and Its region at the End of the Marxist Era," University of 
Northern Iowa, IA.

With the recent collapse of the Kabul regime, Afghanistan enters an uncertain era of 
political re-definition, refugee repatriation, reconstruction, and reorientation to its region. The 
newly installed interim council based primarily on the mujahideen parties faces challenges that 
will sorely test its ideological and structural coherence Material and human hands of scores of
armed groups which somehow must be absorbed into a consentual system that enables Afghanistan to function as a national entity. Accompanying this daunting task is an uncertain regional context. Afghanistan's neighborhood is experiencing transformation which matches its internal condition in uncertainty, instability and opportunity. The paper will address issues that arise from the legacy of recent foreign intrusions and involvements in Afghanistan's national and civil struggle, its continuing dependence on external support, and the many political ties that have developed between external forces and Afghan parties and communities. ...

Parker, Anne Zonne, "Multi-Ethnic Interface in Eastern Nepal: a Study from the Kosi Hills", University of Oregon, OR.

A multi-ethnic community in the Kosi Hills provides a context to examine ethnic and caste boundary maintenance. Brahmin, Chetri, Rai, Limbu, Gurung, Tamang and Sherpa have lived together and in close contact for several centuries. This paper explores the significant impact each group has had on the other. Although behaviors associated with the individual groups are changing, ethnic boundaries remain distinct. The diversity of the groups and the range of change—from highly Hinduized Gurung to the relatively recently downward migrating Sherpa—contribute to the interesting comparisons that can be made in this study.

Pasha, Mustapha Kamal, "Civil Society Against the State: Toward a New Political Order in Pakistan?", Webster University

This paper offers an alternative framework for an analysis of contemporary Pakistan by focusing on the emergence of a civil society and its impact on politics. Although the state continues to play a dominant role, it is contended in this paper, that a new division of labor between the state and civil society is now discernible: the institutions of civil society are likely to assert themselves as both the economy and society experience a basic differentiation. This framework is applied to analyze recent socio-political developments in Pakistan. The paper concentrates on the post-Zia political order, with specific stress on: (a) the rise of new social forces in the country which are rapidly eroding the influence of traditional political actors; (b) the rise of a de facto arrangement of power between the state-class (military-civilian bureaucracy) and representatives of civil society (political parties); and (c) changes in the nature of political discourse. These foci provide the basis for evaluating the process of democratic development and its stabilization.


By the mid-19th century, the Indian sepoy had become a familiar object in Victorian periodicals and newspapers. While this was especially true for those newspapers and journals printed in India, there was also a growing interest in the sepoy within domestic British printed culture. Pre-Rebellion representations had focused on the loyalty, courage and obedience of the sepoy; proof not only of the beneficence of British rule, but more importantly of the superiority of the English character. This representation, however, could not withstand the events and images of the Indian rebellion and though the sepoy was not completely discredited, it was a new vision of the sepoy which emerged in the second half of the 19th century. In this paper, I will be examining the chief characteristics of the pre-mutiny sepoy as seen through the press,
illustrating the extent to which allegedly late-Victorian notions of the sepoy built upon foundations laid in the first half of the century. It will identify not only how the sepoy was sent, but by placing the sepoy within evolving imperial discourses, I will also consider why the sepoy was seen in that way and how this contributed to British popular imperialism. The unfolding concepts of race and empire, as well as notions of 'Britishness', that is to say, the dichotomy between self and other, were commonly presented in articles which dealt with military topics. The popularity of military articles, largely derived from the drama with which they were surrounded, provided a large and receptive audience for the dissemination of imperial themes. Research for this paper is based upon a wide range of mid-Victorian newspapers, monthlies and quarterlies, as well as a selection of popular published autobiographies and novels.

Peterson, Indira Viswanathan, "The Kuravanci Literary Genre and Cultural Syncretism in 18th century Tanjavur," Mount Holyoke College, Northampton, MA.

Under the rule of the Marathas (1674 - mid-19th century) the city-state of Tanjavur and places in its sphere of cultural influence saw the development of a large array of literary genres. Maratha period literature reflects the diverse and rich cultural mix of Tanjavur: not only do we find texts in Sanskrit, Telugu, Tamil, Marathi, and Hindi (Brajbhasa), but also texts in which all of these languages are used. All the genres have roots in classical traditions, and most were intended for performance. Most of them also show the influence of popular or folk culture in some form, the history, discourse, and generic features of the Kuravanci, a poetic/dance/dramatic genre that developed in the Tanjavur region in the 18th century will exemplify the syncretistic processes whereby South Indian culture was reformulated in the Maratha era, creating a new classicism, and a new "popular" culture...

In this paper I examine the implications of the mixture and transformation of folk and classical elements in the Kuravanci's plot and characters (including the identity of the Kuravan groups as an element in Tanjavur society of the Maratha era), its appropriateness for the Tanjavur cultural milieu, and the reasons for its selection as an important aspect of Tanjavur "tradition" in 20th century Madras.

Rabbani, Imad, "HIV/AIDS in Pakistan: The Emerging Picture," University of Wisconsin-Milwaukee, Milwaukee, WI.

The official construction of HIV/AIDS is largely under the control of epidemiology and biomedicine which export their philosophy to affiliated institutions globally. The diagnosis of HIV/AIDS is not possible without the presence of a biomedical infrastructure; all government reported HIV/AIDS cases in Pakistan have been diagnosed at biomedical institutions. Yet the total number of 129 indigenous patients seems low, and without discounting the possibility that Pakistan may be fortunate enough to have a very low seroprevalence, I explore some of the other factors that may contribute to this scenario.

Within the biomedical community in Karachi there is a mix of attitudes towards HIV/AIDS; ranging from a belief that it does not exist to an awareness that if educational intervention is not undertaken an epidemic may soon be at hand. Most medical doctors, however, do not seem to think of HIV infection when diagnosing patients who display some of the CDC/WHO defined criteria, even when they are aware of these criteria. If a patient has chronic diarrhea, which is endemic to Pakistan, the doctor is likely to think of parasite load
rather than HIV. Many cases thus go undetected and the cause of death is thought of in terms of one of the opportunistic infections associated with HIV/AIDS rather than in terms of HIV/AIDS. Homeopaths, faith healers and the other healing traditions available to Karachiites are also similarly likely to think of potential HIV symptoms in terms other than HIV. Patients too, follow this pattern.

HIV/AIDS awareness among Karachiites is linked to education and socioeconomic status. Boundary formation between Pakistanis and other nationalities and then within different Pakistani ethnic groups, attitudes and beliefs towards sexuality and intra-venous drug use are all explored.


Pakistan's regional security environment has undergone a fundamental change over the past two years. Two developments in particular have improved the climate of Pakistan's security. First is the disintegration of the Soviet Union. Moscow until the "democratic" revolution of Boris Yeltsin was the major source of sophisticated weapons and transfers of defense-related technology to India. Moreover the Soviet diplomacy encouraged and supported India's quest for regional power. The new leaders of Russia seem to be reluctant to supply India with missile technology. They also seem to be supporting a regional approach to the nuclear issue in South Asia. The paper would examine how the absence of Soviet factors might influence Pakistan's security equation with India.

Another momentous change is the independence of Central Asian states. Pakistan has common bonds of culture, civilization and religion with these states which were cut off by the iron curtain imposed by the Soviet communists. The region offers tremendous opportunity to Pakistan for trade and communication links. Pakistan has already signed an accord with Tajikestan to import hydro-electric power in 1997. Most of the states have approached Pakistan for transit and port facilities. The paper would examine the following question: How would the development of trade and communications across Afghanistan linking Central Asia and Pakistan shape regional security environment?

A second development is the fall of the Marxist regime in Afghanistan. With this the Kabul-Delhi axis has come to an end. Whether or not Kabul and Islamabad would be allies or partners is yet to be seen. But there are indications that a new era in their bilateral relations has begun. Pakistan would play a central role in the reconstruction of war-ravaged Afghanistan. The paper would analyze also the problems which Pakistan might confront in Afghanistan as the country remains divided and various groups poised to confront one another.

Ranero-Antolin, Ana Maria, "Monsters as Symbols of Our Subconscious: An Interpretation of the Rakṣasas in the Rāmāyana," University of Illinois at Urbana-Champaign, Urbana, IL.

Monsters, says Wittkower, are symbols that express the horrors of man's real dreams. They are visual forms of our fears, which often represent a hostile Other. Wittkower emphasizes the universality of the notion of monster; according to him monsters play a role in the thought and imagery of "of all peoples at all times."

For almost two thousand years the remote regions of the East, and particularly India, were for the West the abode of monstrous races and animals. The rakṣasas, generally considered as the original inhabitants of India, were also monsters in the imagination of the
Aryan invaders. They were the unknown, dangerous and hostile elements which the Aryans had to subjugate before they could settle down in the new territories.

It is my intention to prove that in the Ramayana the raksasas are the sublimation of the instinctive fears of the hero. They are a tangible representation of the Other, the unknown. The Other lacks the qualities that define us as human, civilized beings, and therefore for Rama (or for the poet) raksasas are "nirghan" (devoid of pity), "dusthacaritan" (bad in their behavior), "papakarmaathan" (wicked in their ways), "yaajnaghman" (destroyers of sacrifices). They are not described as what they are, but what they are not: they are not merciful, they are not respectful, they are not religious. they are also forest dwellers, in contrast to the Aryans, who live in towns.

The paper aims at a new interpretation of the raksasas as symbols of the fears that lie in the subconscious of the hero. Rama overcomes his innate fear towards the unknown by encountering and destroying it: this way, the author of the Ramayana justifies the killing of the raksasas.

Rao, Bhuvana;"Women’s Selves and Punitive Spirits: Gender Identity in Tehri Garhwal, North India", Syracuse University, Syracuse, NY.

Among the pahari a traditionally polyandrous community of Tehri Garhwal numerous girls and women are identified as suffering from illnesses caused by the affliction (dos) of a type of spirit known as maatri. Once afflicted, women can never free themselves of the spirit. Maatri is a punitive spirit that afflicts young girls who display improper behavior. The affliction occurs in specific spaces that are far from the village, near a river or in the jungles. These are also sites associated with women’s work. This paper attempts to interpret the illness due to maatri affliction and women’s participation in it. I explore issues concerning Pahari notions of femininity, feminine identity and selfhood. The focus is also on the experience of illness as an expression of pahari moral and ethical beliefs and their interpretation in everyday life. Specifically, I show how spirit affliction can provide a symbolic medium through which women readjust and integrate themselves to what Peter Claus argues, is an "appropriate order" of established ethical values.

Rani, Asha, "The Construction of Linguistic Identity in Colonial North India", University of Chicago, Chicago, IL.

Towards the end of the nineteenth century, British rule in India, through its institutional and ideological practices, promoted and encouraged the policy of linguistic homogenization. Such a process of manipulation and differentiation, supported by nationalist elites later on, displaced the practical roles of several languages and dialects from the everyday life of individuals: prioritizing Sanskritized Hindi over Persianized Urdu.

In this paper, I would like to historicize the conflict between Hindi and Urdu, identified along religious lines as the two communities of Hindus and Muslims by the "vernacular elites" in the North. Such a positioning was to displace the Muslim community from socially, culturally and politically dominant positions. More specifically, I will analyze this nationalist past of the Hindi movement and its struggle for dominance in the political spaces of courts, education and employment etc. I will also discuss the simultaneous imposition of the English language by the colonial state, which met with its own resistance and opposition from both
linguistic communities.

**Rao, Vaman**, "Terrorism and its Impact on Development", Western Illinois University, Macomb, IL.

Violent political activity is not a new phenomenon throughout history nor is it confined to a few specific parts of the world. Revolutions and establishment of new states, more often than not, have resulted from violent behavior in order to attain political objectives. Still, mature societies rarely resort to violent behavior to attain political objectives. Mahatma Gandhi used the technique of non-violence on a mass scale to gain independence for India.

The rise of violent political activities, resorted to by a few minority sections of a society, against legitimate and established institutions, is a fairly recent global phenomenon which has created problems for smoother development of those societies. Most of the time, the disaffected sections of a population depend on violence because they do not feel that democratic means could get them whatever they feel is their due. In the course of time, some of these activities lose sight of political objectives and violence becomes an end in itself. Such activities popularly described as terrorist activities, distract a society from its long-run objective of development towards a state of maturity.

The Indian scene is currently riddled with several such activities and many of these so-called violent political movements have brought disruption to and distraction from the long-term goals of building a mature society. Some of these activities have even gained a certain legitimacy in certain circles and have been glamorized among some people as representing genuine causes. Others do not pretend to lay claim to any such objective. Still, legitimate or otherwise, these activities have caused more harm than good to their own interests, the cause they represent and the cause of the entire society.

The current paper will attempt to survey these "movements" the factors responsible for their rise and the obvious impediments they have placed in the way of the development process in India. It will pose the question as to whether such movements are temporary aberrations or if they are capable of damaging the country permanently.

**Ray, Raka**, "Organizing Interests: A Comparison of the Women's Movement in Two Indian Cities," University of Wisconsin, Madison, WI

This paper focuses on the differences in issues raised by the women's movement in Bombay and Calcutta and argues that the differences may be attributed to the hegemonic form of organizing women in both cities. In Calcutta, where issues relating to price rises and work (equal pay, maternity leave, etc.) are dominant, women's interests are mobilized through the governing Left Front Coalition. In Bombay, on the other hand, where issues of sexual violence are dominant, women are mobilized primarily through autonomous women's groups.

While part of a larger project, this paper seeks to understand how social movement groups related to the state. What are the consequences staying outside it as do the groups in Bombay? I argue that the way the "State" is conceptualized in autonomous groups as opposed to politically affiliated groups shapes the strategies and demands and therefore the outcomes of the women's movement in Calcutta and Bombay.
This paper deals with the life of Tej Ratna Tultadhar, one of the important Lhasa traders of Kathmandu. Tej Ratna was the grandson of Dharma Ratna Tultadhar, the founder of a family business that came to be known as Gorashar. The paper concentrates on how Tej Ratna's life and that of his family were shaped by the two cities of Kathmandu and Lhasa, two very different cultural worlds, and how the Chinese invasion of Tibet changed the relations between these worlds forever.

Rodes, Jennifer, "Trekking on Tradition", UCLA, Los Angeles, CA
This video explores the effects of mountain tourism on a small village in rural Nepal. The video examines the encounters between the trekkers and the Nepalese, and the ensuing results. Although the Nepalese often feel that tourism engenders positive changes within their community, the Western travelers are concerned that their presence is, in fact, harmful. This video is concerned with cultural exchanges, or clashes, and the often ironic nature of this form of cross-cultural communication.

Roland, Alan, "The Issue of Psychoanalytic Universalism: The Self in India, Japan and America"
This paper focuses on two related issues of the university of psychoanalysis: the search for psychological universals in Asian cultures, and the applicability of psychoanalysis for understanding Indians and Japanese. The contributions of Sudhir Kakar and Catherine Ewing for South Asian, and Takeo Doi for Japanese are critiqued. Karkar formulates a modal psychology of Indians, but uncritically accepts the universality of the norms of current psychoanalytic theory; e.g. the nature and functioning of the superego and ego. As a result, Indians always come out as inferior to Westerners; whole spiritual experience is viewed from the reductionistic psychoanalytic premise of regression to the infant-mother relationship.

Ewing completely espouses psychoanalytic universalism, dismissing any modally different psychological makeup between South Asian and North Americans. Instead, she sees them as functioning differently in their radically varied social worlds simply through differing social expectations. Therefore, in her work there is no sense of how modally different psychological makeup has anything to do with functioning in such radically different cultures.

To avoid this trap of psychoanalytic universalism, Doi abandons psychoanalytic theory, but hold to a psychoanalytic universalism, doi abandons psychoanalytic theory, but holds to a psychoanalytic sensibility in exploring the psychology of Japanese through examination of linguistic terms such as amae or dependency relationships. In a different track, Roland accepts psychoanalytic universalism in the categories of psychoanalysis, but reformulates the contents and norms of these categories in Asians according to clinical psychoanalytic experience; and then relates these reformulations to the culturally patterned social relationships and child rearing. a comparative psychoanalysis can thus be developed, both universal and contextual.

Rolans, Joan G., The Preservation of Indian Culture and Identity Among Indian Jews in Israel," Pace University, Pleasantville, NY
With only 5000 Jews remaining in India, the preservation of the unique Indian Jewish heritage rests mainly with the 40,000-50,000 Jews of Indian descent currently residing in Israel.
And yet the persistence of Indian cultural markers among these Jews has impeded at times their full integration and absorption into an Israeli society which valued European culture. Having been Jews in India, they are now Indians in Israel and in some ways have experienced more prejudice and marginality in their new home than they ever did in India. After a discussion of the immigration to Israel and the initial reception of Cochin and Bene Israel Jews, this paper examines the extent to which these immigrants have retained Indian languages, dress, social and religious customs, cuisine, family relationships, values, and culture. The attitudes of second and third generation Indian Jews toward this heritage, within the context of the new, more tolerant, Israeli perceptions of ethnicity, multiculturalism and pluralism, are also explored.

The paper is based on an analysis of questionnaires completed by Indian Jews in Israel in 1992 and interviews with many of the respondents, a study of Indian Jewish newsletters and other publications in Israel, and participant-observer experience. This research is a follow-up of my book Jews in British India: Identity in a Colonial Era (University Press of New England/Brandeis University Press, 1989).

**Rosenwasser, Ruth,** "V.S. Naipaul’s *Miguel Street*: Problems of Closure and Connection". V.S. Naipaul’s *Miguel Street* describes the life of the people caught between two worlds: the one from which they originated, India or Africa, and to which they have only tenuous connections; and the world of their colonial rulers, the British, from whom they also feel alienated and distinct. This paper will examine the responses by the inhabitants of Miguel Street to this existence which puts them in the gap between those two worlds. Miguel Street becomes a metaphor for the construction of a bounded society with its own power relationships, ideals, and heroes. Yet these same ideas of prestige and power are closely connected to the values subtly (or not too subtly) embedded by the dominant rulers of the island. The paper will focus on how the inhabitants construct their identities in the terms of their colonial rulers: their ideas of success, their heroes, their use of language and clothing, and the revaluation of their own culture.

**Rouse, Shahnaz,** "Gender(ed) Struggles: Rethinking the State, Fundamentalism and Cultural Identity in Postcolonial South Asia", Sarah Lawrence College, Bronxville, NY.

In recent years, South Asia has witnessed the birth of a multiplicity of movements asserting difference on the basis of religious/ethnic/cultural identities. This paper will attempt to analyze these developments combining discursive and materialist methods. At the center of focus will be the (re)construction of gender(ed) identity. Through such an approach, the paper will attempt to reassess our traditional "ways of seeing" whereby we understand change in the false dichotomy set up between modernism and backwardness. It will argue that the so-called "secular" state project needs to be rethought and such re-vision necessitates an approach that places gender at the center of its analytical framework. Finally, it will also demonstrate that developments within civil society are a necessary corollary of state practices themselves, and reflect the failure of the nation state model in the postcolonial context.

**Roy, Parama,** "Discovering India, Imagining Thuggee," University of California, Riverside, Ca.

This paper examines the phenomenon designated Thuggee by colonial authority in
nineteenth-century India, a phenomenon whose emergence, codification, and overthrow was to become perhaps the founding moment for the study of South Asian criminality. It does not seek to provide another account of Thuggee; what it does engage instead are the difficulties in creating the thugg archive and in standardizing the reader response to the archive. I argue even as the uncovering of thuggee functions as an enabling moment for the colonial state in its quest for the consolidation of judicial power, it also confounds and unsettles the received wisdom about subject formation, truth production, and ameliorative possibilities in the colonial theatre; for the thugg never becomes fully naturalized as the disciplinary subject or in other words, the noble subject of the colonial polity. What I also argue is that the discourse on and around Thuggee can be instrumental in opening up Bhabha’s very compelling theorization of the representational and performative economies of colonial discourse. While Bhabha is profoundly useful in reading the text of Thuggee, Thuggee in turn provides a point of entry into a wider range of mimic possibilities than Bhabha engages in—for instance, the indigenous mimicry of indigenous subject positions, the English mimicry of Englishness, and above all, “going native.”

Roy, Ratna, "Politics of Representation: The Portrayal of the Female in Guru Pankaj Chanran Das’ Pancakany Choreography in Orissi Dance," The Evergreen State College, Olympia, WA.

Through the reconstruction or revivification of the various classical styles of dance in India, the question of representation of the female by the dance gurus has remained intriguing. Thematically, the dances mostly revolve around the lives of the heroes of the two epics, the Ramayana and the Mahabharata, or around the tales of Krishna. One of the principle gurus of Orissi dance in central eastern India, Pankaj Charan Das, has choreographed five solo dance dramas with five females from the two epics as the central characters: Ahalya, Draupadi, Kunti, Tara and Mandodari (Pancakanya).

Pankaj Charan Das, although stylistically trained in the theater traditions as the other gurus, was raised by a Mahari. He thus thematically voices the woman’s point of view. His "female perspective" has created unique works of dramatic art that are all but forgotten in the politics of "male perspective" provided by gurus who trained as gotipuas or boy dancers in the genre. Here I would like to explore this "otherness" in representation that makes Guru Pankaj Charan Das thematically so different from the other gurus. The difference lies not in technique so much as in thematic choices and the portrayal of the female. His characterizations of the women are ambivalent, stemming from his unique background. First, there is the ambiguity in the content of the dance in a region that, on the one hand, is committed to Vainavism and, on the other, strongly believes in the cult of the Mother Goddess, compounded by the choreography of a guru who professedly sees Orissi as a tantric dance. Second, there is the ambivalence in a man who grew up among the mahrís or devadasis, both from the dominant androcratic and the matrilineal point of view.

Schmidt, Carolyn Woodford, "Bodhisattva Necklaces of the Indo-Parthian and Kushan Periods", Columbus, OH.

The fabulous jewelry ensembles that adorn Bodhisattva images from ancient sites in modern Afghanistan and the north western sector of modern Pakistan reflect the influences of jewelry traditions characteristic of the Indic cultural heartland as well as those of the Hellenistic world. Although the richly ornamental headdresses offer the greatest possibilities for research
among the items in these ensembles, the importance of the several conventionalized necklace types should not be undervalued in view of their sustained popularity in the northwest throughout the Indo-Parthian and Kushan Periods. Due to their long pedigrees in Indic culture dating back to at least as early as the second century B.C., collar necklaces worn by the second and third century A.D. with images of Bodhisattvas from Gandhara are of great interest. Similarities in decorative patterning found on numerous examples from the northwest, which are sometimes disparate in both time and location from examples with which they may be favorably compared, attest to close contacts among the Buddhist communities that were active during the centuries that surround the turn of the Christian era. At the same time, the geographical extension into the northwest of Hellenistic preferences in goldsmithing techniques and polychromy inspired modifications to pieces of Indic derivation. Additionally, as part of a tendency toward increased elaboration in the ornamentation of aristocratic types that developed toward the end of the first of during the early second century A.D., the items of Indic origin were supplemented by the addition of pieces of Hellenistic or Graeco-Iranic derivation. These significant changes to the ensembles offer support for dating as well as insight into the subtleties and complex dynamics of cultural diffusion over an extended period of several centuries.

Scott, Antony, "Legal and Political Changes in India in the Wake of Bhopal", Pacific Energy and Resources Center, Sausalito, CA.

On February 14, 1989, the Indian supreme Court cut the gordian knot that the Bhopal case had come to resemble. Under the settlement, Union Carbide agreed to pay 470 million U.S. dollars to the Indian government on behalf of all the Bhopal victims, in full and final settlement of all past, present and future claims arising from the Bhopal disaster. This paper first explores how the Bhopal disaster helped spark efforts toward more effective environmental legislation, enforcement and grassroots activism in India.

Selby, Martha Ann, "Beyond the Body: Reflections on Gender and Ambiguity in the Sanskrit Amarasataka", University of Chicago, Chicago, IL.

This paper offers a feminine/feminist "rereading" of the Sanskrit Amarasataka, a collection of erotic lyrics anthologized at some point during the seventh or eighth century C.E. I will unearth the significance of the sexual "codes" (in the strict semiotic sense of the word) buried inside the language of these poems, to uncover what critic Sandra Gilbert would call a "sexual poetics." I will trace the process of the reduction of the "feminine" to a semiotic sign that is absorbed, erased, and occasionally transcended not only in the realm of what I would call core text production (the moments marked by primary poetic composition), but also in ancillary text production; that is, in commentary-making, scholarship, and translation. To accomplish this end, I will present a short series of close readings, in which I will examine these processes.

Seely, Clinton B, "One Man’s Construct: Poetic/Prosaic Bengali Women", University of Chicago, Chicago, IL.

Two names are indivisibly conjoined in Bengali literature, that of Banalata Sen and Jibanananda Das. Who created whom has become over the years ever more difficult to discern. Mention the name Jibanananda to a Bengali and one frequently elicits the response: "her hair is like the nights of ancient Vidisha." Though Bengali pronouns show no gender, the translation
of "her" in "her hair" is never in doubt—it refers to Banalata Sen, not to the male poet Jibanananda Das. In many ways, however, Banalata Sen—the poem and particularly the woman character juxtaposed to the first-person pronoun in that poem—has constructed the public persona of Jibanananda. Though he wrote of other subjects, he emerges as a person most clearly when writing of women.

Woman has figured prominently in the nationalist discourse in Bengal and the Indian national narrative from Bankim Chatterjee’s *Ananda Math* to Mahasweta Devi’s *Draupadi* and beyond. Less militant but nonetheless prominent are Jibanananda’s women. In their own, idiosyncratic way, they too inform the national narrative.

The paper speaks to the women of Jibanananda Das’ poetry and prose and the ways in which they inform our understanding both of one South Asian poet and of a South Asian national narrative.

Sethia, Tara, "India and the 'World-systems' Analysis: The Case of Jute Manufacturing Industry, 1855-1918", California State Polytechnic University Pomona, CA.

India and world capitalism is emerging as a topic of much interest among scholars of South Asia and World history. The exchange between Immanuel Wallerstein and David Washbrook is illustrative of this trend. Wallerstein proposes to incorporate South Asian history under the model of "World-systems" analysis or the system of expanding world economy rooted in the sixteenth-century Europe. Washbrook, in response, argues for indigenous systems of capitalist development in India and other Asian countries which were mediated and disrupted by European hegemonic imperialism in the nineteenth century. In this paper an attempt is made to situate India in a global historical context using the case study of the rise of jute manufacturing industry during 1855-1918.

The rise of the jute manufacturing industry in India presents a case where in the industrial production of jute and its share in the world market a colony outstripped an imperial metropolis, Dundee—once known as the "juteopolis." This case study of Indian textile development raises a host of important questions: How did Dundee industrialists, who perceived Calcutta as the supplier of raw jute to their mills, respond to its becoming a rival manufacturing center? What role did colonial capitalism versus metropolitan capitalism play in the rise of the Indian jute industry? And finally, what does this case study illustrate about the pattern of capitalistic development in India and its connection with world capitalism in the age of imperialism?

In the context of expanding global trade and economy, this paper underscores the various strategies and mechanisms of appropriation by the colonial state which contributed to India’s underdevelopment.

Sharma, Madhav, "Development of Elementary Education in Nepal", Bloomsburg University of Pennsylvania, Bloomsburg, PA.

Elementary education includes grades 1 through 5. Its curriculum and accompanying textbooks have been developed by the Ministry of Education. Schools started in Kathmandu and over 2,000 schools have now been established throughout the 15 zones of the country with schools in each of the 75 districts. Enrollment has been growing including a significant increase in the number of girls completing elementary education.
Shetty, Sandhya, "Governing Pathologies," University of Chicago, Chicago, IL.

I propose to explore colonial recodings of insurgent movements in India as pathology. Official and non-official constructions of anti-colonial activity as criminal conspiracies in the early twentieth century will provide the specific occasion for this exploration. The distinctive feature of colonialist discourse on native criminal conspiracies was its pathologizing and sexualizing impulse. The nexus of sexuality and crime had already been established in the mutually-reinforcing scientific work of sexology and criminology in the late Victorian period in England; within the context of colonial governance, this scientific nexus was transformed to accumulate racist inflections. Also, the effects of such a transformation produces a contradiction within colonial legality which on one hand denies the native access to political agency, but on the other forces a recognition of the native as political subject, a recognition that can only be available within a discourse of sexual pathology. The sexualizing of political crime focuses the insurgent native body in the pathological imaginings of the official and non-official discourse. I will examine the representation and circulation of this insurgent body as a criminal-pathological figure in the official Report of the Sedition Committee 1918 and the Report of the East India Bengal Detenus Committee as well as that of the sexual-criminal-pathological figure in Katherine Mayo’s Mother India, George MacMunn’s The Underworld of India, Earl of Ronaldshay’s The Heart of Aryavarta etc..

Shrivastava, Rashmi, "Youth Political Participation: A Case Study of Students’ Aggressive Political Participation In A South Asian Country", Vikram University, Ujjain, India.

The student community has played an important role in the social and political life of every country. Aggressive political participation includes many forms of extraordinary or unconventional behaviour participating in strikes, seizing public buildings, etc. The object of the present paper is to elucidate aggressive participation in student community in a South Asian country, India. During the national movement and after independence, the role of students in India has been discussed. A sample survey was conducted by the author and the results were analysed regarding students’ aggressive participation. The aggressive participation has been measured at six levels; from nil to very high. The city-wide responses to the items of aggressive participation at the six levels have been shown in tables. Models for the frequency curve and intercorrelation among scale items have been depicted in the figures which show the trend of aggressive political participation among the youth, leading student life in India.

Sinha, Mrinalini, "Nationalism and 'Respectable' Sexuality: The Debate Over Mother India", Boston College, Chestnut Hill, MA

My paper examines the interplay between nation and sexuality in the imperialist-nationalist controversy over Mother India. The book, written by American author Katherine Mayo, was based on the information that Mayo and her partner Moyca Newell had gathered from British officials and missionaries during their visit to India in 1925. Their highly sensational account of India dwelt on the sexual abuse of women in the particular heterosexual organization of Hindu society and also hinted at the incidence of various other forms of "sexual deviance" to be found among the Hindus in India. As an unabashed defence of British rule in India, the book made use of the familiar imperialist argument that the degraded plight of Indian women was an indication that Indians were as yet unfit for self-rule. Yet the timing of the book,
as well as its morbid fascination with Indian "sexual precocity" earned it great notoriety in India, Britain and the United States. Indian nationalists, men and women, responded to Mayo's diatribe on several different levels. Underlying much of the Indian response to the book, however, was a contrast made between Western "sexual promiscuity" and a "respectable" Indian sexuality.

My paper addresses this relation between Indian nationalism and the construction of middle class norms of the body and of normative sexual behavior in India. Although nationalisms everywhere have been modeled on gender and sexual norms, my aim is to explore the particular appropriation of the heterosexual family and the ideology of motherhood in Indian nationalism. I argue that the imperialist-nationalist debate over the book served to reproduce certain hegemonic ideas about what constituted acceptable and unacceptable female sexuality. This would have implications for the type of sexual practices and sexual identities that could be represented in the nationalist discourse of India.

Smith, Walter, "Constructing a History of Post-Gupta Sculpture: the Role of Hinglajgarh",

The construction of a history of post-Gupta sculpture in northern India (ca. 600-1200) is an ongoing project in South Asian art history. This work is ground-breaking in that during the last thirty years new sites have been discovered and documented, studies of various regional centers have appeared, and key works of art are being written into the "cannon" of Indian art history.

One of the most distinctive bodies of work from this period is found at and around the site of Hinglajgarh (Mandsaur district, Madhya Pradesh). Preserved in various Indian museums are works dating from the seventh to twelfth centuries. They are marked by a formal boldness; figural compositions are complex and intricate, defined by a convoluted linearity. This complexity extends to surface treatment, where jewelry and drapery often provide patterns counter to those created by limbs and torsos. Interesting as these works are individually, they were also a part of an artistic dialogue occurring throughout northern India; responses to Hinglajgarh style can be seen as far east as the region surrounding Vidisha. Surprisingly, however, only a few of these works have been published, and their importance in the development of northern Indian sculpture has never been extensively addressed.

In this paper, I will concentrate on the earliest known Hinglajgarh sculptures (seventh through ninth centuries), in an attempt to establish more clearly the nature of artistic interchange occurring in a period where the Gupta aesthetic begins its transformation into what is generally termed the "medieval" style. Sources for the art of Hinglajgarh are diverse. Elements of the Gupta style as seen at Mathura are readily apparent, while other formal qualities can be traced to the Ajanta-Ellora region. These may have been brought by artists moving northwards on trade and pilgrimage routes via intermediate sites like Samalaji. The boldness of ornament and abstract linearity may be indigenous features, while also prominent in sculpture from Rajasthan. This fluidity of interchange is characteristic of early post-Gupta northern India in general, and a clear picture of its dynamics is crucial to our understanding of the formation of medieval Indian sculpture.

Solomon, Rakesh, "The Mahabharata-Melodrama Marriage on the Marathi Stage", 
Indiana University, Bloomington, IN.

Recent *Mahabharata* reworkings in drama, film, and television remind us of Indian performance genres’ two-millenia-long fascination with the epic. K.P. Khadilkar’s *Keechak Vadh* (1907) offers an early example of (i) the blending of Indian and foreign theatrical traditions to address contemporary realities, which became an ideal of post-Independence Indian theatre, and (ii) the use of traditional Indian material to camouflage attacks on British colonialism. Khadilkar reshaped the *Mahabharata*’s “Virata Parvan” episode to exploit characteristics of melodrama, the dominant theatrical form of 19th century Europe and America. Mirroring melodrama, his script employs minimal exposition, fast-moving plot, act-end climaxes, and stock devices of disguise, sudden discovery, abduction, and last-minute rescue. Simplifying the *Mahabharata*’s ethical and narrative complexities, Khadilkar concentrates on events that exemplify melodrama’s unequivocal moral stance: Monstrous *Keechak* relentlessly hounds virtuous *Draupadi*, peaceful *Yudhistar* eternally counsels restraint, and mighty *Bhim* metes out violent poetic justice. Production methods also draw on staging conventions typical of melodrama: painted scenery, wings, shutters, and drops, front curtain, and proscenium stage. Other production elements come from Indian theatre: opening *puja* and invocation, numerous songs and dances, concluding prayer, and undarkened audience area. Some staging elements belong as much to melodrama as to Indian conventions: music, individual and choral singing, and tableaus; these retain a distinctively Indian flavor. The overarching goal of both script and production is to demonstrate, through allusion and allegory, the efficacy of violent methods over peaceful ones for transformation portrays *Draupadi*’s plight as Mother India’s, *Keechak* as Viceroy Curzon, *Yudhistar* as the advocate of constitutional means, and *Bhim* as the champion of militancy, *Keechak Vadh* fuses Western and Indian theatrical traditions, ancient myth and modern reality, popular entertainment and political propaganda to create an early intercultural performance.

Spengler, William F., "Reflections on Two Recent Kushano-Sassanian Coin Hoards", Colorado Springs, CO.

In her definitive article "A Numismatic Reconstruction of Kushano-Sassanian History" (ANS Museum Notes 30, 1985), Carter reconstructed the sequence of rulers and the chronology of the enigmatic Kushano-Sassanian dynasty of the 3rd-4th Centuries A.D. mainly through the evidence of a number of individual coin specimens in major numismatic museums and private collections.

Hoard of Kushano-Sassanian coins are seldom discovered and less often properly recorded. But when reported and analyzed such hoards are able to shed significant light on Kushano-Sassanian history and chronology as well as on palaeography, iconography and meteorology.

In this paper two recently discovered hoards of Kushano-Sassanian copper coins are presented in detail. Most, but not all, of Carter’s copper coin types are represented in the two hoards. The significance of the relative numbers of the various coin types in these hoards, as well as of the types absent from them, is considered in the context of Carter’s chronology. Evidence is presented from certain unusually well-preserved specimens providing possible new insights into the meaning of the *Bactrian, Brahmi* and *Pahlavi* legends of these coin types and into their iconography and meteorology. In general, this new numismatic evidence serves to
confirm Carter's historical conclusions.

Sridhar, Sandhya, "Women Leadership and the Raising of Human Consciousness in India", University of Wisconsin-Green Bay, Greenbay, WI.

The record of human rights violations endured by the vast majority of women will be examined in the context of leadership role models offered by a few women. The paper will examine the roles of women in both politics and business. A special emphasis will be placed on the use of gandham reform movement by women activists.

In the political sphere, the role of women in the Nehru family, e.g., Vijaya Lakshmi, Krishna and Indira in motivating common women to rise against injustice will be addressed.

Srinivasan, D.M, "Gandharan Textiles, A Local Tradition Receiving Western Impact", George Washington University, Washington, DC.

The fact that textile and floor coverings are depicted in Gandharan art has gone largely unnoticed even though the subject opens up significant questions concerning the culture producing Gandharan art. The reason for the oversight is reasonably clear. Gandharan art, throughout the twentieth century, has attracted scholarship engaged in problems with a considerable foreign dimension (e.g. the origin of the Buddha image; sources for distinctive Gandharan styles.) While these pursuits are extremely important, they do not encourage reflection upon the possibility of local traits appearing in the art. My point of departure is these textiles which seem to be representative of a local craft industry incorporated into certain Buddhist themes in the art of Gandhara.

The first of three points this paper aims to prove is the indigenous nature of textiles in Gandharan art. This is done by comparing two very similar and contemporary Buddhas, one from Mathura and the other from Loriyan Tangei (Swat); only the latter has the textile. Second, it will be demonstrated that the patterns in the textiles have no Buddhist religious symbolism; that is, the patterns are selected for non-religious reasons even though they occur in Buddhist themes whose iconography is formulaic. Third, the sources of many patterns can be identified: some are very similar to patterns in another Gandharan folk craft, namely pottery, and some are very similar to patterns found in the art of Palmyra, an important commercial center having trade connections with lands to the East, including Gandhara. The conclusion drawn from the above evidence is that Gandharan textiles are a good mirror of the region, strong in its own local craft traditions, but not immune to outside influences congenial to the aesthetic predilections of the folk.

Sutherland, Gail Hinich, "Asceticism, Vegetarianism, and the Alimentary Ethics of Ancient Indian Ascetics," Louisiana State University, Baton Rouge, LA.

In the discussions of **ahimsa** found in the Hindu Dharmasastras and in the early sramanical writings of Buddhism and Jainism, one may detect two different orders of moral concern. In previous analyses of the origins of **ahimsa** and vegetarianism, Ludwig Alsdorf and Hans-Peter Schmidt, among others, have touched upon the fundamental ethical difference between dietary codes based on avoidance of retribution and those based on compassion. The former may be traced back to the "inverted world" view expressed in the Vedic sacrificial rituals, in which ritual care was taken so that the sacrificial animal would not eat one in the next
world. The other ethical consideration grew gradually out of, on the one hand, the complete demise of faith in the efficacy of externalized ritual to prevent harm to the practitioner and the redeath (punarmrtyu) of transmigration and, on the other hand, the growth of a morality of compassion (daya) based on identification with a ground of being (brahman among Hindus) shared by all creatures.

In this paper, I will attempt further to sort out these divergent levels of morality inherent in the sramanical and, eventually, brahminical embrace of vegetarianism. The motive of compassion toward animate beings sometimes overlaps with and sometimes diverges from motives of personal bodily purity and autonomy. In the course of my analysis of the relevant Hindu, Buddhist, and Jain texts, I will place the two levels of alimentary ethics within a larger religious ethical opposition of the morality of avoiding evil versus the morality of doing good.

Finally, I hope to derive from this study a few provocative questions that might impinge upon contemporary American (especially Californian) preoccupations with vegetarianism, animal rights, spiritual dietary systems, and religious healing.


The paper examines the significance of sacrificial food offerings, or balis, as the focus of collective political agency in one example of west Himalayan Hindu ritual, the great-world ordering sacrifice called Sani Melia, performed once every 25 years by each dominant caste Kanet community in the Pabar valley. The material, based on ethnography recently completed in a part of the little kingdom of Rampur Bashah, raises an important methodological question for the sociology of South Asia: is there such a thing as corporate social action by groups such as castes, villages, or cooperative communities of several villages, and if so, what form does it take? Or, are all notions of social collectivities mere theoretical abstractions that must ultimately be reduced to the behavior of individuals? The material I will present shows that, in pre-independence times, collective agency was articulated by the ritual actions of the tutelary deities of localised caste communities, and that the movement of sacrificial food prestations between different caste communities described a complex circuitry of political relations, which also defined pathways for the distribution of elemental cosmic force, sakti, through the various constituent bodies of the historical kingdom of Bashah, linking individual persons, castes, communities, and the state in a locally defined cosmic ecology.

Thomas, Job, "Rajaraja I, Sarabhoji II: The Culture of Thanjavur As Seen Through Paintings", Davidson College, Davidson, NC.

The Chola paintings at the Rajarajeswaram, which are noted for their aesthetic appeal and technical purity can be said not only to reflect the prevalent culture of Thanjavur during the 11th and 12th centuries but also the character of the illustrious patron, Rajaraja I. Though control of Thanjavur and the surroundings area changed hands several times after the decline of the Cholas, the town retained its place as the cultural center of the south. In the paintings executed during the Maratha rule of Thanjavur we see lingering influence of the then-contemporary society as well, namely, that of a Thanjavur that had grown cosmopolitan with several occupational groups drawn from diverse cultural zones and the growing influence of Europeans. The paintings also reflect the personality of Raja Sarabhoji II (1798-1833), perhaps the most
gifted of the Thanjavur Maratha rulers.

Thompson, Julia, "Gauzy Images, Streamers, and Sorry Brides: Social Change and the Romanticization of Marriage in Kathmandu", University of Wisconsin-Madison, Madison, WI

Nepal is undergoing rapid social change because of the recent move to democracy, increased westernization, and development efforts. A transition is also occurring in marriage rituals among the middle and upper classes in Kathmandu, providing valuable windows into these changes. The trend is away from the lavish highly traditionally ritualized ceremonies which represent the coming together of two families, the establishment of hierarchies, and the reinforcement of gender relations towards ideals of romantic love between the wedding couple. Based on diverse methods and documentation such as wedding photographs and videos made by the bridal couples, discourses on the changing definitions of wedding types, participant-observation, and interviews, I will discuss the nature of these changes, their meanings, possible cultural significance, and how they tie in with recent social changes in Nepal. Indeed, this romanticization of marriage occurs during the wedding arrangements and ceremonies, such as when the friends of the wedding couple decorate the procession car with crepe paper streamers and tin cans reminiscent of some western wedding traditions or in the gauzy professionalized images of brides in wedding videos.

Unfortunately the romance of these marriages often leads to great disappointment in post-marriage life. Brides and grooms now find, in comparison to previous generations, that tensions are created, expectations dashed, and often bad marriages ensue.

Tucker, Richard, "The Forest is More Than Trees: Non-Timber Forest Products Use in the Western Himalayas Under British Colonialism", Oakland University and University of Michigan, Ann Arbor, MI.

Until now, conflict between the colonial state and village life over access to forest resources has been studied largely in terms of timber and grazing rights. But a wide range of other resources, which the forestry profession designated as "Minor Forest Products," were traditionally essential to both subsistence use and marketing for cash income in peasant and tribal life. In each distinct forest zone, each product tended to be extracted by specific castes or tribes, was often a women’s specialty, and probably was marketed also by a definable social group. The colonial administrative system and the market economy reshaped ecosystems and social structures alike, though their actual impact was highly variable. This paper attempts to synthesize the ethnobotanical literature on the western Himalayas with colonial records in forestry and economic botany, so as to indicate the evolving structure of British knowledge and administrative control of non-timber forest products, and to suggest its social and ecological interactions with human ecology at the village level.

Tuladhar, Siddhartha, "Dharma Sau, Sons, and Grandsons: A History of a Newar Trading Family", University of Massachusetts, Amherst, MA.

For three generations, Chusing Syar Teng, the enterprise founded by Dharma Sau of Naradevi Tol, Kathmandu, was one of four dominant Newar mercantile houses conducting trans-Himalayan trade with central Tibet. The paper utilizes family archives and oral history to trace the development of this enterprise. Starting with wool and musk wholesaling, the family
business expanded into other areas that included photography and the importing of luxury goods. The paper will also seek to characterize the resident Newar community of Lhasa and understand the context of this family’s success.

Upraiy, T. N., "Goals of Education for the Year 2000", Bangkok, Thailand

Nepal has made great progress in designing and establishing a national plan of education from grade one through the University including graduate study and professional preparation in a number of fields. It has also designed programs to assist in preparing a number of technical specialists in areas needed for the development of many facets of the total society. With the anticipated changes resulting from a new Constitution and the studies that preceded these changes it was most appropriate to look to the past and build for the future in terms of a revitalized national plan of education. The National Education Planning Commission in Nepal has made its recommendations for the 21st Century. It is important to share the plans with key leaders in the country as Nepal gets ready for the next century.

Vincentnathan, Lynn and S. George Vincentnathan, "Untouchable Themes of Equality and Hierarchy in Intergenerational Relations and Conflict Resolution", Aurora University, Aurora, IL.

The intergenerational relations of Anbur and Pudur, two untouchable villages in Tamil Nadu, exhibit the traditional Hindu theme of hierarchy. However, hierarchical patterns of behavior in such relations are less marked among untouchables than among caste Hindus. Furthermore, untouchables are consciously encourage respect of elders as an egalitarian strategy to make their communities more acceptable within Indian society. A play written by a young Anbur man tries to raise the consciousness of the villagers to give more respect to their elders.

Themes of Anbur and Pudur impact intergenerational relations. A main focus of this paper will be on panchayat disputes involving younger and older persons which reveal the Hindu principle of age hierarchy; themes of equality; the power struggles between the young and the old; and in some cases, the disrespect of elders and disregard for their authority. The opposition between hierarchy and equality in Anbur has not harmed the community; the younger men and panchayat elders are in constructive competition. In Pudur the strained relations between the younger and older generations has led to the collapse of the panchayat and to village disorder.


Throughout most of the period that Britain occupied India, the subcontinent served as a strategic base from which whitehall could dispatch troops and materiel to defend imperial interests east of Suez. In the aftermath of the Indian army’s failure in the Mesopotamian campaign of 1916, India’s role as a strategic base became a matter of controversy that lasted until the eve of the Second World War. Not only did critics call into question the appropriateness of deploying Indian servicemen beyond the boundaries of the Raj, but they also emphasized the Indian army’s failure to keep up with changing technology.

My paper focuses on the technological dimension of Indian defense between the two world wars. Tapping on existing models of technology transfer, it examines the factors most important in helping of hindering India’s acquisition of defense technology during the period.
These factors included Whitehall's imperial defense priorities, the development of India's indigenous capital industries, and the growth of Indian nationalism. In the short term, the pace at which India acquired defence technology between the wars affected Britain's ability to perpetuate its empire in the face of German and Japanese expansion. In the long term, it influenced independent India's position as a regional power.

Wickremaratne, Ananda, "Buddhism, Buddhists and Marginality in Sri Lanka", Loyola University, Chicago, IL.

This paper will examine the relationship of Buddhism (both at the level of ideology and of practice) with non-Buddhist identities eccentric to the mainline tradition. It will emphasize the need to evaluate the putative tolerance and liberalism which has been associated with Buddhism from its inception and elucidate the importance of assessing this tradition in its historical context and contextuality. It will also assess the degree of congruence between the normative ideological framework and the sociological realities of praxis and explore why there is often a dialectical tension between the two.

Although the focus of the paper will be on Buddhism in Sri Lanka, the paper will draw on studies relating to other Buddhist countries, especially Burma, and will suggest that religious ethnocentrism and xenophobia are best studied in cross cultural forays including those into the well-researched terrain of Christianity in Europe.

Wink, Andre, "The Mamluk States of India in the 10th-13th Centuries", University of Wisconsin-Madison, Madison, WI.

A lot of attention has been given in the past fifteen years or so to the phenomenon of elite slavery in Islam. But little attention was directed to the same in India. Yet it seems to have been of pivotal importance in the early stages of Turkish-Muslim expansion in India. Both the Ghaznavids and the Ghurids used mamluk-slaves. How this was a prelude to the formation of the 13th century Delhi Sultanate will be discussed and analyzed in the paper.


Any program as involved as that suggested for Nepal by the National Education Planning Commission in Nepal for the 21st Century must include ideas for the transition period. It also contains implications for administrative and curricular changes that must be refined by teachers and administrators at all levels of education. The historical heritage and the new demands of democracy give cause for creative thinking to develop a plan that will meet the needs of the country and be in keeping with the expectations of the people as well as the resources of the country (human and financial) to move steadily towards these new goals.

Administrative and curriculum changes as being proposed will be discussed with their implications for teacher training, motivating students to become involved in their learning, and for financing various levels of education.

Wood, Hugh, "Development of Teacher Education in Nepal", American Nepali Education Foundation, Tillamook, OR.

Teacher education began in 1954 in Nepal. Following the suggestions of Wood and
others, steps were taken to start a College of Education which opened in 1960. This college became the Institute of Education within Tribhuvan University in 1971 and filled an important need in preparing teachers for the rapidly expanding primary and secondary school system of the country.

A variety of programs to increase the number of trained teachers developed in addition to the teacher training programs in the College of Education. This even has included the Radio Education Teacher Training Program and other distance learning formats. It has been a challenge to prepare the teachers for the vocational high schools and more recently for the Technical Schools. Nepal has made headway to meeting the demand for new teachers and of upgrading the quality of current teachers through an ongoing program of workshops and training sessions. The new structure of moving the secondary school to include years 11 and 12 will continue to provide new demands upon the teacher training program into the 21st century.

Wright, Carolyne, "A Choice of Fidelities: Translation of Writings by Bengali Women", Radcliffe College, Cambridge, MA.

Although Bengali, the language of over 200 million people in Bangladesh and west Bengal, is the world’s seventh largest in terms of numbers of native speakers, its rich literary tradition is almost unknown in the West. Except for a handful of works by 1913 Nobel Prize winner Rabindranath Tagore, and a few other male writers, very little of Bengali literature has been available until quite recently in English translation.

This paper will seek to answer the following questions: How are the lives of Bengali women revealed (or concealed) in their own writings; poetry, fiction, autobiography and memoir, and how do issues of gender affect or influence what and how they write? How do their uses of language, their subject matter and innate concerns, differ from (or mirror) those of men? It will also explore the dynamics of the collaborative process of translation, and explain some of her greatest dilemmas as a translator: of choosing between fidelity to the original language or to the rhythms and nuances of English. Examples of poems, in both Bengali and English from both West Bengali and Bangladeshi women poets will be presented.


Pakistan’s national elections have been analyzed largely in terms of its poorly institutionalized political parties or social classes. In this respect they have diverged from study of neighboring India’s elections which have emphasized the impact of "caste" (varna and jati) on both candidate selection and voter decision. Yet, beginning with Zia’s partyless polls in 1985, scattered references have appeared to the role of biradaris, the Muslim equivalent of caste, in Pakistan’s politics, especially in the largest province, the Punjab.

This paper will generalize about the influence of biradaris in the national elections of 1988 and 1990 on the basis of constituency press reports which appeared in the English language press in both cases.

Zarilli, Phillip, "Intercultural Intertextuality and the Structuring of Dramatic Action: Reflections on Issues of Production, Reception, and Meaning in an Adaptation of Indian Folktales and the Ramayana for Madison Audiences", University of Wisconsin, Madison, WI.
From April 3- May 1, 1992, the Asian/Experimental Theatre Program at the University of Wisconsin-Madison produced an intercultural experiment--Tales of South Asia: the story of the World's First Play. In this paper I will reflect on issues of production, reception, and meaning involved in this intercultural adaptation of a few Indian folktales and the Ramayana for Madison, Wisconsin audiences. I will address the following questions in the paper: (1) what are some of the intertextual domains of meaning and reflexivity implicit in some Indian folktales and the Ramayana; (2) to reflect/activate the intertextuality of a particular groups of Indian folktales and the Ramayana; (3) given the intertextual way this production structured action and narratives, what are some of the ways Madison audiences read/experienced the production and its multiple meanings.

Zide, Arlene R.K., "In Their Own Words: Translating With Hindi, Oriya and Punjabi Women Poets", Washington College and University of Chicago, Chicago, IL.

Different worlds require different words; this succinct observation could be said to sum up the dichotomies of both gender and culture. A major problem any translator faces is not merely fidelity to the meanings and register of the original words she is translating, but to the feel and 'sound-look,' and above all, the world those words engender.

When the translator can refer to the translated as as "they", in any form, i.e. because "they" are women (and the translator is not), or "they" are e.g., Punjabi or Indian, or American English-, or Hindi-speakers, or black, or writers from the 12th century or..., (and the translator is not), that translator should immediately be on guard so as not to infuse her/his own world-view in the translated material.

This paper will explore the intricacies of translation across gender and culture in the Indian context, referring to co-translation with the poets themselves, using as examples, Amrita Pritam, Gagan Gill, Mrinal Pande, and Pratibha Satpathy.