**Note:** Abstracts exceeding the 150-word limit were abbreviated at approximately 175 words and marked with an ellipsis.

**Abraham, Shinu,** University of Pennsylvania

Modeling Social Complexity in Late Iron Age/Early Historic Tamilakam

This paper evaluates social complexity of the South Indian region known as Tamilakam, comprising the states of Kerala and Tamil Nadu during the late Iron Age/Early Historic period. Tamilakam does not appear to conform to traditionally conceived forms of social organization, making it necessary to consider alternative models within which social complexity can be addressed through an analysis of material remains and their patterning. New mortuary, settlement, and ceramic data from a regional survey of the Palghat Gap in Kerala, South India, is considered and evaluated in the context of prevailing text-based reconstructions of the period. This approach for understanding early Tamil material culture does not ignore the historical record, but instead seeks to integrate the historical and archaeological records more tightly and explicitly. This study has been structured around the analysis of two bodies of material data--megaliths and ceramics--in conjunction with the analysis of historical documents, and concludes that the archaeological data from Iron Age/Early Historic Tamilakam can be better understand with the application of heterarchical principles to early Tamil society.

**Adamjee, Qamar,** New York University

Uniting Modernity and Tradition: The Art of Shahzia Sikander

The scale, styles, superb draftsmanship and overall rich appearance of Shahzia Sikander’s paintings immediately recall some of the most memorable examples of Persian and Indian painting traditions from the sixteenth through the eighteenth centuries. Yet a closer look at the images reveals a far more complex dynamic, one deeply-rooted in contemporary issues and not simply a revival of traditional styles. Her work effectively combines contradictions—it is at once nostalgic and jarring, it invites the viewer into its world and then confounds him by abruptly changing the context and juxtaposing the familiar with the unfamiliar. Working over the years with different media, constantly probing and nudging the boundaries – personal, political, art historical, cultural and more – Sikander’s work creates new relationships, raises questions and skillfully unites several different worlds with wit and intelligence. Her approach to art-making dissolves the geographic, cultural and gender-based limitations within which the work of contemporary South Asian artists is frequently discussed, and in the process makes it universal. This paper attempts to examine the multiple layers of meaning in Sikander’s . . .
Adarkar, Aditya, Montclair State University

Blessings into Curses: Gift Rituals Gone Awry in the Karna Narrative

Taken out of context, the Karna narrative seems to be populated by unrelated incidents of shifting identities, self-invention, and unusual (and unusually tricky) gifts. However, when read in the context of the other myths in the Mahabharata and in the South Asian tradition, the Karna narrative becomes a reflection on the interdependency of identity and ritual. When the participants' identities are ambiguous or veiled, the gift ritual often goes awry: gifts turn into punishments, blessings into curses. Conversely, in a world where gift rituals are exploited, maintaining an identity can be dangerous, subversive, and even courageous. This paper explores Karna's ambiguous identity, the ramifications of that ambiguity in gift rituals, and the myths (Ekalavya, Utanka, Shibi, Bali) which intertextually emphasize and explore the theme of “the ritual gone awry.” The Karna narrative thus reflects on the nature of self-invention, and on how selves participate in, or destabilize, rituals.

Afzal, Dawood, Truman State University

Technology Transfer: Conduit of Identity Change?

In recent years technology has become a central element in constructing identity, especially in the West. The impact is increasingly being felt in the remote parts of the world as well. Over the years, Bangladesh has witnessed the proliferation of new technology, and their impacts have been phenomenal. It is often argued that such transformations can be augmented through technology transfer. This paper investigates that possibility with a special emphasis on infrastructure and science education. It is argued that the technology transfer can act as catalysts in and conduit of redefining the identity beyond the existing categories.

Agha, Sameetah, Pratt Institute

Inventing a Frontier: Imperial Motives and Sub-imperialism on British India’s North-West Frontier, 1889-98

In the late 1880s’s the British embarked, after much debate, on a new policy in their volatile North-West Frontier (a mountainous tribal area bordering Afghanistan and Pakistan). The new policy called for a forward move into the tribal “no-man’s land,” and declared the necessity of establishing “close and friendly” relations with the neighbouring Pukhtun tribes. The reason for this departure was imperial defence in event of Russian aggression. It was also deemed essential to have a clear demarcation between the territories of Afghanistan and British India. In 1893, a new boundary was marked—the Durand line. In 1897, the Frontier exploded in rebellion. This was one of the biggest revolts in British colonial history. Based on archival research this paper explores the
inconsistencies and contradictions in the making and implementation of this policy. In the process it reveals a network of sub-imperialism and the peculiar and powerful role that “men on the spot” played in the colonial encounter on the North-West Frontier.

Ahmad, Hena, Truman State University

Monsoon Wedding: Subverting Traditional Images in Bollywood

Mira Nair’s film, Monsoon Wedding (2001) brings to the screen issues largely avoided or not mentioned in mainstream Indian cinema, and certainly not openly acknowledged in Indian society. It subverts traditional myths, among others, not only of the “good Indian girl” but that of the virgin Indian bride. Thus, as cultural practice, Monsoon Wedding challenges assumptions about Indian contemporary culture and its norms pertaining to class, gender, and sexuality. Further, while underscoring the importance of family in Indian culture, the film exposes a family secret of childhood sexual abuse by a respected family member. This paper will analyze the ways in which Monsoon Wedding, while grounded in Indian tradition, at the same time compels the audience to question cultural and social constructs.

Ahmed, Anis, New York University

The Trauma of Division and Negotiating Normality in Rushdie, Hyder and Ghosh

A significant body of literature in South Asia, and especially in India, has emerged in response to the partition of 1947. Both the narratives of the partition and their critical reception are mired in what Thomas Hansen and Richard Fox have rightly identified as a discourse of “pathology.” It is partly a symptom of the trauma caused by the partition. The trauma is thought to result mainly from the enormous violence of the riots. But, as Sudhir Kakar writes, “It is not as commonly recognized that it may not have been the memories of this violence…but the division of the country…which has had the stronger psychological impact on most Hindus.” As Kakar goes on to explain, in India “the defining principle…of national identity is territory.” The trauma of the division qua division is an important but missing dimension in partition debates. The best of the partition literature has been read as humanistic or nostalgic testaments. The worst is grossly nationalistic or communal. It is necessary to find a more productive definition of both the human . . .

Apple, James, University of Alabama

Mind and Mental Factors in Indo-Tibetan Buddhist Scholasticism

Many passages in Buddhist literature state that the mind, or consciousness, is naturally luminous and its stains are adventitious. In Indo-Tibetan Buddhist thought the common
theme among various contextualizations of the concept of luminous mind are understood as applicable to discourse referring to consciousness’s ultimate nature and/or its liberated state. This primarily ontological and soteriological context is not usually related to the implications of "conventional" epistemological or psychological mental states, even when it is explicitly admitted that luminosity is the nature of defiled minds as well. This paper examines the typology and defining characteristics of mind and mental states according to *The Necklace of Clear Understanding: An Elucidation of the System of Mind and Mental States* (Se ms dang se ms byung gi tshul gsal bar ston pa blo gsal mgul rgyan), one of the best known works of the prolific Tibetan Buddhist author and teacher, Tshe-mcho g-gling yongs-'dzin Ye-shes rgyal-mtshan (1713-1793). The paper discusses this text’s clear and straightforward explanation of the complex system of mind (sems, Skt. citta) and mental states (sems byung, Skt. caitta) . . .

**Arabandi, Bhavani,** University of Virginia

Tying the Knot: Marriage of Caste and Class?

Some scholars (D. L. Sheth, 1999, Alam, 1999) have begun to think that the stratification system in India is undergoing a change from a caste system to a class system, and a new middle class has emerged. This new middle class encompasses both caste and class values, and stands at an intersection of status and power. While traditionally caste groups were aligned in terms of rituals and customs, today members in every caste are diversified by their education, occupation, income, and lifestyle. Increasingly, evidence points to members of the new middle class forming socio-economic alliances across caste lines, with members of their own class. Nevertheless, despite increasing awareness of the new middle class engaging with issues of class and caste in both academic and popular narratives, there is little systematic evidence on the new alignments. This study explores the new urban middle class in Andhra Pradesh, India, and questions how members belonging to this class accommodate both caste and class identities in their socio-cultural understanding, especially in the case of marriage and tests if indeed . . .

**Armstrong, Elizabeth,** Smith College

Epistemology of the Field

In December of 2002, the Indian government awarded a grant to the research wing of the All India Democratic Women’s Association to study the affects of structural adjustments policies (SAPs) on women agricultural workers in Haryana. AIDWA’s project, which answers both the silence and attendant complacency around agricultural issues for women, raises important methodological questions about how to produce knowledge about women’s lives, globalization, and survival. Many members of AIDWA in Haryana are landless agricultural workers who have fought over ‘land grab’ of public lands by upper caste landholders, over their independent political participation and for gender and caste equality. In this study, AIDWA members from the localities will collect the data
and be involved in the assessment of their findings. This paper asks about the relationship of women’s activism to knowledge production and how an epistemology of the field implicates us as the academic cog in this machine.

**Arora, Anupama,** Tufts University

An Archaeology of the Self: Ved Mehta's Many Memories and Autobiographies

In this paper, I will examine Ved Mehta’s autobiographies, *Face to Face* (1956), *Sound Shadows of the New World* (1985), and *The Stolen Light* (1987), to show that the persona that he constructs manifests a diasporic subjectivity, with an abiding accountability to more than one location, home, and nation. Keeping in mind Linda Basch et al’s assertion that “Transmigrants take actions, make decisions, and develop subjectivities and identities embedded in networks of relationships that connect them simultaneously to two or more nation-states” (7), I will explore the transnational identity formation in the autobiographies. I will argue that the tendency towards autobiography, an attempt to put together a coherent identity, is prompted by the racialization, and pressures of “assimilation,” that South Asians face in the U.S. terrain. Writing becomes the primary tool for self-definition for Mehta: it enables him to recuperate his “Indian” past and deal with the trauma of the 1947 Partition; come to terms with his American present; and consolidate a confident and integrated Indian American self for the future. In addition, I will explore . . .

**Ashraf, Kazi,** University of Hawaii at Manoa

Sundernagar: The City in Cinematic and Architectural Imagination

This paper looks at musical, architectural, and landscape thematics in South Asian filmic imagination. South Asian films are produced, distributed and received across transnational and transcultural sites as well as across genres. By focusing on contemporary South Asian films, this paper examines how these themes are treated and consumed in the production of the imagination. The question is what is portable, importable and immobile/immutable as this alchemy takes place.

**Atmavilas, Yamini,** Emory University

"Bachelor Hudigeeyaru": The Politics of Gender, Work and Migration in South India

The young woman worker continues to stand as the paradigmatic symbol of economic globalization. This paper, based on an ethnography of two generations of women working in garment factories in Bangalore City, India, argues that the woman worker is produced rather than a given universal, at the convergence of local culture and capitalist production. The paper complicates the classic dichotomy between modernity and
tradition, characterized as a conflict between class and caste/religion/community identities by studies of Indian labor. In my research women workers simultaneously invoke and subvert caste, gender and class norms such as ideas of appropriate femininity and caste obligations in their everyday work in the factories and neighborhoods. I show how community, factory and union structure each other in ways that nuance our understandings of the relationships between gender, caste, class and kinship.

**Banerjee, Dina, Purdue University**

Understanding Women’s Autonomy: A Review of the Literature

Over the past two decades, the changing status and roles of women combined with the rise of modern feminism have drawn attention to the concern with the meaning and explanation of autonomy. Scholars have examined the concept of autonomy in general terms as subordination of women, as status of women within households and families, in terms of education, in terms of gender bias in the labor market, and participation in formal politics. But, the meaning of autonomy can vary depending on the social context. This paper will focus on a review of the literature on gender and autonomy. It will attempt to (1) understand current conceptualizations and (2) propose a framework for extending current explanations to the rural Indian context. The review is important for synthesizing a vast body of feminist scholarship extending across disciplines as well as for considering robust measures of the concept for quantitative analysis.

**Barlow, Charles, University of Copenhagen**

Who Will Make the Chapatis: 2003 Bihar Panchayats Holding Down "Act 93"

The main objective of this paper is to expose 2003 issues concerning the roles of women in Bihar panchayats after the passage of 73rd Act of 1993 (Act 93). Act 93 stated that not less than 33% of the total panchayat seats at both the functionary and membership level should be reserved for women. Women could also continue to be candidates for non-reserved panchayat seats if they wished. As a result many debates surface, such as to what has happened to panchayats as they have had to include more women as a member? 1) How have women and men responded to the change? 2) What have been the actual consequences of Act 93 for panchayats and panchayat decision making? And 3) What formal narratives are being circulated about the current consequences of Act 93. This presentation shall examine the above motives and presentation essence can pertain to any movement connected with women’s rights throughout the globe.
Bass, Daniel, University of Michigan

Becoming Sri Lankan: Rise of Up-country Tamil Identity in Contemporary Sri Lanka

Since the 1911 census, Sri Lanka's population of over one million Tamil tea plantation workers had been officially designated as "Indian Tamils." However, a new community identification as "Up-country Tamils" has emerged since the 1970s, indicating a stronger sense of belonging to their land of residence than to their ancestral homeland in South India. In this presentation, I explore the construction, negotiation and maintenance of this distinct Up-country Tamil identity in the context of contemporary Sri Lanka's violent ethnic politics. Although they have pretty much stayed out of the most violent aspects of the civil war, Up-country Tamils have borne the indirect effects of ethnic violence, in the forms of harassment, discrimination and lack of government services. Yet, over the past twenty-five years, Up-country Tamils have politically and strategically been able to prosper while the ethnic conflict has worsened. The principle engine behind this seemingly paradoxical trend have been the plantation trade unions, whose political wings have organized Up-country Tamils around ethnic issues more than labor solidarity as plantation workers. Successive Sinhala-led governments have . . .

Basu, Subho, Illinois State University

Class, Region and Religion: Reshaping Contemporary West Bengal Politics

From 1980s onwards Indian politics witnessed the emergence of two crucial political phenomena: the rise of Hindu nationalist movement spearheaded by the militant nationalist organization Rastrya Sayam Sevak Sangh and the ascendancy of regional political formations in different states of the Indian Union. While the Hindu nationalist movement seeks to create an all India monolithic national identity based on a particular nationalistic interpretation of highly complex set of religious beliefs of Hinduism, regionalization has brought to the fore the crucial significance of multifaceted nature of Indian society and the importance of regionally entrenched interest groups in Indian polity. This paper investigates the pattern of interaction between attempts at fostering a monolithic all India political unity based on ‘Brahmanical Hinduism’ and the process of regionalization of polity in the context of West Bengal. By examining the pattern of formation of middle class in West Bengal and its articulation of ideational and mobilizational forms of class position, the paper argues that the simultaneous process of regionalization of the polity had naturalized Hindu Bengali identity as the main . . .

Bate, Bernard, Yale University

Oratorical Embodiment and the Praxis of Self and Person in Tamil

In this paper I will explore the emergence of new kinds of selves, persons, and social orders embodied by new oratorical practices in late 19th and 20th century Tamil. The
vocative interpellation of the oratorical model, wherein one speaker hails some plural audience, instantiates a ritual model, an iconic index, of broader elements of sociality as participants understand it. Who hails, and who are hailed? What are the qualities of these individual and collective entities, and how are they related? These are all presupposed and entailed in the material praxis of the oratorical moment. For the purposes of this presentation, I will consider how it became possible for higher status beings to address audiences in Tamil and how that was markedly different from what we can discern from pre-colonial literary representations of the communicative habitus of higher status beings. This exercise brings to light the ways that material genres of communicative praxis involve the embodiment of culturally and historically contingent understandings of self, person, and social order which are themselves intimately associated with the . . .

Bauer, Andrew, University of Chicago


The Early Historic period in South India was characterized by significant changes in both political economy and agricultural intensification. While these and other social transformations may be examined through various aspects of the material record, this paper will consider the potential for investigating land use and agricultural practices through geoarchaeological methods. Using preliminary data from geomorphic and geoarchaeological investigations taken from the 2003 excavation season at Kadebakale, Northern Karnataka, I will discuss the relationship between the site and its environs to the fluvial dynamics of the Tungabhadra River and consider the prospects for recognizing recessional and irrigation agricultural regimes in the sedimentation record. In addition, I will address the potential for understanding recent land use practices along the Tungabhadra in relation to historical landscape modifications.

Behl, Aditya, University of Pennsylvania

Guilty Pleasures: Nazir Akbarabadi and the Urdu Literary Canon

Born in Delhi around 1735 and resident in Agra from 1749 till his death in 1830, the Urdu poet Nazir Akbarabadi was contemptuously dismissed by the critic Mustafa Khan Sheta as a writer of “much poetry popular among the vulgar people in the bazaars.” Sheta's judgment had the effect of excluding Nazir's work from the genteel classicism of the older order in Urdu poetry as well as from the reformed canons of the modernist Muhammad Husain Azad and the high-minded Islamic revivalism of Altaf Husain Hali. Not withstanding these critical exclusions, Nazir remains a poet read with some degree of ambivalence and guilty pleasure by later critics. His poems on the female orgasm and on masturbation have been bowdlerized and dismissed by modern critics such as Shamsur-rahman Faruqi as a sign of his immaturity and 'psychological impotence.' My paper will
examine Nazir’s poems on pleasure, arguing that in order to understand Nazir one has to cultivate a sensual sensibility, an openness to the ways in which Nazir fixes pleasure in textual form for his readers/listeners to . . .

Betlem, Hester, Columbia University

In Search of the Vedic Dasi: Non-brahminism and the Devadasi Abolition Bill

Recent feminist literature about women in South Asia has explored the implications of nationalist constructions of Indian “women-hood” in some detail. The idea of a modern womanhood as a purely modern phenomenon that emerged at the intersection of an emerging nationalist movement and colonial forms of knowledge is now a well-established scholarly understanding. Yet similar accounts of non-brahmin movements, movements which provided a strong counter-voice to mainstream nationalism, have not received the same amount of scholarly attention. The proposed paper will show that non-brahmin movements often embraced a (often unrealistic) notion of non-brahmin womenhood in their critiques of the (upper-caste dominated) nationalist movement just as nationalist claims against British colonial rule were often subconsciously written on the bodies of (high caste) women. Specifically, this paper will focus on the debates surrounding the proposed Devadasi Abolition Bill in early Twentieth Century Madras Presidency. As the proposed paper will show, these debates offer a rare window into the historical development of a discourse that embraced an alternative (non-brahmin) framework to that proposed by a nationalist . . .

Bhati, Karni, Furman University

Insecure in the Middle? Amar Singh and Colonial Modernity

If, as Partha Chatterjee has written, nationalism in colonial Bengal was a project of mediation (involving the appropriation of the popular, the classicization of tradition and a hegemonic self-positioning), how do we understand the subjectivity and social agency of the reformist elite of Rajasthan who—seeing themselves as standing in the middle, between the British and the Indian masses—also sought to negotiate colonial modernity on their own terms? How did they attempt to refashion their sense of themselves in a milieu that empowered them in relation to fellow Indians but also disempowered them in relation to the colonizing power? Based on a close contextual reading of the diaries of an Indian officer in the British Indian Army, Amar Singh ([1878-1942], Reversing the Gaze: Amar Singh’s Diary, A Colonial Subject’s Narrative of Imperial India, edited by Susanne and Lloyd Rudolph with Mohan Singh Kanota, Oxford, India, 2000), my paper is concerned with understanding the selective appropriation and negotiation of Western liberal principles by the colonized elite in general and the Rajput nobility in particular. The paper will focus especially on Amar Singh’s attempt . . .
Black, Tracey, University College London

Maithil Painting: The Circulation of Images

Indigenous cultural production created for metropolitan markets is often represented as the creative expressions of rural traditions, yet their meanings are constantly subject to slippage and renegotiation. Some images enter fine art worlds whilst others remain within the category of folk art; certain painters are recognised as possessing individual creative insights whilst others remain anonymous. This paper will focus on the gap between producers and consumers of commercial Maithil painting and explore how this space is susceptible to mistranslations and misunderstandings as images circulate through different systems of value. The paper will examine the control and representation of Maithil painting in order to highlight how practices and discourses, which are sometimes part of trans-national cultural global flows, affect the interpretation and evaluation of the images, and influence further cultural production.

Blumenthal, James, Oregon State University

Shantaraksita on Consciousness: Two Unique Assertions

The eighth century Indian Mādhyamika philosopher, Shantaraksita put forth two unique assertions concerning the nature and functioning of consciousness which stood in contrast to the views of all the major Mādhyamika thinkers that preceded him. First, he argued that consciousness was by nature self-conscious or self-aware. Thus, he was a proponent of a tenet which to that point was only held by Yogācāras, Sautrāntikas, and logician/epistemologists, namely, the doctrine of self-cognizing cognition or reflexive awareness (svaṣaµvedana, rang rig). Secondly, he put forth another related tenet that was also primarily held by Yogācāras, that consciousness is not utterly distinct or separate from its objects. Several important epistemological issues arise from these two unique tenets. Additionally, it is in these assertions which are unique for Mādhyamikas, that we find some of the keys to the famous synthesis of Madhyamaka, Yogācāra, and the logico-epistemological developments of Dharmakirti and his followers, for which Shantaraksita is famous. This paper will examine Shantaraksita’s expression of these two unique tenets in his text Madhyamakālāµkāra and explain the central role they play in his Mahāyāna syncretism.

Bonta, Steve, Cornell University

Roman Catholicism and Bilingualism among Negombo Karavas and Chettis

Negombo, on Sri Lanka’s west coast thirty miles north of Colombo, is home to diverse groups of both Tamil and Sinhala speaking peoples. In addition to Sinhala-speaking Buddhists and Tamil-speaking Hindus and Muslims, Negombo has large numbers of bilinguals speaking both Tamil and Sinhala. At least two of these groups, the Negombo
Karavas and the Chettis, speak Tamil in the household and sometimes at work, but are equally proficient in Sinhala, and do not generally consider themselves Tamils at all. Moreover, the dialects spoken by these two groups diverge sharply from other forms of Tamil, exhibiting many structures apparently borrowed from Colloquial Sinhala. For structural convergence of this type to occur, sociological conditions must favor pervasive and sustained contact. I argue that the primary factor responsible for Negombo Karava and Chetti bilingualism is that these two groups are overwhelmingly Catholic. Catholicism in Sri Lanka has not become identified with a particular language or ethnic group, allowing the Tamil-speaking Catholics of Negombo to learn the functionally dominant language of the area (Sinhala) and to maintain Tamil as a household language, without being subject to the sociopolitical pressures associated elsewhere with the Tamil/Sinhala divide.

**Brennan, Mary & Parul Shah**, University of Wisconsin-Madison and Maharaja Sayajirao University

**A Movement Analysis of the Predominant (Sthayi Bhava) Feeling States in a Bharatanatyam Dance**

The movements, postures and gestures in Bharatanatyam, a form of Indian classical dance, were introduced in ancient Sanskrit texts. Also addressed in these treatises is the use of movement to express feeling certain states (bhavas), which, in turn, evoke in the observer emotional states or rasas. The eight common states in the rasa experience are: love, laughter, anger, heroism, fear, disgust and astonishment. This paper is a comparative analysis of two skilled Bharatanatyam dancers performing their interpretations of the same astarasa shloka or song. The purpose is to illuminate the manner in which movements are performed to express the rasa. Eight categories based on the conceptual framework of the Laban Movement Analysis system were selected for computer recording: shape (shape flow, arc-like, spoke-like, carving of the hands), shaping of the torso (rising, descending, advancing, retreating, narrowing, widening), the four effort factors (flow, weight, space, time), the timing of actions (unitary, simultaneous, sequential, successive) and dynamic patterning (even, explosive, impactive, swing. The comparative analysis of the dancers’ movement profiles revealed the similarities and difference in movement elements . . .

**Bridges, Elizabeth**, University of Michigan

**Beads in Historical Context: Finds from Iron Age and Early Historic South India**

As a class of artifacts in the archaeological record, beads have long been neglected in analyses of cultural systems of the past. This is unfortunate, because they can provide information on diverse aspects of human behavior. As a medium for ornamentation, beads are unique in their capacity for diversity of composition and ability to be configured and reconfigured in multiple representations. They are valued for the
meanings and messages that wearing and/or possession may convey, including kinship affiliation, social, economic and political statuses, gender definition, ethnicity, religion, and magical or medicinal power. They are made from many materials, ranging from common and locally available, to rare and expensive, exotic, or chemically sophisticated. Because beads are relatively small and easy to transport, they often end up far from their locale of manufacture, and can be significant in studies of trade networks. In the present paper, I will present data on beads from archaeological contexts in South India, dating to the Iron Age and Early Historic periods, and explore how patterns in these data . . .

**Burkhart, Geoffrey**, American University

The Persistence of Caste

In the conclusion of her book, Caste in Contemporary India, where she briefly sums up concerns about cooperation and interdependence among castes, Pauline Kolenda asks, "[C]an castes released from a system still be considered castes?" I use this disarmingly simple question as a place to reflect on several aspects of Kolenda's work: (1) her continuing concern with the basis of social connection, (2) her characteristic impatience with the imposition of analytical 'categories' as answers rather than as tools for interrogation and (3) her attention to the dilemmas of women and Dalits. With these emphases in mind, in this paper I review material on the 'persistence' of caste in my work in two sites in Tamil Nadu: a village and a small town. I look at the interplay of my concerns with and formulations of caste and the ways in which village Hindus and town-dwelling Christians parried my categorical impositions with interests of their own.

**Carney, Scott**, University of Wisconsin-Madison

Archaeology at Large: Hindu Nationalism and the Primordial Drive

This paper examines popular conceptions of two key South Asian archaeological arguments in terms of neo-colonial agendas: a primordial national identity, and the primacy of the nation-state. By examining popular and academic interpretations of the Aryan invasion and the Babri Masjid in Ayodhya, this paper explores the ways in which the archaeological record is used, and sometimes altered, to further nationalist agendas.

**Caron, Cynthia**, Cornell University

Ritual, Legitimacy, and Power Generation in Sri Lanka

Several scholars (i.e., Kapferer and Tennekoon) have demonstrated how state officials integrate religious ritual into planning exercises in order to construct state hegemony. Thus, one way to examine the logic of infrastructure development in Sri Lanka is to examine how projects promote a Sinhala-Buddhist idea of state and nation. In this paper,
I argue two specific points that amplify disjunctures in the process of consolidating hegemony. First, I use an ethnography of the Ceylon Electricity Board (CEB) to illustrate that the use of ritual by CEB officials should not be understood as only buttressing the ruling party's state project. Rather the use of religious ritual by officials suggests that the state as ruling party and the state as a set of bureaucratic institutions should be seen as relatively autonomous, even when they deploy similar strategies for legitimation. Second, in-depth interviews with Colombo residents on specific rituals performed by CEB officials highlight the ways in which citizens interpret and offer alternative readings of these performances. Combining ethnography of a state institution with citizen interpretations enables a more . . .

Caton, Brian, University of Pennsylvania

Constructing Masculinity in the Agrarian Production of Panjab, 1840-1900

The British settlement literature of Panjab and British revenue documents of the period immediately following annexation portray the processes of agrarian production as a relatively simple preference for cultivation over herding. While the literature did not begin with specific caste or religious preferences, by the end of the nineteenth century it had developed an explicit preference for cultivators who were Jat Sikh. Such preferences became more important over time for reasons pertaining to military recruitment, religious reformism, indebtedness, and the fragmentation of property in land in the central districts. The administrative obsession with rural indebtedness led revenue officers to change their portrayals of agrarian production from individual men standing for nuclear families to more inclusive or collective representations of the incomes and expenditures, or production and consumption, of nuclear families. As administrators sought politically desirable solutions to the debt problem, they began to describe women less as stores of value parallel to animals and more as laborers contributing to domestic economies. However, administrators continued to exclude women from the political economies of joint families . . .

Chadha, Kalyani, University of Maryland

Imagining India: Bollywood Films as Cultural Repository

Drawing on depth interviews with Asian Indian immigrant families in the North East, suggests that rather than serving primarily as a source of popular entertainment, the consumption of Bollywood films represents a significant consciously deployed cultural force in the life of Asian Indians. It argues that not only do Bollywood films provide a common cultural referent around which a sense of community can be created for an otherwise diverse group; but also serves as a powerful source of representations about the “homeland” and “culture” and “tradition” for this community which are then used to define a distinct sense of identity, one that enables them to satisfy a desire for cultural
distinctness, but without challenging the social and economic structure of the mainstream.

Chakraborty, Biplab, University of Burdwan (INDIA)

The Style of ‘Lokaabharan’ as a Mode of Narration: Text of Poetry and Context of Socio-political Reality in Indian Sub-continent

The present paper throws light on the style of 'Lokaabharan' which is frequently used by modern poets in India, Bangladesh and Nepal and its socio-cultural as well as socio-political background. It is evident from the text of modern poetry available in the sub-continent that the poets use this style as a mode of narration for highlighting their socio-cultural or socio-political milieu. This paper also enumerates the causes and effects of the style of 'Lokaabharan'. It is rather a series of socio-political convulsions that modern poets in the sub-continent had undergone and the style of 'Lokaabharan' in their works is tantamount to a poetic language essentially based on folk elements depending upon the context of reality. Many a Bengali poets in India and Bangladesh, for instance, voiced their protests against rape of their mother tongue before and after the war of Liberation in Bangladesh. The emotional swing experienced by a large section of people during the partition of India was widely expressed by poets in the style of 'Lokaabharan'. There were some other occasions such as temporary withdrawal of civil rights . . .

Chakraborty, Chandrima, York University (Toronto)

Asceticism, Nationalism and Masculinity: Bankimchandra Chattopadhyay

British colonization of India began in Bengal in 1757 and gender was an important axis along which colonial power was constructed. Instead of arguing explicitly for racial superiority, the British in Bengal propagated a more ‘natural’ gender hierarchy between ‘manly’ and ‘unmanly’ men. This paper argues that British denigration of the educated Bengali middleclass as weak and effeminate provided an impetus to the anti-colonial self-definition of an alternative masculinity. The construction of the trope of the (male) ascetic nationalist in Bankimchandra Chattopadhyay’s “Anandamath” (1882) was a response to Victorian ideals of colonial masculinity and British criticisms of Hindu ascetics as “idlers” and “frauds.” Bankimchandra, a proponent of heroic masculinity, transformed the non-attached and popular figure of the wandering "sannyasi" in Bengal to a socially committed and militantly political icon in his novel, "Anandamath." Bankimchandra’s essays and novels reveal how anti-colonial imaginings both drew upon and rejected colonialist discourse to facilitate anti-colonial subject-constitution/self-definition endeavors. I show that the construction of this masculinist nationalist trope in "Anandamath" had its impact not only on the . . .
Channa, Subhadra Mitra, University of Delhi

Cosmology, Forest, and Gendered Space among the Jads in Garhwal, India

The pastoral Jads are an ‘ecosystem’ people, not differentiating between, nature and culture, secular and sacred. They recognize a gendered distribution of space and their life is centered on the pastoral grazing movements of the men from high to low seasonal pastures through ‘forest’ routes and the movements of women from high to low altitude villages. In Jad cosmology the men belong to ‘the wild’ to nature and women to the ‘domestic’. Space is centralized in the innermost feminine space of dwellings and spreads outwards from the safe confines of the Uli (village), to the Rega (forest) and the wilderness beyond. Sacredness is maximized in pure (sangma) forests on the highest altitudes of the Himalayas diluting to lower altitudes, culminating in most dangerous urban ‘jungle on the plains.’

Chatterjee, Anshu N., University of California-Berkeley

Media Commercialization and Community Affirmation: Language Loyalty and Filtering Institutions in India

The variance in expansion of commercial television in India promotes the necessity of contextualized understanding of commercial processes involving global players. The Indian case illustrates that globalization of commercial media does not necessarily imply domination of a communication system by multinational interests. Important pre-established filters guide the entry of such players. Why has television in India developed along the nation’s multi-language geography? I ascribe this growth pattern to the historical institutionalizing processes that transformed languages into identific symbols for communities engaged in political competition. The ensuing political restructuring made language promotion an integral aspect of India’s democratic institutions also reflected in its media institutions. The recent deregulation of communication space allowed these embedded preferences to manifest themselves changing the flow of information across the nation. This indicates diverse consequences for differently situated communities in the country. The contrasting cases of development of television in Kerala and Andhra Pradesh, on the one hand, and Punjab on the other, affirm the importance of these historical legacies. The uneven nature of this growth also offers distinct consequences for communities . . .

Cheema, Faisal, Civil Service of Pakistan

Kashmir in a Nuclear Sub-Continent

The Kashmir issue came to the limelight especially after the nuclearization of South Asia. Following the nuclear explosions by India and Pakistan, there emerged two schools of thought, the pessimists and the optimists. The nuclear optimists, like Kenneth Waltz,
were of the view that nuclear weapons have provided security to India and Pakistan and both countries have become cautious in their attitude towards each other. But the nuclear pessimists, like Scott Sagan, were of the view that the nuclearization implied many dangers for both countries especially in the presence of low intensity conflict, i.e. the Kashmir issue. A ray of hope was seen by the peace activists when Prime Minister Vajpayee visited Lahore. But soon this euphoria evaporated when the Kargil crisis emerged between India and Pakistan. Presently there is ongoing low intensity conflict in South Asia which can escalate to the nuclear level and be dangerous for peace and stability in the region. In my paper, I will analyze whether nuclear weapons are weapons of stability or instability so far as South Asia is concerned.

Chhotray, Vasudha, School of Oriental and African Studies (London)

Legitimizing Development Projects: The Negation of Politics in Participation

This paper based on a case study of two watershed development projects in Kurnool district of Andhra Pradesh in India, argues that participatory development projects are legitimized on purely itemized compliance while divorcing politics as a context. It shows how key aspects of the liberal political framework have not been fully harmonized with communitarian theories to produce an interpretation of participation as a set of practices that are far removed from politics. Participation, as a development practice often results in the itemization of participatory objectives, and their fulfillment akin to physical and financial targets. The practitioners justify their role as merely ‘technocratic’ and describe the projects they implement as ‘apolitical’. This paper argues that central to these claims is a limited definition of ‘politics’ as a one dimensional domain comprising contest and irreconcilable conflict, from which the participatory projects, based on so-called consensus, publicly expressed, are to be shielded. The paper concludes that participatory projects accommodate and reflect existing relations of domination and control much more than their outward orientation would suggest. The analysis of politics . . .

Chilka, Rashmi, University of Washington

The Struggle for Land Rights and The Trafficking of Women in Jaunsar Bawar

Does the struggle for emancipation from traditional servitude mean liberation for both laboring men and women? This article tries to answer this question by examining the phenomenon of trafficking of women for prostitution from a small hill region of North India in the context of landlord-labor relations. Drawing on the reports of various agencies (non-governmental and governmental) and my own fieldwork in Jaunsar Bawar, I trace the history of trafficking from this area, bring out the subtle changes in the trade and show that these are reflective of the larger struggle to redefine landlord-labor relations in this region. As agrarian relations began to be based on monetary rather than caste ties, “debt” became instrumental in procuring forced labor. This meant that labor could buy their freedom by repaying their “debt”. While this redefinition held out the
possibility of moving away from forced agrarian servitude for the men, this was not automatically true for their women. I propose that this reconfiguration of landlord labor relations had an adverse impact on women, as many became entangled in prostitution.

Christy, John Gilray, University of Pennsylvania

The Indian Diaspora: What Preparation? Why Did They Come?

The Asian Indian Diaspora is a relatively new thing. The early West Coast history of predominantly Sikh farmers is interesting, but has little to do with the diaspora which began after, and as a result of, the Immigration Act of 1965. In the years immediately before enactment, there were fewer than 6,000 Asian Indians living in the U.S. By the 2,000 Census, there were 1,678,765 Asian Indians. This relatively small portion of the population (.6 of 1 percent) has been extraordinarily successful. In the 2,000 Census, the Asian Indian cohort had the highest per capita income. They are much better educated than the general public—largely in India. Sixty-five percent of Indian immigrant men hold professional, technical or managerial jobs. Five percent of all doctors in the U.S. have been educated in India. There are about 5,000 Indian college and university professors. 300,000 Indian engineers, technicians and managers work in the information technology industry—most in the Silicon Valley. Fifty percent own their own homes, compared to 20 percent for the population as a whole. All are fluent . . .

Clough, Bradley S., American University in Cairo

Gender, Identity, and Conflict: Buddhist Women in Sri Lankan Peace Movements

This paper examines the changing religious and cultural identities among Sinhalese Buddhist activist women, and their constructions of Sinhalese Buddhist womanhood. It begins by exploring the growth of women’s activism, especially as members of distinctively Buddhist anti-war movements, and as members of multi-denominational or self-defined secularist groups in which Sinhalese Buddhist women predominate. After looking at traditional Sinhalese Buddhist ideas about the primary duties, responsibilities, and roles for women (ideas that are almost always posited by men: powerful and influential political figures, monks, etc.), I will show that a key component of what scholars call the “Buddhist Revival” or “New Buddhism” in Sri Lanka is the creation of environments in which Sinhalese Buddhist women have stepped out of long-held traditional roles to become more autonomous and active in societal affairs. These new environments are part of what I call the “lay-empowered” dimension of new Buddhism in Sri Lanka. Based on case studies, I argue that Sri Lanka’s peace movements, in their active opposition to the twenty-year conflict, have played an important part in building the atmosphere . . .
Collins, Alfred

Individuation and Enlightenment: Jung, Kohut’s “Tragic Man” and Sankara’s Song on Entering Enlightenment

Sankara’s “tragic sense” of life (Lalita Pandit), like the Buddha’s, has been seen as a rhetorical ploy to point followers away from life and toward realization. From this perspective the enlightened person is like a stone that passively tumbles wherever it is moved without individual selfhood or initiative. This view seems opposed to the deep love of life in all its particulars that is evident in Sankara’s songs of goodbye to the world on entering nirvana. I argue that Sankara, like psychoanalysis (in particular Kohut and Jung), locates the most highly developed state of human existence, which Jung termed “individuation,” on the edge of the dissolution of personality in realization of a higher, “abhuman” self. This liminal world between ordinary life and the transcendent (called “the world between the guru and the disciple” by Sri Adwayananda) is in fact articulated by both psychoanalysis and Indian thought (Sankhya-Yoga, Sankara's Vedanta, etc.) as a realm all its own and implicitly the most highly esteemed human state.

Creekmur, Corey K., University of Iowa

The Indian Film Star and the Limits of International Fame

Within India and throughout the South Asian diaspora, Indian film actors acquire superstar status, and have often traded upon that fame to move into political positions. Like Hollywood cinema during its heyday, most popular Indian cinemas are driven by the presence of stars, and Indian film fandom is largely defined by the adoration of actors. But unlike film stars from many other European, Latin American, or East Asian cinemas, no Indian film stars have achieved “crossover” success in the West, where they remain more or less unknown to a public otherwise receptive to “exotic,” foreign stars. This essay considers the historical reasons for this odd discrepancy between Indian and international fame, and considers the desirability, and possibility, of crossover fame in the near future, given the increased awareness of Indian cinema (especially Hindi cinema) among Western filmmakers and audiences. In order to explore these specific questions, the essay also considers whether the “film star” is a universal phenomenon, and differentiates between the meaning and representation of fame in Indian and Western cultures. Indian film stars . . .

Curley, David, Westen Washington University

Rhetoric and the Genre of Mangalkabya

Mangalkabya are Bamla texts written in the 15th through the 18th centuries, which explain and teach the worship of particular deities. This paper uses the rhetorical purposes of mangalkabya to explain many common features of the genre; but it also notes
innovations, especially in some 18th century texts, which seem to stretch the boundaries of the genre and which escape rhetorical explanation. Many features of mangalkabya are most easily explained by their rhetorical and didactic purposes. The multiplicity of deities, texts, and authors are related to novel times with new problems to be solved by appropriate worship. Mangalkabya situate themselves in a rhetoric which moves from the particular settings of their authors to a promise of universal benefits for all performers and audiences. Rhetorical features shape interpretation. Narrative structures are iterative, and interpretation proceeds by a process of comparison. Texts often are intertextual, implicitly reinforcing or criticizing prior texts. But narratives also are rhetorically ‘overabundant’: they are always about more than the deity and the benefits of proper worship, and so the opinions of individual . . .

Dadi, Iftikhar, Cornell University

Zubeida Agha and the Ornamental Aesthetic of Modernism

Zubeida Agha (1922-1997) is both one of the earliest and most uncompromising of modernist painters in Pakistan. An Italian Count, who was a POW during WWII in Lahore, provided her with early training in European modernism. After her solo exhibition in 1949, she traveled to Europe for further training and exhibitions, and returned to Pakistan a few years later, leading a mostly reclusive life committed to painting. Early on, Agha developed an abstract, ornamental language, which she continued to explore throughout her life. While her earlier work is influenced by the art of Jamini Roy and depictions of the rural, her later paintings are purely "internationalist," vacillating between depiction and abstraction, but which are characterized above all with dazzling colorist and decorative motifs. However, the very richness of her floral, ornamental aesthetic serves to induce alienation in the viewer. Following Oleg Grabar's conception of ornament as mediation, I argue that Agha's non-repetitive ornamental aesthetic can be understood as providing a screen upon which the demand for modernist individuality, and the consequential estrangement of the individual . . .

Das Gupta, Monisha, University of Hawaii at Manoa

Of Hostility and Hardship: The Impact of 9/11 on Taxi Drivers in New York City

Yellow cab drivers in New York City form one of the largest and most visible Muslim immigrant workforce. Sixty percent of the drivers in the industry are South Asian, many of them Sikhs, and Bangledeshi and Pakistani Muslims. The attacks on the World Trade Center on 9/11 made these drivers easy targets of the backlash that followed. South Asian drivers faced anti-immigrant and anti-Muslim violence from passengers and passers-by, who regarded Muslims, immigrants, and terrorists as one and the same. Soon after 9/11, the New York Taxi Workers Alliance (NYTWA), which organizes workers in the industry, raised concern about the grave economic impact on drivers and the violence
they faced. This paper addresses issues of hostility and hardship faced by South Asian Yellow Cab drivers in New York City.

**Davis, Janet M.,** University of Texas at Austin

"Brutes in the Shape of a Man": The Nexus between Animal Welfare and Anti-Imperialism in the United States and India, 1898-1920

This paper will explore the ideological connections between two seemingly unrelated transnational social movements at the turn of the twentieth century: animal welfare activism and anti-imperialism in the United States and India. Engaged in a plethora of reform measures such as antivivisection, outlawing pigeon shoots, and mandating legal protections for working horses on urban streets, leaders of the American animal welfare movement became vehement critics of U.S. overseas expansion during the Spanish-American War (1898) and its aftermath. These dissident voices argued that civilization itself was predicated upon the realization of its democratic promise for animal and human subjects alike. As the United States moved toward formal imperialism through its violent annexation of the Philippines, Hawaii, Guam, and Puerto Rico, and its occupation of several Latin American countries, animal welfare leaders like George Angell denounced the republic’s contradictory move toward empire. To this end, these activists sought to build transnational coalitions with Indian animal welfare supporters, nationalists, and reformers such as Pandita Ramabai and other participants in the Indian National Congress movement as . . .

**Deo, Aditi,** Indiana University, Bloomington

Creating An'Other' Music: Musical Literature in 20th Century India

Contemporary writings on Hindustani classical music like Gerry Farrell's *Indian Music and the West* (1997) and Lakshmi Subramanian's *The Master, Muse and the Nation* (2000), show scholars analyzing musicological and historical literature written during the colonial period to focus on changes in the social roles of the music during the last two centuries. They demonstrate how this music emerged as an entity having multiple cultural valences in the socio-politico-cultural landscape of twentieth century India. It has been argued that this change in the status of music was driven in part by nationalist imperatives and influenced by Orientalist ideas in colonial literature. Basing its approach in Johannes Fabian’s (1983) notion of the construction of the study object – or the disciplinary Other – by distancing and freezing it in time, my paper examines recent critiques of earlier literature on Hindustani music. I suggest that the nature of Otherness and the conception of the study object are reflections of changing theoretical perspectives by illustrating that nationalist and Orientalist interpretations of early writings are a part of the continual construction of the Other.
More Than Viable, Necessary: The Emerging South Asian American Voice

There is a raging debate in among Americans of South Asian heritage as to how to organize, i.e. South Asian vs. Indian, etc. I contend that this question as it relates to U.S. policymaking is artificially polarizing. The facts are that the number of people living in America whose ancestry traces back to the Indian Subcontinent is expanding, both in numbers and diversity. Included in this category are First Generation Americans, Second Generation Americans, even some Third and Fourth Generation Americans, Hindus from Sindh and Kashmir, Muslims from Lucknow and Sri Lanka, Christians from Trinidad, Jains from Kenya and the UK, and a great deal more. There are wealthy entrepreneurs and doctors, and working class nannies and taxi drivers. With all this diversity, a South Asian American political identity, is not only a good idea, but a necessity. I will show this in three way: (1) Claims of South Asian-ness exist for a reason, (2) a South Asian American political voice is not in opposition to other identities, (3) in policymaking, . . .

Inflation and Depression of Masculine Narcissism: Vajikarana in the CarakaSamhita

The glory of male potency (iconically the erect phallus) and the absurdity of impotence, even or especially when it results from orgasm, is a conundrum much debated in the Indian medical literature. Narcissistic overvaluation of the erect penis results in techniques to increase potency (vajikarana) and methods of desensitization to preserve it against the threat of loss to female avidity. Selfhood, defined here literally as phallic potency, exists on the edge of loss, a feared depressive position that is warded off though recognized to lead to the state of enlightenment of divine figures such as Siva in corpse mode, drained of semen and ego but thereby one with a selfhood beyond phallic assertion.

Indian Middle Classes in an Era of Globalization

Over the past 15 years, India has cautiously begun moving from a path of 'state capitalism' to market capitalism. This paper examines the changes in Indian middle classes to trace relative important of different sources of change in the Indian society. In particular, it seeks to compare three major forces of change: (1) Internally driven structural changes; (2) Historical and institutional forces shaping the power of the ‘old elites’; (3) Global influences and creation of the ‘new elites’. This paper highlights the role of global economic and ideological in shaping the changing power of educated elites in India, far beyond what might be warranted by internal economic growth or historically driven institutional forces. The data for this analysis are drawn from the Indian National
Sample Surveys (NSS) of about 120,000 household each for four time periods, 1983, 1987-88, 1993-94 and 1999-2000. Results show a disproportionate growth in the incomes of the professionals and managerial groups in comparison to that of large landowners or the owners of small industries. . . .

De Silva, Chandra R., Old Dominion University

The Internet and Refashioning of Identity Among the Expatriate Sinhala

The civil war and the peace process in Sri Lanka have aroused intense debate within a growing expatriate Sinhala community. In the 1980s and the 1990s, this group was relatively inactive in comparison with expatriate Tamils whose concerns were expressed through numerous websites and other forms of communication on-line. Although some Sinhala groups were organized in Australia and the UK, they were less active and, on the whole, less effective in expressing their point of view. The new Peace Initiative in Sri Lanka (2000-2003) has led to much more activity with e-mail debates and the world wide linking of Sinhala groups and individuals -- principally those opposed to the current peace proposals. A significant feature of these networks is an effort to influence, link with or attack political forces within Sri Lanka. There have also been sporadic efforts through these linkages to conduct fund-raising for activities in Sri Lanka. The paper will seek to analyze the Sri Lankan Sinhala case on the ways in which the Internet facilitates the creation and maintenance of linkages between . . .

Desmond, Laura, University of Chicago

The Question of O: Orgasm as an Object of Shastric Knowledge

The Kamasutra is the primary example of the kamashastric genre, a designation that indicates both its form and content: it is a theory (shastra) of pleasure (kama). In its broadest sense, shastra is theoretical examination of a particular subject, outlining the “rules” that regulate some “given” human practice; under the shastric regime of knowledge, certain kinds of statements, verifiable in certain kinds of ways, are taken to be true. The Kamasutra asserts that specific practices require techniques for their education and control in order that they might produce kama; among these practices are those that make up what we would call the “sex act.” In its examination of these practices, the Kamasutra encounters an obstacle to its classifying and theoretical discourse: the female orgasm. A number of questions are raised: do women experience orgasm, and if so, what is it like? More importantly, how do we know? This paper will examine the exposition and resolution of these questions in the Kamasutra and three commentaries.
Devare, Aparna, American University

Thinking beyond “Derivative Discourses”: Marathi Elites’ Engagement with Colonialism in Nineteenth Century India

In this paper I examine Partha Chatterjee’s well-known thesis that western educated elite in colonial India reversed the Oriental problematic while retaining its thematic. My own readings from colonial Maharashtra, point to more nuanced positions. Extending Ashis Nandy’s notion of ‘critical traditionalism’, I argue that western educated elite often drew heavily on non-modern concepts that went beyond articulating ‘derivative discourses’. I focus on two such figures in the nineteenth century, Bal Shastri Jambhekar and M.G. Ranade, both known as ‘modernizers’ in the region. While clearly drawn towards western science, with its notions of progress and positivism, they both relied a great deal on non-modern ideas and methods of inquiry in their critiques of Hinduism. Hence, western scientific rationality for them played a limited, albeit necessary role but could not become hegemonic. The result was a conversation with colonial ideas that often creatively pulled from non-modern imaginings, while shaping the modern. This paper marks an attempt to explore such creative and complex intersections between the modern and non-modern in colonial western India.

Dhaka, Ambika, University of Rajasthan

Typological and Distributional Pattern of Proto-historic Copper Celts in Rajasthan

The proposed paper shall discuss typological, stylistic and distributional patterns of the copper celts in Ancient Rajasthan. The use of copper in Rajasthan is as old as human civilization in this region. A number of copper implements viz. axes, celts with subvariety of shouldered or bar like, dagger, swords, harpoons, spearheads, arrow heads, fish hooks etc. made by ancient people served to fulfill their diverse requirements. Ancient Rajasthan and Bihar had been significantly active regions of copper mining in Northern India. In comparison to earlier copper hoard discoveries in North India, the map of Rajasthan seemed to be a blank. Now, however, copper finds are reported from more than a dozen sites from varied parts in Rajasthan. Recent discovery of 41 copper bar celts from Bhandar (district Pali) is the second largest one (in term of copper celts). The largest hoard is from Ganeshwar (distt. Sikar), where from 58 copper celts were found in 1977. This was a significant discovery as Ganeshwar is situated amidst the Khetri Copper Belt. It was from this part of . . .
Dhavan, Purnima, Bowdoin College

Warriors at the End of Time: Tracing Gender in the Myths and Practices of the Eighteenth-century Khalsa

The hyper-masculine warrior identity associated with the eighteenth-century Sikh Khalsa was grounded in new ritual practices that sought to dissolve certain caste and lineage traditions within Sikh society. The oral and written foundational myths of the Khalsa illustrated this radical social vision by equating the destruction of old caste identities with the end of time or kal. The inversion of social norms was also reflected in the apocalyptic presences of the Devi or Goddess within the foundational myths of the Khalsa. Sikh warrior groups, however, relied on their kin lineages to recruit troops, occupy territories, and forge new political alliances, and as such the preservation of political authority rested equally on the preservation of both the older caste and lineage traditions, but also their new warrior identity. By the late eighteenth century, Khalsa myths and practices reflected the accommodations between these two identities by delimiting gender practices by rituals that protected the honor of lineage groups and valorized the Khalsa's warrior identity. A preoccupation with the preservation of honor would increasingly saturate Khalsa views of gender--reflecting . . .

Dimitrova, Diana, Emory University

Upendranath Ashk's Play "Tuphan se pahle' (1946) and Hindu-Muslim Cultural Diversity

This paper deals with the representation of cultural Hindu-Muslim hybridity in Hindi literature of pre-Independence India. It studies how literature is instrumental in promoting and affirming cultural diversity in a time of creation of cultural and religious difference and boundaries. I will focus on the drama "Tuphan se pahle" ("Before the Storm") by Upendranath Ashk (1910-1996). I will first study the historical background of the discussed issues. Then I will analyse the play in the light of postcolonial cultural theory. I will also explore in detail the religious implications of the images. The author writes the one-act play in 1946. This is a fateful time in Indian history. On the threshold of its Independence from the British, India is flooded with communal Hindu-Muslim riots, violence and bloodshed. Edward Said argues that the West has constructed the Orient as the Other. My analysis of the play shows how this Other becomes self-alienated and re-constructs itself as Self and Other: a Hindu Self and a Muslim Other; a Muslim Self and a Hindu Other. Where can we locate the . . .

Drewes, David, University of Virginia

Oral Sutras in Indian Mahayana

Recent scholarship has given significant attention to the role of written sutras in Indian Mahayana Buddhism. Scholars have argued that cultic centers in which written sutras
were enshrined served as the institutional bases of Mahayana groups and even that the use of written sutras was responsible for the origin and survival of the Mahayana itself. Generally ignored or overlooked, however, is the fact that Mahayana sutras from all periods say far less about written sutras than those in oral, or mnemonic (kayagata), form. In this paper I examine some of this material, focusing in particular on passages which explicitly subordinate the practice of copying and worshipping written copies of sutras to the practice of memorizing and reciting them, and on passages which depict sutras in mnemonic form being used for apotropaic and cultic purposes. On the basis of this discussion, I suggest that the importance of written texts in Indian Mahayana has tended to be overstated and that oral sutras played a significantly more important role than is generally recognized.

**Durai, Suba Chandran, Institute of Peace and Conflict Studies**

India's Kashmir Policy: Thus Far and the Road Ahead

The paper consists of five parts. The first part will be a critique of India’s policy towards Kashmir, both internally and externally. The focus will be on whether India’s policies have met the Indian objectives and served its security interests. This part will have a special emphasis on BJP and whether there has been any change in the Union government’s policy towards Kashmir and towards Pakistan. The second part will focus on the ground realities in Jammu and Kashmir, based on my previous visits to Kashmir and the surveys undertaken. This part will focus on the following questions: What are the aspirations of the people in Jammu and Kashmir and to what extent have the State and Union governments have met them? Have there been any considerable changes over the years inside Jammu and Kashmir? How are the 2002 elections for the State Assembly and the subsequent changes seen? The third part will focus on the hurdles towards resolving the conflict at three levels: within Jammu and Kashmir, between New Delhi and Jammu and Kashmir, . . .

**Dutta, Indranil, University of Illinois at Urbana-Champaign**

Re-evaluating Dravidian Influence on the Eastern IA Development of the Quotative

In this paper, I re-evaluate the question of the development of quotative constructions in Bangla and Oriya. The development of absolutives and quotatives has been attributed by Kuiper (1967) and Bloch (1929), amongst others, to substratum influence of Dravidian on Indo-Aryan. More recently, Saxena (1988) has proposed substratum influence of Indo-Aryan languages such Assamese and Bangla on the development of the quotative complex in various Tibeto-Burman languages. Marlow (1997) points out that the development of Bangla bol-e and Oriya bol-i verbal quotatives cannot be unambiguously attributed to internal changes, in contrast to the development of relative complementizers and deictic quotatives. I examine the evidence from Munda as well as Tibeto-Burman
and conclude that the established view of direct Dravidian influence on Bangla and Oriya is problematic. If there was Dravidian influence it is more likely to have been indirect, through Munda. Alternatively, I would also argue for a convergent development of the quotative constructions, including the use of absolutive verbal quotatives in conditional, conjunctive, and other functions.

Ellis, Thomas B., Bucknell University

Feminine Parthenogenesis, Scatology, and the New Psychology of Hinduism

In this paper, I address a heretofore unexamined element in Hindu feminine parthenogenesis. I propose that through the lens of Stanley Kurtz’s new psychology of Hinduism, we come to understand the complex symbol of body dirt found often in Hindu childbirth myths, cosmogonies/cosmologies, and dreams. According to Kurtz, childrearing practices in the South Asian extended family entail maternal physical indulgence without its expected emotional accompaniment. This absence of maternal mirroring, in turn, encourages the child to seek its emotional satisfaction from the group of “in-law mothers.” Recognizing the polyvalence of any one myth, not to mention any one symbol, I propose for the present that the symbol of body dirt in certain parthenogenic myths reflects the infant’s recognition of and frustration with this libidinal disconnection from the mother. To argue this point, I will address four specific instances where we find this “fantasy of rejection”: Vedic cosmogony, the birth of Ganesha, the Radhasoami cosmology, and the dream work of Shakuntala (Alan Roland’s famous case-study). All four cases significantly involve either scatological symbols or scatological references in . . .

Esparceil, Anne-Julie, University of Nanterre (Paris)

Mithila Painting and Social Change

The shift from wall paintings to paper, as well as the process of commercialisation, has given rise to a succession of transformations of relationships and pictorial practices in Maithili society. First of all, the paintings themselves have become objects and synonymous with personal profit: the pictures on paper have lost their religious functions and are no longer “consumed” as in the past by Maithili people. Moreover, the pecuniary promises created by the sale of paintings have had gender effects, establishing new relationships between men and women, often as a notably economic partnership. At the same time, since the seventies, the commercial success of Mithila paintings has brought them attention and eminence as a production of the state of Bihar. They have become a symbol of a regional, and then a national identity, and especially as a craft product stemming from a disadvantaged rural population. In addition, as painting has progressively become a professional activity, creating a new trade or occupation, it has also provided new social recognition to the role of artist, now seen as a self, or master of his or her own creation.
**Falcone, Jessica,** Cornell University

(Mis)recognizing the Stranger: Religious Extremism at Hindu Summer Camps in Washington D.C.

Hindu fundamentalism is on the rise amongst Indian immigrants living in the diaspora. This paper examines Hindutva discourse and practice in Hindu summer camps in Washington D.C. region, based on fieldwork carried out from 2001-2002. I argue that the “Yankee Hindutva” phenomenon identified by Prashad (2000) is not just a reflection of the rising star of Hindutva in India, nor simply post-9/11 vilification of Muslims, but rather that it stems in part from an “uncanny” partial recognition of Muslims as the “double” reflected back at them in the Lacanian mirror. As Hindu immigrants face the racism of contemporary America, there is building resentment that mainstream white America sees them as the outsider Other, the stranger, the inauthentic, the dangerous migrant. The immigrant experience can be “uncanny” (the Freudian partial recognition of the familiar) precisely because mainstream Hindutva in India perceives Indian Muslims as similarly inauthentic, migrant, stranger, etc. I argue that the traumatic moment of partial recognition of themselves in the despised Other has contributed to the fetishization of Hinduism by some pockets of the immigrant community.

**Farooqi, Mehr,** University of Virginia

Such Highs, Such Lows: Issues of Literary Style in Modern Urdu Prose

The paper situates the issue of prose stylistics within the larger perspective of Urdu literature. The language of early modern Urdu prose was dominated by, even resembled the language of Urdu poetry, particularly the ghazal. When the Urdu short story began to develop, writers seized on realism as the backbone of their creative impulse and were so captivated by the depiction of reality that they did not give much thought to the demands of the stylistics of prose. There was a generation of writers who were approaching Urdu from a partial exposure to western literary styles and rhetoric. In the urgency to absorb influences of the English literary tradition, they uncritically adopted certain narrative features of English prose. For the most part, these writers were not scholars of Arabic, Persian or Sanskrit. Their claim to creativity was grounded in their restlessness with tradition, an impatience to break away and an eagerness to engage with ‘real’ issues. My focus in this paper will be the critique of M. H. Askari who began writing in the 1940s . . .

**Faruqui, Munis D.,** University of Dayton

Mughal Women, Mughal Power – 1556-1707

Modern scholarship on the Mughal Empire has paid scant attention to the role played by high-born Mughal women in establishing and extending the empire’s power during the
16th and 17th Centuries. This paper locates Mughal women at the very heart of the imperial enterprise. Furthermore, whereas the little scholarship on women in the Mughal Empire has tended to focus on Empress Nur Jahan, this paper focuses as well on other royal women, including those from the reigns of Emperors Akbar (Salima Sultan Begum), Shah Jahan (Jahanara) and Aurangzeb (Zebunnisa). Beginning from the premise that the Mughal Empire’s power did not stem from its institutions alone but also from its ability to capture the imagination and support of a dense matrix of political, economic and social networks, this paper will show how Mughal women were key actors in forging and maintaining these networks. In as much as this paper will aim to highlight their continuing role as agents in imperial politics, it will also indicate their adaptability to changing imperial norms and ideological standards. This paper will conclude by . . .

Feldman, Shelley, Cornell University

Making the Nation, Territorializing the State: Contradictions of East Pakistan Colonial Engagement

This paper explores the post-partition period of East Pakistan characterized by the migration of Hindus to West Bengal and Muslims to the East, contestations over the place of those from Bihar, tensions over language and the meanings of Bengali culture, and struggles to construct a bureaucratic apparatus able to sustain an emergent political economy. During this second colonial encounter, East Pakistanis sought a way to engage with a united (West) Pakistan and deploy the fractured institutional remnants of what remained from a united Bengal. How do the uneven processes of displacement, uprootedness, and struggles for a coherent sense of institutional and national belonging help to construct what was to eventually become Bangladeshi sovereignty? How do efforts at incorporation simultaneously yield competing and incomplete visions of autonomy and identification, religious and cultural/secular understandings of belonging? What are the daily routines and practices built as they were on religious difference – that helped to form the East Pakistan “nation-state”? The paper concludes that these practices continue to (re)form the contested terrain of substantive national identity formation.

Fernando, Nisha A., University of Wisconsin-Milwaukee/-Stevens Point

“Chaotic” Urban Streets: Ambience and Culture

The “character” or general ambience of urban built environments has been a topic frequently addressed by architects and urban designers. Often the character of a given urban context is identified synonymously with its noticeable visual elements, such as monuments, density of buildings, and aesthetically attractive built and natural components. This paper points out that in addition to visual characteristics, non-visual characteristics, people and their activities may significantly contribute to the ambience of some Asian urban contexts. Drawing from an empirical study of Sri Lankan urban streets, the paper presents four important facts that are otherwise neglected in urban
design research. Urban contexts provide multi-sensory qualities that can be key elements of the perceived character, and these qualities are visual, olfactory, auditory, kinesthetic and tactile. Secondly, the presence/absence of people and their activity patterns largely contribute to the urban character. Third, it is necessary to consider the temporal changes of activities to understand the overall urban ambience. Finally, embedded meanings of an urban setting are equally important, especially to perceive the ‘hidden’ character.

**Fitzgerald, James**, University of Tennessee

Brahmin Voices in Different Registers in the Mahabharata

In a forthcoming review of Alf Hiltebeitel’s *Rethinking the Mahâbhârata* I pointed out that, contrary to the indications of the book’s sub-title, the bulk of this book was focused upon a complex effort to locate the different voices of authority in the epic text (the ultimate authoring committee, the fictional author Vyása, his spokesman Vaiúampâyana, the seers of the Naimisa Forest, and various other seers appearing from time to time). I map these authoritative figures in the text differently from the way Hiltebeitel does, rejecting Hiltebeitel’s arguments for a relatively short time span (two generations at most) for the creation of most of the Sanskrit Mahâbhârata. I find a greater range of heterogeneous voices in the text than does Hiltebeitel, and I shall develop a case for distinguishing different strata or different types of brahmin interests in the text. The basis for this latter argument is the position of brahmans in the philosophies of rajadharma and apaddharma that are found in the epic. These two elements of the text record different kinds of negotiations between brahmans.

**Fogelin, Lars**, University of Michigan

Projecting Monastic Authority: The Manipulation of Symbolic Perception in Early Historic Period Buddhist Religious Architecture in the Western Ghats

Early Historic Period Buddhist monasteries in the Western Ghats contain numerous stupas as the central focus religious veneration. Monastic attempts at power and authority are shown in physical manipulations of the form and proportions of the stupas. This is shown in the attenuation of the stupas to make them appear taller than they actually were, and modifications to their form to imply greater mass than actually existed. These physical manipulations to the central symbolic focus of Early Buddhism belies an attempt to project monastic authority over Buddhist ritual practices.

**Furtado, Christina**, University of Illinois Urbana Champaign

Rebel Movements in South Asia: Why Some Burn Out while Others Fade Away
The central question this paper poses is: why do some rebel movements threaten the very existence of a nation state where as others fail to make a comparable impact? It also explores the veracity of the argument that civil wars and ethnic conflicts are self-regenerating in nature. To answer these questions, the dynamics of two South Asian rebel groups Liberation Tigers of Tamil Eelam (LTTE) and the United Liberation Front of Assom (ULFA), are analyzed through comparative historical case studies. The LTTE and the ULFA present an interesting contrast, in that, while they emerged, around the same time, as youth wings of national liberation movements that eventually took to arms and terrorist activity, one has brought the central government of its state to its knees (LTTE) while the other (ULFA) has not made a comparable impact. This paper identifies some causal mechanisms that have led these groups in two different directions.

**Ganguly, Lauhona,** School of International Service, American University

**Crorepati and Hybridity: A Political Economic Perspective**

This paper locates questions of power in the unfolding world of global media. I argue that while cultural hybridity is a process of negotiation and re-appropriation where the ‘global’ and the ‘local’ meet, the process is marked by political and economic pursuits and policies. Originally produced in UK, the show *Who Wants to be a Millionaire,* with its cultural ethos of individualism, open market and promise of possibilities, reached the Indian cable television at a time when the nation was opening up its economy and embracing liberal economic policies. ‘Western’ liberal values were accommodated within the ‘Indian’ milieu, in *Kaun Banega Crorepati,* the Hindi reproduction of the show. By drawing correspondences between cultural hybridity witnessed in the show and the political economic transformation taking place in the region, I argue that questions of power spill over from regulatory policies and debates on media ownership to primetime television menu. The question this paper then raises is what are the implications of the changing mediascape for developing economies, like India, in a global media?

**Ghosh, Monica,** University of Hawaii at Manoa

**Mohamed Rafi Rocks and Amir Khan Swings (a bat) as Bollywood Crosses over on a Two-way Street**

It is well known that, since the sixties of the last century, South Asian music and literature have had a noticeable impact on the West, such as the classical khayals of Ravi Shankar, the qawaalis of Nusrat Ali Khan, and the novels of Salman Rushdie have all been embraced outside their respective homelands for decades; new names, figures such as Arundhati Roy and Mira Nair, emerge within this field ceaselessly. More recently, a cultural phenomenon that has long been a large part of South Asian and international middle-class consciousness—the Bombay-based popular Hindi (Bollywood) films and film music—has made an equally significant impact on Western audiences through an
onrush of films, two of which are Monsoon Wedding and Lagaan. Film music has crossed over and influenced such western films as Ghost World and Moulin Rouge. Among the voice-over (playback) artists, it is, however, a now-dead, older artist, Mohamed Rafi, who holds an important position. Are there any particular conditions that prepared the ground for these cultural crossovers? Is there a connection between . . .

Gonzalez-Reimann, Luis, University of California-Berkeley

“Time” in the Mahabharata, and the Time of the Mahabharata

For the poets of the Mahabharata time (kala) is a powerful force that directs and controls the events of the epic. The players are often said to be impelled by time, in what amounts to an acknowledgement of the importance of the workings of destiny. But the events described in the Mahabharata have also been placed by tradition at a particular moment in cosmic time, with reference to the system of yugas or world ages. A better understanding of the place held by the yuga theory in the epic is important for a clearer picture of how the later redactors saw the text and how tradition sought to explain its events. It can contribute to the study of the formation of the component parts of the Mahabharata and to discussions about the text’s unity and coherence – or it's lack of them.

Gooptu, Sharmistham, University of Chicago

New Theatres: Popular Culture and Nostalgic Longings

The romantic discourse surrounding New Theatres, Bengal’s leading film-producing concern (based in Calcutta) in the 1930s and early ‘40s, is one of the enduring nostalgias of the Bengali “bhadralok”. All existing literature on the subject exudes a celebratory rhetoric that glorifies New Theatres nearly fifty years since the concern has ceased to exist/function. This iconicity of New Theatres was in place by the mid 1950s, curiously corresponding to the phase when the concern, having passed through its worst phase of financial difficulties, closed down in 1955. In this paper, I probe this iconicity of New Theatres. My hypothesis is that the genesis of the company in the 1930s was rooted in aspects of contemporary life that went much beyond the realm of cinema. Rather, this film company has to be understood in the context of the city. The city’s relationship to the institution of cinema and the ways in which politics in the colonial metropolis shaped people’s thinking about relatively newer aspects of popular culture is the focus of this paper.
Gottschalk, Peter, Wesleyan University

Roots Versus Routes in the Study of South Asian Religions

The paradigm of evolution stood central to many of the historical, ethnographic, and demographic depictions of South Asians produced by the imperial British. This paradigm is unconsciously indebted to European Christian teleology that long ago forged an expectation for spiritual change that arced in time toward the rise of progressively improving humans. This teleological paradigm led to expectations of social and religious development that the existence of Islam routinely challenged. In their representations of South Asians, British scholars and government servants such as James Todd, William Crooke, and George Grierson in their own ways relied on and contributed to the evolutionary model. Meanwhile, the rise of nationalism reinforced this paradigm with nativist claims of origin and genuineness weighed against assumptions of foreignness and illegitimacy. In the face of the dominance of this evolutionary model with its Christian roots and nationalist applications, this paper unpacks the assumptions of this paradigm and proposes a complementary model that aims to appreciate not just the routes religious traditions travel, in particular Islam, but the roots they establish, especially in India.

Govil, Nitin, New York University

The Indian Multiplex and the Global Screen Trade

This presentation examines the rise of the Indian multiplex, focusing on the involvement of foreign media companies in multiplex theater construction in Bombay and Delhi in the late 1990s. Screening domestic and foreign films in major urban centers, and inextricably linked to the shopping malls built over bulldozed bazaars and evacuated slums, these multiplexes are redefining urban space in the Indian national imaginary. In addition, the multiplexes offer a panacea to a domestic industry that has trouble filling traditional movie palaces to even 50% during the first week of a film’s release. While it was difficult, if not impossible, to track film reception in traditional theatrical zones, the homogenous space of the multiplex engages the filmgoer in real-time, clearing the way for new forms of enumeration based on the consumer mobility of the middle-class audience. At the same time, multiplexes displace traditional forms of ticket subsidization for the poor, threatening the class and caste heterogeneity of the Indian cinema audience. This paper locates the technological, institutional and textual priorities driving foreign

Guneratne, Ravin, University of Wisconsin-Milwaukee

The Mountain Shrine: Preserving the Matrices of Meaning in Numinous Landscapes

Numinous landscapes are sacred in nature and stand in sharp contrast from the profane environments of our quotidian existence by the manner in which they conduce to the experience of the transcendental. This paper, therefore, is premised on the all important
distinction that exists between the concept of the ‘noumenon’ and ‘phenomenon.’ Defined as the way things are in reality, the experience of the noumenon is spiritual in nature. The phenomenon on the other hand, is our experience of the profane world of our daily interactions. This study seeks to understand the structure of the cues, or matrices of meaning, encoded in numinous landscapes that helps the individual achieve a threshold consciousness, within which the experience of the transcendental would be possible. This paper will focus on “the mountain shrine” in Sri Lanka in order to define some of these cues or matrices of meaning that constitute the sacred schemata of South Asian culture. My final objective is to demonstrate that architectural preservation needs to take into cognizance the schemata of the sacred and numinous embedded in a people’s collective memory, to succeed in all its endeavors.

Gupta, Surupa, Whittier College

Change and Continuity: Political Party System and Economic Reforms in India

It has been argued that the party system in India has been transformed from a one-party dominant system in the post-independence period to a multiparty system in recent years (Hasan, Sridharan). This change and the subsequent increase in political competition would lead us to expect changes in the way policies are made – one would expect policymaking to be now based on competition rather than consensus. Our research, however, suggests that at least in the area of economic policies, the consensus system of policymaking continues to dominate. This paper demonstrates evidence of this continuity by focusing on economic policy making since 1991. It concludes that the consensus system is a result of successive coalition governments and underlying societal forces.

Haq, Farhat, Monmouth College

Jehadi Organizations & Politics of Gender in Pakistan

For over a decade now the so-called 'Jehadi organizations' like the Lashkar-i-Taiaba have flourished in Pakistan. Though all of the Islamic organizations advocating Jihad propogate a 'traditional' role for women the Lashkar-i-Taiaba have made a concerted effort to incorporate women in their organization. Based on fieldwork done during a year of sabbatical in Pakistan the paper will analyze the politics of gender in Jehadi organizations.

Harris, Suzanne, University of Pennsylvania

The Harappans in Rajasthan

With the exception of Kalibangan and other Sothi-Siswal sites, no occupations related to the Mature Harappan period as expressed in Pakistan, Haryana and Gujarat have been found in Rajasthan. The dearth of Mature Harappan sites in Rajasthan leads to a belief
that this region was devoid of Mature Harappan culture, a “vacuum” between the
developed populations to the North, West and South. This belief is based on three
phenomena. First, known Mature Harappan sites are clustered along large rivers and
costlines, forming what seems to be a settlement pattern skirting around the western
ege of the modern Thar desert. Second, post-Partition political boundaries create the
illusion of a disjuncture between Harappan settlements in Western India and Pakistan.
Third, the “mosaic model” of the Mature Harappans (as proposed by Possehl, Sonawane
and Ajithprasad) has not yet been applied to the Chalcolithic settlements of Rajasthan.
Our understanding of the incorporation of regional traditions into the local Mature
Harappan corpus remains unclear. This paper is an attempt to apply the “mosaic model”
of Harappan cultural expression to emerging data on Chalcolithic Rajasthan.

Haskett, Christian P., University of Wisconsin-Madison

There Goes the Neighborhood: Why the Relocating of Local Buddhist Spirit Forces
Matters for Tibetan Nationalism and Identity

Buddhist peoples across the Himalayas maintain relationships with a variety of non-
embodied (Tib: gzugs med) beings; some originate in the traditional/canonical pantheon,
while others are rooted in local geography, tradition and folklore. This second class of
deities are often understood to live in geographic features particular to a specific region,
such as the Red Rock King (brag dmar rgyal po) who might reside at the top of a valley,
the land lords (sa bdag) who inhabit rocks or trees, or the demon that the village children
insist lives under the bridge at the bend in the road. These deities play a role in the
understanding of embodied personhood, sickness and health, religion, origin, and family,
this makes the deity relationship a multivalent site for production of identity. This paper
examines how Himalayan Buddhists renegotiate relationships with local spirit-forces
when they leave their natal homes and implications for the formation of Tibetan
nationalism and identity in refugee communities. It will present the results of original
research and interviews conducted with Ladakhis, Tibetans and other Himalayans in
Ladakh, Tibetan refugee settlements in Delhi and Karnataka, and in Tibetan communities
in America.

Hechler, William, University of Illinois at Urbana-Champaign

Ethnicity, Forests and Deforestation in the Western Tarai Region of Nepal: A GIS Study

Cumulative logistic regression was used to evaluate the effects of demographic and
geographic variables on forest cover and deforestation in 118 Village Development
Committees (VDCs) in Kailali and Kapilavastu districts of Nepal. Population density,
ethnic composition, and distance to hills were statistically significant predictors of forest
cover. Pre-existing forest cover, population density and distance to hills, but not ethnic
composition, were statistically significant predictors of deforestation.
**Herrald, Angela,** Syracuse University

**On My Visa Application I Put Spiritual Pilgrimage: Spirituality, India, and the Tourism Industry**

As American seekers increasingly turn away from “modern life” to find spiritual redemption, Indians, in turn, increasingly promote themselves as the solution to American needs. Marketers for spiritual tourism often represent India as eternally mystical and its sacred traditions as globally accessible. Using examples from my fieldwork on American pilgrimage-tours to India, I explore why Americans are searching elsewhere for their spirituality, and how India has been deemed an appropriate source for their redemption. Further, I examine how Indian tourist industry workers participate and interpret this flourishing trade. Is this simply a contemporary form of consumerism where Americans are seeking the new and exotic? Does this commodify Indian spiritual practices? Is this a resurrection of Orientalism where the East and the West are perceived as cultural/spiritual counterparts? Bhabha and others would disagree. Further, if this is a case of maintaining Indian stereotypes, why do some Indians encourage spiritual tourism? And who are the appropriate consumers and sellers in this global marketplace?

**Hess, Linda,** Stanford University

**Listen! Says Kabir: Living Oral Traditions of a Fifteenth-Century Religious Poet of North India**

Kabir oral traditions flourish today, as they have since Kabir first sang "kahai kabir" sometime in the fifteenth century. Texts attributed to Kabir are available in countless oral, handwritten, printed, audio- or video-recorded, and (most recently) online forms. In what interesting ways might we study these materials in their fixed and fluid manifestations? Can any claims be made about which compositions are older and which more recent, or about types of songs favored in various performative milieus as compared with types of songs found in older written collections? This paper will first sketch a map of the "Kabir" territory that includes texts, performances, their histories, and their relationships. Then it will focus on a few rural Kabir folksingers in Malwa, Madhya Pradesh, today, showing the circumstances in which they sing and the ways in which they learn, collect, and select songs. Finally it will compare a repertoire of songs from this regional folksinging tradition with a collection of texts marked by Winand Callewaert—a textual critic and longtime collector of North Indian nirgun manuscripts—as belonging . . .
Hiltebeitel, Alf, George Washington University

More Rethinking the Mahabharata

The title "Rethinking the Mahabharata," in using an active participle, maintains enthusiasm for the ongoing project of continuing to do so, not only on one's own but in conjunction with colleagues: especially those with different views (a category that, at least on one subject or another, includes everyone). This presentation will bring together reflections on critical reviews of "Rethinking," and relate them to my continued efforts to explore ways of studying the text with the working premise of its literary character. The talk will thus tie together issues arising from four studies I have been working on since the 2001 publication which I call "experiments": one on the question of "sources," centered on Bhishma; one on ideas of the archaic, centered on Karna; one on ideas concerning what has been deemed axiomatically late, centered on the "Narayaniya"; and one on the intertextual question of the relation between the Mahabharata and the Ramayana, centered on the "Ramopakhyana." Rather than beginning with grand (old) theory (or theories) about the text, I advocate the view that advances can still . . .

Hock, Hans Henrich, University of Illinois at Urbana-Champaign

South Asia and Turkic: The Central Asian Connection?

The standard syntactic features characterizing the South Asian convergence area recur in Turkic. These include:
- Relative-correlatives (absent only in Tibetan)
- Absolutives
- Other non-finite subordination strategies (with geographical and chronological variation)
- Quotatives (with geographical and chronological variations and exceptions)

One explanation was suggested by Hock (2001), namely that the similarities reflect parallel reactions to a shared typological constraint. A second possibility is explored in this paper, namely that the similarities reflect convergence in the Central Asian oases of the early Christian era, with Gandhari Prakrit, East Iranian Sogdian and Saka, Classical Tibetan, Tocharian, and Turkic languages and their speakers in intense multilingual contact. (This hypothesis bears some similarity to Masica's (1976) tentative suggestion of Turkish influence in South Asia; but it places the contact in a much earlier period and reverses the direction of influence.) I present evidence that might support this hypothesis, as well as possible counterarguments. The outcome is not a definite conclusion, but a possibility that should be considered as an alternative in future investigations of South Asian convergence.
Huberman, Jenny, University of Chicago

"Consuming Children": Reading the Impacts of Tourism in the City of Banaras

In this paper I explore how the children who work as unlicensed peddlers and guides along the riverfront of Banaras are configured as particular kinds of consuming and thereby corrupted subjects. With the comparatively quick and easy money that they earn from foreign tourists, these children acquire new purchasing power in a market that is perceived as both seductive and dangerous: it tempts these children with “rich and oily” restaurant foods, with “fancy” western clothes, with movies which contain “inappropriate” adult scenes, and with various addictive substances. While the children themselves often regard their increased access to these goods as one the perks of doing tourism work, for many people in Banaras, these forms of consumption evoke anxiety: they are regarded as fundamentally dislocating practices, which ultimately warp these children into physically, psychologically, and socially unproductive subjects. Instead of making useful contributions to the reproduction of their families and the larger social order, many people in Banaras fear that these children, especially the boys, will remain slaves to inappropriate and insatiable appetites . . .

Hughes, Julie, University of Texas at Austin

Photography, Trophy and the Hunt: Visual Representations of 19th Century British Imperial Ideology in India

The photographic record of the hunt for big game in British India is extensive and invaluable, but has received little attention from the scholarly community. The primary sources for this paper include a wide selection of 19th century travelogues and accounts of hunting expeditions, in addition to hundreds of photographs that elaborate upon and elucidate the texts themselves. The stark (un)realism of British photography of the hunt, in which the hunter sits aloof surrounded by his trophies, provides a sharp contrast to photographs of Princely hunts, in which stuffed tigers maul helpless children and snarl at Maharajas. A comparison of the two styles of trophy photography showcases the contrasting narratives of status and dominance subscribed to by the British on the one hand, and by the Indian elite on the other. Both pursued big game not only as a pastime, but also as an expression of power, and they documented their conceptions of self through the new science of photography. These photographs were trophies in their own right, and a critical consideration of their . . .
Hyder, Syed Akbar, University of Texas at Austin

Urdu’s Progressive Wit: Sulaiman Khatib, Sarvar Danda and the Subaltern Satirists Who Could Speak Up

Urdu Progressive literature has often been imagined as a pathos-laden genre of literature that constantly sheds tears at various plights that have confronted humanity. Within the Progressive canon, a relatively small number of poets/writers (Faiz, Kaifi, Sahir, Majrooh, Jafari) have been afforded the position of power. These hegemonic voices as well as those canon-creators who had the power to project these voices have papered over the differences that existed within the Progressive movement so as to make it appear monolithic. This paper seeks redress by reflecting upon such silenced differences and by taking into account the challenges that were mounted against the hierarchical stratification of Urdu Progressive literature by the likes of Sulaiman Khatib, Sarvar Danda and Dilawar Figar. I will focus on the manner in which these Urdu’s satirists used the strategy of humor to disrupt the Progressive canon by turning the exclusionary semantic etiquette of the Progressive elite on its head. For example, in his 1978 lampoon “Pisscola,” Hyderabad’s Sulaiman Khatib not only mocks politicians like Morarji Desai for deflecting attention from . . .

Islam, Suhail, Nazareth College of Rochester

Bengali Language Planning: Its Political and Cultural Significance

In this short paper, I will try to provide a rough outline of the political-ideological dimension of developments in the field of language policy and language planning in postcolonial Bangladesh. This emphasis on rather abstract, underlying ideas in the field of language policy and planning is based on my conviction that the story of Bengali in postcolonial Bangladesh is largely a political-ideological story, and that this dimension is too often overlooked in analyses of language planning. It is often assumed that the general orienting ideas underlying language policy and planning are linguistic-theoretical or sociological ideas. The fact that these ideas are often already pre-inscribed in the political ideologies of interested groups in society (including the government, but also other groups such as intellectuals, scientists, artists...), and that their scholarly phrasing is often more a post-factum rationalization than an autonomous and practice-oriented scientific argument, is not always taken into account. In his essay Sirajul Islam Choudhury (1994), has tried to illustrate how practical, utilitarian or scientific aspects are subservient to, and modeled according to, arguments that are . . .
Iyer, Nalini, Seattle University

Coming Out, Coming Home: Diasporic Construction of Childhood in Shyam Selvadurai’s Funny Boy

This paper examines the construction of childhood in Selvadurai’s first novel where the Tamil-Sinhala conflict becomes the backdrop to the family drama centered on the repression of sexuality. Three stories of sexual subversion of the patriarchal family are narrated in this novel—the story of Radha Aunty, the story of the Arjie’s mother, and the story of Arjie. Of the three narratives, the first two are ones about heterosexual extended family, and Arjie’s story subverts the family’s heterosexist and ethnic norms.

In his personal website developed as a guide for his readers, Selvadurai insists that “the personal is political” (http://www.interlog.com/~funnyboy) and suggests that Funny Boy grows out of the diasporic author’s desire to capture the home left behind, and the novel may not have been written if it had not been for his migration to Canada. This nostalgia for home also suggests that the coming out story can only be written when one lives in the more liberal West and yet that coming out . . .

Jackson, Roger, Carleton College

Triumphalism and Ecumenism in Thu'u bkwan's Crystal Mirror

Since its completion in 1802, Thu'u bkwan Blo bzang chos kyi nyi ma's Crystal Mirror of Tenet Systems (Grub mtha' shel gyi me long), an historical and philosophical account of Indian, Tibetan, Chinese, Mongolian, and other Asian religions, has been regarded by Tibetan and non-Tibetan scholars alike as one of the most comprehensive and impartial of all Tibetan "histories of religion." This paper will revisit the question of Thu'u bkwan's impartiality. We will survey his approach to the full range of Tibetan religious philosophies (Rnying ma, Bka' gdam, Bka' brgud, Zhi byed, Sa sakya, Jo nang, Dge lugs and Bon po), to try to ascertain (a) his overall descriptive and analytical approach, (b) his principles for selecting controversial topics for discussion, and (c) his modes of argumentation on those issues. Our examination will reveal that while Thu'u bkwan was strikingly unbiased, even perhaps "ecumenical," compared to many other 18th century writers (especially in his own Dge lugs order), he was, in the end, a Dge lugs pa triumphalist, albeit a "weak" one. By way of conclusion, we will seek to locate . . .

Jeffrey, Craig, University of Edinburgh

When Schooling Fails: Young Men, Unemployment and Low Caste Politics in Rural North India

Young men – particularly when they are educated, disaffected and under- or unemployed – have long been seen as a 'problem'. In this paper we examine how
unemployed young Dalit (ex-untouchable) men in rural north India reflect upon the value of schooling in the face of poor occupational outcomes. Since the 1960s, Dalits' investment in formal education in rural UP (Uttar Pradesh), north India, has seen a marked rise, in part through emulation of the activities of higher caste neighbours. The Bahujan Samaj Party (BSP) has also been instrumental in promoting empowerment through formal education and entry into white-collar employment. Our recent research in Bijnor, western UP, suggests that the most recent generation of high school and college graduates amongst the Dalits has almost completely failed to find secure 'educated' employment. A substantial class of low caste educated unemployed young men has emerged. In understanding the future direction for low caste politics and for studies of young people in South Asia, a key question is how these young men react to their predicament. We emphasise . . .

**Jenkins, Laura Dudley**, University of Cincinnati


A "reorientation of the soul" (A. D. Nock), a "rupture of the self" (Michel Foucault), or a "crisis of self-definition" (Robert W. Hefner) – however conversion is defined or described, it is a transformational act. Dalits in India have converted to Buddhism, Islam and Christianity in large numbers over the last century. Dr. B. R. Ambedkar, independent India's first law minister, was convinced that constitutional reform of caste, though crucial, was not enough to truly empower the disadvantaged and vowed "I will not die a Hindu." On October 14, 1956 between 300,000 to 600,000 Dalits converted with him to Buddhism, followed by millions more in the following years. This change in relative religious populations not only had electoral and policy implications, but was a powerful ideological challenge as well. Based on archival research in India and London and interviews of several 1956 converts and Dalit politicians, including a leader of contemporary mass conversions, I propose a model of identity change as a form of political protest and empowerment. I argue that religious transformations such as . . .

**Joffee, Jennifer**, University of Minnesota

Monumental "Memories": (Re)Building Mewar's History

Over the past half-century or so, since the dissolution of the princely states, each erstwhile Rajput kingdom has cultivated its own history, replete with romance, valor, and heroism. These histories serve to heavily promote tourism, a necessity since many former princes, unable to maintain their numerous royal residences, have converted their palaces into hotels. While some scholars view the oft-repeated, illustrious history of Mewar as a 20th-century construction intended to promote tourism, I argue that it is almost wholly a product of a 17th-century legitimization campaign undertaken by the Sisodia rulers in an attempt to salvage their dignity after being forced to recognize Mughal sovereignty. It is my contention that a number of Sisodia monuments built in
Mewar during this period were intended to reinforce a particular historical narrative specifically crafted to bolster the image of the Sisodia rulers in the eyes of their constituency, the Mughal empire, and other Rajput houses who had long been thriving under Mughal rule. In this paper, I will explore the ways in which some of these . . .

**Johansen, Peter**, University of Chicago

Space, Place and Socio-political Difference at Kadebakele: An Exploration

The Early Historic period (500 BC-AD 500) in South India was a time of profound change from the preceding Iron Age and Neolithic periods. Among the manifold changes documented in the Early Historic were the beginnings of urbanism and the state, a tremendous expansion of trade networks, economic intensifications in craft and agricultural production, the spread of Buddhism, Jainism and Vedic Brahmanism, and the institutionalization of socio-political inequality. This paper explores the potential for an investigation of emergent, situational politics of difference in the everyday affairs of the Iron Age/Early Historic settlement of Kadebakele. These dimensions of sociopolitical difference may have been antecedent to more durable, widespread, and institutionalized relationships of difference and inequality recognizable in medieval and modern India. By examining patterns in architecture (location, configuration and construction), features and artifact distributions from spatially discrete contexts at Kadebakele, I will argue for the relevance of an archaeology of relational difference that links patterns in material culture to social, political and economic practices and processes of difference and distinction at this Iron Age/Early Historic settlement. . . .

**Joseph, Christina and Anandam Kavoori**, University of Georgia – See Kavoori

**Kalayil, Ann**, DePaul University of Chicago and South Asian American Policy and Research Institute

The State of South Asian America: Policy Issues in 21st Century

Since 1993 once saw an resurgence of activism in the South Asian American community with the increased representation of America's diverse population at the federal and local levels of government. Unfortunately events following the September 11, 2001 bombing of the World Trade Center highlighted the South Asian American community's need to be better organized and seek an active role in policy-making to empower and safeguard the community. Today, South Asians form an impressive 18.5% of the Asian American population, and 0.6 % of the total US population. The Asian Indians, especially, have achieved remarkable success in some areas. Their median household income in 1989 was $44,696, the highest among all Asian groups and well above the national average of $30,056. Asian Indians also boast of the highest education. The 1990 census showed that 48.7% of Asian Indians had a Bachelor's degree or higher, topping the list of all
Asian groups and easily surpassing the national average of 17.6%. But these figures tell only part of the story. In-depth studies have shown that South Asian Americans . . .

Kalwani, Rishi, Pennsylvania State University

Bombay Revisited: An Early Chapter in Hindu Nationalism’s Modern Narrative

Revisiting the 92-93 Bombay riots, I explore the historiography of an event cast into the shadow of Gujurat’s inferno. Both as a site of prognostication and communal cultivation, the Bombay riots were an incipient stage in the structural narrative of contemporary Hindu nationalism. The BJP’s political ascent followed the early 90’s restructuring of the Indian economy. The corporate program of development adopted by the state has perpetuated the class divide between elite and middle-class urban Indians. Moreover, global trends in third-world development have decreased domestic agricultural subsidization, forcing further rural emigration into the already mega-cities of the developing world. Unabated rural-to-urban emigration will lead to an increase in public resource/land scarcity and unemployment, thus aggravating the disillusionment of urban-middle class unmet expectations and perceptions of “relative deprivation.” The state’s failure to manage such constraints has advanced Hindutva’s political opportunities. As a result the vertical stratification of class has been effectively transposed under the guise of ethnic and communal cleavages. As is typical of the “melting-pot” model of modern nationalism, Hindutva’s instrumentation of religious identity has effectively . . .

Kamat, Sangeeta, UMASS Amherst

Postcolonial Aporias: Hindu Fundamentalism and Education Reform

How can we understand the rise of cultural nationalism in the context of a decentralized education context? Education reform in India provides a particularly compelling example of this contradictory phenomenon. In November 2000, the Indian state introduced a new Hindu nationalist curriculum to be enforced in schools across the country. This paper analyzes the controversial policy document that presents the State’s new vision of national culture and identity. The author examines the ways in which the cultural nationalist discourse in education is established within a policy context of decentralized education that is aimed at strengthening democracy.

Kamra, Sukeshi, Carleton University


Between 1907 and 1947, the colonial government in India seized between 8,000 and 10,000 'seditious' texts and exerted legal restraint on approximately 2000 newspapers. The attempt to identify features of sedition, constant revision of the Penal Code, press
and censorship laws attest to an implicit acknowledgement of the power of literary expression to spread the word. Equally, the intense and widespread participation in the project to mobilize literary discourse to a specific political purpose, especially post-Jallianwalla Bagh, attests to the movement's similar investment in literary discourse. This paper will look at some samples of underground literature that subject historical events, such as the hanging of Bhagat Singh and his co-conspirators, to literary treatment. As propaganda art, they are powerful in their turning of the historical into the iconic. At the same time, they required their audience to turn back the conflation of mythic and historical into subversive action. The paradox predicted by the choice of modality is not only intriguing for what it says about the problematics of persuasion in a mode that . . .

Kapur, Nandini, PGDAV College, University of New Delhi

State Formation and Legitimation in Medieval Mewar: Ekalingaji, Parvati and the Pasupatas

This essay is based on inscriptional records of the Guhila dynasty, Sthalapurana : Ekalingamahatmya and few sculptures dated between the seventh and the fifteenth centuries. Historiographically, this topic is significant as it continues to be marginal in the study of state and state formation. As the formation of the Guhila state of Mewar intensified the legitimation of the Guhila power was sought through royal linkages and patronage with the locally popular saiva sect; the PASUPATAS and the royal temple of Ekalingaji built in 971 AD. The Guhils and the local society patronized the cults of Siva, Visnu and Goddesses (Aranyavasini, the goddess of the forest and Bhil tribe) in the seventh century. The Guhilas integrated a major part of Mewar hills, claimed an immigrant Brahmin status, invented the legendary founder of the dynasty; Bappa Rawal to associate themseles with the newly founded royal temple of Ekaligaji and its protagonists, the Pasupatas acaryas. Meanwhile patronage to other Saiva tirthas and local goddesses continued. When the Guhilas finally annexed Chittorgarh, the ancient . . .

Kavoori, Anandam and Christina Joseph, University of Georgia

Performing Bollywood: Identity Politics, Film, and the Diasporic Imagination in the American South

The paper examines the role of Bollywood films in the lives of first generation Indian Americans. Based on a three years of fieldwork and interviews with over a dozen participants in an annual community-based performance called “India Night,” the paper suggests that manner in which the Bollywood film is incorporated into dances, songs and plays at the event by young American Indians speaks to the defining tensions of the diasporic community, i.e. those of community, ethnic identity and national affiliation. In each case, the paper suggests, Bollywood plays a crucial role in the negotiation and construction of these issues for members of the Indian American community in the American South.
Keefe, Alexander, Harvard University

Monks, Merchants and Kings: Commemorating Ranakpur

How did medieval Jains make sense of their place in a Rajput kingdom? What role did literary and hymnal texts play in the formation of identity and hierarchy within medieval Jain lay and monastic communities? The initial consecration of the Ranakpur temple was held in 1439 c.e., presided over by an influential Tapa Gaccha ascetic named Somasundarasuri. Architecturally, the Ranakpur Caturmukha temple is well-known, revered as one of the period's greatest achievements. However, the textual legacy of Ranakpur's founding has remained largely unstudied. Texts record the gifting of the temple by its merchant-patron, the land on which it is situated by the ruler of Mewar and the participation of the lay and monastic community in its elaborate consecration festivities. This paper compares three fifteenth-century accounts – two in Sanskrit and one in Old Gujarati – of the founding of this important temple. Reading these accounts side by side illustrates the different ways in which the authors represented the temple's significance within both Mewar and the larger western Indian Jain community. The texts' presentations of the relationship . . .

Kennedy, Loraine, Centre National de la Recherche Scientifique (CNRS)


The current decentralization process in India, largely an unintended consequence of economic reforms, allows state-level political leaders greater autonomy with respect to policy issues. Some states like Andhra Pradesh and Tamil Nadu have seized this opportunity to devise economic policies sensitive to the current national and global environment. This study presents evidence that both states are creating new economic spaces through direct and indirect investments in and around their capital cities, Hyderabad and Chennai, notably specialized infrastructure in the form of industrial estates. This research advances hypotheses about how state-level policies articulate with evolving economic tendencies and about the ensuing impacts on regional development and the metropolisation process. This study indicates that regional development strategies are contributing to a polarization process by promoting large cities as assets in an increasingly competitive environment within India. Moreover, increasing social polarization and fragmentation can be observed in the cities examined here, a trend that has been identified in other large cities in developing countries. A second aim then is to locate the spatial tendencies in India within the larger perspective . . .
Khan, Riaz, New York University

The Vanishing Ground of the Citizen: Communal Violence in Gujurat and Post-Election Violence in Bangladesh

In India and Bangladesh, the descent of official secularism reveals not only the changing conceptions of religion and culture that inhere in law, but also chart the vicissitudes of law itself in the wake of cultural transformations. Communal politics and violence in both countries suspend the regulatory modes of politics, law and culture that defined the nation-states after partition. Communal politics have given rise to new linkages between political and infra-political forces, blurring the boundaries between the state and other autonomous powers in society. The growing autonomy of religious authorities in society at large, and the violence associated them, also raise fundamental doubts about the traditional definitions of the state in terms of its monopoly of law and violence. In both countries, the new forms and meanings of political violence are also intimately related to political parties that are dominant or prominent at the national level. Hence, political violence by infra-political communal forces often find political outlet in the democratic process. Moreover, there is a great degree of grass-roots coordination between right-wing political parties and communal . . .

Kleinfield, Margo, University of Wisconsin-Whitewater

Geographies of Protection and Shame: The Child and Armed Struggle in Sri Lanka

Human rights abuses by the Government of Sri Lanka and the Liberation Tigers of Tamil Eelam (LTTE) are frequently cited by both of these parties to Sri Lanka’s long running civil war to delegitimize each other. Perhaps most notorious have been incidents involving children: child recruitment by the LTTE, the massacre of former LTTE youth at the Bindunuwewa Rehabilitation Centre, and the reluctant demilitarization of school zones by both belligerents since Sri Lanka’s February 2002 cease-fire. Using media reports from the popular press in Colombo, as well as interview data and observations from my dissertation research in Sri Lanka (2001-2002), I will review these incidents and argue that tropes of the child have been used by both sides to mark boundaries, invoke sites of protection, and to shame the other. Geographies of protection and shame produced through the “child” have had and continue to have a profound influence on conflict politics.

Klenk, Rebecca, University of Tennessee

Forests of Memory: Development, Statehood, and Forest Fires in Uttaranchal, India

After a long and sometimes volatile movement for statehood, the Himalayan region of Uttar Pradesh officially became a separate state, now known as Uttaranchal, in 2000. This paper analyzes contested productions of "Uttaranchal" as a symbol, region, and
locally through multiple – and often contradictory – narratives of remembrance, self, and
place. It explores relationships and slippages between official discourses of state
formation and personal reflections on senses of self, place, and region in the gendered
narratives of rural residents and social activists. It takes as its point of departure
conflicting accounts of the practice of setting fires as a forest management tactic, and
examines some of the multiple modalities through which "development" and its "lack"
have been implicated in the codification of a regional identity in Uttraranchal.

Knight, Lisa, Syracuse University

Baul Women: Evoking Shame from the Margins

This paper examines how shame not only circumscribes the actions of Baul women but
also is a mechanism by which they negotiate their position vis-à-vis elites in Bengali
society. Popularly viewed as musical mendicants, Bauls are marginalized by their
egalitarian ideals and unconventional behavior. Living in villages, traveling, and
performing, Baul women traverse between contexts in which they have considerable
freedom and those in which they act on gendered codes such as shame, modesty, and
chastity. In contrast to women who are obliged to maintain consistently their propriety in
order to live respectable lives within their community, Baul women often draw on such
codes of conduct when they deem it beneficial to their particular situation. Although not
always expected to be modest, these women evoke and even subvert social constructions
of appropriate gendered behavior in order to save their sense of dignity and well-being.
In ways that seem to break rules of feminine modesty, Baul women often ensure
patronage and respect by reminding Bengali elites of their duties as high caste/class
members to protect and patronize Bauls. . . .

Kolsky, Elizabeth, Pratt Institute

Fringe Characters: The Impact of British Adventurers, White Settlers, and Vagrants in
19th Century India

Legal histories of colonial India have conventionally associated the establishment of a
rule of law with the project of liberalism. According to this narrative, it was not until
after 1857 when the colonial state sought to centralize and consolidate its power that the
radical transformation of the Indian legal system began to take shape. This paper argues
that legal codification in India was largely impelled by the nagging presence of and
problems posed by the “lower orders” of European society. When the East India
Company’s trade monopoly was abolished in 1813, its legal system was ill-prepared to
deal with the influx of non-official British subjects, many of whom committed violent
acts with impunity in the mofussil. By the late 1850s, after the Company had quelled the
Great Rebellion, even greater numbers of unemployed Europeans roamed through Indian
towns and villages transported at greater speed by railroad technology. This paper will
reexamine the question of white settlement in India and the impact of unemployed and criminal Europeans, “loafers,” petty thieves, discharged sailors, prostitutes, . . .

**Korvink, Michael,** University of North Carolina at Charlotte

**The Indus Script: A Statistical-Positional Approach**

There is a great difficulty for the researcher of Indus inscriptions as our understanding of the nature of the Indus inscriptions changes. One finds themselves trying to separate, in researching previous decipherment attempts, the observations from the inference of those observations. Often the observation and inference of the observation are so tightly intertwined that one must start from scratch in their own research. For example, Mahadevan and Parpola have well researched the positional-statistical patterns in the script. Yet, much of their articles intertwine linguistic terminology with positional-statistical terminology (e.g. gender or nominative case suffixes). It is the hard data of decipherment attempts, such as the patterns in placement of various signs that, remain current, while the conclusions of that data may become outdated. Therefore, rather than a coterminous pursuit of meaning and structure, where one is often tempted to force the linguistic structure onto the script, the structure alone must be analyzed. It is only then that one may use other *a priori* methods in search for meaning. Therefore, in response to this dilemma, this presentation . . .

**Rajan, Krishnan,** Columbia University

**Disguises and Dilemmas of Colonial Encounter – Reflections on Kalki’s “Parthiban Kanavu”**

Kalki Krishnamurthy was a key figure in the late colonial public sphere in Tamil Nadu. His immense popularity rests in part on his historical romances, which were central to nationalist imaginations in Tamil Nadu and their recovery of historical pasts. “Parthiban's Dream,” written in 1943, transcodes Indian national aspiration as the Chola king Parthiban's dream for independence from the Pallava Empire. However the Pallava king as 'colonizer' proves an 'intimate enemy' to contend with, for he too is a noble sovereign controlling the Chola kingdom as a form of 'imperial dharma'. The paper will trace the muting of the antagonism between colonizer and colonized through the familiar trope of disguise, deployed as the kernel of suspense in the novel. It will further explore the ways in which national liberation was imagined in relation to the role played by Kalki, and specifically his influence on popular mobilization under nationalist politics.
Kumar, Priya, University of Iowa

Partition, Gendered Violence and the Literary Imagination

In the past few decades we have witnessed a secularist and feminist re-turn to the Partition in scholarship from the humanities and social sciences. Several scholars have demonstrated how literature took upon itself the difficult and complicated task of pulling together the tatters of culture in the wake of the catastrophic violence of Partition, whereas history was rendered mute. Taking recent feminist historiographical and anthropological work on Partition as a point of departure, I examine the efforts of some Indian-language fictions written in the immediate aftermath of Partition to write and tell a gendered story of communal violence. I am especially interested in exploring questions about the potentials and limits of literary narratives in "bearing witness" to mass traumas like the Partition. What are some of the intersections between literature, history and anthropology in engaging with "moments of crisis" like 1947, Ayodhya 1992, and now Gujarat 2002? Finally, what might be the usefulness and limitations of theoretical concepts like "testimony" and "witnessing" that we have derived from Holocaust studies in the interests of exploring . . .

Kuriakose, Anne, University of Wisconsin-Madison

Trader, Weaver, Worker, Friend: Inter-Firm Relations and Upgrading among Rural Handloom Textile Clusters in Andhra Pradesh, India

Since the early 1990s, industrial clusters have attracted attention from both theorists and policymakers as a route to regional economic development, poverty reduction, and export growth. The competitive advantage of clusters lies in their concentration of skilled labor, local inter-firm production networks, and ideally the presence of formal joint action as in the form of business associations. However, as the literature on both clusters and learning regions makes clear, regional industries cannot maintain competitiveness without the presence of continuous technological learning and upgrading, and the institutional arrangements to support these. The current paper is based on dissertation research on learning and upgrading within rural handloom textile clusters in Andhra Pradesh, India. Interviews with firm owners, workers and traders, as well as input suppliers and service providers, reveal a range of relational and organisational forms that affect potential for upgrading both within and across clusters. Of particular importance are factors of firm hierarchy, buyer-supplier relations, and institutions of labor control. Both incrementalism and more rapid shifts, e.g. the phenomenon of “innovation by imitation” are examined . . .
Kurian-Hallisey, Sara Manju, Trinity College

Buying Victoria Abroad: Raj Nostalgia in the United States

Recent studies locate Victorian public and private life divided along gendered lines. Nowhere was such separation more evident than in British India during the high imperial period of 1880-1914 when Victorian women were expected to maintain and protect the domestic sphere, and become domestic sovereigns. Therefore, upon entering a well-appointed Anglo-Indian home, East and West were not on opposing, unbridgeable sides; they blended together to provide a safe, comfortable space that dismissed any notion of the inequities and complexities involved with imperial rule. Although, initially, Britons at “home” and abroad in the nineteenth century experienced Empire through the writing of the time, present day readers have gone beyond the textual medium to again revisit British India through the contemporary marketplace. From the pashmina shawl, the furniture of Pottery Barn, to Hollywood epics, “India,” in all of its imperial domestic glory, is everywhere. This paper explores the current North American retail marketing trend of home furnishings that have been termed “British Colonial” in style and appearance, considering, in particular, the exclusive nature of both the products . . .

Lamb, Sarah, Brandeis University

Old Age Homes, Modern Seniors, and Global Families in Kolkata

The shape and prevalence of the joint family is at the center of many Indians' attitudes about the nature of contemporary social-cultural life. In her Regional Differences in Family Structure in India (1987), Pauline Kolenda produced one of the few existing longitudinal studies of the structure of Indian families. One of Kolenda's central questions was that of whether joint families were actually on the decline with the advent of modernity, as popular belief would claim. This paper uses Pauline's rich data on joint families in historical perspective as a jumping off point to explore contemporary discourses about the changing nature of the joint family in West Bengal, India. The paper pays particular attention to new modes of 'modern,' family-independent aging. In 2003 in Kolkata, newspaper articles, short stories, television serials and everyday conversations are replete with images of a new kind of (partly valued, partly deplored) independent old age, necessitated by what people see as the break-up of joint families in the contemporary era—in the face of phenomena such as flat or apartment living, . . .

Lee, Chris, Canisius College

That's Mushaira Poetry...It Won't Go In My Book!: Performed and Written Ghazals in Contemporary Banaras

For Urdu poets in Banaras and throughout North India, it goes without saying that the mushairas—the large scale gatherings where poets perform their poetry orally in front of an
audience that can reach tens of thousands is the venue for poetry par excellence. The mushaira is where reputations are made, where poets compete with each other for the adoration of the audience and for the fame which may eventually lead to the publishing of a volume of that poet’s poetry. Interestingly, however, most poets make a sharp distinction between what they call their “mushaira poetry” and their “book poetry.” Although the mushaira, and the poetry which is performed in it, is usually considered primary by the poets themselves, researchers usually only have access to the written form or the written notes of an oral performance. This paper, based on several years of research and study with contemporary poets of Urdu in Banaras, will engage the concepts of the oral performed and written word as understood and utilized by poets, both through their performed and written poetry . . .

Liechty, Mark, University of Illinois

Consumer Propriety: Ijjat in Middle-Class Kathmandu

This paper considers how “ijjat” – the long-established cultural narrative of prestige, honor, and status – has emerged as one of the central organizing principles within Kathmandu’s new middle class. Whereas in earlier caste society ijjat was negotiated primarily through sexual propriety, ritual orthodoxy, and fixed property, modern middle-class culture combines these earlier moral and material registers of value with the increasingly vast realm of short-lived (and therefore precarious) values associated with capitalist consumer goods. The commercialization of an ever expanding range of ritual and social functions means that the failure to generate cash now often means the failure to maintain social status and parity. As the reckonings of ijjat become more and more tied to a person's place in the market economy, this time-honored discourse of status/honor is increasingly tied to the acquisition and display of consumer goods. Indeed, by welding "modern" consumerism onto the "traditional" domain of status claims (to ritual and moral respectability), ijjat has become an extremely useful tool in the larger middle-class project of distinguishing itself from its class others: the morally-degenerate elite, . . .

Little, Layne R., University of California-Berkeley

Poison Icons & Modern Tales of the Deathless Body

In the 1940’s a narrative began to circulate that the icon in the Palani Murugan Temple had been crafted in ancient times by the Siddha alchemist Bhogar and that oblations poured over the icon were infused with certain healing properties. These offerings suddenly became a precious commodity. A lucrative trade in such substances followed, along with an influx of new pilgrims to the site. Because of the increase in abhishekas (oblations), the god seemed to wither under the hungry gaze of his devotees. The priests began scraping away at the god, making gashes on the back of the icon for sale to those devotees who could afford a slice of the transmutative icon. Concern began to spread that soon the god would be rubbed, scraped or washed away to nothing. But new
narratives have recently emerged of duplicate icons hidden away in a subterranean passage beneath the temple sanctum leading to an underground cave where Bhogar’s body in interred. It is said that when this icon has worn away the deathless saint . . .

Lorenzen, David, El Colegio de Mexico

Marco dalla Tomba and His Interlocutors

The Italian Capuchin friar Marco dalla Tomba (1726-1803) spent most of the second half of the eighteenth century in Bihar and Bengal. He wrote a number of texts about Hindu religion and about the geography and history of Hindustan. He also translated several religious texts from Hindustani to Italian including parts of the Ramcaritmanas. The scholars he worked with directly include his Capuchin colleague Giuseppe Maria da Gargnano, Sir William Jones, and especially an unnamed Brahmin friend and teacher originally from Banaras. He also wrote a lengthy essay criticizing the views of J. Z. Holwell. Although Marco’s work is explicitly motivated by the aim of converting the Hindu gentili, he also managed, with the help of his interlocutors, to construct a relatively sophisticated ethnology of popular Hindu religion.

Mahadev, Neena, University of Chicago

Resistance and Counter-resistance on Tea Plantations

Many descendents of the Indian Tamil diaspora who migrated to Sri Lanka to serve as labor to fuel the colonial tea industry, in ways remain bonded to the industry in today's postcolonial context. On one hand, most workers feel a degree of discontent within their economic niche. On the other hand, the government-backed companies are vying to keep the industry profitable. In order to understand this particular class struggle in its contemporary context, this paper delineates the multiple sites of power held both by Tamil plantation workers and plantation managers that shape the relations of production. To exemplify the fact that there is greater complexity than unilateral oppression or constant and effective resistance, applying a dialogic approach is useful. Accordingly, this paper will highlight acts of resistance (organized action, and 'everyday forms of resistance') by the Tamil plantation workers, and will also underscore tactics of counter-resistance (actions that attempt to stop strategies of resistance short, and the discursive demoralization of resistance) by plantation management and company interests. . . .

Majumdar, Neepa, University of Pittsburgh

“The Truth About the Stars” in Indian Film Magazines in the 1930s

This paper, which is part of a larger project on conceptions of stardom in the early decades of cinema in India, will take a close look at star profiles that appeared in English
and Hindi film magazines in the 1930s, such as CINEMA SANSAR, VARIETIES WEEKLY, and RANGHBHOOAMI in the 1930s. My close reading will be framed by an argument drawing on Richard de Cordova's distinction between "star" and "picture personality" in order to account for the striking differences between Hollywood and Indian star profiles that appeared simultaneously in the pages of these magazines. Some of the issues I will discuss include the function of photographs and their relation to the text on the page, the management of gossip and scandal, and the implicit aesthetics governing the reception, specifically, of female Indian stars.

Majumdar, Rochona, University of Chicago

Love for Sale: Matrimonial Advertisements and the Creation of a ‘Hindu’ Patriarchal Identity

This paper explores the colonial history of the institutional machinery - comprised by ghataks (traditional matchmakers), matrimonial advertisements and marriage bureaus - at work behind the institution of arranged marriage in Calcutta. My aim is twofold: First, to investigate the history of the rise of marriage advertisements and the predominance of this form of seeking brides and bridegrooms over the traditional matchmaker. Second, to analyze the contents of these advertisements and their contemporary critiques in order to elucidate a contradiction at the heart of the patriarchy that consolidated itself in Bengali Hindu families between 1875-1940. During this period, Calcutta grew into a teeming urban metropolis with a thriving popular press, schools and colleges and an expanding and diverse population. Matrimonial advertisements, which from the early years of the twentieth century assumed more importance than individual ghataks in the process of arranged marriages, did not represent an aberrant mutation of a traditional practice. Rather, mapping the rise of this advertisement culture will demonstrate the ways in which notions of a new Hindu patriarchy - one based . . .

Mallampalli, Chandra, Westmont College

Locating Christians in British India: Legal, Political and Theological Meanings of Leaving Hinduism

This paper will explore the meaning of Christian identity within three distinct arenas during the late nineteenth and early twentieth centuries: legal, political and theological. Within each arena, the paper will investigate the precise sense in which Indian converts to Christianity have ceased to be "Hindu." The Indian judiciary, representative voices of Indian electoral politics, and Christian theologians all craft the issue differently. Yet, all share the burden of reshaping Orientalist assumptions about Indian society that were instituted under British rule. A landmark court case from the 19th century, Abraham v. Abraham, addressed the question of whether Christian converts could fall within the parameters of the Hindu law of inheritance. This case and subsequent judgments of the Madras High Court illustrate the role of the judiciary in defining boundaries of religious
identity. Legal discussions of Christian identity vis-à-vis "Hindu society" ran parallel to discussions amongst Christian missionaries and Indian converts over whether a change of religion necessarily entailed a change of community. Within the realm of politics, Indian Catholic and Protestant spokespersons articulated alternative visions of . . .

Marriot, McKim, University of Chicago

Learning from Pauline

By applying Guttman scaling methods (which used relative rather than absolute measures) to caste ranking, Pauline Kolenda rescued South Asianist social scientists from what would otherwise have been a statistical impasse. Her move helped to bring generative, constructive, and multilateral logics to subsequent understandings of Hindu society and culture generally, and encouraged the use of indigenous, multidimensional ethnosocial rather than alien social science terms.

McGilvray, Dennis, University of Colorado

Goldsmith, Barber, Washerman, Drummer: Subaltern Caste Patterns in Eastern Sri Lanka

The lower castes in Sri Lankan Tamil society are usually characterized as deferentially conforming to the paradigms of the dominant castes. Based on three decades of longitudinal fieldwork in the town of Akkaraipattu on the east coast, this paper will explore both the conforming as well as non-conforming aspects of four subaltern specialist and domestic service castes. While these lower-ranked groups all share regional patterns of matrilineal clan structure, matrilocal household organization, and Dravidian kinship, there are also intriguing differences, some of which have emerged during the last two decades of ethnic conflict. The Goldsmiths, the highest-ranked of the four castes, seem to have lost some of their upward momentum, while the Drummers, who were formerly untouchables, are increasingly prosperous and religiously entrepreneurial. A comparison will also show differences between the stereotypic high caste Tamil Hindu ranking of these four castes and the perceptions of these same castes in the eyes of the local Muslims.

Mehra, Beloo, Antioch University McGregor

Little Method to Their Madness

An analysis of the FEH report suggests that the authors use phrases, statements, and expressions that are at best mere rhetoric or assumptions, rather than 'scientific' arguments. The one-sided, partial, and biased nature of the FEH report becomes so obvious, that even a statement such as 'the authors had any hidden agenda' becomes meaningless. If the groundwork for a report that "looks" as comprehensive as the FEH
report, can any reasonable reader find the conclusions reliable? The lack of information about the coding of data, and measures employed to ensure reliability and validity of the study's findings, makes it difficult to evaluate how the conclusions were drawn in the first place. Therefore, it is not possible to accurately evaluate the “highest standards” by which these conclusions can be judged by independent critics.

**Menon, Kalyani, Mount Holyoke College**

Hindu Nationalism and the Politics of Social Work

The Hindu nationalist movement in India is usually represented, and often represents itself, as a movement united in its efforts to purge the country of all Muslim and Christian influences and establish India as a Hindu Nation. However, not all those in the movement, and certainly not all those it encounters, agree with its exclusionary politics and rhetoric. This paper seeks to understand the myriad ways in which Hindutva reaches out to audiences who may not espouse its political agenda in order to build a mass base. To this end I examine the ways in which the Hindu nationalist women I worked with in New Delhi variously framed the movement to mobilize support for it amongst diverse audiences. These framing strategies include, among others, the deployment of discourses of citizenship that incorporate those marginalized by the state as citizens of a Hindu nation. Through 'social work' at under-funded and under-staffed government hospitals, and through establishing schools, health clinics and vocational training workshops in the slums of New Delhi, Hindutva reaches out to those marginalized by the state . . .

**Menzies, Robert, University of Winnipeg**

Of Myth and Mantra: The Slippery Taxonomy of Printed and Oral Vrat Kathas

This paper will examine how printed vrat kathas (stories associated with Hindu women's domestic rituals) present categories of myth, mantra and their internal "oral logic." The paper will articulate three things. First, it will demonstrate that despite an understanding of these stories as simple folk tales, vrat kathas deserve to be included in the more elevated category of "myth" because of the way they function within the Hindu women’s ritual structure and world-view. Second, these stories are modeled on an understanding of mantra as a speech act. They function within the vrat ritual as a single verbal utterance regardless of their length or the number of episodes within the story. Finally, whether these stories are printed or not, they maintain an "oral logic" in structure, presentation of narrative and intention. Whether the story has printed antecedents in the Sanskrit mythological texts or is derived from the rather amorphous category of "oral tradition," kathas preserve their form as an oral text. They conform in both narrative structure and printed form to both oral telling and use. . . .
Merrill, Christi, University of Michigan

Kyaa baat? An Ordinary Murder in Rajasthan

Vijay Dan Detha published the story ‘Alekhon Hitler’ in 1984, recreating in literary form a ‘baat’ he once overheard on a bus that purported to be true—of some local farmers running over a cyclist and killing him, all for having the audacity to overtake their expensive tractor. In his version Detha narrates primarily from the point of view of the farmers, and so the story becomes a detailed exercise in imagining what motivates humans to behave this way with one another. In Rajasthani the narrative techniques force readers to recognize the small atrocities that are part of daily life we/they share. Translated into English does the story help us to recognize this violent capacity in ourselves or does the local setting allow us to displace this tendency conveniently onto others? Does this engagement shift if we read ‘Alekhon Hitler’ as a short story (‘baat’) or a personal testimony (‘baat’), as idle gossip (‘baat’), a folktale (‘baat’) or reportage (‘baat’)?

Mills, Martin, University of Aberdeen (Scotland)

Between a Rock and a Hard Place: Celibacy and Gender within Tibetan Buddhist Communities

Gender analyses of Tibetan communities throughout the Himalayan regions have been characterised by complex debates over both the status of women in general, and the role of Buddhism in constituting that position. Core to these debates has been the apparent contradiction between the apparently high position of laywomen within Tibetan agricultural and pastoral society, and the widespread economic exploitation and symbolic degradation of Buddhist nuns within monastic and lay economies. This paper draws on fieldwork within Ladakhi communities in North-West India to question the validity of highlighting celibate religious practitioners (such as nuns and monks) as somehow characteristic of broader gender relations within Buddhist religiosities. Instead, it asserts the dominance of fertility as the principal idiom of value around which the ritual exchanges of Buddhist communities is organised. Here, monastic temples are treated as sites of divine evocation, and thus as objects of ritualised devotion (dadpa) and economic sponsorship (zhindak) by laity; whilst the agricultural and labour resources of lay households (conceptualised in terms of a complex cosmology of ‘wealth-holding’ . . .

Mills, James, University of Strathclyde (Glasgow)

Vagrant and Violent? The Lunatic Asylum and the Threatening Individual in Colonial India, 1857-1900

Recent research into the Census, the Criminal Tribes Act, the Forestry Acts and the Thagi campaigns have emphasised how the British invented communities in order to deal with the problem of settling and ordering India. Their approach was to attempt to deal with
threats to the desired colonial social order by devising and organising corporate bodies of Indians along the lines of ‘tribe’, ‘caste’ and religious community. This paper will focus on their responses to the individuals in India that were not easily integrated into one or other of these corporate bodies. It will argue that individual wanderers and vagrants were routinely admitted to and incarcerated in lunatic asylums as acts of social control rather than as acts of medicine or psychiatry. The objective was simply to keep them off the streets. As such the lunatic asylum needs to be viewed alongside the Census, the Criminal Tribes Act etc as a tool of the post-1857 attempts to impose a new social order on India. The paper is a reminder that the colonial state did not . . .

**Mines, Diane,** Appalachian State University

More Memories from Brahman South India: An Essay on Time, Narrative, and History

Throughout the 1970’s, Pauline Kolenda conducted research in a rural Brahman community in southern Tamilnadu. She interviewed these "toppled elite" about their lives and memories, about the pasts of their village, and their place in the world. She also interviewed residents who had migrated to urban centers about their new identities, their memories, and their attitudes towards the village they had left. In this paper, I bounce other Tamil Brahman narratives (some collected in 1990 and others to be collected this summer, 2003) off Kolenda’s informants’ discourses on the past, and on their changing lives. I ask not only how Brahman views on the Tamil Brahman past have changed over the years, but in line with an existential/phenomenological understanding of human temporality, I also consider the ways in which new pasts are created out of altered senses of place and possibility. How is "the past an element of the experienced world," as David Carr might ask? Do displaced Brahmans retroject their perceived future onto the template of the past, and thereby alter the past to accord . . .

**Mir, Ali,** William Paterson University

The Crowded Margins of Progressive Urdu Poetry

Any conversation or writing about progressive Urdu poetry and the Progressive Writers’ Association invokes the same set of names: Faiz Ahmad Faiz, Ali Sardar Jafri, Kaifi Azmi, Sahir Ludhianavi, Israr-ul-Haq Majaz and a few others. The works of these poets are characterized by a certain kind of political consistency, which is explained by the fact that most of them were members of the Communist Party of India and were therefore compelled to follow the party diktat. Dissent within the PWA was frowned upon and many members of the PWA such as Sadat Hasan Manto, Ismat Chughtai and Majrooh Sultanpuri were publicly chastised for their failure to adhere to the stated doctrine. However, the works of many Urdu poets who do not get classified in the canon, did shape the nature of the discourse in Urdu literature to a considerable extent. For example, Majrooh Sultanpuri, who wrote mostly in the form of the classical Urdu ghazal, changed
the nature of ghazal writing by utilizing the medium of a conversation between lovers in the services of a progressive ideology. . .

**Mir, Farina**, University of Virginia

**Tracing Orality in the Printed Text: Colonial Era Punjabi Popular Literature and its Performative Context**

This paper challenges the assumption, common in historical analyses, that textual and oral forms of literature should occupy separate and distinct realms of analysis. This assumption includes the idea that print diminishes the vitality of an oral tradition and forces linguistic standardization onto a language. This paper will challenge these assumptions by examining late-nineteenth-century printed Punjabi texts of the epic Hir-Ranjha, a tale whose oral circulation in the region of the Punjab dates from at least the sixteenth century. Although primarily an oral tradition, Hir-Ranjha circulated through manuscripts, and increasingly through printed texts with the availability of printing presses in the region from the mid-nineteenth century onward. By the last decades of the nineteenth century there was a thriving Punjabi publishing industry with thousands of copies of Hir-Ranjha produced and circulated each year. These late-nineteenth-century printed texts were invariably shorter, or “episodic” versions of the Hir-Ranjha epic. “Chapbooks,” of sorts, Punjabi printed popular literature was dismissed by colonial officials as worthless, having no literary merit. Grounded in colonial/Victorian conceptions of what constituted “good” literature . . .

**Mir, Raza**, William Paterson University

**Progressive Poetry in Pakistan: A Tradition Survives**

In 1947, after the partition of the subcontinent, the PWA members found themselves divided by borders, but continued their organizing efforts. Unfortunately, their Pakistan-based efforts were short-lived. The All Pakistan PWA, formed in 1948, barely survived three years. In 1951, it was banned in Pakistan after the military coup led by General Ayub Khan. Sajjad Zaheer and Faiz Ahmed Faiz were jailed in the infamous ‘Lahore Conspiracy Trial’ and remained incarcerated for over four years. However, the progressive movement in Pakistan remained vibrant in the years that followed, albeit with a strictly informal character. Despite the active suppression of left parties by successive dictatorships and democracies, the legacy of Faiz has endured in the works of Habib Jalib, Munir Niazi, Ahmed Faraz, Ahmed Nadeem Qasmi and Ehsan Danish. In this presentation, I will discuss the state of progressive Urdu poetry in Pakistan, with reference to the above mentioned poets and through a discussion of emergent traditions of feminist poetry, as illuminated by Rukshana Ahmed’s landmark compilation, “We Sinful Women,” which showcases the works . . .
**Mirza, Nasrullah,** University of Illinois at Urbana-Champaign

*Water, War, and Peace: Linkages and Scenarios-The Case of Pak-India Relations*

This study attempts to discover the role of the “hydrostrategic” nature of the Kashmir territory in the Pakistan-India conflict and its impacts on political thinking, strategic planning, and warfare in the region. It challenges the existing viewpoints that Kashmir is an ideological and political issue alone. Rather, it argues that the genesis of the issue is rooted in its geographic location and the nature of its topography-richness in water resources. All other issues are symptoms and their politicized versions. The water supply in the Indus Basin is the real and major strategic issue and is a question of life and death for the whole of Pakistan and the farmer communities of Indian Punjab. The Indus Waters Treaty is environmentally unsustainable, as the growing water scarcity will further intensify competition over Kashmir. The thinking that sooner or later Pakistan will come back to the fold of an Indian Union or that one day all of Kashmir will be part of Pakistan is totally utopian. A give and take strategy to settle Kashmir bilaterally . . .

**Momen, Mehnaaz,** Texas A&M International University

*The Boundary of Imagination: Identity Politics and the State in South Asia*

The history of South Asia is replete with drawing and re-drawing the map of political boundaries as rites of passage for nationhood. The making of such borders between and among the countries coincide with yet another parallel process, the creation of majority and the minority. The inhabitants of these territorial and psychological spaces are also participants in ongoing political processes, which, in turn, shape and re-shape the sites of politics and religion. The connotation of modern nation-states, following the contemporary Western social science, is articulated on the premise of legitimate power, with political sovereignty in a clearly defined territorial area. I propose to examine ‘state’ as a form of social space, not only as a mere product of forms, functions and their relationships, but also in terms of the interrelationships between these orders and disorders. The focus of this paper is how our changing conceptions of ‘state’ influence our perceptions of identity and the power relations between the mainstream and the marginal. Another emphasis of the paper will be the negotiations between ideologies, concerning statecraft . . .

**Mooij, Jos,** Centre for Economic and Social Studies (Hyderabad)

*Education, Decentralisation and the Indian State*

Despite a widespread and increasing acknowledgement of the importance of education for development in India, the actual progress made is far from satisfactory. More than fifty years after Independence, still more than thirty per cent of the children between 6 and 10 years do not attend school. There is an increasing dualism in the schooling
system, where more well-to-do families send their children to private (and usually costly) schools, and those who cannot afford to do this send their children to government schools, if at all. The state has clearly failed, both in universalizing education and in providing sufficiently good quality education that would continue to attract the well-to-do. The outcome is a kind of deadlock: when the politically influential middle and upper classes lose their interest in good quality government schooling, the result is an overall neglect on the part of the state. One of the recent policy initiatives that is potentially interesting in this context is decentralization. In the whole of India different kind of initiatives have been taken place . . .

Moorti, Sujata, Old Dominion University

Fashioning a Transnational Indian Subject: The Interlocking Dimensions of Contemporary Mediascapes

Through a scrutiny of three different media sites television, websites, and magazines this paper examines the formation of a fashion enterprise in contemporary India. The paper argues that these interlocking sites of fashion, where global and local vectors intersect and intercut each other, help produce a transnational Indian female subject. Specifically, it argues that contemporary consumption practices require media scholars to simultaneously examine multiple sites rather than limit our attention to one specialized arena. Such an analysis will provide insights into the manner in which the media help globalize the local and localize the global. The field of fashion, which is often viewed as an exemplary field of consumption, serves as a point of entry into an interrogation of contemporary Indian public space. Buffeted by transnational flows of capital and cultural products the field of fashion reveals the modalities through which the Indian middle class is interpellated into the global economy. The three media sites I examine in this paper each produce India and the Indian subject in different ways but together enable . . .

Morrison, Kathleen D. & Carla M. Sinopoli, University of Chicago & University of Michigan, respectively – See Sinopoli

Nadkarni, Asha, Brown University

Feminism, Nationalism and Sati in Nayantara Sahgal’s *Rich Like Us*

Much of the criticism on Nayantara Sahgal’s *Rich Like Us* (1985) has interrogated the relationship between feminism and nationalism in the novel, arguing that Sahgal’s feminism is ultimately subordinated to her nationalist agenda. In this paper I will complicate such critiques by looking at the specific nature of Sahgal’s nationalism in relation to models of national development. As its ironic title suggests, *Rich Like Us* (“‘do like we do,’ the West declares, ‘and you’ll be rich like us’”) explicitly rejects the evolutionary model of national development prescribed by modernization theory. In
particular, Sahgal critiques a normative developmental narrative that posits the West’s path to development as universally applicable to the rest of the world. At the same time Sahgal is critiquing such a model, however, her representation of women in the novel reinstates one of modernization theory’s basic premises by creating a universalized vision of women’s oppression. In this paper I will focus on how Sahgal mobilizes the figure of sati to both refute and then reinstate a depoliticized and dehistoricized narrative . . .

Nair, K. Maheswaran, University of Kerala, Trivandrum

Philosophy of Uddalaka - A review

Based on the answer to the fundamental question, in philosophy, related to ultimate reality, there originated two basic trends, namely materialism and idealism. Indian philosophy is no exception. Both the trends can be seen in Indian philosophies too. Herman Jacobi was the first to put forward the idea that Uddalaka of the Chandogya upanisad represented the materialistic trend [H. Jacobi, 1923]. H. B. Glasenapp subscribed to the view first [H. B. Glasenapp, 1940]. Later he changed his view [H. B. Glasenapp, 1949]. Walter Ruben elaborated the idea and held that Uddalaka Aruni was the first Indian philosopher who preached hylozoism which means a primitive materialism [Walter Ruben, 1954]. He also counterpoised Yajnavalkya as the originator of Indian idealism [Walter Ruben, 1961] following Walter Ruben, Dale Riepe characterized Uddalaka's philosophy as 'hylozoist and perhaps materialistic' [Dale Riepe, 1961]. Many others have also accepted Walter Ruben who remains to be the best champion of Uddalaka's materialism. Uddalaka and Yajnavalkya have been considered as representatives of one and the same philosophy in . . .

Narayan, Kirin, University of Wisconsin-Madison

Grandmothers Who Live Off the Road: Singing Wisdom in Kangra

This paper follows old women in Kangra, Northwest India, who draw on songs in a regional dialect to conceptualize the physical changes of old age and to prepare for death. Inspired by Pauline Kolenda's commitment to fieldwork over time, her close attention to changing kinship configurations, and her insightful documentation of social change, I locate such songs within shifting sociocultural horizons. These songs rehearse physical decline, indignities within the joint family, and even bureaucratic hurdles associated with the journey from old age to "the land of no return." Sung in groups, the melody and poetry in these songs mark aesthetically and sensually charged moments of shared living-voices joined, knees touching, sipping at sweet tea. Sung alone, songs are a defiant affirmation of an aged singer's vitality and sturdy grasp of fragile collective memory. These songs – like others in dialect – are particularly associated with old women who live "off the road," away from the thundering highways bringing in new goods, practices and symbolic forms. I draw on rhetorical constructions of old Kangra women whose . . .
Novetzke, Christian Lee, University of Pennsylvania

The Tongue Makes a Good Book

The history of printing in India is a story filled with chance encounters, devious interventions, bald thefts, hapless Jesuits, ambivalent colonialists, and misdirected attentions. However, one clear chord struck throughout the history of print—in India or in Europe—is made of a note from “modernity” and another from “religion.” This paper explores the ways in which the literary corpus of songs attributed the fourteenth century Marathi “saint” Namdev made its way into Marathi printed media in the latter half of the nineteenth century, and the early twentieth century, and did so within the context of ideas regarding modernity and religion that were tied to print in the colonial world. The influence of printing and European ways of representing the work of poets and authors seems to precipitate critical histories of literary traditions, text-critical studies, and other ostensibly modern forms of scholarship published after the middle of the nineteenth century in India by Indians. Yet we also see a great freedom of expression allowed to Indians in the colonial period to express their “religious” sentiments through . . .

Olsen, Keri, Syracuse University

Veiled Practices: Bridging Lifeworld Spheres in the City of Ajmer, Rajasthan

A public symbol that resonates in a myriad of ways, the burqa serves, on one level, as part of a larger ideology that works to marginalize women. On another level, it allows women whose lives are otherwise circumscribed by gender, social class and religious identity ā€œroom to maneuverâ€• within the set of limitations and possibilities that frame their lives. After briefly considering various interpretations of the burqa, this paper explores the perspectives of a handful of Muslim women as they emerged within their day-to-day lives in the city of Ajmer. Not uniformly imposed or adopted, I argue that women who wear the burqa do so in light of shifting evaluations of space and social relations therein. By conceding to the burqa in some contexts and evading it in others, they accrue certain benefits, including the ability to bridge lifeworld spheres that would otherwise remain closed to them. Assumed rather recently by many working-class Muslims, the burqa also distinguishes and aligns women of different class and religious backgrounds in both real and imagined ways. . . .

Omar, Irfan, Marquette University

Conversion: A Roadblock to Inter-religious Unity

In recent times while communal tensions remain in many parts of India, leaders from the various religious traditions, such as Swami Agnivesh (Hindu), Maulana Wahiduddin Khan (Muslim), and Rev. Valson Thampu (Christian), have made significant inroads in conducting dialogue and arguing for greater understanding of each faith. While they
agree on many religious and secular issues, they are divided on the issue of conversion. Agnivesh, like many other Hindu nationalist leaders, argues that conversion hinders dialogue and that it violates the secular nature of the Indian polity. Khan and Thampu, on the other hand, argue that conversion is a matter of individual choice and that it cannot be regulated or banned as demanded by the Hindu nationalists. The secular nature of India allows freedom of speech as well as freedom to choose one's religion. In a secular society individuals have the inalienable right to argue in favor of their opinions as well as beliefs, and that includes trying to convince others to change their religion. My argument in this paper is that despite the inalienable rights . . .

Pandey, Annapurna, University of California-Santa Cruz

Role of Religion in the Production of Family, Community, and Political Identity among Indian Diaspora in the Bay Area

The dramatically growing community of diasporic South Asians in the United States has exhibited characteristics distinct from analogous communities in Canada, the United Kingdom and South Asia itself. Although there has been a steady flow of South Asians to the Bay Area since the 1960s, the information technology revolution of the 1990s greatly increased that flow. In 1999, at the IT boom’s height, the Bay Area South Asian population rose to a quarter of a million. In this paper I will explore the distinct religious practices of one such diasporic, Bay Area, Indian, Hindu community known as the Oriyas. I will explore their religious practices at the personal and community level, focusing on how they use language, culture, and religious education to construct an Oriya sense of family and community distinguishable from both other diasporic South Asian and US groups.

Pandey, Beerendra, SUNY-Stony Brook & Tribuvan University (Kathmandu)

Right Wing Perception of the Partition of India in Manohar Malgonkar’s A Bend in the Ganges and Raj Gill’s The Rape

The revisionist historiography, the rise of which coincides with the barbarity of the right wing Sikh movement in the 1980s and of Hindutva in the 1990s, revisits the partition of India from the perspective of the subaltern. Interestingly, the revisionist historiography does not critique the right wing representation of the partition violence, even though it came as a response to the tyranny of the right wing movement. The present paper attempts to plug this historiographical-critical gap by exploring the language of violence in Manohar Mangolkar’s A Bend in the Ganges (1964), which presents a right wing Hindu view of the partition of 1947 and Raj Gill’s The Rape (1974), which encapsulates the Sikh perception of the cataclysmic event. By reading A Bend in the Ganges in the context of Savarkar’s The Six Glorious Epochs of History and The Rape from the perspective of Nathu Ram Godse’s defense of the assassination of Mahatma Gandhi, the paper argues that both the novels not only see the non-violent campaign, in the wake . . .
Pandian, Anand, University of California-Berkeley

Thievery, Deceit and the Cultivation of Civility

If colonial power in India took the development of land as a means of civilizing the selves that inhabited it, postcolonial ethics has taken in turn the civility of these selves as an index of their land’s development. This paper approaches the problem of civility in the Tamil country from one of its most stubborn and difficult peripheries: the arid, rocky tracts of western Madurai dominated by the Piramalai Kallar caste. Charged with inveterate tendencies to blackmail, itinerant banditry and cattle rustling, the Kallars were notified as a ‘criminal tribe’ in 1918. The paper juxtaposes colonial efforts to reform Kallar conduct through agriculture with Tamil projections of the ploughman as the bedrock of civilization. Tamil ethical traditions take the heart itself as a metaphoric field to be cleared of itinerant desires and sown with the virtues of a settled life. While colonial administrative sociology seized on “Kallar” as a literal Tamil signifier for thief, literary and popular representations devote far greater attention to “kallar-ness” as deceit. The gap between “Kallar” and “kallar-ness”—between thievery as the hereditary practice of a fixed community and deceit as a redeemable tendency of human nature—is the space where colonial cultivation meets its postcolonial double.

Parsons, Cóilín, Columbia University

Cinematic Avatars in Manil Suri’s The Death of Vishnu

In this paper I propose to investigate the links in Suri’s popular novel between avatars, both literary and sacred, and film heroes and heroines. Suri has constructed a Mumbai in which the sacred and the cinematic are inseparable. The lives of film heroes and heroines are studied and remembered as a hagiography might be—they are consciously taken as models for conduct. The childhood games of Vishnu, in which he acts out the lives of Vishnu’s avatars, become fused with his adult reality, slowly preparing him for the role of a deity that Mr. Asrani describes for him. Similarly, Kavita Asrani consciously views and moulds her life to fit that of her favourite film heroines, fusing the cinematic with the real. This moulding of the fictive with the real is consistent with Arjun Appadurai’s description of “cinemascapes” in the urban fabric of Mumbai—both real and imagined sites in which the cinematic and real become confused, creating a layered space of alternative possibilities. Reading Suri’s work alongside that of other Indian writers in . . .

Parulekar, Susan, Syracuse University

Making Miss India Miss Universe: Beauty as Cultural Performance

The Miss India pageant is consistently marked by a focus, on the part of both organizers and contestants, on producing a Miss India that will embody a vision of India on a global stage. Organized and held by the women’s fashion magazine Femina each year, the Miss
India pageant has changed over time, particularly since liberalization, in ways that mirror Bombay’s changes over time. Femina magazine and the Miss India pageant are inextricably linked, and have always been. This paper, based on my two months of fieldwork at Femina magazine and four months of participant observation with the Miss India pageant, describes how both, as products of post-Independence India, are positioned as social actors in the creation of a new India. Through discussions with past and present editors of Femina, contestants at the 2003 pageant as well as pageant organizers, it will become clear how the project of creating national identity via a beauty pageant has changed over time. Finally, by describing the 2003 Miss India pageant’s intensive six week training program, which aims to produce . . .

Patton, Laurie, Emory University


In this paper I will argue that women’s “agency,” defined in the fullest sense of the capacity to act and claim voice, are a major part of the ritual picture portrayed in the domestic manuals of Vedic India, the Grihya Sutras. Recent works in the field of women and ancient India have achieved a much more nuanced portrait of women’s inheritance rights, as well as their capacity for gift-giving and adhikara, or ritual obligation. This paper will develop those nuances in the sphere of the household obligations and life-cycle rituals, through close readings of the Asvalayana, Sankhayana, and Gobhila Grihya Sutras. These readings reveal that women were clearly given a much larger voice than what has typically been argued to be the case. A very complex picture of their agency in late Vedic India emerges for us, where women are both actors in fertility as well as symbolic centers of fertility; they have mantras said over them at the same time as they utter mantras; they are parts of Vedic academies of learning, but in an odd, . . .

Paul, Abhijeet, Open University (United Kingdom)

Sources, Styles and Meaning: The Missing Years of the Bengal Partition, 1947-71

In this paper I examine the years of the Bengal Partition which are missing in academic and popular memory, those between 1947 and 1971. The objective is to relate in sharper ways to the styles of changing social, political and cultural developments in the state vis-a-vis the refugees in post-Independence India. I intend to do this by examining the less sought sources of the Bengal Partition photo-documentation (1973), local histories (1970-80) and films (1950-1974). Thus, I hope to be able to point out the existing fault lines of historical and sociological research on the subject since the 1970s which has been mostly based on official and government records, without attempting to underline the ‘human’ side of the story. The other side of the spectrum - the subjective view - has been supported by the use of selected memoirs, and journalistic writings of the period dealing with the construction of the Hindu nostalgia, that leaves the Muslim out of the plot, as the Subaltern historians have pointed in recent years. I argue that neither helps us put . . .
The Donoughmore Commission and the “Minorities,” 1927-28

The Commission for the reform of Sri Lanka’s constitution led by the Earl of Donoughmore (November 13, 1927-January 18, 1928) held 34 sittings and examined 131 witnesses and delegations. Nira Wickramasinghe, following K. M. de Silva, dismisses the “exaggerated claims” and “falsehoods” of these witnesses and assumes that the Commissioners did also. In fact, the Commissioners considered the testimony they heard and read seriously; their Report included a number of safeguards for communal interests. These were later watered down or eliminated in order to gain Sinhalese support for the Donoughmore Constitution, but what the witnesses had to say thus deserves scholarly attention. British strategies of control had reduced the ethnic diversity of the Island from 71 “nationalities” in the 1881 census to 11 “races” in the 1921 census. The Legislative Council had representatives of six of these, plus one for “Western Province Ceylon Tamils.” In this paper I will examine the claims made by Tamil-speaking Sri Lankans for political representation. Although constrained by the rules of colonial discourse (in English, in Public, at specific sites, etc.), Sri Lankans were encouraged, . . .

Spaces of Hope, Stories in Silence: Relocating Narratives of Nation through a Semiotic Analysis of "Border"

This paper examines the India-Pakistan conflict by focusing on BORDER (J.P. Dutta’s film about the 1971 war between India and Pakistan). Questions about the relevance and primacy of national identity in understanding international conflicts arise here. Drawing from poststructuralist thought, this paper theorizes national identity as “embedded moralities” rather than as “imagined communities”. It is argued that a meaningful analysis of this conflict calls for a focus on the processes of “self-other” bounding practices emerging through interactions among people that lead to the articulation of “national identity projects”. Specifically, this paper provides a semiotic analysis of BORDER in order to illustrate the process of emergence of particular “narrations of nation” from among a wide variety of narrative possibilities to understand how and why the discourse of “other as enemy” has come to be privileged in the context of India and Pakistan. It seeks to provide insights with respect to the impact of this discourse on India-Pakistan relations and to identify the potential for peace.

Genre and Representation in the Kuravanci Drama

The Kuravanci is a Tamil dance-drama genre in which the success of the love of a high-born woman for a god or king is predicted by a kuravanci, a female nomadic fortune-
The fortune-teller drama is perhaps the most productive of the many Tamil literary genres that arose and flourished in South Indian courts in the 18th and 19th centuries. Comparing and contrasting the Kuravanci with contiguous genres, I argue that the Kuravanci's enormous popularity was mainly due to the striking juxtaposition of courtly and “folk” elements in the major segments and fixed subthematic units out of which the play is constructed. The genre was crafted out of heterogeneous courtly and folk material in the literature and dance repertoire of South Indian regions. The major segments of the play portray, respectively, the lady pining for her lover, the Kuravanci’s fortune-telling, and Singan, the fortune-teller’s husband, catching birds. I show that the parallel plot of the Kuravanci drama, with its complex linkages and contrasts among the lady, the fortune-teller, the shadowy god / king and the lusty birdcatcher . . .

**Phillips, Robert**, University of Wisconsin-Madison

Writing the Self: Khud-navisht as Literary Form in Urdu

Khud-navisht, or autobiography, has as yet received little critical attention in contemporary Urdu literature despite its significance as a major narrative form. This paper will address a succinct range of contemporary autobiographies by literary figures, including Gopal Mittal's *Lahore Ka Jo Zikr Kiya*, Nida Fazli’s *Divaron Ke Bic*, and Kishwar Naheed's *Buri Aurat Ki Katha*, focusing on interplays between the literary dimensions of self-narrative and their relation to the construction of the remembered self. Emerging from this discussion will also be some consideration of the autonomous space created through self-narration in relation to dominate structures of social, political and cultural discourse.

**Pintchman, Tracy**, Loyola University Chicago

Lovesick Gopi or Woman's Best Friend? The Mythic Sakhi and Female Friendship in a Hindu Women's Ritual Tradition

This paper explores the ritualized appropriation of the figure of the sakhi, the mythic gopi-girlfriends of Krishna, by Hindu women in Benares, North India. It focuses on a tradition of ritual friendship in which the sakhi becomes the model for ritually based human female friendships. The process of "becoming" or "tying" sakhi entails a ritual that women perform in front of a divine witness, where they exchange clothing and other items, share food, and pledge life-long friendship to one another. Becoming sakhi in this way entails certain rules and obligations. The sakhi bond imitates the marital bond in several ways, and for some women, the sakhi bond surpasses blood or marital kinship bonds in terms of professed importance in women's lives. The appropriation of the sakhi figure in this manner demonstrates how women engage Krishna mythology in ways that reflect their own interpersonal concerns and values.
Possehl, Gregory, University of Pennsylvania

Excavations at Gilund: 1999-2003

Four seasons of renewed excavation at the Ahar-Banas site of Gilund in southern Rajasthan have added to our knowledge of the Bronze Age people of this region. The excavation is seeking insights into 1) the origin and development of the village life in this region; 2) Ahar-Banas/Harappan interaction in the second half of the third millennium BC; 3) socio-economic organization of the Chalcolithic community, and 4) the Ahar-Banas subsistence system. A major find of over 100 seal impressions from a bin in a large storage building was made during the fourth season of excavation. These seal impressions have parallels with Chanhu-daro, Pirak, Nindowari, Kot Diji and the Bactria-Margiana Archaeological Complex (BMAC) of Central Asia. This paper discusses these seal impressions, especially in terms of their significance for indexing the level of sociocultural complexity for Chalcolithic Gilund, as well as the results of the first four years of excavation at the site.

Powell II, James K., Nagarjuna Institute

On the Non-Reality or Reality of Consciousness: The Debate over Consciousness between Madhyamaka and Yogåcåra

In this paper, I will elucidate the principal divergence of opinion viz. consciousness in the two most influential Mahåyåna Buddhist philosophical schools. The debate centers around the assertion by the Yogåcåra School that the Mådhyamika maintain a nihilistic stance viz. consciousness. While Buddhism as a whole might be properly defined as nihilistic via its negation of the self, according to some Yogåcårinis, the Mådhyamika negation of even the intrinsic existence of consciousness is an extreme that renders nihil the aspirations of Buddhist soteriology it "blasphemes" all of Buddhist practice and moral action by negating the basis of the path to liberation as set forth by the Buddha. Without consciousness, what can attain nirvana? The Mådhyamika, as might be supposed, counter-accuse the Yogacarins of maintaining and inherent view of self by means of their arguments that consciousness exists as fact. This is tantamount to "blasphemy" – a clear divergence from the fundamental basis of Buddhist philosophy. As part of this presentation, we shall introduce some thoughts of the non-Mahåyåna schools and . . .

Pritchett, Fran, Columbia University

Ghalib’s Poetics: Classical Urdu Ghazal in Performance and Print

Mirza Asadullah Khan 'Ghalib' (1797-1869), the last and greatest poet in the lyric 'ghazal' genre, composed his ghazals for oral performance in the specialized arena of the 'mushairah' or recitation party. Although these ghazals were written down before performance, the intention of oral presentation affected them at every level. It affected
1) the formal structure of the ghazal itself; (2) the relationship of individual two-line verses to the whole ghazal and to each other; (3) the mutual relationship of the two lines of each verse to each other; (4) the rhetorical possibilities open to the poet within each self-contained verse. Ghalib’s ghazals were so much in demand that he published his collection of them four times in his lifetime; he was the first Urdu poet to have that opportunity. The way he presented them in writing (both when published and when quoted in his many letters) differs considerably from the way they are presented today. This paper will explore the implications for Ghalib’s superb poetry of oral performance vs. printed presentation. It will draw on material from the online commentary on Ghalib that I am making (www.columbia.edu/~fp7).

Punathambekar, Aswin, University of Wisconsin-Madison

1) Hindi Cinema in Transnational Circuits: Brokering Cultural Identity in the Indian-American Diaspora

Situated within contemporary discussions of the cultural dimensions of globalization, de/reterritorialization, and cultural identity, this study aims to lay the groundwork for understanding the role and influence of one particular transnational media flow – Hindi cinema – in shaping the politics of identity, of being "Indian" in the U.S. The paper is based on an ethnographic study designed to examine viewing practices and interpretations of Hindi films among Indian immigrant families drawn from two different social positions - (a) the educated, professional and affluent class (doctors, scientists, software professionals, consultants, etc.), and (b) less educated, working class (owners and employees of grocery & convenience stores, gas stations, motels & restaurants, etc.). The comparative framework provides an opportunity to interrogate and challenge assumptions inherent in the construction of 'an' Indian diaspora as a homogeneous, model minority. Foregrounding social class as a frame of analysis, this project answers a call by several scholars for empirical work that addresses our lack of understanding of the different histories and diverse backgrounds of immigrants from India. The response to Hindi cinema by families in different social positions ... 

2) Bollywood Bytes: A Story of How I Found an Online Adda

“Bollywood Bytes: A Story of How I Found an Online Adda,” focuses on an Internet newsgroup called rec.arts.movies.local.Indian (r.a.m.l.i) devoted to discussions of Indian cinema. The author, placing himself at the center of this study as ethnographer and immigrant, explores the way in which the diasporic people who are detached from social contexts and spaces in their transplanted contexts, not only participate in an important ritual of consumption associated with viewing Bollywood films, i.e. avid discussion of the films, actors and music, but also create a sense of connectedness and community through the discussion of Hindi films in cyberspace. Collectively thus, these papers focus on the communicative practices of the diasporic Indian community and the ways in which Bollywood films are crucially implicated in the lives of Asian Indian immigrants and the role that they play in the narratives of their lives.
Puri, Jyoti, Simmons College

Making Sexual Minorities Visible in Urban India? The Petition Against Section 377

In the last ten years, lesbian, gay, bisexual, and transgendered sexualities appear to be increasingly visible in urban India through the proliferation of organizations, increased media attention, circulation of books and films, and what has recently been heralded as the first Indian gay pride parade in Kolkata. Claims of the visibility of lesbian, gay, bisexual, and transgendered sexualities are implicitly grounded in notions of that which is clearly evident or readily perceptible or apparent and obvious. These claims are also shaped within a transnational cultural context that influences what kinds of sexualities become apparent, to whom, and under what social conditions. A particularly useful example of attempts to make sexual minorities more visible is the recent petition against Section 377 of the Indian Penal Code (that criminalizes “unnatural” sex). In this presentation, I explore how the petition against Section 377 reveals not just the obstacles against the petition but also the limits of this transnational framework of visibility.

Rai, Mridu, Yale University

Religion and Region: Forging State Ideology and Social Identity in Kashmir

Among the hotbeds of religious politics in the world today, is the Valley of Kashmir. Disputed between India and Pakistan, it contains a large majority of Muslims subject to the laws of an increasingly 'Hinduised' India. The twentieth century history of Kashmir is characterized by the formation of a regional identity, deployed in opposition to the Indian nation, but articulated in the religious mode. How did Kashmir's modern Muslim identity come into being? I argue that its origins lie in the 100-year period from 1846-1947 when Kashmir was ruled by Hindu Dogra kings under the aegis of the British. This was a collusion of governance which shaped a decisively Hindu sovereignty over a subject Muslim populace. The British guarantee of Dogra sovereignty obviated the need for the ruler to seek legitimacy through the time-honoured practice of patronage for the religious and cultural sites of his diverse subject population. This meant that Muslims, their shrines and cultural symbols suffered neglect, while the Dogras set about conjuring up the ceremonial trappings of a specifically Hindu sovereignty. . . .

Rajan, Roby, University of Wisconsin-Parkside

Cityscapes of Desire: Toward a Third World Urban Utopia

One side effect of the rise in communal violence in India has been increased academic interest in places characterized by relative communal peace. Ashutosh Varshney's 2002 book in which he compares three pairs of cities – each pair consisting of cities that are demographically similar but with different track records of communal violence – is a notable example. Varshney concludes that cities that were relatively peaceful had strong networks of "civic engagement" which brought Hindus and Muslims into frequent
contact with each other, whereas such networks were either weak or non-existent in the communally violent cities. This paper also deals with the question of why some places in India are relatively peaceful whereas others often explode in violence, but focuses on the fantasmatic space that subtends the urban space of social reality. Building on Ashis Nandy’s pioneering study of Cochin’s mythography, this paper configures urban fantasmatic space as being made up of – among other things – a shared collective memory, the fractured memories (public as well as tacit) of the different

**Raman, Chitra**

The Nature & Scope of Work Funded by the IDRF

IDRF’s work reflects the organization’s interest in the interaction and convergence of development and relief work, particularly in relation to the needs and welfare of the poor. As such, IDRF has a broad focus and does not restrict its activities to any particular set of projects. However, the projects with which IDRF is involved will always reflect IDRF’s pledge to:

- Create self help, rather than “welfare dependence”
- Serve economically and socially disadvantaged people irrespective of caste, sect, region or religion
- Operate, manage and monitor project activities without any overhead costs

Typically IDRF projects range from building schools for needy children, orphanages and rehabilitation centers for disaster victims, to urban slums and tribal area development schemes. The project areas may be quite diverse, but all address relevant social and economic issues.

**Rangaswamy, Padma, South Asian American Policy & Research Institute**

South Asian Americans in the 2000 Census

This paper helps explain the significance of the 2000 census figures, and the opportunities and challenges they present to all Americans. Detailed demographic data for the South Asian American community down to the county and census tract level reveal opportunities for South Asian Americans to work together and with other Asian groups on policy initiatives. Five key states in which South Asian Americans have the highest numbers, namely California, New York, New Jersey, Texas and Illinois are presented in detail with a more microspic look at Illinois metro areas. These data will be of great help to community organizations, political leaders and social activists in the South Asian and Asian American communities who can use them to further their own agendas and bring about much-needed political, social and economic reform for their constituencies.
Rankin, Katharine N., University of Toronto

Cultures of Economies: Ijjat and Socio-Spatial Change in Nepal

This paper brings a discussion of the role of ijjat in the Nepal context to bear on debates animating Geography today about the boundaries between “economy” and “culture” and their implication for policy planning. It explores the mutual embeddedness of culture and economy through an ethnographic analysis of the interrelationships between spatial practices, economic strategies and gendered symbols of status organized through ideas about ijjat. The fine-grained ethnographic analysis presented here is intended specifically to challenge “best practice” approaches accompanying the recent “discoveries” within economic geography about the significance of culture in determining and promoting regional competitiveness and in presenting alternatives to capitalism. I have drawn particularly on the practice theory of Pierre Bourdieu to reveal how ijjat, as a local “economics of practice”, establishes and maintains gendered ideologies, within which women also create spaces for acquiring and wielding power, enhancing material status and pursuing their chosen interests. Feminist geography, meanwhile, contributes a spatial dimension to practice theories, important for understanding the relationship between individual consciousness, action, and social change. Throughout the paper reflects . . .

Rao, Nikhil, University of Chicago

House, but No Garden: Apartment Living and Urban Identity, Bombay 1930-1950

Studies of urban migration often read off urban identity from migrants’ belonging to particular caste or occupational groups. This paper seeks to widen the scope of analysis by exploring the manner in which new migrants to Bombay in the 1930s and 1940s, mostly South Indians, adjusted to the circumstances of urban apartment living. The paper suggests that the conditions of dwelling formed a constitutive aspect of urban identity. Focusing on one neighbourhood, Matunga, in north Bombay, recently developed by the Bombay Improvement Trust the paper is especially concerned with the moment in which male migrants to the city start to bring over wives and have children. They thus convert the character of their residences from dormitories to apartments containing family members. How did they reconcile the conditions of urban apartment living with their previous experiences in villages and small towns? How did they react to the promotional attempts of the State (seeking to attract residents to expensively developed suburbs) and the building industry (then experiencing a reinforced concrete driven boom)? . . .
Rao, Ramesh, Truman State University


Were the New York Times and the Washington Post biased against the Indian People’s Party (BJP) led coalition government in India, and is this evident in the editorials of the New York Times and the Washington Post published during the first three years of the BJP-led government (1998-2000)? The editorials are analyzed using textual analysis and within the framework of the “orientalist hegemonic mode of discourse”. Analysis of two of the given topics covered by the editorials shows that the Washington Post was more balanced, less biased, and more circumspect in its editorials on India, whereas the New York Times’ editorials were argumentative, accusatory, and authoritarian. Both newspapers presented some faulty and incorrect information in the editorials.

2) Countering a Calculated Campaign of Calumny

On November 20, 2002 a report was released in New Delhi accusing the India Development and Relief Fund (IDRF) of funding sectarian hate in India. It was simultaneously published by a number of Left/ Marxist, Pan-Islamic, and Christian-Fundamentalist web sites around the world. The IDRF is a volunteer charitable organization that raises money in the United States for development and relief projects as well as educational and social work in India. The attack against the IDRF (“The Foreign Exchange of Hate: IDRF and the American Funding of Hindutva”) was compiled in a 91-page report, and published by Sabrang Communications & Publishing Pvt. Ltd, India, and The South Asia Citizens Web, France. Much of the report is simply a rehash of what the Forum of Indian Leftists (FOIL) has publicized over the past five years.

Rashidian, Ziba, Southeastern Louisiana University

Reading Globalization against the Grain: Arjun Appadurai’s *Modernity at Large* and Gayatri Spivak’s *Critique of Postcolonial Reason*

My paper argues that the conflict between postcolonial and globalization studies is a conflict based in discrepant but politically charged images of the ‘world,’ and that these images arise from divergent and deeply invested paradigms of spatiality. The works of Spivak and Appadurai confront the challenge posed to post-colonial theoretical “mappings” of the world and of history and attempt to define a “beyond” to the particular politico-ethical investments of postcolonial studies. In doing so, each seeks to define both a new spatial paradigm, a counter-paradigm, perhaps, to the one implicit in globalization studies, and a “new” form of resistance to the political and economic forces of globalization. The locus of this resistance is the affective body, understood as being thoroughly permeated and inscribed by mass mediatization (and thus located within a different spatiality from that implicit in postcolonial theory). In particular, they both deploy ideas of the social imaginary and affectivity within globalization as the “media”
through which new forms of resistance and agency take shape and gain social effectivity. I conclude by examining the degree to which their model . . .

Reddy, Gayatri, University of Illinois at Chicago

The Currency of Honor: Izzat in the Hijra Moral Economy

Perhaps the single most common phrase I heard during fieldwork among hijras, the so-called “third sex” in the south Indian city of Hyderabad, was ‘Yeh izzat ka sawal hain - its a question of izzat.’ An Urdu word, the term izzat refers most closely to the constellation of meanings glossed in English as honor or respect. On the one hand, hijras’ invocation of this term refers to their somewhat marginalized position in society, a position that they are perhaps more acutely aware of than anyone else. On the other hand, and deriving in part from this “social fact,” izzat emerged as one of the most important criteria that motivated their action, and by which hijras evaluated their behavior and constructed their identity both within their community as well in society at large. If, as is commonly argued, hijra identity is constituted through embodied sexual difference, izzat I argue is the currency through which it is constructed and the means by which identity is negotiated in the social hierarchy. This article is an attempt to . . .

Reddy, Prabhavati, Northwestern University

Matsyendranath & the Siddha-Yoga Tradition at Srisailam in South India

From the twelfth to the sixteenth centuries, the transmission of the Nath-Siddha tradition from the eastern and western regions of India to Srisailam brought a wave of Saiva sectarian tradition and practices to the religious landscape of South India. The Nath gurus’ teachings, their hata-yoga, and their alchemical practices for obtaining supernatural powers, bodily immortality, and final salvation with Siva not only drew a broad popular following, but also garnered patronage from the ruling Andhra kings and their subordinates. This migration of Nath culture brought many changes to Andhra in two principal ways. The Nath-Siddhas are highly venerated in medieval Telugu works such as the Navanathacaritra, Sivayogasaramu, Kumarasambhavamu, Paratattva Rasayanaamu and Vedanta Vartikam, and these works include innumerable accounts relating to Nath hagiography, Matsyendranath’s yoga tradition, and the alchemical practices of rasa-siddhas. Complementing these literary works, the archaeological evidence of temples and narrative sculpture also demonstrate strong influences of the Nath cult and its practice at Srisailam. This paper explores how the Naths left imprints of their siddha-yoga practices, and how Nath doctrinal practices became . . .
Riaz, Ali, Illinois State University

Bengali Muslim Identity and Bangladesh Politics: Reinventing Muslimness?

The emergence of Islamists as a formidable political force, rise of ‘Islam’ as a prominent political ideology and ascendency of religious rhetoric in Bangladesh over the years have led some scholars to conclude that the dormant Muslim identity of the Bangladeshi population has finally asserted itself after a brief interlude of ‘secular experimentation’. To some scholars, the painful quest for a national identity has been resolved in favor of religion-informed identity vis-à-vis secular linguistic identity. They posit that the linguistic Bengali identity that mobilized the people of Bangladesh to establish an independent country in 1971, has gave way to the Muslim identity which played a pivotal role in 1947 in creation of Pakistan. The spectacular results of the general elections of 2001 that brought a center-right coalition to power is viewed by some as a testimony to this assertion. In this paper I will re-examine these claims, explore the construction and invocation of these seemingly conflicting identities at different junctures of history and argue that there is a disjuncture between the rise of political Islam in Bangladesh . . .

Rice, Yael, University of Massachusetts-Amherst

Enduring Pleasure and Ephemeral Light: The Tomb of Itimad al-Daula in Agra, India

The tomb of Itimad al-Daula in Agra, India, stands as a transitional moment in the history of Mughal funerary architecture. Its inlaid surface recalls the decorative treatment of the earlier tombs of the Mughal emperors Akbar and Humayun, and its white marble marks a temporal connection with the Gujarati-inspired tomb of the Sufi sheikh, Selim Chishti, in Fatehpur Sikri and the Taj Mahal. The tomb, which was built between 1622 and 1628 for the grand vizier to the Mughal emperor Jahangir, continues to confound modern scholars because of its eclectic style, which defies placement into a tidy chronology of Islamic architecture in South Asia, and the absence of its mention from contemporaneous records. Through formal analysis and comparison of the tomb and with other architectural examples, as well as a variety of media including manuscript paintings and textiles, I will argue that the style and decoration of the tomb of Itimad al-Daula evoke particular references that elude the iconographic and formal programs of preceding Mughal funerary architecture. This study will provide the basis for linking the tomb . . .

Ring, Laura, University of Chicago

Agents of Shame: Narratives of Love and Loss in Karachi

Shame has long been an object of fascination for observers and scholars of the Indian subcontinent. British colonial administrators and missionaries targeted the material practices of shame – purdah, or the veiling and seclusion of women; and strict sartorial and gestural standards of female modesty – as evidence of civilizational backwardness and despotism. Classic anthropological approaches to purdah tell a story of male honor
garnered through the control over women’s sexuality. But what happens when we view women as subjects of shame – when we explore the practices and narratives of shame and purdah as they emerge in everyday contexts? Drawing on fieldwork in a newly-middle-class apartment building in Karachi, I argue that purdah is seen to protect not only family honor, but the inner, authentic self, which is ever in danger of being sullied, lost, or evacuated through the uncontrolled flow of human senses. Women construct purdah as protection against the invasive powers of mad love (ishq), the effects of which are one's submission to an inevitable plot that erases agency and self-will.

Ritter, Valerie, University of Chicago

The Nature of the Modern: Critical Frameworks for Early 20th Century Hindi Poetry

The taxonomies and narratives of literary criticism in Hindi beg closer examination, especially the assessments of poetry of the early 20th century (i.e. so-called "Dwivedi" and "Chayavad" poetry, circa 1900-1935). Such poetry is conventionally considered somewhat incomplete in its modernity, being more explicitly aligned with pre-modern genres and affective gestures, and lacking some basic traits found in later "experimental" or "progressive" writing. What are the contours and possible significances of post-Independence critical works on recent poetic "tradition," as part of the rubric through which the middle-class Hindi-speaking public views the advent of "their" literary modernity? The first half of my paper will address some assessments of this earlier modern poetry by some well-known post-Independence and contemporary critics-historians of Hindi literature, including Hazariprasad Dwivedi, Namvar Singh, and Ramsvarup Caturvedi, in works dating from the 1950s through the 1980s. In the latter half of the paper, I will survey some perennial categories of discourse in academic publishing in Hindi literary criticism through the 1990s, and discuss these normative frameworks in the culturally embattled context of "Hindi" itself. Of particular . . .

Rizvi, Uzma, University of Pennsylvania

Ganeshwar-Jodhpura Cultural Complex: 2003 Survey Season

The proposed paper will refine our understandings of human activities manifested in material culture and settlement patterns during the 3rd millennium BC in Rajasthan. This paper will provide an overview of current work being done in Rajasthan, focusing on the North-Eastern section of the State. Specifically, the copper material from the Ganeshwar-Jodhpura Cultural Complex will be discussed, which was initially documented over two decades ago, and is said to be contemporaneous to the Indus Civilization due to typological similarities in copper implements. Additionally, this paper will address settlement patterns in this region with respect to geographical and geological variables, based on the current survey (2003). This paper will conclude by providing some insight into understanding networks between local and regional
settlements, and will enlighten arguments of political, economic and social links that may have existed between individuals, agencies and/or community units within this area.

Robertson, Thomas, University of Wisconsin-Madison


American environmentalism, one the most important global discourses of modern life, is often assumed to be a homegrown movement slowly exported to the rest of the world. My paper undermines this chauvinistic origin-story by looking at how the global periphery—especially South Asia—shaped American early environmental thinking. The story of South Asian agriculture—especially the Bihar famine of the mid-60s and the Green Revolution—played a crucial role in how postwar Americans understood third-world agrarian peoples, the population “explosion,” development, global sustainability, and the environmental crisis. At first it was the Cold War that drew Americans to South Asia, yet eventually India became a test case for computing the population/resources development equation. During the 1950s, as the population question came to dominate American thinking about the “third world,” American social scientists such as Kingsley Davis, Ansley Coale and Edgar Hoover used India to overturn classical theories of development economics, arguing that population growth hindered rather than aided economic growth. Building on their work, economist Lester Brown and biologist Paul Ehrlich used India as a case study . . .

Rockwell, Daisy, University of California- Berkeley

Particularities of Partition Literature: Looking beyond the Master Narratives of Partition Studies

Literature which thematically touches on the events of the 1947 partition of India and Pakistan has come to form a major generic category. In recent years the theme of Partition has been treated in many new publications, literary, critical and historical. It has by now become a truism that the study of literature pertaining to the Partition helps us to understand aspects of that event and its aftermath which cannot be explained by historical narrative alone. Partition literature teaches us about memory, violence, trauma and nostalgia in ways that histories cannot. It could be argued that the study of Partition literature has become increasingly defined by the need to fill the gaps in the historical record; to give subjectivities and particularities to the statistics of loss and violence which overwhelm the researcher of this period of history. But what gets lost or ignored in this discourse of subjective retrieval in the study of literature which deals with the theme of Partition? In this paper, I examine the Partition narratives of Hindi and Urdu . . .
Rohlman, Elizabeth, University of Virginia

Vans Kennedy, Orientalism, and the Study of Sanskrit Narrative Literature

Vans Kennedy (1784-1846) produced an immense collection of writing on the languages and literatures of India, particularly on the mytho-historical narrative literature of the Sanskrit puranas. Despite the fact that Kennedy was a contemporary of the founders of purana scholarship, including Wilson, Burnouf, and Lassen, his work is virtually ignored. These contemporaries argued that puranic texts were haphazardly compiled as the growth of sectarianism corrupted a pristine, ur-purana into the current “cacophony” of puranic literature. Kennedy, however, stands alone in the history of purana scholarship in arguing that the puranas were always intended to be unified compositions, and that they were intended to be religious, rather than historical, documents. Nevertheless, Wilson and his followers were such a prominent force in the founding days of Indology and purana studies that dissenting views were rejected early on, and thus have not been cited extensively enough to influence later scholarship. A careful consideration of Kennedy’s dissenting views promises to clarify the nature of the orientalist vision of India, while pushing contemporary scholars to rethink the nature of post-orientalist theory.

Rosser, Yvette, University of Texas at Austin

Does the Past Have a Future in India?

This paper investigates the controversial "rewriting of history in India," exploring contested issues such as the recall of the "Towards Freedom Project", deletions from NCERT textbooks, and the "Indianization" of the revised syllabus. It compares the newly published NCERT social studies textbooks with those authored earlier by Professors Romila Thapar, R.S. Sharma, Arjun Dev, and Satish Chandra. The "revisionist" program led by Professor M. M. Joshi, the current BJP Minister of Human Resources, has been condemned by eminent Indian historians such as Irfan Habib, K.N. Panikkar, D. N. Jha, K.M. Shrimáli resulting in an acrimonious public debate. This paper also highlights the on-going tension between the Archaeological Survey of India and the "Delhi Historians Group", a coalition of activist scholars. The intellectual climate in India today is highly polarized. The battle over historiography is widely publicized in the media. This paper also discusses the politicization of several issues of significance to scholarship, such as the teaching of Sanskrit at JNU, archaeological digs at medieval sites and along a dried up river in western India (Sarasvati/Ghaggar).

Rotman, Andy, Smith College

Visibly Moved: Faith and Arousal in Buddhist Sanskrit Narratives

In Buddhist Sanskrit narratives from the early centuries of the Common Era, frequent mention is made of the mental state of prasada—a term with a complex semantic range
that has frequently, though not unproblematically, been translated as "faith." This mental state is shown to be karmically very valuable for the practitioner, but it is also closely related to a gut-level sexual response that yields little karmic benefit. Seeing the Buddha and various advanced Buddhist monks either arouses one to "faith" or to "lust"—either to make a ritual offering or to sexually pursue the monk in question—and there are stories that document both responses. According to these stories, the way that one is aroused depends on one's nature and disposition, but in both cases this arousal happens naturally and spontaneously with little or no conscious thought. In my paper, I will discuss the connection between these two forms of arousal, and the implications of understanding "faith" as an unmediated experience, closely linked to a reflex libidinal pleasure.

Roy, Srirupa, UMASS Amherst

Democracy and Genocide: State and Civil Society in the Aftermath of Gujarat

This essay addresses a central theoretical as well as political-ethical paradox raised by the mass violence against Muslims in the Indian state of Gujarat in March 2002: namely, the coexistence of "extreme violence" (Bartov 2002) and democracy; the assertion of the freedom to live and the freedom to kill within the same polity. What has thus far been widely upheld as the missing factor and hence the solution to the problem of extreme violence in other contexts—democracy and its trusty metonym, civil society—can be shown to have been present at the scene of the crime in this particular instance. What explains this? What do understandings of why and how genocide occurs within democracy tell us about the prospects for democracy after genocide? These are the questions that inform this essay. I argue that the case of Gujarat occasions a critical interrogation of the liberal solution of building democracy and civil society in the aftermath of extreme violence (pogroms, ethnic cleansing, genocide). The fact that extreme violence has taken place within an established constitutional democracy . . .

Ruggles, D. Fairchild & Amita Sinha, University of Illinois, Urbana-Champaign – See Sinha, Amita

Saikia, Yasmin, University of North Carolina at Chapel Hill

Listening to Pain: Narratives of Violence of the Liberation War of 1971

Listening, like telling is a political act. How does one listen and make sense of the narratives of violence? Can first-person narratives be privileged for understanding violence? Is it possible to read victims narratives alongside perpetrators? Can listening transgress and transform lived experiences? By engaging these questions, I attempt in this paper to interrogate the official histories of 1971 that have suppressed and muted the narratives of survivors. I engage in the reading of the "hidden" through the voices of individuals and community in Bangladesh and do this purposefully to create a "public
biography” centering the people who are left out of the national histories. The private is thus made public and by coming out in public with the narratives of violence I aim to make them thinkable and claim them as what can be described as "true", "real" histories of people, not by undermining but by emphasizing the plural narratives they convey. Listening to these multiple narratives of violence I argue is a political act of creating inclusion of those who have been forgotten and an epistemological position for understanding the violent postcolonial state in the subcontinent.

Samuels, Jeffrey, Western Kentucky University

The Aesthetics of Being a Monk: The Place of the Pali Vinaya in Sri Lankan Monastic Culture

Conversations about monastic behavior and deportment have often focused on the canonical disciplinary code (Vinaya). While the Vinaya is undoubtedly important to monastic life, recent studies on the Theravada tradition have too often used the Vinaya as a lens through which to judge the behavior of contemporary monks and novices. This paper questions the role that the Vinaya plays in the daily lives of Sri Lankan monks and novices. Drawing on recent fieldwork conducted in several temples in Sri Lanka, this paper investigates the processes by which ideas about what constitutes proper monastic behavior and deportment is worked out and communicated. In particular, this paper suggests that far from being based on canonical prescriptions, ideas regarding what constitutes "monkhood" (Sinhala: mahanakama) and who is an ideal monk are constantly negotiated and re-negotiated through dynamic relationships that exist between the saïgha and the laity as well as through the spatial boundaries in which the monks and novices find themselves placed.

Sastry, Sailaja, Columbia University

The “New Girls’ Network”? Gender and Publishing Issues in South Asian American Writing

In The Postcolonial Exotic: Marketing the Margins, Graham Huggan describes the proliferation of books by Indian writers in English as “indo-chic,” arguing that the Western publishing world promotes a particular kind of Indian writing that is produced specifically for first-world consumption, and yet represented as third-world literature. I am interested in looking at the impact South Asian writing has had in terms of American publishing, since questions about marketing “indo-chic” have to date been examined from a broader world literature angle. One issue of great interest to me is the gender imbalance among published South Asian writers in the U.S.: there are many more women than men. As part of my investigation into the promotion of “indo-chic,” particularly with respect to the question of gender, I plan to consider the mechanisms through which South Asian American fiction is showcased. The role of the university in disseminating
such work seems to be secondary to that of mainstream publishing, which seems in turn to rely on book clubs—overwhelmingly attended by women—to promote their . . .

Sawhney, Simona, University of Minnesota

Aaj Ka Paath (The Reading for Today): Poetry and Politics in Hindi Literature, Post-Ayodhya

The relationship between literature and “the contemporary” has for long intrigued literary critics. Is the dream of being contemporary—speaking to, and for, its own time—literature’s most ambitious dream? Or, on the contrary, does literature acquire its specificity precisely in resisting the structures and prejudices of “contemporary” representation? This paper responds to such concerns by examining selected works from two recent anthologies of Hindi literature: Aaj Ka Paath (The Reading for Today), a collection of short stories edited by Asad Zaidi and Vishnu Nagar, and Das Baras: Hindi Kavita Ayodhya Ke Baad (Ten Years: Hindi Poetry After Ayodhya), edited by Asad Zaidi. Published by the Safdar Hashmi Memorial Trust in 1998 and 2002 respectively, both collections are responses to the horrifying escalation of communal violence in India in recent years. While the political intent of the collections is thus in some ways quite obvious, the same cannot be said of the stories and poems themselves. I am primarily interested in studying how these texts represent the relation between the political . . .

Sax, William Bo, South Asia Institute (Heidelberg)

Tales of Bhairav from Garhwal

This paper is based on my current research on the cult of Bhairav in the Garhwal region of Uttaranchal. In his songs and stories, Bhairav is represented as a Nath Yogi who uses his siddhis to defend the powerless, especially women and members of the lowest castes. I argue that these tales cannot be adequately understood apart from the social contexts and practices in which they are embedded.

Schmalz, Mathew N., College of the Holy Cross

Hinduism in New Age Catholicism

Hinduism's special place in the Catholic imagination is well known. From the missionary work of Francis Xavier and Roberto DeNobili to more modern commentaries of the Indologist Paul Hacker and the theological writings of the Jesuits Anthony De Mello and Francis Clooney, Hinduism has always remained a central polemical target or dialogical partner for Catholic self-reflection. While this particular kind of Catholic Indology has received the most serious scholarly attention, there is another, and in some ways more influential, Catholic appropriation of Hinduism itself. Beginning with the writings of
Benedictines such as Bede Griffiths and Henri Le Saux, there has emerged within contemporary Catholicism that seeks to see Catholicism through the lens of Hinduism and thereby deconstruct Catholic claims to truth and the hierarchical institutional edifice that supports them. Accordingly, this paper will examine constructions of Hinduism in what might be called "New Age Catholicism" a movement that uses and then revalues standard Orientalist classifications of Hinduism as "feminine" and "non-rational." In addition to engaging the reflections of Griffiths and Le Saux, the paper will . . .

**Schwarz, Henry,** Georgetown University

Mahasweta Devi: Witness, Advocate, Writer

Reflections on the recent documentary about the great Bengali writer by Shashwati Talukdar. “Mahasweta Devi: Witness, Advocate, Writer” brings us face-to-face with one of the most celebrated writers in India. This video provides an intimate view of the author's daily life set in the context of her tireless pursuit of justice for India's tribal poor. She reads from her highly acclaimed writing and discusses its relevance for social change. Mahasweta comes to life as an ordinary person in extraordinary settings, fighting back through literature while surrounded by nationalist, patriarchal and capitalist violence. The author's winning and macabre humor shines throughout, providing needed inspiration to a life of constant and successful struggle. She reads from her stories, recounting the grim tale that led to her founding of the Denotified and Nomadic Tribes Rights Action Group – one of the most important organizations fighting for the rights of India's poor and oppressed indigenous population. This informal documentary about the life and work of Mahasweta Devi introduces an Indian icon to a new generation . . .

**Selby, Martha Ann,** University of Texas at Austin

1) Feminine Desire, Sexual Pleasure, and Bodily Comportment in the Caraka and Sushruta-samhitas

This paper will explore various aspects of feminine desire and pleasure as they are formulated in the two earliest extant medical manuals written in Sanskrit, the Caraka-samhita (circa first century C.E.) and the Sushruta-samhita (circa second century C.E.). I will analyze in detail Sanskrit medical writers’ ideas about feminine desire, sexual behavior, and sexual response as they relate to womanly comportment in the larger early classical context. The authors of both compendia subtly disagree when they attempt to describe and discuss issues of feminine desire and sexual pleasure. I will especially explore these arguments as they come into play during a woman’s attempts to conceive a child, and will pay particular attention to the conflicts between a woman’s “desire” and her “desirability” as they are delineated throughout both texts.
2) Genre and Ambiguity in Prakrti Poetry

In his 1982 book, *Kinds of Literature: An Introduction to the Theory of Genres and Modes*, Alastair Fowler destabilizes old, fixed systems of literary classification and asks two deceptively simple questions: “How do genres function? How are they formed?” These are crucial questions to ask of any body of literature, but when thinking about Maharashtri Prakrit couplets (*gathas*) and their analysis and interpretation, these questions become especially important. Using examples drawn from three very different anthologies of Prakrit poetry – *Gathasaptashati* (*circa* first century C.E.), *Chappannayagahao*, and *Vajjalagga* (both most likely from the mid-eighth century C.E.) – I will bring Fowler’s questions to bear on problem of anthologization, formal textual organization, and issues of poetic “type.” Are there unique constituents of Maharashtri poetry that mark it as a particular genre of literature, aside from questions of language and form? Is there a *gatha* prototype? Or are questions concerning connoisseurship more important when trying to establish Maharashtri typologies? In this paper, I will establish the importance of readers and interpretive competence in the formation of generic . . .

**Sen, Satadru**, Washington University

The Juvenile Periphery Childhood, Colony and Nation

Beginning in the mid-nineteenth century, ideas about childhood came to be redefined in Indian society, sometimes quite radically. Even as the idea of childhood as a period of innocence from ‘adult knowledge’ and economic/political activity became hegemonic among sections of the middle class, children were drawn into the political aspirations and articulations of adult nationalists and colonialists. Their bodies, education, speech and behavior became charged with debates and contests over civilization and barbarism, race and class, endangered ‘tradition’ and emergent modernity. Thus, in an environment that endowed adulthood with unprecedented privilege but also held children up as markers of civilization, colonial children lived in a state of enforced marginality and paradoxical centrality. This paper examines how the paradox affected the image of the child in two contexts: the colonial reformatory on the one hand, and Bengali children’s literature on the other.

**Shah, Parul & Mary Brennan**, University of Wisconsin-Madison and Maharaja Sayajirao University – See Brennan

**Shah, Purnima**, Duke University

Some Issues on the Gender Politics in the Bhakti Genre of Dance-theatre Performance
The poetic conventions of the akam and puram genres of Tamil Sangam literature determined the course of bhakti performance: the concept of prema bhakti entailed identification of the devotee with the female, either in the form of a “gopi,” “sakhi,” Radha or Satyabhama (Krṣṇa’s consorts), perceived as the highest form of worship and the only mode of experiencing “pure” and “divine love” of the Godhead. This philosophy characterized the development, growth and maturity of several forms of bhakti genre of performance namely, Bhagavata Mela of Tamilnadu, Kathakali of Kerala, Natya Mela of Andhra Pradesh, Gotipua of Orissa, and Sattriya of Assam, to name a few. In spite of the distinctly unique and region specific variations that identified these forms, Vaishnava bhakti formed the core philosophical source for their performance practice. Strictly developed as all-male performance genres, brahmins usually took the prerogative of participation. Female roles were performed by male actor-dancers. This paper will focus on the paradox: while on the one hand, these genres celebrated the “female principle” as a way of salvation, on the other,

Shah, Tabassam, School of Oriental and African Studies, University of London

Encounters with the "Infanticidal Races" in Nineteenth Century Colonial Punjab: British Colonial Policy on the Prevention of Female Infanticide

From the annexation of Punjab in 1849 until the 1860s the colonial administration concentrated its efforts to develop policies for the prevention of female infanticide. From government surveys in Punjab and in other Indian provinces, colonial officials in Punjab perceived that the practice was an entrenched social crime. Further, officials deduced that specific social groups committed female infanticide to preserve their high status in the social hierarchy. This paper will examine which communities in Punjab were singled out as perpetrators of the crime, including higher caste/class Sikh groups. Interactions between colonial officials and these groups will highlight what the government perceived to be indigenous attitudes towards female infanticide. This analysis will illustrate how indigenous leaders were relied upon for their involvement in policy making and knowledge gathering. The discourse of anti-infanticide policy formation was guided by the view that female infanticide contributed both to the decline in population size in certain communities and the low state of morals. According to the Punjab administration, female infanticide was indicative of the perceived low status of Punjabi women,

Sharma, Anuradha, Wesleyan University

“Stage-ing” Development, Producing Reality

In this paper I examine the “staging” of development through the everyday development practices of monitoring. I use the context of a World Bank-related monitoring visit to a Mahila Samakhya program (a Government of India-initiated women’s empowerment program) village in northern India to explore how such development practices produce specific kinds of “realities” of what it means to be developed and developing, and
proliferate difference. I describe the discussions and machinations that go into staging an “authentic” developing village and its residents for the benefit of an international audience of monitors. Debates about what should be shown and how, result in a proliferation of competing and hierarchically-ordered notions about what indeed constitutes program and (developing) village reality. Through ethnographically examining this monitoring visit, I illustrate how such development encounters become the staging ground of power and particularly scripted (and improvised) “developmentalist” identities and roles, and an arena for the production of specific kinds of development realities.

Sharma, Devendra, Ohio University

Adapting Nautanki to New Conditions

Nautanki has been an immensely popular folk theatre form of North India for centuries. But as with other folk forms, particular contemporary challenges threaten Nautanki’s survival. New technologies like television, video, and now internet, are fast replacing the older modes of entertainment even in the remote villages of India. To make matters worse, not many new scripts, incorporating concerns and themes that capture changing socio-political and economic structures and relationships in India across the last 50 years, have been introduced. But recently this scenario is changing due to the efforts of some Nautanki artists and troupes; Nautanki is trying to adapt itself to new conditions. This paper explores Nautanki’s responses to the new cultural context in India. It explores these responses by focusing on recent performances created by Brij Lok Madhuri, a Nautanki troupe belonging to the SwamiKhera-Hathrasi tradition. Specifically, this paper will analyze, in Brij Lok Madhuri’s scripts, (1) New themes and messages at the content level (2) Experiments at the level of form and techniques. Finally the paper will focus...

Shastri, Amita, San Francisco State University

Shaping the Political Arena: Channelling Ethnicity through Electoral Reform

Electoral rules have political consequences. Not only do they define the process by which decision-makers will be elected, but they also inevitably have an impact on and structure the patterns of mobilization and representation of different segments of the population. This paper analyzes the impact of the electoral reforms undertaken by Sri Lanka’s center-right United National Party (UNP) government after 1977 to deal with the deepening ethnic divide on the island. The reforms sought to move politics away from the dynamics of "ethnic outbidding” that had emerged between to the two major parties in Sri Lanka, and to encourage a politics of ethnic moderation and integration instead. This paper studies the degree to which the introduction of a preferential system of election for the powerful executive president, and a proportional system of representation for the members of the legislature has helped cross-ethnic cooperation to emerge in the polity. I
will analyze the presidential and parliamentary elections held in 1994 and 1999-2000, using both primary and secondary sources as well as interviews with political activists . . .

Silva, Kapila D., University of Wisconsin-Milwaukee

Images of Kandy, Sri Lanka: Managing the Cultural Landscape of a World Heritage City

The city of Kandy was declared a World Heritage City by UNESCO (1988), the current leader in historic preservation of the city. Kandy was the capital city during the final stage of monarchy with its design derived from Buddhist cosmological ideals, and thus displays an accretion of unique city features over a period of four centuries. Today it faces the difficult task of achieving a balance between the preservation of its heritage and meeting the needs for development. To provide valuable insights into the historic preservation program of Kandy, this paper brings environmental, psychological and anthropological disciplines together and argues that (a) the historic preservation program should maintain the city’s capacity to evoke strong ‘images’ of it in people’s minds; (b) this ‘imageability’ of the city depends on the noticeable physical characteristics of the city features and meanings people attribute to them; and (c) for a successful preservation and development of the city, it is important to identify highly imageable city features and their physical and meaning attributes. It presents the findings of a survey that . . .

Singh, Mani Shekar, Delhi University

Metropolitan Art Market and the Emergence of “Hybrid” Forms in Maithil Painting

Maithil painting has been usually visualised as a static art form with fixed subject matter and stable iconography. This paper intends to demonstrate how Maithil painting has gone through significant transformations, particularly as an art object participating in the metropolitan art market. These transformations are not just limited to the use of new pictorial surfaces (like paper), chemical paints, and tools (steel-nib pen). Rather the choice of subject matter and its organisation on pictorial surfaces itself has gone through varying transformations over the years, thereby giving birth to innovative “hybrid” forms. A systematic study of some of these new forms is important because it demonstrates the use of diacritical potentialities of picture elements, motifs, and compositional techniques in communicating personal experiences and points of view. The manner in which the identity of the artist gets constituted through her/his pictorial composition has seldom received scholarly attention in studies on folk painting. This paper will also take up the compositions of a few artists and show how these are intimately personal but at the . . .

Sinha, Ajay J., Mount Holyoke College

The Geography of a Fraying World: Cut-out Canvases of Yunus Khimani
Critics such as Geeta Kapur have described the 1980s as a period of critical affirmation of the National/Modern artist in India. The paper will explore oil paintings of Yunus Khimani, a less-known artist of that time. Yunus crops his canvas around painted motifs themselves, destroying, or only partly showing, the canvas' classic, square or rectangular frame. Usually self-portraits, the re-framed and laminated cut-outs stage a taxidermy of self. Facial features, distributed as if on a wobbled surface of an ancient, ruined mosaic, are also mapped like irregular continents on a globe. The portrayal of self as a death mask, or the geography of a fraying world, critiques the slippage between nationality and modernity within the affirmative project of a modern artist in South Asia.

Sinha, Amita and D. Fairchild Ruggles, University of Illinois, Urbana-Champaign

The Yamuna Riverfront: A Comparative Study of Hindu and Islamic Traditions

This paper analyzes Hindu and Islamic traditions in the use of Agra's riverfront, a spatial and cultural juncture. The Mughals formalized the riverfront and used the strict axially and symmetry of the chahar bagh to assert authority, power, and control over the populace and the land. The edge between river and land was defined by a porous architecture of landscape, balconies, and chattris. Elevated, these commanded wide prospects and in turn were visible from afar. Their openings framed the emperor's gaze – jharoka-i-darshan – in audience halls, and paintings of emperors gazing down at the nobility gathered below showed that the royal sight extended beyond the architecture to the entire landscape. Hindus treated the Yamuna differently, worshipping her as a goddess and depicting her anthropomorphically. Flowing through the sacred land of Krishna in the cities Mathura and Vrindavan, the Yamuna is lined with ghats that mark the edge between water and land. The riverfront is sacred but also acts as the public commons where life and death are celebrated and commingled. The relationship to...

Sinha, Babli, University of Chicago

Receptions of Classical Hollywood Cinema in Colonial India

In 1928, the Indian Cinematographic Committee published a series of volumes concerning cinema in India, including hundreds of interviews about American films, which dominated 90% of the market throughout the early 1930’s. The interviewees asked: Are working class Indians capable of understanding the cinema? Would Indian men imitate the romantic behavior of white male characters and pose a threat to British women? Would the sensibilities of Indian women be shocked by the cinema? Should working class audiences watch the same films as wealthy Indians and Europeans? My paper explores the controversies that arose from the clash between the rigid social hierarchy of colonial India and the American cinema, which made an appeal to mass audiences and proposed distinctly different notions of social and gender relations and modernity than that being advanced by the educational and administrative system of the Raj and by the nationalist elite. Analyzing the impact of American cinema impels us to
think outside the monolithic categories of colonizer and colonized in considering how ideas about modernity were shaped in South Asia . . .

Sinha, Ajay J., Mount Holyoke College

The Geography of a Fraying World: Cut-out Canvases of Yunus Khimani

Critics such as Geeta Kapur have described the 1980s as a period of critical affirmation of the National/Modern artist in India. The paper will explore oil paintings of Yunus Khimani, a less-known artist of that time. Yunus crops his canvas around painted motifs themselves, destroying, or only partly showing, the canvas' classic, square or rectangular frame. Usually self-portraits, the re-framed and laminated cut-outs stage a taxidermy of self. Facial features, distributed as if on a wobbled surface of an ancient, ruined mosaic, are also mapped like irregular continents on a globe. The portrayal of self as a death mask, or the geography of a fraying world, critiques the slippage between nationality and modernity within the affirmative project of a modern artist in South Asia.

Sinopoli, Carla M. & Kathleen D. Morrison, University of Michigan & University of Chicago, respectively

Early Historic Landscapes of the Tungabhadra Corridor

The Early Historic Landscapes of the Tungabhadra Corridor" (EHLTC) archaeological project, a phased program of research in the Tungabhadra River Valley (modern Karnataka), focuses on understanding economic, social and political transformations in southern India from the mid first millennium BCE to the mid first millennium CE. The project focuses on a 35 square kilometer area, in which earlier survey identified four settlements, megalithic cemeteries, and several rock art sites of the Early Historic period. The first season of EHLTC fieldwork took place in 2003, focusing on the largest settlement in the region: Kadebakele, a c. 40-hectare hilltop settlement. In this paper, we discuss the primary goals of this multi-year project and summarize the results of the 2003 excavation season.

Sreenivasan, Ramya, University of Washington

Kings and Chiefs in Conflict: The Politics of Patronage in Medieval Jain Narratives about Padmini of Chitor

This paper discusses the treatment of Rajput kingship and chieftaincy in Jain narratives about Padmini of Chitor that were produced and transmitted in Mewar between the sixteenth and eighteenth centuries. These accounts were authored by Jain monks and sponsored by powerful Osval Jain clients of the Sisodia rulers. They were thus distinct from the dynastic genealogies and chronicles that were produced by the bardic ‘castes’
under royal patronage. The role of the genealogies and chronicles in maintaining the rank and privileges of elite Rajput lineages is widely recognized. The Jain ‘tradition’ of narratives about Padmini were addressed not only to the royal patron, but also to a wider audience composed of the mercantile groups who provided financial backing to the Rajput states and patronage to the Jain religion. While these Jain narratives about Padmini continued the legitimizing enterprise of the royal genealogies, they also articulated the distinct aspirations of their Osval patrons, in their representations of the fraught relations between kings and chiefs in medieval Mewar.

Subramanian, Ajantha, Yale University

Secularism, Development, and Catholic Activism in South India

My paper explores the dialectic of state secular developmentalism and Indian Catholic activism in the southern coastal district of Kanyakumari. Rather than a project of secular modernization, I show that the state’s fisheries development project on the Kanyakumari coast was coded as religious minority uplift and conducted under the auspices of the Catholic Church. The joint authorizing of fisheries development by state and church has reinforced perceptions of the coast as a theocratic domain and of the Catholic fishing community as inhabiting a religious universe outside the bounds of the modern nation-state. As a result, Catholic fisher efforts at building civil institutions and social movements expressing complex collective identities have consistently been misrecognized by the state as expressions of an essential religiosity. Put differently, the state has treated coastal Catholics as members, first of a faith community and only secondarily of a national one. In practice, then, state developmentalism has ghettoized Catholic fishers and denied them the right to self-representation. However, I argue that Kanyakumari’s fishers have responded, not by accepting or rejecting the state . . .

Subramaniam, Mangala, Purdue University

Creating Contentious Spaces: Women in Rural Karnataka

In this paper, I conceptualize the idea of contentious spaces to understand the challenge to covert power and social control that prevents articulation of opinion and/or participation in community based institutions. Contentious spaces are spaces in which power is challenged not through specific visible protests or violence but by the challenging group or a representative of the challenging group using the space to draw attention to an opinion or experience of an oppressed group. Repression resulting from structural violence is challenged by Dalit women in multiple ways. In this paper, I use the case of Mahila Samakhya Karnataka Program to examine the consequences of organizing women and explore the ways in which the social basis of distribution of power or social inequality is challenged by attempts to redefine public spaces as ‘contentious’ spaces.
**Sugandhi, Namita,** University of Chicago

Between Here and Somewhere: Tekkalakota in the Early Historic

The Early Historic Period in the Southern Deccan is a long-neglected but fascinating and dynamic period in the history of the Indian subcontinent. A number of on-going research projects are currently exploring a diverse array of topics from this region and time but are still troubled by such basic issues as absolute chronology and the very definition of an “Early Historic” period. This paper introduces a planned project at the site of Tekkalakota and discusses the use of ceramics to explore issues of chronology. The focus here is on the way in which ceramic data from Tekkalakota can articulate with data from other sites; such as Kadebakele, to form a broader regional approach that addresses some of the most basic and fundamental questions that we ask about the Southern Deccan Early Historic today.

**Sundararajan, Radhika,** University of Pennsylvania

Animals in Social Life during the South Indian Early Historic: Faunal Data from Excavations at Kadebakale, Karnataka.

Anthropological studies have demonstrated that animals play central roles in social, economic and religious life. Using faunal data from the 2003 excavation season at Kadebakale, Northern Karnataka, I will examine how animals might be theorized as integral components of creating social distinctions between individuals and communities during the Early Historic Period in South India. During this time of long-distance trade and religious proselytization, I will argue that faunal remains from archaeological sites indicate more than consumption practices and patterns, speaking instead to processes of individuation and the creation of social distinctions. Further, I will demonstrate that excavation recovery techniques have biased previous interpretations of faunal remains in this region against smaller taxa, such as birds, fish and reptiles. Considerations of these animals enrich our conceptions of how animals signify in the realms of social, economic and religious practices.

**Suri, Anirudh,** Haverford College

Nuclear Kashmir: The Role of Citizens' Initiatives and Track II Diplomacy

In light of the consistent failure of Track-I diplomacy between India and Pakistan, Track II Diplomacy and citizens’ initiatives are being seen as potentially effective tools in improving the current situation in Kashmir. In particular, the nuclearization of the conflict paints a grim picture for the future of resolution of this conflict. Based on extensive interaction with NGO’s operating in different parts of the State, this paper will examine the role of NGO’s in Track-II diplomacy, and how other citizens’ initiatives can help bridge the gap between the aspirations of the governments and the people. This
would also include assessing the work of other organizations and committees such as the Kashmir Committee. The paper will provide a brief overview of the work of different NGO’s that have previously worked and/or are currently working in the area, and evaluate their effects on the community in terms of employment training, social development, rehabilitation and other educational activities which provide alternatives to militancy. While focusing on the current extent and scope of citizens’ initiatives in . . .

Sweeney, Ellen E., University of Iowa

Re-calling the Partition: Shaheed-E-Mohabbat and Gadar: Ek Prem Katha

This paper seeks to inquire into the ethics of remembering the Partition raised by the representations of Partition violence in two narrative films produced after the destruction of the Babri Masjid in 1992: a Punjabi film, "Shaheed-E-Mohabbat" (1996), and a Hindi film loosely based on the Punjabi film, the blockbuster "Gadar: Ek Prem Katha"(2001). If the traumatic event itself “collapses the possibility of witnessing” as Cathy Caruth argues, the historical film genre supplies a kind of artificial “video implant” (to use Avital Ronell’s phrase) of the event, so enabling viewers (many of whom did not live through the Partition) to believe that they have experienced it. In my view, these films enact a call to the cultural memory of the Partition, which is reworked and reinscribed in the films. The questions this paper will address are the following: what are the films’ respective visions of the Partition and its influence on Indian society; what do these films assert as the roles Muslims played in the Partition’s horrors; how do the films’ use and represent the non-Muslim male-Muslim female romance . . .

Sweet, Michael, University of Wisconsin-Madison

Jesus the World-Protector and the Lawgiver Shakyamuni: Eighteenth Century Tibetan Buddhist Historians on Christianity and Desideri’s Account of Tibetan Buddhism

The earliest notices of Christianity in Tibetan Buddhist writings are to be found in the works of three major religious historians: Gombojab (Mgon po skyabs, fl. early-mid. 18th cent.), Sumba Khembo (Sum pa Mkhan po Ye shes dpal 'byor 1704-1776), and Tuken (Thu'u bkwan Blo bzangchos kyi nyi ma, 1737-1802), authors of "The History of Buddhism in China," "The Auspicious Wish-fulfilling Tree," and "The Crystal Mirror of Tenet Systems" respectively. These scholars were of Mongolian ethnic origin and all were connected to the cosmopolitan world of imperial Beijing, and hence were exposed to a variety of religions and peoples; they were also familiar with the ecumenical Chinese model of Three Religions (sanjiao). Their accounts of Christianity will be described, and factors contributing to their relatively open attitude toward this culturally and philosophically alien religion will be analyzed. As a counter-image to the Tibetan view of Christianity we will examine the work of a foreigner who lived and studied in Tibet during the early 18th century, the Italian Jesuit missionary Ippolito Desideri . . .
Talbot, Cynthia, University of Texas at Austin

James Tod and the Command of Language

Much of James Tod's claim to authoritative knowledge about Rajasthan rested on his alleged familiarity with its languages. His ability to "converse with facility" with the natives, Tod implies, was central to his understanding of Rajasthan's culture and reconstruction of its history. This paper examines the issue of Tod's language skills and the nature of his collaboration with Gyancandra, a Jain assistant. It is based not only on a close reading of Tod's published works, Annals and Antiquities of Rajasthan (1828-1832) and Travels in Western India (1839) but also on Tod's unpublished working papers bequeathed to the Royal Asiatic Society. While Tod may indeed have commanded the vernacular, I suggest that he was entirely reliant on assistants like Gyancandra in the reading of written texts. The paper concludes with a consideration of Tod as a cultural broker, a person who represented himself as an intermediary between two cultures.

Tata, Lakshmi, California University of Pennsylvania

Looking Beyond: HIV/AIDS Preventons with Women in Prostitution

World Health Organization, and UNAIDS predict that India will bear the greatest burden of Human Immune Deficiency Virus (HIV)/Acquired Immune Deficiency Syndrome (AIDS) in the coming years if the epidemic is not controlled. The most common mode of HIV transmission in India is heterosexually. Prevention programs in India have targeted women in prostitution (WIP), and emphasize educating WIP about HIV/AIDS, and place the responsibility on their shoulders to persuade their male partners to engage in safer sex (condoms). Research in other countries with WIP has shown prostitutes often have to deal with social, economic and cultural factors that influence their safer sex behaviors. In this paper, I discuss findings from in-depth interviews with 33 WIP about their perceptions of the ecological context influencing their decisions and negotiations for safer sex with their partners. The study found poverty; gender inequality; attitudes of male partners towards sex; relationship with male partners, peers, and brothel keepers as some of the crucial factors influencing sex workers safer sex behavior. This study thus underscores the need to expand the focus . . .

Thoms, Christopher, University of Michigan

Setting and Ensuring Goals in a Devolved Resource Management System: Paradox in Nepal

Through its community forestry program Nepal has been a leader in devolving natural resource management. This process involves identification of users and the creation of a formal forest association called a Community Forest User Group (CFUG), which is then vested with responsibilities to manage forestland and the rights to draw benefits from that
forest. Devolution as a strategy for achieving particular goals presents a fundamental problem of coordination towards such specific goals. If the goal is forest protection and the strategy is a community-based protection regime that divests management and access rights to a local group, the question of goal sharing arises. If autonomous groups are created, or existing groups are given more autonomy to manage a resource, what ensures that all the different, newly autonomous agents will work towards the goals of the program? If goals are set and expected to be met, is this true devolution? This paper explores the paradox of goal sharing within a devolutionary framework in Nepal. Based on both primary and secondary data it looks at the goals of various actors . . .

Toor, Saadia, Cornell University

A Poet, a Nation, a State: Iqbal and the Question of National Identity in Pakistan (1947 - 1965)

This paper will explore the relationship between religion and state formation in Pakistan during the 1950s and 1960s, a period of great social, political and intellectual ferment. Research on Pakistan has too often assumed this relationship to be unilateral, with scholars both within and outside Pakistan taking the 'two nation theory' on which the demand for Pakistan was allegedly based as proof that Pakistani state and society were, from their very inception, 'communal' (as opposed to 'secular'). In addition, recent work on religion and the state in Pakistan has focused on the explicitly 'Islamic' regime of General Zia ul Haq, implicitly reading back the relationship between religion and the state which define this regime into earlier periods of Pakistani history. By highlighting a period in which the state's agenda was, in contrast, self-consciously modernist and secular, I will show that although religion has always been a major aspect of politics - cultural and otherwise - in Pakistan, it has been so in varied ways, none of which can be said to be 'pre-given'. . . .

Trautmann, Thomas, University of Michigan

The Madras School of Orientalism

A distinctive school of Orientalist scholarship grew up in early nineteenth-century Madras around the projects of Colin Mackenzie and F. W. Ellis and the Indian and British scholars associated with them. The work of the Madras School self-consciously both extended and opposed the knowledge-production of the Asiatic Society at Calcutta. Its most fundamental achievement was the first publication of a proof of the Dravidian language family by Ellis and his associates, the result of conversations about the relation of Tamil, Telugu and Sanskrit among scholars of British-Indian Madras, including Ellis, A. D. Campbell, Mamadi Venkayya, Udayagiri Venkatanarayan, Pattabhirama Shastri and Sankarayya Sastri. The Dravidian proof combined the analytic procedures of India and Europe in a novel and unprecedented way.
**Evidence for "Intertranslatability": An Update on Kupwar**

Tukdeo, Shivali, University of Illinois at Urbana-Champaign

In their analysis of the varieties observed in Kupwar, Gumperz and Wilson (1971) state that Kupwar convergence is a process of "resyntactification". This paper is an update on the Kupwar situation, based on my fieldwork. My hypothesis is that the Kupwar situation is motivated by "intertranslatability". The three Kupwar languages (Urdu, Marathi, Kannada) seem almost identical in the sense that there is morpheme-by-morpheme correspondence between them; compare e.g. the data in Gumperz and Wilson 1971: 157-59. Extensive intertranslatability results in radical structural changes in the Kupwar languages, not only in syntax, but also in other areas of grammar.

1. For instance, Kupwar Kannada has borrowed aspirated stop phonemes in loan words from Marathi.
2. Similarly, Kupwar Marathi no longer uses ergative constructions. Although case marking still is ergative, the verb no longer agrees with the underlying object (as it does in Standard Marathi), but with the ergative-marked subject. Here we see the influence of Kannada. Other sets of data that support the present hypothesis show that Marathi and Urdu alter their scopes of gender under . . .

**Ulrich, Helen E.**

The Broken Silence: Assertiveness among Havik Brahmin Women

"Silence is golden" or the silent sufferer was an apt description of Havik Brahmin women in a South India village when they married before puberty. Havik men described women in the 1960s as forever fearful and in need of perpetual protection. Yet there was one acceptable way for a woman to express distress: spiritual possession. With increased education and age at marriage, older women found their voices and younger women never experienced the socialization to silence. Five case studies illustrate the interplay between self-perception and culture, depression and helplessness, and anxiety and culturally proscribed assertiveness. Education, marriage, and one's children's education, marriage, and profession are the major life stages for passivity and assertiveness. When silence was golden for culture, not the women, spirit possession provided a voice; when assertiveness became golden, possession ceased to have a function. Should similar symptoms occur in young women, the family now seeks psychiatric treatment for her.

**Vail, Lise, Montclair State University**

Guru-Curses and Moral Accountability: Popular Ethical Values in North Karnataka

Every society has various ways of attributing responsibility for individual and community problems. This paper explores an unusual causal factor in India – curses – as indicators of moral responsibility. Paradoxically, in North Karnataka curses that caused illness or
Vali, Murtaza, New York University

Amrita Sher-Gil and the Female Body: Reconfiguring Identity, Subjectivity and Modernity

“Modern Indian art is distinguished for having at its very inception a brilliant woman artist, Amrita Sher-Gil (1913-1941),” observes the noted art critic, Geeta Kapur. Sher-Gil’s tragic death, at twenty-eight, established this precocious and beautiful young artist as a legend and icon of Modern art in South Asia. Her paintings have exerted a profound influence on subsequent art of the subcontinent, especially a recent generation of contemporary women artists inspired by her art, personality and the precedent she established. Of mixed Indian and Hungarian parentage and academically trained in Paris, her early works were realistic nudes and portraits, of herself and friends. A profound change occurred on her return to India in 1934; although still figurative, the subjects in these paintings are the peasants of rural India, specifically the women. There was an accompanying simplification of form and exploration of color heightened by exposure to and assimilation of various Indian painting traditions. In this paper, I would like to discuss the varying strategies employed by Sher-Gil to represent the female body, . . .

Varughese, Anil, University of Toronto

Globalization and the Erosion of Social Citizenship: Comparing Lessons from North and South

Recent research on advanced industrial nations suggests that the prophesies on the unviablility of redistributive politics under globalization may be incorrect. Globalization has constrained redistribution in some ways, but it has neither made it impossible nor undesirable. Redistributive models continue to be resilient in some cases despite pressures of integration. Such research suggests that the impact of economic integration is variable depending on a set of domestic conditions and processes. I scan this literature exploring conditions that have facilitated the durability of equity-enhancing politics in the industrial North. I then examine the plausibility of finding such conditions in global South. Are there factors that prevent these conditions from being effective in developing
countries? Are there other variables that may be crucial in sustaining redistributive politics in such contexts? I examine the case of Kerala, India and argue that class-based mobilization and the resultant reconfiguration of power relations between social classes may be a significant factor in preventing the erosion of social citizenship in developing countries.

Vatuk, Sylvia, University of Illinois at Chicago

To "Marry One's Own" or to "Marry Outside": Muslim Alliance Patterns in Historical Perspective

Many Muslim communities in South Asia have long preferred to marry within a relatively small circle of close kindred – the biradari or khandan – rather than to contract alliances with unrelated 'outside' or 'strange' (ghair) families. Over the past generation, as criteria of desirability for both brides and grooms have changed, many have moved away from a strict adherence to kin-group endogamy. Yet there are still perceived advantages to the latter way of making a match and the practice continues, though with somewhat less frequency than in the past. This paper will present data on several hundred marriages contracted by men and women of one large south Indian Muslim khandan over a 200-year period, analyze changing trends in terms of the practice of khandan endogamy and discuss the kinds of strategies that parents used in the past and use today when deciding whether to marry their offspring to a relative or to seek an outsider mate.

Venkatesan, Archana, University of California-Berkeley

Of Decoration and Disguise: Enjoying the Body of God at the Antal Temple at Srivilliputtur

During the festivals celebrated at the Antal temple at Srivilliputtur, the priests decorate Visnu and his local consort Antal in elaborate costumes and pose them on a variety of vehicles (vahana) for the evening procession. As the festivals progresses, the gods’ costumes as well as their vehicles grow grander until they culminate in the final day of the festival, where Visnu and Antal are placed together on the gigantic temple car and taken on a slow procession around the small town of Srivilliputtur. Local devotees gather each evening to admire and enjoy (anubhava) the vision of Visnu and Antal in their various guises (tirukkolam) that the priests generate through their enjoymen (anubhava) of Visnu and Antal. The concept of enjoyment (anubhava) thus, is central to the Tamil srivaisnava understanding of the relationship between god and his devotees, and exegetical texts that explore this relationship are spoken of as texts of enjoyment (anubhava grantha). This paper will map the guises (tirukkolam) and vehicles (vahana) of Antal and Visnu adopted over the ten days of the temple’s . . .
Vittorini, Simona, School of Oriental and African Studies

Party Symbols and Elections in India

This study investigates the relationship between party symbolism and the political system the former belongs to. More precisely, it examines how party and electoral symbols reflect the values and the characteristics of this political system. Beginning by recognising the importance of party symbols within democratic societies (their role in distinguishing competitors in the electoral system and their evocative potential) we studied the party symbolism of a peculiar democracy, India, where there is tension between the rules that preside the electoral system and the general principles of electoral competition. After having introduced India’s electoral system and the regulations that govern the allotment of symbols to political parties, we offered a qualitative analysis of India’s party symbolism providing some significant examples, and arriving at the conclusion that the study of electoral mechanisms and of the party symbolical repertoire can shed significant light for the understanding of India’s political system and its functioning. In our investigation we established that Indian electoral symbolism with its repertoire of simple representations of everyday objects and its compliance to the rules . .

Wadley, Susan, Syracuse University

Cursing Raja Nal: Vows and their Violation in the Hindu Epic Dhola

In the north Indian oral epic known as Dhola, the hero, Raja Nal, is cursed several times when he takes a vow to behave in particular way (such as not marrying twice). The curses, which link separately sung episodes of the epic, come into play only if Raja Nal should break his vow. This paper examines the moral crises that Raja Nal faces as he breaks his vows and the curses come to fruition. I ask: What are the moral crises and ethnical implications that Raja Nal faces as he consciously breaks a vow? I then go on to examine the structural positioning of the curses as ways of linking vastly different sections of the epic, so that a curse becomes also a way of recalling the former positioning and story of the hero. In an epic that is seldom sung from beginning to end, the linking of episodes through curses provides an encapsulated recall of earlier stories and moral dilemmas.

Wagoner, Phillip, Wesleyan University

"Ingenious Natives" and "Headstrong Men": Col. Colin Mackenzie (1753-1821) and Collaborative Scholarship in the Madras Presidency

This paper examines the collaboration between Col. Colin Mackenzie, the first Surveyor-General of India, and the native Niyogi scholars who enabled him to collect inscriptions and historical texts relating to south India's past. In particular, it asks how Mackenzie's own education and training in mathematics, engineering, and surveying affected his
views on the relative value of different forms of precolonial knowledge. Archival evidence suggests that Mackenzie found little in common with the practitioners of the formal disciplines of traditional Sanskrit learning, but that he discovered an intellectual kinship with the "secular" Niyogi brahmins who had previously been employed in the revenue administration of native states. The paper examines the processes Mackenzie used to train his Niyogi collaborators, and considers how Mackenzie borrowed precolonial bureaucratic structures as a means of organizing their labor. It concludes by documenting the changing nature of Mackenzie's relationship with some of his most accomplished assistants. When these assistants succeeded in internalizing Mackenzie's historical agenda, he ceased to see them as "ingenious natives" and increasingly viewed them as "headstrong men."

**Walsh, Judith,** State University of New York Old Westbury

**Will the Educated Woman Still Cook and Scour Plates?**

Housework and cooking became newly charged metonyms for a Hindu woman's love for her family in late 19th century India as men came to imagine and fear the possibility that the social reforms they proposed would utterly transform home and family life. This paper reads a collection of Bengali-language domestic manuals against domestic literatures and women’s biographical writings from other regions of India to explore how “new patriarchy” challenged the power and authority of the Hindu extended family. Far from being a straightforward process, the rewriting of patriarchy was a contested one in which the (young) husband’s claim to authority over the wife was asserted over and against the power and control of family elders, particularly the family’s older women. Bengali domestic manuals wanted to replace the authority of women elders – pictured in these books as ignorant and superstitious ‘aunties’ – with that of the colonially-modern husband. Yet even as manual authors argued for women’s education and reform, they feared the implications of these changes. They worried what such education might bring. At the same time, as women’s . . .

**White, Daniel,** University of North Carolina at Charlotte

**Ekalingji: Myth, Ritual and the Divine House of Mewar**

Drawing on the Ekalingamahatmyam, a medieval Sanskrit text that legitimizes in Puranic mythic form the relationship between Eklingji and the House of Mewar, and the rituals and visual forms that support that relationship, this paper begins to establish the text and context for divine rule in the Mewar Dynasty. Analyzing both texts, rituals, and architecture a foundation for the relationship between the divine and culture in Mewar begins to emerge.
Williams, Joanna, University of California-Berkeley

Early 19th c. Images of New Roots for the House of Mewar

An illustrated book, self-titled Darshano ri kitab, made for Bhim Singh in the last decade of his reign, enables us to consider the kind of religious and secular themes that mattered at a juncture when the house of Mewar needed legitimization. New Saiva and Vaishnava forms appeared, several almost out of nowhere. Thus Ekaling-ji appears as regent of the 5 directions and the preaching of the Bhagavata Purana is presented as a didactic scene. Historical figures like Rawal Bapa and Mirabai were constructed in paint, linking divinities and with the royal family. The evidence of painting would suggest this is a formative moment.

Wilson, Liz, Miami University

Sati or Female Supremacy: How to Read Gotamii's Apadaana

The Gotamii-Apadaana has long puzzled historians. The Buddha's step-mother and her 500 fellow nuns decide to predecease the Buddha and his key disciples, stating as rationale worries that the Buddha and his key disciples will shortly pass away from samsara. Explaining that "the fire of impermanence burns everything in the 3 worlds to cinders," they enter that fire with an impressive display of iddhis. To what extent should this narrative be read through the lens of sati (in which the surviving female whose husband predeceases her hastens to join him in death rather than be left behind, especially if there is no male guardian such as a son or a father to ensure her protection)? An alternative reading would stress the idea that is forging a path for her step-son Gotama in choosing to exit from samsara first, and in such a spectacular manner. Is Gotamii a heroine, acting autonomously, or a victim of patriarchy, leaving the world prematurely so as to remain in the company of male guardians? This paper will reflect on how . . .

Winslow, Deborah, University of New Hampshire

Relocating Local Lives: The Shifting Geography of Potter Marriage in Sri Lanka

This paper looks at changes in the geography of marriage for a single caste group in a region of central Sri Lanka. Inspired by Pauline Kolenda, I try to blend quantitative information, a regional perspective, and intensive fieldwork over time. The paper begins by presenting extensive 1970s genealogical data, for potter caste people in thirty-four villages, to show that de facto marriage areas once existed in this particular region, even though marriage areas are not reported for Sri Lanka. I contrast these patterns with more recent data for one of these villages to show that marriage patterns have changed and that the old areas of endogamy are breaking down. Finally, I present potter accounts of marriage choices. These accounts make us realize that the geographical shifts are not simply an outcome of changing marriage strategies, they are, in fact, the point: marrying
away from the local area is seen as a way out of local indignities associated with being low caste. By the same token, away marriages are transforming what it means to be a family over time.

**Young, Katherine,** McGill University

Meanings and Rituals of Bindi: Changing Texts (Written, Iconic and Oral) and Practice

I will discuss the changing symbols and rituals of applying the bindi (tilaka, bhottu/potu) by examining texts and iconography on the one hand, interviews with contemporary Hindu women on the other. My thesis is that we can identify several historic trajectories (folk tattoos of identity, warding off the evil eye, auspiciousness symbolism, third eye imagery, goddess symbolism, sectarian identification, and so on), which often intertwine. After examining the substances used (medicinal, purifying, and auspicious), I will analyze the semiotics of the dot, paying attention to regional traditions (such as those of Tamilnadu). Ritualization, I will show, is traditionally related to nyasa, sandhya rituals, puja, and the acts of female adornment. In addition, I will show that the bindi, though popular by the early medieval period, became mandatory in stridharma only after the domination of the subcontinent by Muslims and hence became a marker of Hindu (female) identity. This identity fused with older symbols and rituals. Understandings of bindi application have changed considerably in the modern period, sometimes becoming vestigial (performed but with meaning forgotten) . . .

**Zacharias, Usha,** Westfield State College

Is TV's New Domestic Order Working?: "Dalit Women," Globalization and the Politics of Hindutva

This paper argues that Dalit working class women are increasingly susceptible to the gender logics of soft Hindutva. Based on recent fieldwork in New Delhi among the sweeper castes or the Balmikis, I explore (1) the reinforcement of ideologies of domesticity as evidenced in women's interpretations of popular mass media texts (2) the shift to "genteel", middle class gender ideologies as part of an effort toward caste mobility (3) the increasing sense of community identity that functions in a double-edged manner, as a patriarchal disciplining force. These logics, I argue, complement new economic measures of state austerity which requires a more disciplined and temporary labor force. Ideologies of domesticity prevent women workers' organizing or fighting battles against the community or state in the public sphere. Based on interviews, analysis of documents, and archives I show how the invisibility of Dalit women's identity in terms of community and state serves to facilitate their Hinduization. Finally, reviewing feminist theoretical positions on gender, community and state in south Asia, I argue that caste . . .
Among the attractive aspects of the personality of Tuken (Thu'u bkwan Blo bzang chos kyi nyi ma) as revealed in his "Crystal Mirror of Tenet Systems" is his rationalistic orientation. Tuken was not one to simply accept traditional beliefs and explanations because of their antiquity or general acceptance; he was quite capable of subjecting such traditions and beliefs to critical scrutiny, even rejecting them on rational grounds when he thought it warranted. What is of particular interest in this regard is his willingness to critique such beliefs even when they emanated from his own Gelukpa tradition. In this paper we will focus on one example of such a rationalistic critique, i.e., his examination of Tibetan views concerning the origins of Chinese divination (nag rtsis) – including the Yijing and astrology – not only as espoused by the older Tibetan schools, but also by the eminent Gelukpa polymath, the Sde Srid (Regent) Sangs rgyas rgya mthso. By doing so we hope to shed light on the bent for critical scholarship which is the hallmark of . . .