Accardi, Dean

Lal Ded: Questioning Identities in Fourteenth Century Kashmir

In this paper, I aim to move beyond tropes of communalism and syncretism through nuanced attention to Indian devotional forms and, more specifically, to the life and work of a prominent female saint from fourteenth century Kashmir: Lal Ded. She was witness to a period of great religious fermentation in which various currents of religious thought, particularly Shaiva and Sufi, were in vibrant exchange. This paper examines Lal Ded’s biography and her poetic compositions in order to understand how she navigated among competing traditions to articulate both her religious and her gender identity. By investigating both poetic and hagiographic literatures, I argue that Lal Ded’s negotiation of Shaivism and Sufism should not be read as crudely syncretic, but rather as offering a critical perspective on both devotional traditions. Finally, I also look to the reception history of Lal Ded’s poetry to problematize notions of intended audience and the communal reception of oral literature.

Adarkar, Aditya

True Vows Gone Awry: Identity and Disguise in the Karna Narrative

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. This paper will focus on how Karna (ironically) negotiates a stable personal identity through, and because of, disguised identities, all the while remaining true to his vows and promises. His narrative reflects on the nature of identity, self-invention, and the ways in which divinities test mortals and the principles that constitute their personal identities. Taking the vow as a form of ritual speech-act, we see that when the participants' identities are ambiguous or veiled, the vow often goes awry: gifts turn into punishments, blessings into curses. Conversely, in a world where vows and rituals are exploited, maintaining an identity can be dangerous, subversive, and even courageous.

This ethico-social fabric and its constitutive rituals depends upon true vows and on stable, sincere, and socially-defined identity; that fabric becomes fragile when individuals assert personal identities for themselves. Conversely, more radically, this narrative shows how necessary it is for individuals to invent and assert their own selves -- in Karna's case through his spectacular vows -- when that social fabric falls apart.

Ahmad, Junaid

The Political Quietism of Islamic Revivalism(s) in Pakistan: Between Farhat Hashmi’s Neo-Conservatism and Javed Ghamdi’s Accomodationist Liberalism

This paper will look into the politics of two emerging theological strands developing in Pakistan. Associated with Farhat Hashmi’s neo-conservative and Javed Ghamdi’s neo-liberal religious philosophies, these two respective Islamic worldviews seem to have the social function of providing a convenient mechanism for the middle classes of Pakistan to reconcile their Muslim identity with modernity and all of the fruits it provides for these privileged sections of Pakistani society. What is not noticed by most commentators who see the ideologies as complete poles apart is the deep similarity in the ways in which these movements translate politically. This paper dissects the political quietism that is the hallmark of both of these movements. What is questioned is the degree of relevance these religious persuasions have for the social majorities in Pakistan, and how the proponents of each respective worldview strengthen the politico-economic ideology and processes associated “globalization.”
Ahmed, Manan

From Diwan to Database: Digital Archives of South Asia

The impact of digitization and archiving on the scholarship and pedagogy in South Asia has yet to receive due attention. Technologies like database-based archives, wikis and blogs have opened new methods of interactivities between primary sources, researchers and students. Yet, in a sense, it is the return to the scrolls and manuscripts of pre-print era when the margins of the text gave us both commentary and community. This furthering of the community – a number of researchers point to Walter Ong’s ‘secondary orality’ here – via the means of blogs and wikis not only raises important methodological questions for our field but also point to ways in which we can incorporate the advances of technology for collaborative and conscientious scholarship. This paper will highlight the ways in which these technologies create knowledge-based communities with new insights and techniques for doing research. It will showcase the effect of Wikipedia [and other wiki-based projects] on the creation and consumption of historical knowledge. It will highlight some examples of the use of blogs for pedagogy and research. Finally, it will put forth an agenda for a substantial undertaking to introduce digital humanities to the next generation of South Asian scholars.

Ali, Ali

Archaeological Surveys and Exploration in the Northwest Frontier Provinces, Pakistan

Recent surveys conducted by the University of Peshawar and the Department of Archaeology, NWFP have begun to shed new light on the complex history of the Northwest Frontier Provinces of Pakistan. Archaeological sites ranging from the Palaeolithic to the Early Historic period now require new frameworks for interpreting the history of this region and of South Asia as a whole. This paper will present the major new discoveries to highlight the important new directions of current research.

Ali, Ihsan

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Recent surveys conducted by the University of Peshawar and the Department of Archaeology, NWFP have begun to shed new light on the complex history of the Northwest Frontier Provinces of Pakistan. Archaeological sites ranging from the Palaeolithic to the Early Historic period now require new frameworks for interpreting the history of this region and of South Asia as a whole. This paper will present the major new discoveries to highlight the important new directions of current research.

Allendorf, Teri

Ecoregional conservation: a step forward or back?

The concept of ecoregional conservation is increasingly popular in conservation planning. In some ways, it has been a polarizing concept, with conservation biologists and environmental NGOs viewing it as a way to plan conservation proactively and more logistically, while others critique it as a branding or marketing ploy that shifts emphasis away from community-based conservation paradigms. Using WWF’s Terai Arc Landscape project as a case study, we explore ecoregional planning and its pros and cons as a conservation tool. While there are potential drawbacks to ecoregional planning, which will only become clear as ecoregional planning is practiced, it does represent an attempt to conserve biodiversity while recognizing and understanding the larger political, economic, and social contexts.
Amar, Abhishek Singh

Social Base of Buddhism: Investigating Bodhgaya and Buddhist Network in Ancient Magadha

Bodhgaya, being the site of enlightenment of the Buddha, has been the prime Buddhist site with a major Buddhist establishment in early historic India, attested by pilgrim’s accounts, epigraphic data and the size of the mound surrounding the modern Mahabodhi temple complex, spread over approximately one sq. kilometer. For the emergence and sustenance of such an establishment, from third century BC to twelfth century CE, this paper argues, that it was essential for the sangha to spread the tenets of Buddhism in the region to develop a support base by developing a network of Buddhist establishments. Therefore this paper attempts to examine the religious motivation and social mechanics employed by the sangha to spread Buddhism in the ancient Magadha region. The archaeological survey of early historic sites within ancient Magadha region indicates the interaction between the sangha and the laity. The observations of the positioning of the monastic establishments and the water conservation mechanisms, situated within the general orbit of neighboring settlements, indicates to the involvement of the sangha in water management, thereby bring out the social role of the sangha in regulating man-land relationship which had far reaching implications for the socio-economic and religious practices of the contemporary society.

Amarasinghe, Oscar

The Ambiguous Impact of a Natural Disaster on Legal Pluralism: a Case Study of the Fishing Community in the Tsunami-stricken Hambantota District of Sri Lanka

This paper describes how a natural disaster could influence an existing legal pattern, especially through its impact on livelihoods. The study is based on information obtained from field studies carried out in coastal marine fishing communities in the Hambantota District of Sri Lanka, one of the most seriously affected districts by the Tsunami of 26th December 2004. The paper first describes the nature and functions of different legal systems that were in existence in the Hambantota District in the pre-Tsunami situation. The legal pattern consisted of community legal systems such as barriers to entry, beachseine net sequence, “shaving off the beard”, etc, while the state legal system consisted of Fisheries Acts and Ordinances enforced at the village level by the Fisheries Inspector. Moreover, the existence of various public-private partnerships was also noted. The Tsunami of 26th December 2004 completely destroyed the fisheries sector, and indirectly caused major changes in the legal patterns regulating fishing. Neither state laws nor the community laws were respected by the people in gaining access to livelihood assistance.

Ameeriar, Lalaie

The Memory of Migrations

In this paper, I seek to challenge ideas of migration that assume a beginning and an endpoint. I juxtapose two types of migration narratives presented to me in interviews with Pakistani women during sixteen months of fieldwork conducted between May 2002 and September 2003 in Toronto, Canada: narratives of migration surrounding the 1947 partition and recent narratives of migration for labor to Canada. Contemporary images of immigration assume that a country of origin is stable and fixed, however among the senior women I spoke with who experienced partition, Pakistan appeared as a type of way station in their personal trajectories. It was not the place they began their migration. The women who are the focus of this study have in many ways had their nation constructed through narratives. The central question I consider is how can the past be functional in the present. How does talking about the past help to construct a sense of place? How does remembering the past create a sense of community in the present?
Ananda, Kitana

‘Life in the Shadow of Death’: The Performative Politics of Sri Lankan Tamil Diaspora

More than two million people have been displaced and dispersed by political violence in Sri Lanka, with over 200,000 settling in Toronto, home to the largest Sri Lankan Tamil diaspora. This paper will explore how Tamil national movements, in their transnational circulation, shape and constitute Tamil diaspora. It traces the emergent subject positions of Tamils in Toronto as they engage with a world of suffering “back home” through ritualized practices of solidarity with, grief for, and commemoration of, their relatives in Sri Lanka. I contend that these practices, in their dispersal throughout social space, have become diasporic in ways not anticipated by the organizers and participants of these national movements. While these movements employ a globalizing rhetoric that seeks to transcend the particular states from which they emerge, they are grounded by addresses made to affective relations, national publics, and state power. Out of these recognitions, and the literal and figurative movement of such gatherings, diasporas emerge. Even as the performative politics of diaspora attempts to enact an embodied subject of community, this discussion stresses the dynamic contradictions of lives disaggregated and in motion.

Aneesh, Aneesh,

Neutrality and Neutralization in Global Communication

This paper focuses on the question of culture in projects of globalization. Based on ethnographic research conducted recently (2004-05) in India, the study investigates the linguistic anchoring of the technological in international call centers, bringing to light what happens to social life when two different linguistic worlds are technologically integrated in real time. Focusing on a recent shift in voice and accent training programs of India’s international call centers from imitation to neutralization, the study attempts to explore how the problem of double contingency in communication is discussed and managed in the fast globalizing work regime.

Anjana, Narayan,

Gender and the Construction of Transnational Ethnic Identities: A Case of Hindu Student Organizations in the U.S and U.K

Although earlier research on ethnicity-within-nation states has shown that construction of ethno-nationalism by minority groups has often relied on creating hierarchies, symbolically and materially, between women and men, few scholars have examined whether such gendering is a part of the contemporary process of constructing transnational ethnic identities. This research focuses on ethnic organizations which are engaged in constructing transnational ethnic identities, using religion as a means for constructing new, virtually linked communities. It examines whether these global level identities are gendered. The paper draws on a larger study using web-based and interview data of Hindu Student Organizations in the U.S. and U.K to examine how, if at all, the process of creating transnational ethnic identities is gendered. Hinduism is a religion with no uniform sets of practices - chosen religious texts, practices, and beliefs are culturally, regionally, and family dependent- so it provides a good basis for examining whether the identities constructed by these groups are transnational, i.e. the same elements are emphasized by groups in the two countries to construct a more homogenized ethnic identity that transcends the specificities of the national and local contexts. Relatedly, the paper examines whether and how these identities are gendered.
Asceticism and the Spaces of Discontent

“Home” is the crux of the Indian ascetic project. The ascetic hut, constituted famously by the mythopoeic “gandhakuti” of the Buddha to Gandhi’s “bapukuti” and the anonymous dwellings of various ascetics and hermits, represents the denaturalizing of home and its reconstitution. The project illuminates a fundamental human aporia: the desire to be “out of place” and “at home” at the same time. Asceticism posits that existence is a dialectic between contrary conceptualizations, the seams of which are constantly fluctuating: if there is home, there is homelessness, and if city, then the wilderness. The paper will address how the Vedic paradigm of “home” is redefined by ascetic ideologies of 6th century BCE. One main reason for that renunciatory upsurge is an increasing critique of “grhya,” its codes and rituals that regularized the idea of domestic “well-being.” In that vein, ascetic movement is analogous to twentieth century avant-garde strategies, affirming that asceticism is perennially modern. If normative domesticity has been rendered unstable, as a prerogative and consequence of the modern condition, it was made so earlier by Indic renunciants and hermits, people who consciously breached the framework of home to open up other spaces of habitation.

Christian State, Christian Subjects: Urban Governance and the Lower

This paper analyses ideologies and practices of colonial urban governance in late eighteenth and early nineteenth century Madras. I suggest that forms of colonial rule under the East India Company in Madras were shaped both by ideas of civic space and responsibility and the rhetoric of native agency and tradition. Further, I posit that the engagement of the colonial state with various inhabitants of Madras was informed by a distinctly Protestant world view that predates the widespread presence of the Anglican mission in south India. I am particularly interested in examining the negotiation of low and outcaste Christian groups with the ideas and institutions of rule that, I argue, allowed the articulation of distinct notions of subaltern community identity. To do so, I explore a series of public disputes over issues that ranged from urban employment and land claims to public subscriptions for municipal projects that involved Pariars living in various settlements in and around Madras city. The petitions, police records and court cases arising from these cases illuminate the nature of everyday rule in Madras as well as the complex relationship between the Company state and the least advantaged sections of its subject population.

Beyond Ethnicity: a Political-Economic Analysis of the Civil Conflict in Sri Lanka

Conservative and liberal perspectives, including Cultural Studies, attribute civil conflicts largely to ethno-religious antagonisms. Their emphasis on identity and consciousness frequently leads to neglect of political-economic analyses of conflicts and the social transformations necessary for conflict resolution. This paper will begin with an overview of the limitations of dominant analyses and conflict resolution strategies and the need for broader political-economic perspectives and solutions. Next, the paper will show how the dominant global perspectives and solutions are reproduced in the context of Sri Lanka. The academic literature depicts the Sri Lankan conflict largely as a primordial ethnic struggle between the majority Sinhalese and the minority Tamils. This paper questions if the solutions emanating from such a limited, dualistic perspective would bring lasting peace to the island. Moving beyond the essentialist perspectives, this paper seeks to present a broader political-economic analysis of the conflict. It presents the historical evolution of the conflict in the pre-colonial, colonial and the contemporary periods taking into account local, regional and international factors. In addition to identity and consciousness
formation of the Sinhalese and the Tamils, the paper addresses the roles of other ethnic groups, such as the Muslims, as well as intra-ethnic and social class dimensions relevant to the civil conflict.

Bandi, Swati

Films from the Margins: Indian Feminist Documentary Film and its Radical Project.

What role does feminist documentary film play in shaping public imaginations of gender and sexuality? In relation to this larger problematic, this paper examines the reconfiguration of feminist politics in India through an analysis of key documentary films made by and about Indian women. Specifically, I examine films (made during the last two decades) that mark shifts in the inscription of women’s sexual realities on screen. Interrogating documentary film’s claims to “truth” and “reality,” this paper unpacks the filmic articulation of female desire. Reading these films’ representational strategies closely, I argue that they sexualize the sterile and impersonal oeuvre of documentary cinema. This sexualization, labeled as an apolitical and bourgeois aesthetic, exposes the tensions between feminism and documentary as a vehicle for articulating feminist politics. Further, these films foreground the figure of a “postcolonial Indian woman” as the subject and maker of documentary films. In this paper, I seek to understand in what ways this sexualized, female subject/filmmaker embodies the unstable, political, and radical Third Cinema that film theorist Tershome Gabriel conceived of. Finally, I argue that this radical feminizing of the documentary film genre serves to make the field more ‘personal,’ thereby hugely ‘political’ in a globalizing world.

Bangdel, Dina

Imagining Self and the Other: The Iconography of Tourist Art in Nepal

Using Nepal as a case study, this paper explores the phenomena of tourist art as narratives of cultural imaginings, specifically the constructions of identity and meaning through the production and marketing of “ethnic” art. Indeed, the production of “ethnic” goods for export and tourism is the third largest revenue generator in Nepal, and Buddhist artworks in particular have a large international consumer market. It is this demand on the imagined “authentic” that has given rise to new iconographies and non-traditional artistic styles that are increasingly becoming the standard for tourist art.

Based on field interviews of the artists creating these works as well as tourist consumers, this paper will examine the ways in which tourist experience offers a space for the defining of artistic creativity, specifically relating to Buddhist thangka paintings. Here, I will consider how the traditional artists imagine themselves fulfilling the expectations of the tourists, by categorically constructing the aesthetic tastes of the “other,” based on specific global identities. This imagining then becomes critical to the marketing/packaging of the commodities as it underscores how these new iconographies are interpreted and sold as continuities of the traditional works of art.

Banjade, Arjun

Mission Journalism to Development Journalism: Emergence of Community Media in Nepal

Community radio has many names and operates with different objectives throughout the world. Some community radio stations are oppositional broadcasters while others are run by people without a particular political agenda with a humanitarian and grass-root development motive. There are radio stations that serve local minority language populations, and special interest groups, and so on. Community radio offers a model that is very grass-root and very democratic. It provides access to information to the marginalized section of the population, gives a voice to the voiceless, and becomes the mouthpiece of oppressed people and the tool for development.
Unlike in Latin American countries where community radio stations emerged to counter the military dictatorship, community radio stations in Nepal emerged during democratic period to provide a platform for participation in communication process and help the local development initiatives. The popular uprising of 1990 restored parliamentary democratic political system and the Nepalese government adopted the National Communication Policy of 1992 that opened the door for the development of private media as well as initiatives for community radio. This paper explores the media development before 1990, the emergence of community radio during democratic environment and their struggle to survive in recent years.

Bard, Amy

“How Could Your Wits Attain the Heights of Our Wisdom!” Voice, Diction, and Authority in South Asian Shi‘i Women’s Sermons

This paper maps multi-sited, gendered authority in the oral discourse of zakirahs, female preachers in South Asian Shi‘i women’s gatherings. I adapt sociolinguistic categories of “proximate” and “primary” speakers (DuBois 1986; Chafe 1993) to a charismatic young Pakistani preacher’s delivery of injunctions from the imams, allusions to perplexing esoteric teachings, and exhortations to listeners in her own voice. The speaker’s multiple voices and stylistic range expose complexities in the conceptualization of ritual propriety, especially the tension between idealized devotional humility and a spirit of competition that spurs articulate orators. Given a broader social context that permits women scant opportunity for public prominence, hints of an identification between the preacher herself and the imam are striking. My analysis of authority and responsibility in mourning assembly speeches highlights everyday teaching and moral instruction in contemporary Muharram ritual, balancing studies that privilege religious books, men’s ritual observances, and lament or suffering.

Barrett, Ronald

Aghor, Reformation, and the Gentrification of Radical Asceticism

For centuries, the Aghori have been known for their radical asceticism and unusual practices: scavenging the cremation grounds, meditating upon corpses, and ingesting all manner of forbidden substances. In recent decades, however, the Kina Ram Aghori have reformed many of these activities, shifting their efforts into worldly engagement and social service. In the process, this once-marginalized sect has expanded into the upper strata of Indian society, with a membership that includes three former state governors and a former Prime Minister of India. Building upon earlier concepts of Sanskritization and Westernization, this paper argues that the reformation of Aghor is part of a larger process of gentrification that occurs when the symbolic power of radical traditions are adopted by the elite classes of a neoliberal Indian society. The gentrification of Aghor has both costs and benefits for its core principles of nondiscrimination.

Bass, Daniel

The Transformation of Tradition among Up-country Tamil Estate Workers and Culture Workers in Sri Lanka

From the 1830s to the 1930s, numerous Tamils migrated from South India to work on tea plantations/estates in the central highlands of Sri Lanka. In recent decades, local Up-country Tamil “culture workers,” including teachers, politicians and NGO workers, have facilitated the development of a distinct Up-country Tamil identity and culture, with its roots in India but firmly planted in Sri Lanka. I examine the interplay between these culture workers and Up-country Tamil tea estate workers, who still form the vast majority of the community. I focus on the performance of several “folk dramas,” which culture workers have identified as markers of Up-country Tamil culture and identity that need to preserved and protected. Although they are seen as the most traditional, and therefore, Indian aspects of Up-country Tamil culture, in the process of promotion and performance, these cultural forms have been significantly transformed, becoming not only expressions of Tamil cultural heritage, but also contemporary Sri Lankan society and politics.
Basu, Srimati

Staging Rape, Staging Marriage: Consent, Assault and Fraud in Indian Rape and Divorce Cases

In a dramatic post-show performance in January 2004, Kolkata police stormed the play Phataru, seeking to arrest actor Rudranil Ghosh on charges of rape brought by fellow-actor Oindrila Chakraborty – the case galvanized public discussion about “appropriate” modes of arrest, but also problematized legal negotiations around meanings of rape in terms of questions of sexual agency, sexual consent, marriage and fraud. I examine accounts of this hypervisible case against ethnographic data on other cases from the Family Courts and the Women’s Grievance Cell which evoke and elide rape in the context of marriage, foregrounding the tangle between the socioeconomic entitlements governing sex and marriage in the context of the development of rape jurisprudence in India. While judicial discourse around rape appears to have moved from notions of property redress to harm and consent, these recent cases on rape accusations underline continuing constructions of rape in terms of specters of compensation, fraud, and marriage. In cases of marital discord and violence, too, accusations of harm or consent in marital rape are treated as tools of determining economic value. The matrix of kinship relations embedded in marriage thus function to operationalize legal invocations of rape.

Basu, Subho

Maps and Political Imagination of Public Identity of Spaces: Multiple Ways of Imagining Indian Identity and its Implications for Governability

This essay seeks to explore how the process of mapping of India in the nineteenth century under the colonial state impacted the production of diverse identities of India. Primarily analyzing geography textbooks taught in schools in Bengal, this essay argues that the production of knowledge about colonial geography of India have clear implications for imagining different nations and sub-nations in the South Asian subcontinent. The use of map and textbooks on the one hand generated new ideas about India as a well defined politically demarcated naturalized civilizational entity and on other hand it caused a search for public identities of culturally variegated provincial spaces within India. Thus the idea of sub-nations, their levels of social evolution and their relationship with land and political authority came to surface. More importantly certain regions were imagined as the center of Indian civilization and others were regarded as periphery. In other words, maps and related geographic information system helped institutionalizing different ways of imagining state-space through debates about its over all political identity and its diverse regional public identities. These multiple ways of imagining relationship between land and population informed diverse forms of nationalist discourses about India.

Beaster-Jones, Jayson

Locating the Regional: Music Retail Chains and the Construction of National Music Categories

The dramatic increase of the number of shopping malls in metropolitan Indian cities in the last few years has provided fertile ground for the growth of national chains of music retail stores. Targeting a cosmopolitan, (upper) middle class youth, these retail chains privilege particular music categories as representative of the nation, even as the music of other Indian languages and traditions are glossed as “regional.” For example, music categories such as “Hindi,” “Indipop,” and “International” (English) are highlighted in the store layout and signage as dominant music genres whose sales are compiled nationally into “chartbusters,” whether one is in Delhi, Bhubneshwar, Chennai, or Bangalore. On the other hand, the music of local languages in these same areas are relegated to the Regional section in the back of these stores. If these chain stores provide one dominant form of representation on the level of the national-global, what are the implications for local music, cultural and business practices? This paper will examine the construction of the national and the regional in these music stores citing interviews with store staff and corporate executives, as well as photographic and video examples.
Becker, Catherine

Envisioning World Peace in Andhra Pradesh: The Visual Culture of Kalachakra 2006

In January 2006 the ancient Buddhist stupa at Amaravati in Andhra Pradesh hosted over 100,000 Buddhist pilgrims for His Holiness, the 14th Dalai Lama’s 30th performance of the Kalachakra Initiation. According to Tibetan tradition, this marked the 2,550th anniversary of the Buddha Shakyamuni’s own performance of the very first Kalachakra Initiation at Amaravati. The “ruined” stupa at Amaravati received a facelift and was returned to worship for the occasion. This paper explores not only this most recent renovation and reinvigoration of the Amaravati stupa, but also the creation of new imagery for the initiation—from the use of ephemeral objects, such as the lavish tent to house the teachings and the Kalachakra sand mandala itself, to the construction of more permanent markers, such as the colossal meditating image of the Buddha that towered over the teaching grounds. The multitude of imagery employed at Kalachakra 2006 reflects the equally diverse concerns of the event’s organizers and participants. The landscape surrounding the ancient stupa at Amaravati served as a stage upon which contemporary themes of global Buddhism, Tibetan identity, and the marketing of Andhra’s cultural heritage were given visual manifestation.

Bedi, Tarini

Women and Visual Politics in Maharashtra: The "Dashing Ladies" of the Shiv Sena

This paper grows out of the rising interest in the role that visual cultures play in the expression of the political in India (Hansen 2001; Rajagopal 2001). My suggestion is that there is a significant conjunction between the engagement with visual events as they play out in urban space and the constitution of the gendered selves of those who are members of political organizations. By focusing on the visual politics of the Shiv Sena in Maharashtra, I suggest that Shiv Sena women in particular have adopted a skillful negotiation of the public sphere through everyday visual and performative strategies that get expressed at the local level of neighborhood, municipal ward, school, and market in urban Maharashtra. I argue that the politics of visibility and the visual nature of politics are critical in the constitution of the “dashing” gendered subject just as much as they serve the practical need of building political alliances through and between women. This paper presentation will use visual photographic data from a number of these everyday events along with ethnographic data collected from Sena women to show how personal stories of political ‘awakening’ are deeply embedded in the visual performances and urban imaginaries that frame them.

Berger, Rachel

Conceiving the Pure Nation: Race, Reproduction and the Politics of Late Colonial Nationalism in North India

Race and reproduction have been major organizing principles in the historiography of science and medicine in imperial settings, but have been taken for pre-determined and often irrelevant categories in studies of indigenous medicine in colonial territories. This omission implies that these systems were left untouched by the racialised discourse of embodied difference that characterised medical thought in the tropical world. However indigenous medical traditions developed in the twentieth century partly in response to a racialised colonial discursive framework, and created categories of racial belonging that both invoked and subverted the notions of belonging that had been determined on a global scale.

In this paper, I explore the discourse of ‘race’ in Ayurvedic writing. The isolation of religion and caste differentiated Indians from each other, providing scientific authority for social and cultural difference. The engagement with the Indian body in the larger world reified claims to an unfettered biological belonging even as one circulated in the world. Finally, long discussions of pregnancy and reproduction introduced the mechanics of race maintenance and repopulation. By constructing theories of biological difference upon
socially-determined notions of difference, Ayurvedic thinkers leveraged the authority of both the scientific process and the socio-cultural establishment to police the boundaries of community.

Berkwitz, Stephen

The Ethics of Sinhala Kavi in Alagiyavanna Mukaveti's Jataka Poems

This paper explores how the renowned Sri Lankan poet Alagiyavanna Mukaveti effected a transformation in classical Sinhala kavi during the political and cultural upheavals brought on by Portuguese colonialism in the late sixteenth and early seventeenth centuries. Although local conventions called for composing poetry about the lives of the bodhisattva, earlier Sinhala poems tended to stress the aesthetic refinement of authors and their learned audiences. Alagiyavanna's "Kusa Jataka Kavya" and "Dahamsonda Kava" retained much of the classical form of Sihala kavi, but put the medium to new uses by seeking to admonish a broader audience on moral regeneration and the qualities of righteous kings. Taken together, these two poems provide an alternative method for understanding the effects of an expanding colonial power in lowland Sri Lanka. Their attention to moralism and doctrine prefigure how Sri Lankan Buddhists would respond to the effects of colonialism and Christian missions in later centuries.

Betlem, Hester

Legislating Belief

On April 1, 1987 the state Legislative Assembly of Andhra Pradesh, India passed the Devadasi (Prevention of Dedication) Act. The Act prohibited the dedication of under-aged girls to temples and or idols of a deity, a process that was believed to initiate young, highly vulnerable girls into a life of “temple prostitution.” Interestingly, the Act prohibited the dedication ceremony and not the sexual acts it presumably implied, thereby criminalizing an entire custom rather an individual act or actor. This paper will explore the implications of this Act on two registers. On the one hand, what is the State’s stake in criminalizing a practice marked by a marginal sexuality? To what extent, for example, do non normative sexualities, and by extension, non normative families threaten the state’s notion of citizenship? On the other hand, how does a non-normative sexuality based on belief, rather than individual transgression, come to be understood and translated into law? What, in the Indian context, are the genealogies of liberal law, custom and proper sexualities that make legislation like the Devadasi (Prevention of Dedication) Act possible?

Bhan, Mona

Blurred Boundaries: Civilianization of the Military in Kargil (Jammu & Kashmir)

In the aftermath of the Kargil war fought between India and Pakistan in 1999, the Indian military launched Operation Sadhbhavna (Goodwill), a development operation designed to “win the hearts and minds” of border communities in district Kargil, part of the disputed state of Jammu and Kashmir. Sadhbhavna, funded by the central government’s Ministry of Defense and Border Area Development Fund aimed to redress deep-seated alienation of border communities against the Indian state wrought by differential state policies and decades of terrorism in Kashmir. This paper discusses the relationship between the army and the civil-government in Kargil within the framework of Sadhbhavna raising questions about the form and content of Indian democracy in contested spaces. An ethnographic engagement with civil-military relations in Kargil complicates existing scholarly debates about whether or not civilianization of the military poses an inevitable challenge to India’s democracy. Everyday negotiations, struggles, and stakes of military interventions in development reveal shifts in power between the civil-state and the military as contingent and unstable rather than as absolute and immutable. Through Sadhbhavna, I demonstrate how boundaries between the civil-state and the military are constituted, maintained, negotiated and also simultaneously blurred.
Bhatta, Pramod

Providing Education for All: International Assistance and Development of Primary Education in Nepal

Nepal has provided the perfect development destination for a plethora of donor agencies after she ‘opened up’ in 1951. The growth in aid volume to Nepal since then has been described as ‘a stream turning into a torrent turning into a deluge.’ In recent years, Nepal’s education sector, especially primary education, has been a major recipient of aid. This paper discusses the role of international assistance in the development of Nepal’s primary education. It shows how donor agencies have been instrumental in formulating policies and programs for primary education, often by marginalizing important national stakeholders. It also reveals how educational agendas have been shifted and sifted, with policy making adopting a more inclusive approach, but their implementation has been unable to cater to regional differences in the degree of inclusiveness. It concludes with a discussion about the type of aid that is more effective and desirable for the development of primary education in Nepal.

Biedermann, Zoltan

The Deeper Roots of a Conflict: Political Transformations in Sri Lanka during the “Portuguese Period” (1500-1650)

Ethnic conflict in Sri Lanka, it has been argued, finds its roots in tensions that arose under British rule during the 19th and 20th centuries. There are however other elements to be considered, among which the emergence of a project of territorial unification during the so-called “Portuguese period”. It is possible to argue that Lankan political conceptions of the later Middle Ages were relatively tolerant about the political fragmentation of the island, while those that came up under Hispanic rule during the later 16th and 17th centuries were much less so. Lankan polities were pulsating, semi-autonomous entities negotiating their power under the symbolic umbrella of cakravarti suzerainty. In contrast, Habsburg rule tended to impose a unitary project based on a more monolithic notion of sovereignty. The traditional project of Lankan imperial unification was thus reinterpreted by Iberian authorities as a project of political homogenisation based on effective conquest. The paper will make an attempt at exploring this misunderstanding and establishing a debate around its impact on later developments.

Bigelow, Anna

Peace and Happiness on the Campaign Trail: Political Rituals in a Muslim Punjab

Malerkotla is the only major Muslim majority area in Indian Punjab. Most of the Muslim population stayed in 1947 and there were no deaths then or since from inter-religious violence. The reasons for this are many, but for the purposes of this presentation, the most relevant explanation is the one most frequently repeated by residents and visitors: in 1705 the Muslim ruler of Malerkotla spoke up against the execution of the captured sons of the Sikh Guru Gobind Singh who subsequently blessed the town. To many Punjabis and others, this righteous act – popularly known as the haa da naara – is the single most important explanation for Malerkotla’s peace at Partition and since. Why is this event still so powerful a part of the collective imagination? This paper explores how commemorative acts and public rituals establish the collective memory of the haa da naara and the peace at Partition. In particular, speeches at political rallies and 'Id gatherings invariably invoke the haa da naara, publicly displaying Malerkotla’s core values through the narrative of this famous moment of inter-religious cooperation. Such commemorative practices generate Malerkotla’s idealized image as a peaceful pluralistic community, establishing the town’s hegemonic history and identity.
Birkenholtz, Jessica Vantine

Not Just Another Local Purana: The Unparalleled Success of the Svasthani Vrata Katha in Nepal’s Religio-Cultural Literary Traditions

This paper explores the unrivalled prominence of the Svasthani Vrata Katha, a key Hindu religious text specific to Nepal that has an unbroken – and conspicuously unstudied – history spanning five centuries and three languages, Sanskrit, Nepalbhasa (Newar), and Nepali. Specifically, I address how the Svasthani tradition became so pervasive among the general public, vis-à-vis other religio-cultural literary traditions in Nepal. Of particular contrast is Nepal’s local puranic textual tradition that includes notable texts such as the Nepal Mahatmya, Pashupati Purana, and Svayambhu Purana, which historically remain the domain of scholars, pundits, and priests. I argue that the following three factors contributed to the unsurpassed popularity and importance of the Svasthani in Nepal: the nature of the Svasthani’s subject matter, the language employed in the text (both in terms of simple linguistics, but also its accessibility), and the trajectory of Newar and Nepali literature. Perhaps most importantly, I suggest that, as evidenced by my research of the history and development of the Svasthani textual tradition, the Svasthani evolved hand-in-hand with the nation-state of Nepal, thereby inextricably ingratiating itself into the imaginaire of Nepal’s (Hindu) culture and thereafter informing the production of a worldview and identity for Nepal’s Hindu communities.

Birkenholtz, Trevor

On the Network, Off the Map: Differential Access to Access in Rajasthani Water Supply

It is common knowledge that household reproduction activities in South Asia, including water collection, disproportionately fall on the backs of women. This truism is nowhere more accurate than in Rajasthan’s arid zone of Marwar. With virtually no recoverable groundwater, and surface water confined to small traditional sources such as nadis or talabs, women may spend several hours each day collecting water. But are all rural women evenly affected by natural resource scarcity or are some worse off than others?

In Marwar, the state of Rajasthan’s Public Health Engineering Department (PHED) has constructed a series of water supply networks to alleviate water scarcity. These efforts, which portray traditional methods of water supply as backward and unsanitary, have largely resulted in a decline in physical water supply structures. So too, they have produced a loss of necessary knowledge for water infrastructure maintenance, while realizing only partial network coverage. This partial coverage adversely affects the poor and powerless most, especially women.

This paper analyzes how public water supply projects and scarcity-reducing technologies actually produce scarcity for particular communities, alters existing relationships of power, and conditions the production of new institutions and new kinds of modern ecological people.

Bose, Purnima

Hindutva Abroad

Scholars and documentary filmmakers have noted the gendered nature of Hindu extremist ideology and its reliance on a muscular, patriarchal idiom. They observe that Hindutva’s patriarchal elements are a logical expression of the normalization of violence against women, lower castes, religious minorities, and the economically disenfranchised in contemporary Indian society. Others argue for the necessity of historicizing the recent popularity of this movement within social transformations connected to economic liberalization and globalization. The movement of capital investment into India from abroad has been accompanied by the export of conservative religiosity to the diaspora. In the United States, Hindutva has proliferated through various organizations, whose overlapping membership often identifies the loss of “cultural authenticity” to be their biggest challenge in their adopted homeland. Promoting “authenticity” within a society such as the US, whose self-fashioning is articulated with rugged individualism and egalitarianism (regardless of actual operative inequalities) has required diasporic organizations to invent a kinder, gentler Hindu tradition that
glosses over violence against women and religious minorities. This paper analyzes the ways in which diasporic Hindutva negotiates these contradictions by analyzing the gendered logic of their rhetoric and practices.

Brass, Paul

Corruption and Anti-Corruption on the Eve of Indian Independence

Before Independence, the first General Elections, the First Five Year Plan, the full-scale launching of the elaborate and all-pervasive system of controls over the production, import, and distribution of "essential" commodities under the policies of import substitution, and before the coining of the term, "permit-license-quota raj," a corruption system was in place in Meerut district and, to be sure, in every other district in this state, if not in the rest of the country as well. Further, corruption was embedded from the beginning in the very roots of Indian society, in its local conflicts from village to town, district, and state. Paradoxically, the very pervasiveness of corruption also imparted to Indian political rhetoric a distinctive spirit, namely, a focus on personal character, reputation, and integrity, which in turn had two consequences. One was that mud-slinging became the preferred form of attacking one's rivals and opponents. This in turn led to the constant need for those unstained by corrupt practices to defend themselves and their integrity against charges that they were themselves corrupt. Further, it turned a whole society towards a chimerical search for one honest man who could be trusted with power.

Breese, Byron

Using Cubism to teach Buddhism in the murals of George Keyt at Gotami Vihara.

The "War of Mara" panel of George Keyt's frescoes at Gotami Vihara outside Colombo, Sri Lanka, is a tour de force of modernist Buddhist art for two reasons. His rendering of this critical moment in the life of the Buddha both fails and succeeds to accurately teach two Buddhist principles: overcoming desire and the fractured nature of perceived reality. Keyt employed both his "epic Hindu" style, to represent the daughters of Mara, and the zenith of his cubist technique to represent the demons of Mara. From a didactic-religious perspective, in the former he fails and in the latter he succeeds, but it is the deployment of cubism to represent khandaha, especially as the demonic nature of Mara and his realm are concerned, that is most accomplished. Keyt ultimately rejected the strictest sense of European cubism - and I posit that Keyt was actually incurious about the "shock" of cubism due to his convictions about the superiority of South Asian art traditions in general - but in this one panel at Gotami Vihara he places styles that appear both Matisse-like and owing to Braque and Picasso in close proximity thereby "achieving modernism" and serving an environment for Buddhist teaching.

Bronner, Yigal  (and Ilanit Loewy Shacham)

Does Nobody Know Ravana? Narrative Plan and Divine Plan in Appayya Diksita's Reading of the Epic

The plot of Valmiki's Ramayana hinges upon a paradox. Ravana, king of Lanka, is a celebrated tyrant who terrorizes the world. Yet once he abducts Sita, nobody knows of him and his whereabouts. This mysterious ignorance propels much of the later plot. It leads to Rama's combing of the forest for informers, his alliance with the monkeys, the dispatch of the four search companies, and, finally, Hanuman's leap across the ocean and his discovery of Sita.

Goldman and Masson have already discussed this paradox in "Who knows Ravana?" (ABORI 1975). They demonstrated that a series of informers who swore to know nothing of Ravana were far better informed than they appeared. This inconsistency they understood as resulting from the significant transformation the text underwent -- from a bardic poem to the "mythico-religious" Ramayana as we know it.
But what if Rama's informants purposely misled him? Appayya Diksita makes this unusual argument in his Ramayanatatparyasarasangraha, where he studies the same passages cited by Masson and Goldman. Like them, Appayya is acutely aware of the text's seeming discrepancies. But his ingenious solution remains faithful to both narrative concerns and the overall divine plan of the adikavya as he understood it.

Campbell, Jennifer L.

Architectural Interpretation and Change: Using Photo Documentation to Explore Use and Reuse of Vernacular Structures in Northwest Pakistan

This paper introduces a system of photographic architectural documentation for the recording and analysis of caravanserais and related vernacular structures of travel and exchange in Northwest Pakistan. Specifically, the Mughal period serai of Gor Khuttree, Peshawar, Pakistan is discussed and presented as an example of how detailed architectural analysis can reveal information about the use and reuse of vernacular structures. City-center Caravanserais provided shelter and protection to travelers and served as centers of interaction, incorporation and control. The function of these structures varied through time and with subsequent reuse and/or abandonment during the Sikh, British and Pakistani periods. Alterations in the architectural fabric can be correlated to periods of changing function (as related to the controlling group) and to the resultant shifts in attitude towards travel and exchange, imperialism and colonialism, and the reoccupation and reinterpretation of space and place.

Campion, David

War, Patriotism, and the Romanticism of Patrick Pearse and Subhas Chandra Bose

This paper analyzes the impact of the nationalist ideology, rhetoric, and strategies of Patrick Pearse, leader of Ireland’s 1916 Easter Rising, on the Bengali nationalist Subhas Chandra Bose. Throughout the non-cooperation movement of the 1920s and 30s Bose drew upon the example of Pearse and the Irish revolutionaries to discredit the more mainstream Gandhian pacifism and rouse his fellow Indians from their complacency.

In studying and advocating Pearse’s bardic notions of “blood sacrifice” and redemptive violence, Bose drew upon longstanding European traditions of romantic nationalism and patriotism that were heightened during wartime. Like Pearse before him, Bose transformed himself through violence and self-sacrifice. In the end he was posthumously elevated by his countrymen from a political outcast with marginal popular support to an icon and martyr in India’s nationalist pantheon. Bose’s subversion of military loyalty in the Indian armed forces helped make that colony ungovernable in the immediate postwar years and accelerated Indian independence as the example of Pearse and his rebels had done in Ireland. In the larger historical picture, Bose’s conscious imitation of the ideology and actions of Pearse reflect the importance of romantic nationalism and cross-cultural contacts as catalysts for political change in colonial India.

Chanchani, Nachiket

Re-viewing the Tradition, Revival and Transformation of Madhubani Paintings

In the first part of this paper, I show that the ritual wall paintings of Mithila, today popularly known as Madhubani paintings, were 'discovered' by an ICS officer and were shortly thereafter valorised by Ajit Mookerjee. I then track the revival, promotion and use of these paintings by the Indian state, by focusing on the role of the Crafts Museum in Delhi and on the efforts Pupul Jayakar, Indira Gandhi and Jyotindra Jain. Next, I consider the lives and works of three contemporary Mithila painters and look at specific discourses that they have been framed in. In doing so, I show how Madhubani paintings changed when this ritual art was commercialised. Thereafter I assess implications of this revival and transformation by making an argument based largely on my fieldwork in Mithila. The gist of the contention that is put forth in this part of
the paper is that over the years some Mithila painters have often controlled the production of their ritual art form. They have done so in order to serve their economic needs as well as requirements of self-representation, which have been made imperative by the generation and continuation of the powerful discourses of post-colonial India.

Chandler, Stuart

Foguangshan and the Ordination of Theravada and Tibetan Nuns

This paper examines the campaign by the Chinese Buddhist organization Foguanshan to hold triple altar ordinations so that women in Theravada and Tibetan lineages can become fully-ordained nuns. It does so by analyzing the Foguang perspective on women's rights and the order's push to establish a more unified worldwide Buddhist monastic corps. The presentation will focus on Foguangshan's ordination in Bodhgaya that took place in 1998, but will consider other ordination ceremonies as well.

Chandra Shobhi, Prithvi Datta

Digital Humanities and the Vernacular

It is well known now, especially after the Saidian revolution in the Humanities, that the vernacular is located within a hierarchical relationship with the classical. This has been consequential in the realms of publishing, archiving and pedagogy and much more broadly in our understanding of civilization, itself. How do we then recuperate vernaculars as voices articulating civilizational visions? Inexpensive digitization and collaborative Wiki models have not only made such projects possible but they are also the most effective way of globalizing the reach of such literary and cultural archives. My objective in this paper is to consider the role of digital archives as a technological possibility to re-present the vernacular. In particular, I will focus on two questions: first, what is the cultural politics of such a re-presentation? Taking two projects (Tibetan Himalaya Digital Library and Digital Kannada Initiative) as examples, I plan to analyze the assumptions and objectives in such digitization. Second and more specifically, I want to explore the pedagogical implications of such projects. I plan to address both classroom teaching within American universities of South Asian languages and a much broader cultural literacy within society, globally.

Chapagain, Neel Kamal

Cross-community Interchange of Design Knowledge for Preserving Cultural Landscapes in the Trans-Himalayan Regions of India (Ladakh) and Nepal (Mustang) (Nepal)

Preservation of cultural landscape has much to rely on the continuity of vernacular architecture and building practice. The trans-Himalayan region in Nepal and India has earthen architecture as the preeminent vernacular architecture. Earthen architecture, by nature, needs many cultural practices that actually prolong the life of individual building. However, there is always room for improvement, and it is observed that such improvements could actually be learnt from another community practicing similar kind of vernacular architecture. Mustang in Nepal and Ladakh in India could be one group of communities which can learn from each other and improve the building practices. Such cross-community interaction could also contribute for preserving the overall cultural landscape in these regions. Therefore, this could be a sustainable and integrated preservation approach in such cultural areas. The paper will explore the feasibility of such cross-community interaction, which could contribute to the preservation of the cultural landscapes in the trans-Himalayan region of India and Nepal.

Chapin, Bambi
Transforming Possession: A Case Study from Sri Lanka of Trauma, Trance, and the “Work of Culture”

This paper presents the case of a Sri Lankan woman whose early life was fraught with trauma and problematic dissociation. After a 30-year career as a priestess during which she became renowned for deep possession trances, fire-walking, and blood sacrifices, she no longer participates in these activities. The analysis of this case argues that it is possible for trauma-induced dissociation outside of a ritual context to be used in and transformed by involvement in culturally available possession rituals. This supports Obeyesekere's assertion that involvement in such rituals and the personal symbols selected from them can create “progressive transformations” for the practitioners. However, the case presented takes this claim in a different direction, indicating that these transformations through “the work of culture” may lead through particular culturally-sanctioned goals to psychological outcomes more consonant with the goals of Western psychotherapeutic models of treatment, suggesting universal features of mental health and standard elements in the steps towards achieving them.

Charusheela, S.

Engendering Feudalism: Modes of Production Debates Revisited

This paper critically re-examines two foundational debates on economic relations and economic transition in South Asia: the “Modes of Production” debate on whether 20th century agrarian relations of production in India were/are “capitalist,” and the “Feudalism” debate on whether medieval economic relations of production in South Asia were “feudal.” By reading the two debates in relation to each other, the paper shows that rather than being independently-definable productive modes, feudalism and capitalism as deployed in these debates were defined in relation to each other, with capitalism understood as the dominant term, and feudalism as a thin detritus-category.

The paper argues that this understanding of modes of production remains influential in the contemporary literature on women’s labor, much of which falls outside social relations recognizable as capitalist. The paper suggests that we use a more radically gendered, critical approach to modes of production and economic transition that will allow us to avoid the problem of trying to locate gendered work that falls outside the classic wage compact of capitalism within a tautologous conception of capitalism as the opposite of its opposite.

Chase, Bradley

Meat Provisioning in the Indus Civilization: A Perspective From Gujarat

The Indus Civilization is perhaps best known for the technological virtuosity of its craftspeople, sophisticated concepts of urban planning, and a high degree of interregional integration. These traits all imply that a high degree of occupational specialization was an important aspect of life at many Indus settlements. While this much is well established, the means by which these specialists were supplied with food is has only begun to be explored with archaeological evidence. This presentation will address the question of how the residents of Gola Dhoro, a small, well-planned, Harappan settlement in Gujarat whose residents were heavily involved in the manufacture and interregional trade of shell-bangles, obtained the meat that was clearly an important aspect of their cuisine. By conceptualizing meat provisioning as a set of interrelated technologies, specific analyses of the animal bones from the site can be used to reconstruct the ways in which different types of animals were raised or acquired, the ways in which they were transformed into meat, and the networks through with this meat was distributed to different communities of consumers.

Chatterjee, Anshu

Ethnic Media and Political Access: Indian Television in the Era of Liberalization
How does the growth of ethnic media at different levels of a multicultural society undergoing economic liberalization affect political relations of power within it? Economic restructuring in India in the 1990s opened the doors of the previously state-dominated media sector to domestic and foreign private capital. Unexpectedly, as this study finds, the resulting competitive setting produced multiple channels successfully targeting various local language communities from below. It finds that while the plurality of channels has translated into an expansion of the public sphere, it has also led to the uneven growth of such channels. Some community channels have extended their reach into the national arena, while others have lagged behind in media institutional development. This raises other interesting questions which the paper explores. Which communities have gained greater access to the reorganized national public sphere, and why? Are there institutional reasons behind such variations in a multiethnic setting? Has the new setting provided access to new groups at the periphery of the circle of power, or has it reinforced the hold of dominant communities over the public sphere?

Chatterjee, Sudipto

The Resistible Rise of Ghashiram Kotwal

The rise of a "new" Marathi theatre can be traced to the controversies surrounding the production of Vijay Tendulkar's (now celebrated) play, Ghashiram Kotwal in 1972 by the Progressive Dramatic Academy of Pune. It immediately won awards from the Government of Maharashtra. But after 19 performances, the production was "banned" by the Executive Committee for being a potential provocateur of public revolt on account of its anti-Brahmanical position and historical inaccuracies. In response, most of the artists left PDA to form the Theatre Academy in 1973. What this confirmed was an already growing trend in the Marathi theatre of finding fresh ways of doing theatre and creating new audiences. On the formal side, this meant hybridization of traditional Marathi forms with Western style staging. While in content, this "new" Marathi theatre responded to current social and political situations, using theatre to generate progressive awareness.

This paper will look at the remarkable achievements of Theatre Academy's Ghashiram Kotwal, and how it evolved from being a radical interventionist play to a nationally popular production, and eventually turning into one of the most successful Indian "cultural exports" to the West, in an extraordinarily long repertory life of almost 20 years.

Chatterji, Angana

Hindu Militancy and the Postcolonial Present

This paper explores the symbolic and corporeal battlefields of Hindu militancy. Hindu nationalists, to discipline and terrorize, inhibit difference and enforce violence. Their acts covet to shame the recipient, and intervene psychosocially, reshaping subjectivity. Sexual and 'eroticized' brutalities are integral to defining self, sexuality, and gender in primordial nationalism. The interplay of heteronormative violence and militant patriotism requires ideological, political, economic allegiance to aggression supported by the apparatus of culture and state. Narrating two acts; one where Hindu women’s bodies were simultaneously recast as disciplinary arsenals against (subaltern) Dalit Christian women, their heads forcibly tonsured in February 2004, as punishment for converting to Christianity to escape caste oppression, and another where male Hindu nationalists perform civic torture and public execution in Padiabeda, lynching a Muslim male/merchant in August 1999; this paper explores the use of gendered violence as intervention by Hindu nationalists, infusing private and public spheres. How does violence differently construct subjects of extremist nationalism for women and men? This paper also speaks to the responsibilities of 'witnessing', questioning what permits an interrogation of (our own) integrity in scholarship and activism that seeks to interrupt violence?
Chowdhory, Nasreen

A Fine Balance? Accommodating Tamils in Sri Lanka

Historically Tamils in Sri Lanka have been marginalized in Sri Lanka for a long period of time. The initial focus was through the strengthening of the majoritarian Sinhalese ideology, and constitutional primacy accorded to its language and religion. In retaliation the Tamil nationalists made every attempts to change the skewed political relation, and any threats to their survival as a minority? Identity through sustained political movement. Consequently, demands were made for a meaningful power sharing arrangement under a federal constitution as an effective safeguard structure against such contingent Sinhalese ideology. This constant contestation of political space led to beginning of civil war in Sri Lanka, with LTTE?s aspiration for a separate state, and Sri Lankan national army resisting such efforts. My paper addresses the core issue of the uniqueness of the peace process within a constitutional framework and argues that accommodating Tamil sentiments within the discourse of majoritarian policies may be the only way of preventing Tamils from carving out a separate state within Sri Lanka. The paper argues that Muslims in Sri Lanka are the missing link between the Sri Lankan army and LTTE.

Chertow, Jennifer

Engendering Abuse, Embodying Exile: A Case of Divorce as the Basis for Asylum in Tibetan Diaspora

This paper addresses a Tibetan asylum case in the U.S. during March, 2006. Human rights lawyers asserted that Tenzen Yidok needed asylum due to abuse by her Tibetan husband - a U.S. citizen. Her home community in Dharamsala, India rejected her, and she could not return safely. Entering the U.S. on a partial fiancée visa, authorities imprisoned Ms. Yidok. Tibetan women are considered the bearers of culture and tradition in communities in and outside of Tibet (Makley 2003, Mani 1989). When women break with tradition, for example in the case of divorce, it is in a sense, taboo. How is "tradition" codified by the U.S. court system and how do women stand in for tradition in diaspora? For Tibetans in exile, negative publicity about Tibetan culture is perceived as a threat to independence claims against China's occupation. This paper asks what kinds of racialized assumptions about non-whites are informing Ms. Yidok's American lawyers How are community rights versus human rights navigated in the context of gendered abuse? Questions of home and away enter Tenzin Yidok's experience of living in several diasporas that intersect along axes of gender, race, and class.

Chima, Jugdep

Why is the Insurgency in Kashmir So Intractable?: Dynamics of Conflict From Within State-Level and Internal Muslim Politics

The separatist (or irredentist) insurgency in Jammu and Kashmir has been amongst the most deadly and longest-lasting in contemporary India. More than sixty-thousand people have died as a result of political violence in the state since the late-1980's. Many existing explanations for the continuation of this insurgency point to the lingering rivalry between Pakistan and India as the main source of conflict. Hence, prospective solutions also point to the improvement of relations between these two countries. This paper takes a slightly different view and argues that the sources of conflict that underlie the insurgency also flow significantly from state-level and internal Muslim politics within Kashmir. This paper examines the political dynamics between and amongst state and ethnic elites to explain the rise and continuation of the conflict. In particular, it also analyzes the internal politics within the various extremist and militant groupings operating in the state. Thus, this paper argues that changing the political interrelationships between various central state, state-level, and
ethnic political elites provides an alternative route for "solving" the insurgency in Jammu and Kashmir. Comparative dynamics leading to the end of the Sikh separatist insurgency in Punjab also also discussed.

Claman, David

Western Composers and India’s Music: Concepts History and Music of the 1960s and 1970s

The music of India started to become known in the West towards the end of the eighteenth century. Shortly afterwards, information about India’s music began to affect the work of certain Western composers. Initially this information took the form of scholarly articles and transcriptions into staff notation, followed by recordings, live concerts and opportunities for Western composers to study and collaborate with Indian musicians. Composers’ responses to and interactions with India’s music have varied widely, shaped by changing forms of information as well as by the composers’ cultural and historical settings and personal inclinations. Throughout, their interactions and musical responses have been guided by a body of ideas constructed and maintained by the West about India and Asia that began over two millennia ago. These ideas fall into three broad categories: the idea of an East-West dichotomy, the idea of India as an originary civilization, and the idea of India as a land of wealth and exotica. This paper will provide an overview of these interactions and the resulting music.

Cleetus, Burton

Subalterns in Medicine: The Ezhava of Kerala

This paper argues that Ezhavas a lower caste community in Kerala, who were branded as quacks negotiated with both the terms of colonialism as well as the dominant standards of the newly constituted Ayurveda, in order to forge a new identity and a higher social position, negated their own indigenous health care practices.
The reconstitution of indigenous medical tradition into the broad frame work of Ayurveda by the social elites under colonialism ensured that indigenous medical system had to be institutionalised and differentiated from the local medical practices that did not identify with the dominant tradition.
This new Ayurvedic knowledge spread among the Ezhavas replacing the earlier methods of treating like Mantram, Kaipunyam, Ottamuli, etc. which was widely prevalent among them. It was not just an attempt to be part of the tradition of the social elite and its forms of knowledge; rather a negotiation based on a rational movement, where the attempt was essentially to create an indigenous religious and social structure based on a distinct and autonomous identity. It was not merely a desire for the claim for tradition but rather a claim for a traditional order that was interpreted as scientific in character.

Clough, Bradley

Argument and Authority in South Asian Theravada Discourse on Meditation

This paper examines South Asian Theravada Buddhist discussions concerning proper meditation practice as bases to analyze issues of argumentation and authority in its history. A relatively recent debate in Sri Lanka is focused on, in order to show how modes of argumentation and claims to authority have shifted in modern times. Tracing discussions running from ancient Theravada texts (Netti-Pakarana, Petakopadesa, and Kathavatthu), through the “medieval"
commentarial tradition, up to records of this recent debate, the paper first investigates how accepted modes of interpretation have changed over history. Second, the paper looks at changing emphases concerning appeals to authority. Central to the issue of authority, it is argued, is a tension that can be seen running throughout the tradition’s entire history, between appeals to learning (pariyatti) and rationality (anubodhana) and appeals to practice (patipatti) and experiential realization (pativedha).

Cohen, Richard

Medieval Modalities: Formal Continuities in the Apabhramsha Cariu and the Avadhi Masnavi

One ordinarily theorizes Middle Indo-Aryan language and literature altogether separately from OIA and NIA. There are a number of reasons for this situation that derive from a combination of misperception and misplaced data. There is a perception that because the great bulk of surviving MIA literature is associated with Jainism, it is unorthodox in its form and content and therefore does not represent normative linguistic and literary standards. Adding to this view is the admittedly complex and compromised linguistic record of MIA which makes it practically impossible to use for methodical historical linguistic reconstruction. This is, however, not true with respect to certain formal aspects of narrative Apabhramsha texts, such as the cariu. My paper attempts to show that there are distinct and distinguishing formal as well as rhetorical continuities which link late MIA literature to early NIA texts, such as the Sufi masnavi or premakhyan composed in Avadhi. Though we lack examples of the putative earliest Hindavi texts of Mas’ud Sa’d Salman and Amir Khusraw, it is possible to show the continuation of formal literary traditions from Apabhramsha to early Avadhi, which in turn strengthens our as yet undocumented assumptions concerning early Hindavi.

Coleman, Jennifer

Recovering Indian ‘Secular’ Nationalism: Personal Law Reforms, the Uniform Civil Code, and the Reevaluation of Gender Justice

This paper examines the recent evolution of Indian secularism as it relates to the contested values of national identity, individual rights, religious freedom, cultural difference, and gender equality. As the institution of a Uniform Civil Code (UCC) has been central to issues of secularism, its renewed presence in political and legal debates is significant. Even in light of the politicization of the Shah Bano case in 1986, since 1952 the higher courts have typically tried to wash their hands of adjudging Acts concerning personal law. While reasserting that personal laws do not qualify as ‘laws in force’ in the 1997 Ahmedabad decision, the judiciary called upon Parliament to institute a UCC. This judicial initiative has been amplified by recent reforms concerning the Hindu Code, marriage registration, divorce laws, and mandatory HIV-testing before marriage, as well as by the Supreme Court’s increasingly public criticism of Islamic courts—not to mention the introduction of an anti-conversion bill in Rajasthan—all key issues in the UCC-personal law debate. Therefore, in order to address the state of Indian secularism as it relates to gender justice and religious fundamentalism these issues must be considered, as renewed deliberations over a UCC directly impact the meaning and substance of ‘secularism’ in India’s ongoing democratic consolidation.

Collins, Steven

Buddhist Nuns/nuns' in Premodern and Modern History

This paper traces the history of the Buddhist Order of Nuns (bhikshuni), which existed in India and Sri Lanka until roughly the end of the first millennium AD, but not in SE Asia. It then discusses the modern movements
of female celibates, across the whole Theravda world from Nepal to Cambodia, with special reference to Sri Lanka, where most of the modern re-Ordinations of bhikkhuni-s have taken place.

Costanzo Kapur, Cari

Labor and Love: Courtship, Marriage, and Divorce Among Call Center Employees in India

Based on preliminary fieldwork conducted at two call centers in Hyderabad, this paper explores the ways in which call center employees in India - the majority of whom are recent college graduates - negotiate their sense of identity as income-earning professionals within the growing global communications sector. Focusing on stories, which both female and male workers shared with me regarding the social terrain they navigate inside and outside of work, this paper looks at the incorporation of young professionals into a transnational labor force at a stage in life when both “career-growth” and “personal transitions” are paramount. In particular, I ask how the gender politics and socioeconomic contexts in which call center employees live and work shape their ideas about, and options for, courtship, marriage, and divorce.

Creekmur, Corey

Evergreen Songs from a Golden Age: Nostalgia and Hindi Film Songs

While earlier songs often remain marketable in the U.S. as “oldies,” the identification of many Hindi film songs as “evergreen” contributes to a significantly distinct construction of nostalgia for South Asian audiences, tied closely to the retrospective construction of the post-independence decade as Hindi cinema’s “golden age.” While many Hindi films from the late 1940s and 1950s were explicitly progressive, many songs in these same films generated wistful memories of the past. For later generations, they represent a cultural high point from which current films are judged as a decline. Moreover, these songs can embody nostalgia in the term’s original Greek meaning (nostos, a return home), to signify not the “good old days” but the bittersweet pain of returning to a home that can never be the exact place one left. This nostalgia invokes the painful memory of pre-Partition India even within films celebrating Indian independence and modernity. Songs like Nurjehan’s Awaaz de kahan hai in Anmol Ghadi (1946) and Mangeshkar’s O jaanewaale jao na from Mother India (1957) induce memories of irrecoverable belonging not future inclusion. Later audiences have attempted to remove these “old” songs from time as “evergreens” while simultaneously identifying them with a forever-past “golden age.”

Daiya, Kavita

Global Culture, Religion and Identity in South Asian Media

This paper takes up the mass media representations of religion in Indian television. In particular, it explores the complex interfaces between the production of dominant representations of religion and family in India, and the diasporic construction of ethnic identity and cultural belonging in the United States. The paper tracks the emerging hegemony of a static, essentializing, class-marked and patriarchal account of the role of performative Hinduism in everyday life of the Indian family in Hindi television dramas that appear nightly during the week on privately owned TV channels in India. These TV dramas, as narratives that repeatedly index the domestic performance of Hindu ethnicity in particular, prescribed ways embody a new and hegemonic production of a gendered Hindu identity that reinstates what Partha Chatterjee and others have tracked: the deployment of women as both performative citizens and embodiments of religious/national culture. Given that the new reach of satellite TV has now made these available simultaneously in the US for diasporic Indians and Indian Americans, my paper explores how this new dissemination of a homogenized Hindu Indian identity impacts the racial, national and religious identity formations and everyday practices in the diaspora in the United States.

Das, Sonia
"Mother Tongue" Linguistic Experts in the Quebec Tamil Diaspora

This paper investigates the rise of Sri Lankan and Indian “mother tongue” linguistic experts within the Quebec Tamil diaspora. By supplanting the elitist authority of linguists and politicians in producing, marketing, and regulating the Tamil language, these untrained “mother tongue” experts, which include semi-retired entrepreneurs, former housewives, and under-qualified engineers, are transforming the perception of Tamil from standardized, static, symbolic code to variable, mutable, marketable product. An extensive industry exists in Quebec to employ Tamil “mother tongue” experts and to market linguistic products such as language classes, translation services, and instructional media. The Tamil language industry in Quebec indirectly promotes the functional diversification of the language by emphasizing both its economic and iconic value for the diaspora community. Also, by introducing dialectal variations in their lessons, “mother tongue” teachers inadvertently facilitate the non-standardization of the Tamil language. Youth respond to this ideological atmosphere by experimenting with new spoken forms, most notably by code-mixing in Tamil, English, and French. This paper will consider linguistic evidence for the evolution of the Tamil language within the Quebec diaspora by examining the pedagogical strategies of three different “mother tongue” linguistic experts. This research is relevant for the political economic study of Tamil sociolinguistic change.

Dar, Huma

The Mother and the Tawa'if: Questioning Indian Nationalism in Guru Dutt's Pyaasa (1957)

This paper analyzes Guru Dutt's film Pyaasa (1957), released precisely ten years after Indian Independence. Mehboob's uber nationalist film, Mother India, also premiered that same year. I argue that in Pyaasa Guru Dutt puts forth a subtle critique of nationalism - of the Indian variety, and also by extension, of Pakistani nationalism formed as late reaction to Indian nationalism - by surrogating the tawa'if (courtesan) of an appropriately ambiguous religion for Bhaarat Maata (Mother India) in the finale. There is not only a constant interpellation to Faiz Ahmed Faiz (1911-1984) and his poem on Independence, "yeh daagh daagh ujaala, yeh shab gazeedah sehr" (This stained, tarnished light, this night-bitten dawn)—a disenchantedment with the postcolonial state for refusing to acknowledge its newly "liberated" citizen subjects, but also an active subversion of the project of the nation-state via a Mantoesque narrative that exposes the representational work of the nation, "suggest[ing] possibilities of national belonging in terms of forms of 'love' not subsumable under the discourse of filial piety and devotion" and disturbing the prevalent discourses through "the excessive and 'improperly' sexual figure of the prostitute" (Mufti 2000: 5-6).

Dave, Naisargi

To Render Real the Imagined: Making Sexual Locality out of Unruly Geographies

From 1991 to 1997, due to the efforts of a lesbian networking group called Sakhi, women from across India, married and single, wealthy and poor, in small towns and big cities, were forging a pan- and transnational imagined lesbian community through the circulation of letters. Displaying little concern about foreign origins, most proclaimed themselves "lesbian" and expressed great solace in the discovery of others “like” them. This broad and meaningful network – one that enabled previously isolated women to stake claim to a larger belonging – was produced and sustained through a series of transnational mediations – diasporic magazines, mass media, foreign travelers, and cosmopolitan scholars with ambitious agendas. I examine in this paper how, as this imagined community of writers gave way to the formation of discrete, place-based, and often politically aspiring lesbian collectives, these transnational mediations were deliberately obscured through an emergent activist discourse that sought to posit the local authenticity, and legitimacy, of a more “Indian” (and thus less "lesbian," less mediated) same-sex desire. Efforts to transform inherently unruly productions into local truths are directly related, I will argue, to the imperatives of visibility, visuality, and authenticity that underlie the hopes of emergent political communities.

De, Rohit
Constitutional Dictatorships and Unconstitutional Democracies: The Politics of Democratic Constitutionalism in South Asia

Constitutional histories of the Indian and Pakistani Supreme Courts draw contrasting linear narratives of triumph and tragedy respectively. While the Pakistani courts have been charged with surrender to dictators and undermining constitutional governance the Indian courts experience is viewed as the triumphant transformation of a conservative but independent judiciary to a liberal activist judiciary. Given the striking similarities in history, legal culture, state structures, constitutional texts and character of the judiciary, these linear narratives are difficult to comprehend. An effort hindered by the extremely limited literature on comparative constitutionalism in South Asia and the peripheral role given to constitutional law by comparative historians and political scientists.

A closer reading of decisions indicates that the doctrinal stances taken rarely reflect the actual result of the judgment. This paper attempts to understand the strategic decision making of judges, by examining a series of decisions in cases, where the executive’s attempts to change the constitution was challenged. It suggests that the courts in India and Pakistan faced with hostile executive adopted contrasting strategies of constitutional adjudication. These strategic choices made in the early years determined the role the judiciaries played after the fracturing of executive power in the nineties.

De Bergh Robinson, Cabeiri

Faultlines and Lines of Control: Islamist Charities, International Organizations, and the Pakistan Military in the Earthquake Relief and Reconstruction Project

This paper examines the roles of the Pakistan army and security services, international humanitarian organizations, and Islamist charities in providing relief and formulating a reconstruction policy in Azad Kashmir after the earthquake of October 2005. It describes the ways these state, international, and religious organizations have sought to provide relief in this disputed territory and high security zone, and it analyzes the junctures and disjunctures in the different moral languages used to describe social responsibility and political accountability after a natural disaster. The paper focuses particularly on the relief and reconstruction activities of three Islamist charities which are closely connected to jihadist militant groups involved in the armed conflict in Indian-administered regions of Jammu and Kashmir— the Jamatud Dawa (connected to the Lashkar-e-Tayiba), the Al Rehmat Trust (connected to the Jaish-e-Mohammad), and Al Safa Foundation (connected to Al Badr). The paper concludes with a discussion of public evaluations of the relief and reconstruction work carried out by the national military, international humanitarian organizations, and religious charities in order to evaluate changes in the ways that Kashmiris imagine their relations with ‘the state’ in Azad Kashmir.

Delacy, Richard

Brand ‘Bollywood’: Hindi Cinema After Liberalization

Originating in 1970s, the term ‘Bollywood’ came very much into vogue in the post-liberalization period, the point at which Indian markets were being re-opened to global influences. The term has gradually come to stand in a metonymic manner for Indian cinema in general, both in the domestic and global markets, thanks mainly to the financial strength of the producers of the Mumbai ‘industry’. Even though more films are produced in Tamil and Telugu, and that there are sometimes as few as 100 films released in Hindi in any given year, the Bombay film industry has come to dominate thinking about cinema production nationally. This paper represents a preliminary attempt to think more seriously about the notion of ‘Brand Bollywood’ after the collapse of the so-called “art film,” the arrival of the multiplex, and the increasing profitability of the “fifth territory” (overseas market) that makes production for the Hindi-speaking heartland less appealing. I shall also examine the irony that one of the most important signifiers for Bollywood films, the Hindi language itself, is precisely what is being neglected as producers look toward the metros and the overseas markets.
Denault, Leigh

The Other Partition: Making and Breaking Family in Colonial North India

Customary and case law relating to the legal partition of Hindu joint families are seldom referenced by historians, but for the 19th century these sources provide vital clues to the ways in which Indian society dealt with larger issues of social change, individual and group rights, and definitions of relatedness. “Partition” refers to the process by which a joint family, a property-owning collective composed of male co-sharers, formally divided property held in common into individual shares. Often this legal separation had to be accompanied by the physical separation of the family group, either by the construction of dividing walls, new buildings, or the removal of branches of the family to a new town. By the mid-19th century, bequests and wills were also complicating the process of inheritance and succession. Through an analysis of three 19th century partition cases and newspaper articles, novels and other non-legal sources dealing with family partitions, I will explore changing contemporary definitions of family, household, and community. These cases provide evidence of a complex negotiation among jurist definitions of the Indian family, existing syncretic Indo-Muslim domestic practices, and reformist ideas aimed at purifying Hindu or Muslim culture.

Desai, Jigna

"South Asian Like Me?:" Possibilities and Predicaments in Diasporic Ethnography

As I approach a South Asian-American college student sitting in the campus cafeteria to ask if she would be interested in talking about Indian media and South Asian identity, she looks around to see if anyone is watching. Thrusting my arguments about the significance of research on second-generation desi youth aside for the moment, I assure her of privacy, anonymity, and the right to refuse any to answer questions. We schedule a meeting, but she never arrives. “Intimate ethnography” poses possibilities and predicaments. While the assumption is that performative and participant ethnography in ethnic communities to which we belong creates automatic intimacies, the question of how we negotiate differences within communities remains unanswered. Employing an intersectional method, this presentation examines how generational, class, gender, regional, and religious differences open and foreclose possibilities in research and politics. While my research itself focuses on the production of “Indian” and “desi” identities and cultures, my own location and position often remain unnamed until confronted by awkward silences, obfuscations, or conflict. It is in these moments where strategies to negotiate and name difference become necessary; this presentation articulates such strategies and interrogates their implications for the knowledge we produce.

Desai, Madhuri

Claiming the Riverfront: Festival and Protest in Nineteenth Century Banaras

Evocative images of ritual bathing and funeral pyres against a backdrop of spectacular temples, wharves and palaces have made the city of Banaras into a metonym for the eternal India of deep spiritual traditions. Despite the towering Dharhara mosque on the riverfront and the Gyan Vapi mosque adjacent to the Vishweshwur temple, narratives of Banaras as a Hindu city continue to be radically dehistoricized. Colonial representations of the riverfront in paintings and lithographs meant the circulation of images of Hindu ritual spectacle that were inevitably mired in an orientalist discourse. Simultaneously, self-consciously Hindu elite reinforced this image of an exclusively Hindu city through a theatre of riverfront ritual and festivals. However, claims to this space were also staked through protest. In 1809, a series of incidents occurred in the city that were viewed by the colonial authorities as a communal riot and culminated in a protest against Muslims by Hindus. The choice of space for this protest was the riverfront, and the audience for it, the colonial administration. Thus, festival, ritual and protest together formed a theatre through which
identity was mediated. In this paper I will unpack the ways in which the riverfront became a signifier for the city’s Hindu identity.

**Deshmukh, Madhuri**

**Janabai’s Harischandra Akhyana and the Radical Feminine in Maharashtrian Bhakti**

Janabai, the late-thirteenth century Maharashtrian bhakti poet, is the first, certainly one of the few and perhaps the only woman to have rendered a complete, poetic version in Maharashtra of the pan-Indian epic narrative about King Harischandra. The paper will begin by asking what this lower-caste, unmarried servant and devotee of Vitthal and Namdev saw in this popular narrative about the enduring value of the idea of the good in the face of absolute terror. Situating Janabai’s version in the context of later Marathi versions of the narrative, the paper will go on to explore how Janabai foregrounds not only the concepts of dharma and sattva common to other versions and important to the bhakti movement, but also questions and re-interprets such gender-formative and prescriptive concepts as stri dharma, sati, pativrata and motherhood specific to her portrayal of Taramati, Harischandra’s wife, as the central suffering and ultimately heroic figure of the narrative. In her reworking of the story of Harischandra, Janabai brings to the surface the underlying worship of and devotion to the feminine found more generally in Maharashtrian bhakti. The paper will end by exploring what this “premodern” radical feminine imagination might mean for a contemporary South Asian feminism.

**de Silva, Chandra R.**

**The Impact of 1956 Election on Education in Sri Lanka**

In the short run the impact on education of the first peaceful transition of power in Sri Lanka from one political party to another through elections seems insignificant. The change in the media of instruction in secondary schools from English to Sinhala and Tamil that began in 1953 was continued without change and the expansion of secondary education also continued apace. Although two new universities were created in 1958 from former Buddhist colleges, the elite University of Ceylon continued to dominate higher education. In the long run, however, the political transformation in 1956 led to changes in the 1960s and 1970s that resulted in the take-over of private schools by the state, reinforced divisions based on language, and politicized education in Sri Lanka.

**Devkota, Surendra**

**Political Ecology and Economics of Energy in Nepal**

Energy is a crucial ingredient in socioeconomic development. This paper looks into how a developing country like Nepal could achieve her development plan in terms of energy requirements. It examines whether ongoing 10th Plan is achieved in terms of availability of energy. To this regard, an input – output analysis is carried out to examine the energy demand by different economic sectors as outlined in the 10th Plan of Nepal. The model indicates that it is very unlikely to meet essential energy demanded by the Plan due to institutions failures, unsustainable supply, and lack of a comprehensive energy policy to address the role of energy in socioeconomic development in toto. Politico-ecological aspects of major energy resources like water, oil, and forests are discussed. People are paying high prices due to the disappointing performances of state owned institutes. Nepal needs an overhauling of energy policy as well as socioeconomic development philosophy. Alternative energy sources could play a vital role in meeting the
deficit energy demand as these sources need less time and cost for installation and energy extraction and are sustainable.

DeVotta, Neil

Back to the Future: Sri Lanka’s 1956 Election and the Formation of a Nationalist Ideology

Sri Lanka’s 1956 election institutionalized majority superordination and minority subordination along ethno-linguistic lines using liberal democracy’s one person, one vote principle. The ethnic outbidding and ethnic scapegoating the election unleashed were due to constitutional and structural imbalances, and the election’s trajectory was thus inevitable: had it not happened in 1956, it would have happened a short time later. But the politicking that influenced that election and the policies the election helped institute have contributed to what can be called a “nationalist ideology” that eschews compromise and conciliation on various fronts. Fifty years later, this nationalist ideology is sufficiently embedded so that elections in contemporary Sri Lanka are akin to a re-play of that seminal 1956 election.

Dev Roy, Rohan

Diet, Debility, Desire: Towards a History of 19th Century Everyday Health Awareness in Bengal

Late 19th century Bengal witnessed the publication of hundreds of ‘vernacular’ medical manuals, which proliferated into multiple editions. Frequently advertising themselves as ‘authentic’ translations of medical ‘classics’ that emanated from various lineages, these manuals in Bengali represented the interactions between medical ideas that cut across traditions. These medical manuals form a part of a larger corpus of manual-literature in contemporary Bengal. The essay locates the culture of manual writing in late 19th century Bengal in the context of diverse demands of two overlapping markets in print and medicine, among many other factors. This essay predominantly focuses on the themes of durbalata (everyday forms of little debilities), diet and desire. Through the conscious manipulation of one’s diet it is thus believed that a certain desired body can be achieved. This mismatch between desire and reality, and even its biological inscription in the body is redolent of the predicament the Bhodrolok. While the discourse had its origins in the colonial denunciation of ‘effete’ Bengalis, its re-articulation by the Bhodrolok was also implicated within the politics of medical and print markets and the Bhodrolok’s own perceived subalternity within such commercial networks.

Dey, Arnab

Tea Plantation, Imagined Communities, Ethnicity and the Contemporary Contestations of Assamese Identity

My paper tries to examine the interconnections between the British capitalist intervention in the tea plantations of the northeastern India state of Assam and their socio-political fallout in terms of its contribution to the emergence (and present crisis) of Assamese identity. I intend to argue that the large-scale immigration of labor population from Bihar, Chota Nagpur, Orissa, Madhya Pradesh and Bengal to Assam during the initiation of the tea plantations problematized the notion of an Assamese identity in the way they now raise questions about divergent ethnicity, acculturation and survival within the hitherto comfortable rubric of homogeneity.

One principal category of analysis in this direction is the corpus of folk narratives that these laborers have preserved as part of what I call their residual ethnicity. Their songs (Jhumurs), dances and oral accounts carefully (and subversively) showcase their ethnic homeland, thus fissuring the dominant notion of them comprising the larger cultural domain of Assam and/or the Assamese. I have looked at the problem from the perspective of the dialectic between imperial historiography and local narratives, the theoretical paradigm of ‘imagined communities’ versus agency and acculturation, and from the songs and dances that these tea garden laborers possess as part of their cultural register.
Dhulipala, Venkat

From Provincial Elections to Pakistan Schemes- The Construction of a Muslim Political Community in the United Provinces, 1936-42

This paper explores the attempts at the construction of a Muslim political community in the United Provinces (UP) between 1936-42. A principal claim in the scholarship on India’s Partition is that the Muslims of the United Provinces (UP) were mainly responsible for that historic event. Their role during last decade before Partition is deemed crucial as the UP Muslims sustained the idea of Muslim nationalism which eventually found widespread support among the Muslims of the majority provinces. This paper contests the view of the UP Muslims as a nation in waiting, as a united community at the vanguard of the movement for Pakistan. It argues that the UP Muslims were a community divided along party, class, ideological, and sectarian lines, making the process of their mobilization a contentious one. The greater unity achieved among UP Muslims between 1937-39, was facilitated by the Congress’ Muslim Mass Contacts program. However, the subsequent Pakistan resolution passed at Lahore in 1940 brought forth political dilemmas as the UP Muslims began to consider its territorial implications and the potential problems it posed for minority province Muslims. This paper therefore seeks to revise the familiar historical representations of the political agency of the UP Muslims in the creation of Pakistan.

Duncanson, William P.

The Latent Nationalism of Spatial Practice: Lhasa’s Tsuglakhang in Exile

Ritual obeisance in Tibetan Buddhism is often achieved by movement; the movement of mantras (scriptures) in a rotating prayer wheel, the movement of a lungta (prayer flag) in the wind or, most significantly, the movement of pious devotees around sacred buildings and objects. These koras (circumambulation routes) generated the distinct urbanism of Lhasa and structured its growth. The Tsuglakhang (Central Cathedral) comprised an inner kora (the Nangkor) and an outer kora (the Barkhor). A third kora, the Lingkor, defined the outermost boundary of the city. Together, these koras defined Lhasan urbanism until the period of Chinese occupation. The occupation of Tibet instigated an exodus resulting in a worldwide exile population in excess of 130,000. In 1960 the Tibetan Government in Exile settled in the town of McLeod Ganj in Himachal Pradesh, India. In 1971, a Tsuglakhang was constructed in McLeod Ganj to facilitate ritual practices and audiences performed by the Dalai Lama and the Namgyal Monastery. This Tsuglakhang quickly became a surrogate center for the exile community and became the focus of Mcleod Ganj’s own series of koras. In this paper I will explore how spiritual movement has become political movement, both in contemporary Lhasa and in exile.

Doshi, Neil

Beyond ‘All-India’: Contemporary Progressive Ideology and the Politics of Hindi Street Theater

In this paper, I propose to analyze the recent production of the New Delhi-based Jana Natya Manch street theater performers in terms of the progressive politics that the group espouses. Reading specific performances and the group’s political statements against the earlier writings of the Progressive Writers, I will argue for an understanding of “Progressivism” as a philosophical concept expressing a dense, political understanding of social change and history. As I will suggest, a contemporary understanding of progressivism might preserve an idea of ethical, social activism while transcending the narrow boundaries of national politics.

By juxtaposing a discussion of street theater with a close reading of the Progressive Writers’ manifestos, I will contest literary-historical notions which, by describing Progressivism as an outdated, nationalist project, ignore the way in which the Progressive Writers conceived of nationalism as an appropriate historical response rather than an end in itself. My discussion of street theater as a genre similarly concerned with
materialist history will highlight the continuity between the earlier progressives and current radical
democratic movements in India.

Ehnbom, Daniel

Format, Text, and Illustration in 16th-18th century Indian Manuscript

The Islamicate bound book and the unbound traditional Indian manuscript type represent very different
traditions that came into close contact with each other with the formation of the Delhi Sultanate. It is a
commonplace to discuss the way in which the format of the Western Indian Style began to change after the
introduction of paper began to displace the traditional use of palm leaf as a carrier. There is also some
discussion of the uses of the "Islamic" page format (vertical) versus the "traditional" format (horizontal). I
have written elsewhere on the question of the possible significance of manuscript formats. This paper
addresses the questions of the historical spread and significance of the formats and their connections to
place, time, sect, text, and illustration. Particularly interesting are questions of the relationship of page
format to "Hindu" textual traditions in the 16th century and the changes in that relationship in the
development of illustrated manuscript production in the 17th and 18th centuries.

Elison, William

“Na to mera naam Akbar nahin hai”: Behind the Curtain of the Muslim Ghetto

Akbar is marked as an exemplary Muslim through a number of “explicit codes” citing a received image of
Muslim particularity: characteristic costume, employment as a tailor, use of Urdu words and script and,
above all, privileged access to a romantic register mediated through music and Urdu poetry. It is this latter
feature, juxtaposed against his explicit renunciation of violence, that establishes Akbar decisively as a lover,
not a fighter. Our peaceable hero’s narrative trajectory is not uninterrupted by conflict, however, since his
romance with a ladies’ doctor precipitates a ghettoized subplot—contained within the circumscribed space
the film allots to its minority community—in which his girlfriend’s traditionalist father features as the “bad
Muslim” antagonist. Looking to codes of Muslim particularity inscribed in other films, most notably within the
nostalgia-laden genre known as the Muslim social, I will examine their association with tropes of antinational
backwardness and decadence, their location in constructions of gender, sexuality, and domesticity, and the
implications of their transposition from a bathetic to a comedic register in AAA. Can romantic love be
rehabilitated from the veiled realm of the Muslim boudoir to the ludic modern of the film’s Bombay?

Elmore, Mark

Picturing Religion: Photography and the Production of Religion in Himachal Pradesh

Since state independence in 1971, a dominant public has emerged in Himachal Pradesh. This public is
integral to the continued political and social integration of a region divided by history, language, ritual
practice, and geography. This talk examines a notable absence in the work of two photographers framing
the visual parameters of this public. While they highlight ritual spaces, they never picture practices. The
absence of lived practices from a refined image of ‘Himachali’ religion speaks to the ascendency of
innocuous ritual forms, such as darshan, and the marginalization of practices like animal sacrifice, ritual
possession, and prognostication rites. I argue that these photographs and the public spaces that display
them are part of a broad redefinition of religion as a sphere of human life distinct from economy, politics, and
performance. These images are thus not simply reproductions of natural spaces or works of artistic merit.
They are religious statements shaping the limits of what is and is not legitimately part of ‘Himachali’ religion.

Elson, Mark Koops
Family Structure and Investment Practice in Mumbai

In this paper, I examine the relationship between family structure and investment practice among middle class Mumbaikars, focusing on life insurance. I will begin by considering two popular binaries that each divide the middle class: the joint-family versus nuclear family, and the professional salaried class versus commercial business class. According to a modernization narrative that draws upon these distinctions, the natural market for formal-sector life insurance is composed of middle-class salaried professionals living in nuclear families. In contrast, I will argue that (a) obligations associated with the joint-family structure generate powerful demand for life insurance in Mumbai, and (b) the need to manage the flow of resources between the formal and informal sectors generates strong demand among the business class for life insurance and other formal-sector investments. In both cases, life insurance agents, who often sell policies through family networks, play a crucial mediating role, as they understand the risks and monetary pressure points of different family arrangements.

By tracing the financial outline of family obligations, this paper not only highlights important overlapping realms constitutive of middle-class experience in Mumbai, but also points a way beyond the simple binaries of the joint/nuclear family and formal/informal economic sectors.

Ferdinand, Pamela Ann

Eradicating Extreme Poverty and Hunger in South Asia, with Particular Attention on the Samurdhi Program of Sri Lanka

The United Nations estimates that more than one billion people, or one sixth of the world’s population, live in extreme poverty. Of this number, an estimated 428 million people live in poverty in South Asia. In the year 2000, world leaders met and formulated the Millenium Declaration establishing the Millenium Development Goals (MDG). The fifteen year MDG plan set forth eight goals, including Goal 1, eradication of extreme poverty and hunger. This paper will examine the progress of the countries of South Asia in achieving Millenium Development Goal 1 (MDG1), with special emphasis on Sri Lanka. A comparative analysis will show how Sri Lanka is faring compared to the rest of South Asia in achieving MDG1.

What measures is Sri Lanka taking to eliminate extreme poverty and hunger? The paper will focus on the Samurdhi poverty alleviation program as one of those measures. The Samurdhi poverty alleviation scheme is a social assistance and social development program established by the Government of Sri Lanka in 1995. As a key antipoverty program, the Samurdhi movement will be examined for its effectiveness in contributing to achievement of MDG1.

Fernando, Kathleen

Women Writing the Social: Representation of Nation, Gender, and Class in the Contemporary Sri Lankan Novel.

Is it the case that Sri Lankan women writers have re-invented the novel form in order to represent the unstable, conflicting content of their social history? Are their representations of nation, class and gender complicit with or critical of the dominant relations of ruling? These are questions that I propose to address in this paper. To this end I will interrogate three texts by women writers--Jean Arasanayagam, Punyakante Wijenaike, and Rohini Hensman--and their innovations of the novel form; I will suggest that while producing a critical epistemology, through form and content, these novelistic innovations also point to the contradictions of the contemporary Sri Lankan social setting. This paper will explore the kinds of knowledge produced by these texts and the terms through which they are produced, especially in relation to the recent history of militant warfare and communalism. Finally I will use the category of "woman" to trace these contradictory social relations, marked by an exclusive ethno-religious nationalism, and suggest that the "polyphonic" novel
form these writers are attempting to produce offers possibilities for a more inclusive, and emancipated national imaginary.

Fair, Christine

Military Interventions in FATA: Import for Security and Governance?

The Pakistan Army, along with related security organizations, have undertaken several interconnecting efforts to bring the Federally Administered Tribal Areas into mainstream Pakistan. This is a high-stakes effort. FATA has hosted remnants from Al Qaeda, the Taliban and several other enterprises. It is the major crossing point for narcotics as well other licit and illicit goods. Bringing law and order to FATA is critical to diminishing the myriad internal security threats in Pakistan and beyond.

Yet the army and the government face numerous challenges. Governance and rule of law in FATA are tenuous and the state has only partially penetrated this rigorous terrain. Over the last three decades, the former political structure has evolved and religious leaders have become important political players as a result of the deliberate infusion of Wahabbist and jihadist ideologies into this area during the 1980s.

This paper describes the nature of the security forces’ interventions in FATA, analyzes the impacts of the security forces’ strategy both to bring governance to the region and to diminish the formidable internal security challenges posed by the region, and concludes with a discussion of the implications of these efforts.

Farooqi, Mehr

Fated to Suffer? Rajinder Singh Bedi’s Un-Progressive Women

Among the demands that Progressivism made from literature was that it should be based on reality, be rationalistic and present beneficial and practical ideas. Manto, Bedi and Ismat Chaghtai the well known fiction writers of the PWM wrote about women and their sufferings in this vein. Bedi, it is said, took the experience of women’s suffering to a much higher almost spiritual level in his stories. Yet a closer reading of some of Bedi’s masterful stories, such as Lajvanti, Girhan, or the novella Ek Chadar Mailisi, shows his portrayal of women as naïve and practically incapable of fighting back. Contrasted with the women in the fiction of contemporary writers who chose not to be associated with the PWM, such as Qurratulain Hyder and Muhammad Hasan Askari, whose characters are strong and determined, Bedi’s women fall far behind the Progressive image of what women should aspire to be. I would like to pose two questions: first, did the Progressive writers actually believe in what they preached and were the changes they sought internalized? Second, to what extent if at all were they breaking away from the tradition of the so called socially responsible fictional writing that preceded them?

Forbes, Geraldine

Camels, Cars, and Curiosities: Unusual Family Photographs

While a great deal has been written about the colonial gaze and the categorization of native subjects as a process of control, family collections often include unusual photographs that suggest the autonomy of their subjects. In middle-class family collections that span the late 19th century to the mid 20th century, one finds photographs of women engaged in a wide range of masculine activities from riding horses to rowing boats and driving cars. Many of these women, from families domiciled in the colonial cities of Bombay and Calcutta, are posed in unusual attire, and literally “let their hair down.” In this paper, I analyze the social and political context of these images, using documents and the memories of the subjects, to answer questions about what they signify. Do the photographs speak to women’s emerging autonomy, or, are these photographs a form of play-acting, a temporary escape from conformity to norms and values?

Fujikura, Tatsuro
The Bonded Laborers’ Freedom Movement and the Horizons of Politics in Contemporary Nepal

The kamaiya (bonded agricultural laborers) freedom movement initiated from western Nepal in May 1st, 2000 resulted in the Nepali government’s declaration of their freedom in July 17th in the same year. Ever since its immediate aftermath, the kamaiya liberation has been variously interpreted and evaluated. On the one hand, it was hailed as one of the major triumphs of human rights mobilization initiated by the NGO sector in Nepal. On the other hand, some described kamaiya liberation as a major failure that succeeded only in giving kamaiyas the freedom to starve. The paper describes and analyzes the dynamics of kamaiya struggles since the declaration of their emancipation, under the condition of severe political instability involving armed insurgency, and suspension of representative democracy and basic human rights. The paper focuses particularly on how the kamaiyas are engaging with and seeking to transform and expand the ideas and practices of human rights, development, and democracy in Nepal.

Gadihoke, Sabeena

Forgotten Histories and the Making of History: Unsung Press Photographers of India

Early photojournalism in India grew out of a public visibility of nationalist leaders during street demonstrations and other events leading to independence in 1947. Most enduring images of the birth of the new nation were taken by freelance photographers or those who worked for the colonial government. In discussing the images of some of these photographers, including India’s first woman photojournalist Homai Vyarawalla, this paper will focus on the creation of iconicity in their photographs even while their own identity remained anonymous. Ironically, ‘western’ photojournalists like Margaret Bourke-White and Henri Cartier-Bresson have been better known in the history of early photojournalism in this country. In re-looking at some of the images of these unknown chroniclers of Indian history, this paper will attempt to discuss which events and individuals were highlighted by them and how these images contributed to a certain kind of nationalist iconography.

Gamburd, Michele

The Golden Wave: Southern Viewpoints on Sri Lanka’s Tsunami

The Indian Ocean Tsunami of December 2004 left physical damage and social chaos in its wake. Based on data gathered in 2005 and 2006, this paper examines multiple perspectives on the recovery efforts in southwestern Sri Lanka. Data come from interviews with survivors, costal residents, property owners, aid recipients, temporary housing residents, tourism industry workers, contractors, NGO representatives, government servants, and church and temple leaders who directed refugee camps. Galle District residents from the Sinhala Christian, Sinhala Theravada Buddhist, and Muslim communities were interviewed, with particular focus on views about the transparency and efficiency of private and public recovery efforts. While stories of damaged property seemed fairly straightforward, what people said about the administrative process varied depending on political party, profession, and position in the aid network. Analysis suggests that reports based on information gathered from narrow segments of the population may miss important perspectives and misrepresent events. Dynamics of power, positionality, and politics strongly shape people’s narratives about the disaster and its aftermath.

Garlough, Christine

Rising to a Call of Conscience: South Asian American Political Performance and Social Change

This paper explores a political performance piece entitled Rise, written and enacted by Indian American performance artist, Shymala Moorty. In this piece, Moorty appropriates elements of Indian classical and folk theater, dance, narrative, and song, as well as post-modern movement, to explore issues of violence, genocide, prejudice, immigration, and the affective experience of social marginality. Specifically, Moorty critically reflects upon two historical moments occurring within Indian and American contexts that were
characterized by incidences of fundamentalism: (1) the communal violence in India between Hindus and Muslims, particularly the 2002 riots in Gujarat that resulted in the deaths of more than 2,000 Muslims and the displacement of more than 150,000 more and (2) the patriotic fundamentalism, stereotyping, and hate crimes in the United States following the attacks on the World Trade Center and the Pentagon. Moorty’s performance – both in narrative and visual symbolism – considers the damaging social effects of religious and political fundamentalism and asks how we might be able to conceive of difference without opposition. In this way, the performance enacts a “call of conscience” that asks audience members to assume ethical responsibility not only for those in their own communities but for “others” with whom they have had social, political, or religious conflict.

Gaasbeek, Timmo

Irrigation in Conflict - Cross-Boundary Water Management in a Context of

This paper provides a status update of an ongoing ethnographic study in the Allai Extension Scheme in Sri Lanka. In this irrigation scheme, farmers from Sinhala, Tamil and Muslim background have lived together since the 1950s. During the conflict that ravaged much of North-East Sri Lanka, the area has seen extensive death and destruction. However, despite all this, the relevant government agencies and the farmers have managed to keep the irrigation system functioning. The central objective of this study is to gain insight into how the actors involved managed to keep large-scale irrigation schemes in Sri Lanka functioning to a reasonable extent during the conflict, and into what the consequences of the possible return of peace will be for the relationships between the different stakeholders. A more theoretical perspective underlying the study is on conflict and co-operation between noncombatants in situations of violent (intra-state, “ethnic”) conflict. In much of the research done on violent conflicts, noncombatants receive relatively little attention. If they do, they are often treated as either an indistinct support base, or as victims (refugees, traumatised people, raped women). There has been very little research on how non-combatants identified with opposing groups of combatants deal with each other.

Ghosh, Kaushik

Time, Scale and Ethicality in the Work of Gananath Obeyesekere

Gananath Obeyesekere has composed for us a way of inhabiting the world, where the texture of the “particular” resonates with the expanse of a quasi-historical “general.” Obeyesekere’s commitment to the exploration of personal symbols and the corporeal has repeatedly been woven back into the “opposite” concern of a kind of comparative ethnology invested in “culture areas,” “world histories” and the ethical mapping of the “human condition.” Similarly, his work daringly embraces a simultaneity of particular forms of the “empirical” and the subversiveness of the “interpretive.” How do we “read” this epistemological and methodological aspect of Obeyesekere’s writings? What does it signify for our contemporary concerns of “ethics” and “representation” in the academy?

Gidwani, Vinay

India’s Urban Present and the Afterlives of "Waste"

What are the de-sentimentalized geographies of the urban present in mega-cities like Delhi? Metropolises in India increasingly display a ‘splintering urbanism’ with two “ecology-sets”: on the one side, a way of life that churns out growing quantities of ‘waste’; on the other, lives that live off this commodity detritus. On the one, lives whose labor is valued and rewarded; on the other, lives which are of utter indifference to global circuits of capital; lives worth preserving, lives easily abandoned. Valuable lives, wasted lives; and mapped onto these, valuable spaces, wasted spaces. I claim that the enabling ideology of this ‘splintering urbanism’ lies in the doctrine of ‘waste’ consolidated in 17th century England by John Locke. ‘Waste’ is the specter that haunts the idea of ‘value’ – value as the elusive linchpin of classical political economy before Marx; in its
normative or moral sense as template for conduct (to not waste, to make full or best use of, etc.); and the fusion and emendation of these two senses, first in Bentham’s juridical philosophy – utilitarianism – and later in marginalist economics: in short, the intellectual mainstays of the biopolitical regimes of ‘development’ and ‘planning’.

Goldman, Paula

Silence, Dissent, and Collaboration in Sri Lanka’s Eastern Provinces

The east coast of Sri Lanka is a place of shifting political alliances, internal rebellion, and often unpredictable shadow violence. It is a place where political expression can have deadly consequences, but simultaneously the site of pivotal debates within the Tamil body politic. Given this environment, how do residents of the East participate in both intra-Tamil and national politics? When is silence an indication of force from above, and when is it a deliberate tactic to indicate dissent? When does loyalty supersede Tamil internal contention, and when does it not? Is it only those with guns who are allowed to voice their opinions? What are the other ways in which residents attempt to make their voices heard, and to whom?

I will explore such questions, focusing on field data from the eastern town of Batticaloa. In so doing, I hope to contribute to a better understanding of eastern and intra-Tamil politics in Sri Lanka. Understanding the heterogeneity of views and experiences within the Tamil community will be important to academics and policymakers alike as they attempt to suggest solutions to Sri Lanka’s conflict that can serve the needs and circumstances of diverse stakeholders.

Gopal, Sangita

Buy Right: Bollywood, and the “NGO Flick”

A critique of the Indian state and its failure to secure rights and justice for its subjects was a familiar theme in Hindi popular cinema in the 1940s and 50s and was typically staged as a face-off between the individual and a still feudal state. This confrontation occurred within a conception of the “nation” as a bounded cultural entity and was oriented towards modernizing the state and instituting a citizen subject. I would like to investigate how contemporary Bollywood cinema as a global formation reconfigures this reformist genealogy by looking at a number of recent Hindi films like Veer Zaara, Swadesh, Phir Milenge, My Brother Nikhil, Chandni Bar and Black that foreground social and political issues like AIDS, rural infrastructure, legal reform, and female exploitation in the sex trade. I argue that in these “NGO flicks” the Indian nation-state is no longer conceptual horizon - issues are now framed within a global rights discourse and the object of reform is not a failed state but rather those citizens who are deemed incapable of self-regulation. By extending the logic of commodities to the discourse of rights these films attempt to produce more efficient subjects of the global information age.

Gould, William

Shadow States: Languages of Corruption and Caste in the Bureaucracy in Uttar Pradesh, 1930-1960s

In north India in the 1930s, district officers and their subordinates spoke of the system of ‘dollies’ and ‘gifts’ through which bureaucrats maintained contacts and relations with powerful landlords and contractors. The idea of ‘corruption’ was rarely mentioned, with a range of euphemisms employed instead. In 1964, the Santhanam Report very clearly defined and discussed ‘corruption’ amongst state servants, delineating its many forms and agonizing over remedies. This paper looks at ideas about corruption through the history of the civil service in UP, and in relation to its ethnographic approaches to recruitment. Whilst the language and ideologies of corruption changed over this period, as the authoritarian state gave way to democracy, comparable assumptions were made in the 1930s and the 1960s about how bureaucratic corruption occurred in its most pronounced forms at ‘subordinate’ levels. Similarly, ideas about the exercise of local influence in the bureaucracy tied into state views about caste-based control of the civil service at local
This paper will examine how the maintenance of particular ethnographies for recruitment tied into a historically dynamic civil-service tradition, in which representations of, and responses to ‘corruption’ were implicated.

Groesbeck, Rolf

Agency and Structure in the Career of a South Indian Drummer

In this paper I explore ways in which "individuals are agents in larger processes that alternatively constrain and enable them" (Maciszewski 2001), with regards to the career of a Kerala hereditary temple drummer. Whereas his boyhood training prepared him to meet the daily ritual and annual festival requirements of his home temple, as is the norm with members of his caste, he distinguished himself in adulthood by moving outside the standard genres and duties of this caste. His activities have included performing his Kerala drum (centa) with a Carnatic music ensemble (in which the centa does not normally appear), acting in a hit Malayalam film, and writing articles on the state of a Kerala genre—the latter activity being the normal provenance of the connoisseur, not the performer. Yet this unconventional list of activities was paradoxically facilitated by his thorough training in the Kerala temple genres; had it not been for his skill in these, he would not have achieved the fame necessary to be invited to move outside of them. Thus structure (his training in his caste duties) provides a necessary base for, even constraining, individual agency and innovation that appears to move outside the bounds of this structure; individual variability and attainment of idiosyncratic skills and activities rest on a foundation of shared experience.

Gupta-Carlson, Himanee

The Story of an Invisible South Asian Diaspora Community

Muncie, Indiana, the town I grew up in as the daughter of Indian immigrants, is famous because it is “typical.” Sociologists Robert S. Lynd and Helen Merrell Lynd did research there in the mid-1920s for Middletown, a study of American community life. The book became a bestseller and helped make Muncie “a barometer of social trends,” as “Muncieologists” today are proud to proclaim. Numerous other academic and popular studies have followed the Lynds’ works, making Muncie not only America’s most typical community but perhaps its most studied one as well. But what does typical mean? Until recently, scholars dwelled on the city’s white, Protestant community, ignoring its “other” inhabitants. Such were the conditions under which I set out to portray Muncie as its South Asian residents see it. This paper discusses how I wrote that ethnography, focusing on how I used memory to organize my interview data and theoretical frameworks. Writing with memory also changed the project, making it not just a study of a South Asian diaspora community but also a comment on how resistance to understanding Muncie differently ignores the reality that a “typical” American town is today home to immigrants from South Asia.

Hagerty, Devin

India and the Global Balance of Power

This paper will address the state of Indo-U.S. strategic relations in the aftermath of President Bush’s March visit to South Asia and the bruising struggle in Washington over passage of the Indo-U.S. nuclear deal. Is there a true alliance in the making between these erstwhile "estranged democracies," or does disappointment yet again await the relationship's champions.

Hallisey, Charles

Poetry and the Continuity of Sinhala Culture in Colonial Sri Lanka
In his book, The Cult of the Goddess Pattini, Obeyesekere argues that in spite of the conventional claim that the Kandyan kingdom was the heir to the main strands of Sinhala culture, it was actually the low country that has stronger continuity with earlier Sinhala cultural history, even though it was colonized earlier and more thoroughly. Obeyesekere says that not only does the low country have a cultural unity within itself, its religious and literary cultures preserved values and patterns that are centrally visible in earlier periods of Sri Lanka’s history.

Obeyesekere makes this argument as preparation for his study of the Pattini ritual traditions in the Sinhala low country. This paper takes up his suggestive argument to explore its broader significance for the cultural history of Sri Lanka. It looks closely at poets and poetry in the early colonial low country, particularly in the Matara period. Comparing poetry from the Kotte period with poetry from the Matara period, it considers especially how poetry functioned as a "symbol of substance" in the new cultural economy of the colonial low country. In particular it will focus on the nineteenth century poets Mihiripenne and Gajaman Noona.

Hangen, Susan

Global Gurungs: DVDs, Photographs, and the Production of Intimacy

Recently Nepalis living abroad have begun to form associations that represent particular ethnic groups rather than Nepalis as a whole. Focusing on The Gurung Society in New York City, this paper seeks to analyze the emergence of these organizations and their social and political effects. I critically examine the prevalence of the concept of identity in diaspora studies and ask to what extent identity is a useful tool for understanding the emergence and activities of this organization. I show that the ethnic political movement that mobilized in Nepal after 1990 inspired Gurungs outside Nepal to form their own organizations. However the social effects of the Gurung Society are not limited to the production of a diasporic Gurung identity. Rather, this organization also creates a sense of intimacy between Gurungs, both within New York and on a global scale. I examine how the global circulation and consumption of DVDs and digital photographs of the celebration of the Gurung New Year creates these connections. These representations serve not only to construct Gurung identity, but also to create and sustain relations of affect between Gurungs wherever they may live.

Haq, Farhat

Secularizing Islam and Sacralizing the State: Maududi and the Jammat-i-Islami in Pakistan

The persistence of political religion in public life has led to renewed interest in critically examining the assumptions underlying secularization thesis which posited that modernity ushers in a decline in role of religion in public and private lives of citizens. It was generally assumed that Islam might constitute an exception to the secularization thesis because of the commonly accepted assertion that there is no separation between religion and politics in Islam. Maualan Maududi as the chief theoretician of modern political Islam greatly contributed to this common place understanding that Islam constituted a comprehensive ideological system guiding all aspects of Muslim society. In this paper I want to outline the ways in which Maududi’s ideology and its political expression—the Jammat-i-Islami—is an example of secularizing Islam in South Asia. Turning Islam into an ideology and using a highly bureaucratized political party to implement this ideology from the top; the Jammat gave expression to a secularized Islam. Since creating an ‘Islamic state’ is foundational to Jammat-i-Islami’s political agenda it has also agitated to sacralize the state in Pakistan.

Haynes, Douglas

Capitalism, Advertising, and the Middle Classes in Bombay

During the interwar period, capitalists in South Asia, both European and Indian, began a concerted effort to construct an urban "middle class" in Bombay (and in other cities) and to capture this middle class as the
consumers of a new range of industrial products. This paper examines their efforts to accomplish these ends through advertising largely in English-language newspapers. It argues that businesses did develop wider markets in the process of advertising, but they were unable to create ideal middle class consumers who would perpetually be motivated to spend on consumer products. Instead they had to accommodate themselves to the limited resources and to the values of purchasers. Rather than evoke notions of fashion, pleasure and desire, advertisers were compelled to evoke existing notions of domesticity and certain "urgencies of the body," that is, bodily anxieties that were themselves shaped by the larger context of colonialism. I will place special emphasis on the construction of masculinity in the advertising of this period. The essay particularly examines two kinds of commodities that were increasingly advertised by the 1930s: tonics and soaps

Heath, Deana

Colonial Govermentalities: India, Australia and the Socio-political Rationalities of Governmental Power

While in the past few decades the focus in imperial and colonial history has shifted from economics and politics to culture and from the universal to the fragmentary and particular, the analytical categories through which empire is studied continue to be based on a universalising, political and explicitly raced vision of empire in which colonies continue to be ideologically divided into colonies of conquest, settler colonies, and so on--an imperial framework in which difference remains the organizing principle. This paper argues that rather than focusing on the distinctions between political, economic and social systems in conquest and settler colonies, delineating the boundaries between different regimes of power necessitates a focus on the political rationalities that shaped governmental power in different contexts. As illustrated through an examination of colonial governmentality in India and Australia, exploring the operation of colonial governmentality in such distinct contexts serves to demonstrate both that self-governance is not synonymous with governance of the self, and that governmentality as a form of power can operate more effectively in states that are not self-governing than in those that are.

Herman, Phyllis

Valmiki's Sita: An Enduring Figure for Devotion

In the _Mahabharata_ and the _Ramayana_, the power of the Goddess is attainable by both ritual and devotional means. Previous scholarship has focused on the more obvious object of bhakti in the Valmiki _Ramayana_, Rama, with Sita as his ideal devotee. This paper concerns itself with the encoded tropings of the Valmiki characterizations of Sita. I show that the epic definitively portrays Sita, the 'embodiment' of wealth, prosperity, and fertility, as the approachable and attainable object of bhakti. Remembering the reciprocal nature of the root _bhaj_, Rama also can and _does_ act as the ideal devotee towards Sita. He illustrates the proper means to approach the divine feminine, particularly in such episodes as the _svayamvara_, marriage, kidnapping, re-attainment, and rendering of the golden image of Sita. While Sita is never explicitly referred to as _devi_ or _shakti_ in the Valmiki _katha_, she is described as possessing many of the qualities and powers of the Hindu Great Goddess. The Valmiki figurings of Sita represent a coalescence of features of the orthodox and popular history of Goddess worship. This devotional aspect of the Valmiki Sita presages her later characterizations in many Rama _katha_s and popular worship.

Hettiarachchi, Ramani and Lucksman

Woman, Men, and Violence in Sri lankan Journalism
In this paper we will describe the political and gendered violence affecting Sri Lankan journalism. Specifically, we will look at two types of violations: ‘institutional violations’ built into the state system, and ‘civil society violations’ that grow out of general social attitudes toward press freedom and woman. Our research will show how the Sri Lankan government uses these kinds of violations to control men and woman’s attitudes toward journalism, and how male and female journalists have organized themselves to resist such control. We will also try to identify how specific government polices relating to the ‘open’ economy and the ethnic crisis affect journalism. Finally, we will examine how the concept of ‘civil society’ relates to the journalistic vision of two particular, very well known journalists: Sivaram Dharmeratnam and Richard De Zoysa. We hope to use these case studies to make up a more broad-based study of freedom of expression in Sri Lanka within the context of democracy.

Hewamanne, Sandya

Comfort Women?: Militarization, War-hero Boyfriends and Violence among Sri Lanka’s Free Trade Zone Garment Factory Workers

This paper analyzes how the complex intersections of political economy of war and transnational production lead to particular social dynamics between Sri Lanka’s women FTZ workers and military personnel. It explores the new spaces of violence against factory workers that resulted from increased militarization and the specific conditions of women’s FTZ garment factory employment. The paper shows how the ongoing peace process has hardly ruptured the militarizing process and asserts that without a reversal in some of the political economic processes behind the war and transnational production there will not be much hope for eliminating the new spaces of violence.

Hohman, Kathryn

Sites for Peacebuilding? Women’s Voices in Tij

In this paper I set out to discuss the Hindu festival of Tij as a site of women’s agency and the possibility of constructing a plausible platform for creating alternative means of peace building in the face of Nepal’s civil war. Most Western literature on Tij has focused on the patriarchal structure and symbolism, presenting it as a ritual that reinforces the gender relations of Hindu religious ideology. A critical evaluation of the sociocultural dynamics within the Tij festival allows the observer to look beyond the external structure of the occasion and consider, rather, the agency demonstrated through the social production of commentary that is evident in Tij songs. I demonstrate, rather, the festival’s evolution into a veritable political forum, serving to mobilize socially excluded groups to construct counterhegemonic identities and raise the consciousness of their fellow community members. Today Tij lyrics are calling on women to act-to change the social, economic and political conditions of women throughout the country. A ritual that commands respect within the community, Tij allows a safe space for critically contesting dominant ideologies, placing women at the forefront of suggesting alternative social structures and perhaps approaches to conflict resolution.

Holiday, Jeremy

Like a Thief in the Night: Michael Madhusudan Datta’s Role Reversal of Lakshmana in his Meghanadavadha Kavya

The 2004 publication of Clinton Seely’s translation of Michael Madhusudhan Datta’s epic poem Maghanadavadha Kavya into English has allowed the possibility of in depth investigations at this very interesting telling of the Ramayana story by a 19th century Bengali poet for those not fluent in Bengali, the poem’s original language. Datta was educated at the famous and oddly named Hindoo College in Bengal and converted to Christianity in 1842 at the age of 18. Michael’s deep sympathy for all things Western was not unique in Bengal at that time. His poem, “the Slaying of Meghanada,” however is unique, both in Bengali literature and the tradition of Ramayana tellings in India. Michael is unabashedly sympathetic to
Ravana and his eldest son, Meghanada (Indrajit). It is clear that this was Datta’s intent as he confesses as such in a letter to one of his closest friends. Owing perhaps the previous unavailability of Datta’s poem in English, few Western academics have taken an in depth look at “The Slaying of Meghanada.” This paper/presentation will discuss numerous narrative choices that Datta makes in his poem, the majority of which have not yet been addressed adequately by the Western academy.

Hyder, Syed Akbar

A Life of Passion & Paradox: Josh Malihabadi’s Legacy in South Asia

This paper explores the manner in which Josh Malihabadi, a towering figure in Urdu literature, composes the story of his life—Yadon ki barat (A Procession of Memories)—through an interplay of tropes grounded in modernism, Marxism, nationalism, and Islam. His autobiographical narration not only reflects his narcissistic ego but also an anxious mode in which South Asian selves and communities were refashioned in the late-colonial and post-colonial worlds. Not only does Josh rehearse the religious themes that featured prominently in the writings of Muhammad Iqbal, but he also struggles to create a new form of politics in which societal reforms are not exclusively grounded in a religious discourse. Through his dialectical interrogation of religion’s claim on reformist discourses, he displaces Iqbal's hegemony and becomes an inspiration for Urdu's Progressive Writers Movement.

Ilieva, Gabriela Nik.

A Virtual Language Lab and Project-Based Learning: Ways to Integrating the Internet

One of the main challenges in the teaching of South Asian Languages, namely the mixed-ability classroom can be addressed efficiently by projects employing Internet resources. Along with its flexibility in terms of modes of presentation and the easy accessibility, the Internet provides authentic materials representing varied aspects of the target culture, especially important for the teaching of LCTLs. However, we face several limitations of the resources, in terms of language -- most appear in English and also in terms of scarcity -- insufficient number of sites for language learning.

Considering these disadvantages, we will discuss several approaches to integrating Internet resources into the Hindi curriculum based on projects and organized around a virtual language lab. These activities take into account the diverse demographic realities and wide range of learner goals, needs and interests and have different structure, learning objectives, performance-oriented tasks and evaluation strategies. Co-authors: Gabriela Nik. Ilieva and Jishnu Shankar

Jani, Pranav

“Nayantara Sahgal’s Nationalist Cosmopolitanism”

In postcolonial studies and elsewhere, cosmopolitanism has often been defined as being inherently anti-national. This has fuelled an anti-historicist and selective understanding of the postcolonial Indian English novel, such that the nation-oriented and activist cosmopolitanisms of early-postcolonial authors like Nayantara Sahgal, Kamala Markandaya, and Bhabani Bhattacharya are ignored. This paper reads three major texts in the fifty-year career of novelist Nayantara Sahgal in an effort to rehistoricize our understanding of the genre and its development. Moving from A Time to Be Happy (1958) to The Day in Shadow (1971) to Rich Like Us (1985), I trace the novels’ shifting representations of class and nation as Sahgal’s Nehruvian perspective redefines itself against the tumultuous history of postcolonial India. Indeed, as the onset of authoritarianism under Nehru’s daughter leads others to reject the national liberation, it drives Nehru’s niece to emphasize the urgency of recapturing the emancipatory legacies of the anticolonial struggle. Sahgal is certainly not representative of the genre; her activist engagement with the
nation is a dominant tendency before the Emergency but a muted one after it. Rather, I am arguing for a
historicist methodology that highlights the various possibilities of cosmopolitan-elite cultural production.

Jeffrey, Craig

“The crooked finger gets the ghee”: Corruption as Practice and Discourse in North India

During the 1980s and 1990s in western Uttar Pradesh (UP), India, rich farmers belonging to the middle-rank Jat caste sought to colonize and co-opt the local state as a means of improving the standing of their households. Rich Jat farmers justified their ‘corrupt’ (brusht) practices with reference to their alleged poverty and purported biases in state policy towards merchants and lower castes. By the late 1990s and 2000s, many of the sons of these rich farmers were studying in higher education in urban centers across western UP. These Jat young men had been fairly successful in reproducing rural dominance in an urban setting through colluding with government and university officials in illegal forms of extortion and rent-seeking. Unlike their fathers, educated Jat young men invested enormous time and energy in publicly distancing themselves from ‘corruption’ (brushtechar). At the same time, however, and building on the work of Herzfeld (2005), the paper argues that the idea of ‘being corrupt’ was important privately for Jat young men as a means of affirming a common background, expressing a sense of regional belonging, and establishing trust among peers.

Jegathesan, Mythri

Rituals of Mourning and Remembrance: Encountering Grief and Violence in Sri Lanka

The articulation of grief within the discursive construct of memorialization prompts a number of questions for understanding rituals of mourning and suffering in Sri Lanka. The recognition of a loss that remains inextricably linked with violence exposes spaces where experience engages myth and rhetoric in critical ways that require examination. As individuals often face incapacitating acts of violence, rituals of mourning and remembrance provide unique insight into the way in which Sri Lankan Tamils qualify their experiences with death and violence. Today, Tamil individuals who die on account of violence in Sri Lanka assume multiple forms: the “martyr” mother who fasts onto death for her slain children, the fallen combatant, or the civilian woman killed while seeking refuge in a church. In acknowledging death on account of violence, how do grief and commemoration come to pass in rhetoric and practice? How are they legitimized, critiqued, and placed within political discourse, at historical junctures, and alongside the current civil conflict? This paper explores rituals of mourning and remembrance and what consequences these practices have for understanding the complexities of managing and articulating grief and encounters with violence in Sri Lanka.

Jenkins, Laura

Identity Improvisation in India: Dalit Empowerment via Conversion

Identity change can be an effective mode of empowerment and protest, one that is often overlooked in current research on identity politics. Apostasy from Hinduism and conversion to Christianity, Islam or Buddhism have been potent means of protest and empowerment for lower castes in India. Such converts have long been targets of Hindu nationalists’ ire and even reconversion efforts. This paper, based on interviews in English, Hindi and Marathi with converts in Nagpur, Delhi and Mumbai in 2002, places ongoing controversies over conversions in India in historical perspective through the voices of the converts themselves. The focus is converts’ memories of the largest mass conversion in Indian history, in 1956, when about half a million low caste Hindus embraced Buddhism in Nagpur, located in the center of India. Traditional Protestant models of conversion as a solitary decision, and contemporary Indian policies against "forced conversions," each harbor the assumption that mass converts, particularly poor or female converts, lack agency. The mass converts' memories and experiences discussed in this paper describe a process of
“identity improvisation,” whereby individuals or groups take traditions and rules into account, yet ultimately take a new path.

Johnson, Derek


On the basis of intensive studies of the fisheries in five districts of India and one district in Sri Lanka conducted under the auspices of an overarching research project on fisheries management in the two countries, this paper makes a survey of the rich diversity of fishing adaptations in the sub-continent. It examines the linkage between the different patterns of fishing and the varying coastal ecosystems and cultural systems in which they take place. The paper then compares how the state and non-state legal systems in each district are reacting to the common experience of resource degradation. The paper concludes with a reflection on the general methodological and policy lessons learned from the comparison of the districts.

Joshi, Priya

Footpaths, Bridges, Highrises: "Deewar", the Migrant, and the Metropolis

The 1970s saw resurgence of popular films foregrounding the migrant in the metropolis, thematizing the arrival of a figure from the national periphery into a metropolitan space. Focusing on the 1975 hit "Deewar", this paper interrogates how cinematic imagination fabricates the multiple spaces generating the migrant's sense of home. From bridge to highrise, train to temple, Deewar's migrants take refuge in the metropolis's transitional spaces, seeking permanence in nodes of transition. Thus, bridges, trains, and temples take on a new valence, ends to a journey whose destination has a name - "home" - but no place. "Home" for the cinematic migrant is always an idea before it is a space, and it remains so long after the space no longer exists. Having been displaced once, the migrant remains homeless even when wealthy; acquiring space to call home often comes at the cost of losing the community to which homeliness aspires. The paper suggests that the cinema's figuration of the migrant poor and their search for domicile exposes faultlines not just between classes, but between generations and families, husband and wife, mother and child, and, the nation and its citizens.

Kaimal, Padma

Indian Sacred Geography Outside India: the Impact of the Kanchi Yoginis

This paper explores an instance in which Indian objects traced a kind of sacred network onto the geography of Europe and North America. When, beginning in 1926, the archaeologist Gabriel Jouveau-Dubreuil and the art dealer C. T. Loo began exporting some 15 sculptures from the ruins of a tenth-century goddess temple in Kanchipuram to at least 11 separate museums and private collections in the West, those sculptures became something more than passive victims of colonialist spoliation. And as these objects traveled and took on new meanings in their new contexts, they carried with them an authority to construct new geographic centers just as they reflected the dissolution of old ones. Leaving behind the royal capital of the ancient Pallava dynasty, these sculptures sanctified the landscapes and monuments in their new homes as they became part of the 20th-century museum-building project. That project invested private collections, fading European capitals, and newly-grand cities of the midwestern U.S. with aristocratic prestige, cultural sophistication, and moral capital. Picking up where my discussion of this process left off at College Art Association in 2005, this paper will focus on the power of these objects to impose meaning in their new homes.

Kalayil, Ann
Devon Avenue: Challenges Posed to this International Marketplace?

Devon Avenue between Ridge and McCormick Avenues in Chicago has acquired recognition over the course of the last two decades as an “international marketplace” thanks to the diversity and bustling commerce. But it is also beset by challenges posed by its diversity and the poor health of the economy. Parking problems, run down infrastructures and overcrowding have reduced the visual appeal of the neighborhood. In recent years, sales have fallen, shopkeepers are calling for a facelift, but are unable to organize for change. Recognizing the need for a pro-active approach to deal with this dilemma, the South Asian American Policy and Research Institute is holding a series of conversations with interested stakeholders to determine how best to formulate an economic development plan that will help realize the full economic and cultural potential of Devon Avenue. By involving the very persons whose future is at stake, and empowering them to organize and determine their own plan of action, this research project seeks to benefit not only the immediate neighborhood of shopkeepers and residents, but the larger community of patrons of Devon Avenue, and ultimately improve the economic health of the city itself.

Kalhan, Anil

Federalism, Oversight, and Accountability in Indian Antiterrorism Laws

Focusing on Indian antiterrorism laws, this paper will examine the relationship between the central and state governments in policing and criminal law enforcement. While observers in other contexts have frequently noted the centralized nature of the Indian state, the Indian legal system significantly constrains central authority over criminal law enforcement, conferring the predominant role upon state governments. In this context, Indian federalism has an "all or nothing" character, permitting the central government to dismiss state governments altogether, by imposing "President's Rule," but providing few means of exercising more particularized central oversight of state investigations and prosecutions. With antiterrorism laws, this "all or nothing" federalism has facilitated wide state-by-state variation in the level of enforcement and the human rights violations that have resulted. Drawing from research conducted as part of a 2005 project for the New York City Bar Association, this paper will explore this pattern of enforcement and discuss possible intermediate mechanisms to facilitate meaningful central government oversight of specific state enforcement decisions without resort to the extreme measure of President's Rule. While some human rights advocates have been understandably wary of conferring additional authority upon the central government, such mechanisms may hold potential to improve accountability of state police and criminal justice institutions.

Kantawala, Ami

Re-Framing the Past: Re-Making Invisible Histories of Nineteenth Century Pedagogies

The purpose of this study is to re-frame the institutional histories of three art schools, National Art Training School at South Kensington, Sir J.J. School of Art in Bombay, and Calcutta School of Art in Calcutta, established during mid 19th century in England and India. This study identifies pedagogy of art as worthy of study, and argues for the need to raise questions about undocumented histories of postcolonial art education. The study will offer a powerful reference point from which present day practices of teaching of drawing and issues of culturally embedded pedagogy in art schools in Bombay and Calcutta can be examined. By re-framing the colonial past, this study invites students especially South Asian students, to establish a relationship with their past in the postcolonial context. It is a historical, theoretical and comparative analysis, providing an opportunity to examine Indian art education from the position of both, colonizer and colonized.

Kapur, S. Paul

Dangerous Deterrent: Nuclear Weapons Proliferation and Conflict in South Asia
Does nuclear weapons proliferation cause ongoing security competitions to diminish or to intensify? The spread of nuclear weapons to South Asia offers an opportunity to investigate this crucial question in a political and historical context different from that of the Cold War. Optimistic scholars argue that by threatening to raise the cost of war astronomically, nuclear weapons make conflict in South Asia extremely unlikely. Pessimistic scholars maintain that nuclear weapons make the subcontinent war prone due to technological, political, and organizational problems. Drawing on both statistical analysis and in-depth case studies, this paper argues that nuclear weapons have destabilized the subcontinent, primarily because of nuclear weapons’ interaction with India and Pakistan’s territorial preferences and relative military capabilities. The paper’s findings challenge both optimistic and pessimistic conventional wisdom. Contrary to optimists, and to Cold-War nuclear deterrence logic, the paper demonstrates that by threatening to raise the cost of war, nuclear weapons can actually make conflict more likely. The paper also shows that although technical, political, and organizational problems can make nuclear weapons dangerous, proliferation can be destabilizing due simply to the incentives that territorial preferences and relative military capabilities create for a new nuclear power.

Kaur, Arunajeet

Indian Professionals in Singapore

India is stepping up economic, military and other exchanges with regional countries. Indian companies, once content to stay within protected markets, are now venturing abroad. This means that Indian interests in the Asian region will grow and so will Indian influence. This liberalization of India’s economic arena has significant implications for the movement of professional Indians from India as well as the Indian diaspora. Multi-national cooperations and governments such as Singapore’s are courting expatriates of growing Indian businesses and foreign talent.

Singapore has been aggressively recruiting Indian foreign talent by setting up branches of ‘Contact Singapore’ in Chennai and Tamil Nadu. Furthermore, there were governmental tie-ups with private sector firms to recruit Information Technology (IT) professionals. This recruitment of Indian foreign talent has been immensely successful that the proportion of these professional Indians, whether from the Indian subcontinent, developed countries or the region has exceeded the proportion of the Indians in Singapore for generations (The Straits Times, 21 March 1999).

I would like to analyze the impact of the arrival of Indian transnationals into Singapore in the face of Globalization and the challenges posed to the national identity of particularly the Indians who have been in Singapore for generations

Kaur, Rajender

"Beyond Nation to Nature: mapping New Paradigms of Home and Belonging in Amitav Ghosh's The Hungry Tide"

Amitav Ghosh is notable for his sustained inquiry into the conundrums of postcolonial modernity, especially those that arise from the institution of the nation state and the challenges posed to it by minority discourses. The clamorous demands of class, caste, gender, and indigenous ethnic populations constitute a disaggregative momentum that expose the woeful inaccuracy of the slogan of unity in diversity. In Hungry Tide Ghosh goes further, and shifts the focus of this debate to the hitherto ignored domain of ecology and the environment in its powerful representation of the tide country, the Sunderbans. The text holds up the Sunderbans as a model of syncretic sensibility, and as a compelling metaphor for the preciousness of the unstable, and the hybrid.
“Home is where the Oracella are” declares Piya. In proclaiming kinship with the Oracella dolphins rather than the expected emotional kinship with her ethnic Bengali heritage, Piya, an American Cetologist on a research trip to study the marine mammals of the Sunderbans, declares in effect a new paradigm of belonging and identity that stems from professional commitment, and impassioned interest in environmental concerns.

Khan, Feisal

Pakistan: Islamic Banking by Judiciary?

Pakistan’s non-interest-based, Islamic banking system was shaken by key appellate court rulings in 1992 and 1999 that declared the current system insufficiently “Islamic” and ordered a complete revision of all financial legislation to ensure direct equity participation as the sole acceptable financing mode. Many Islamists agreed with this decision as the current form of Islamic banking merely changed terminology rather than practice. The Pakistan Supreme Court, upon final appeal, stayed the decision of the lower court and ordered the originating court to review its decision, thereby granting the banking system a reprieve. How permanent is this reprieve likely to be?

Khan, Nyla

The Politics of Nationalism and Transnationalism in the Works of V.S. Naipaul

In my presentation, I will talk about V.S. Naipaul’s work in the context of nationalism and transnationalism. Do transnational politics then lead to national, cultural and religious fanaticism by emphasizing a conception of identity polarized between the “authentic” and the “demonic”? For instance, how is South Asian identity negotiated in Western spaces and vice versa? How do transnational practices affect canonical understandings of literary texts?

In exploring questions such as these, I focus on the representation of South Asian or East Indian life in works by V. S. Naipaul. I am particularly intrigued by the exploration of the politics, culture, and religious “hysteria” inside four Islamic nations in Among the Believers: An Islamic Journey.

While the complexities bred by transnational cultural, political, and economic practices and identities can reinforce a nationalist agenda and can lead to the fanatical espousal of tradition, transnationalism also has positive effects, which have been celebrated in terms such as hybridity and celebratory multiculturalism. But Naipaul’s study of societies suggests why these sort of terms, too, cannot be a stopping-place for our thinking about a world radically transformed by postcolonial struggles.

Khera, Dipti

From Tamasha to Heritage: Imagining Udaipur and Creating State

This paper is concerned with how events and spectacles define Udaipur’s urban imaginary at varied moments. From the late 17th century onwards, and centrally in the 18th century, Udaipur, the capital of Mewar, was constructed as a spectacular urban space in a series of tamasha paintings exhibiting the state’s sovereignty and royal ceremonies. These paintings record the topography of the city; they not only constitute the public events of the state but also locate the city’s frontiers and surrounding environs. Drawing upon this visual cultural archive later on, the postcolonial House of Mewar has attempted to reinvent modern Udaipur as a heritage city. Heritage has become the lens through which Udaipur is now imagined and displayed, and by which Mewari sovereignty is reinstated. Despite the distinct motivations that characterize the 18th-century and 20th-century moments, I suggest that the slippage between these two visions of Udaipur forces us to examine their connectedness. The mapping of Udaipur’s geography seen in these images is simultaneously selective, celebratory, and bounded. How, we may ask, do these boundaries allow us to alter the viewing point of the city? How do they constitute alternate subjectivities?

Kibria, Nazli
Bangladeshis Abroad: Changing Conceptions of National Identity among Migrants to the U.S., Britain and the Persian Gulf States

This paper compares the experiences of Bangladeshi migrants and immigrants to varied global destinations, with a particular focus on those in the U.S., Britain and the Persian Gulf states. While the identity experiences of Bangladeshis in “Western” societies have been examined by scholars, little attention has been paid to the impact of the extensive flows of migration from Bangladesh to the Middle East. Across these different migration streams, the experience of living and working abroad was one that served to magnify and raise questions, often critical, about the meaning of Bangladeshi identity. However, migrants to the Middle East tended to come away from their experience with a greater sense of nationalism in contrast to those in the U.S. and Britain. Those in the latter societies were more likely to emphasize the growing importance of pan-Islamic identities and the increasing irrelevance of Bangladeshi nationalism.

Kidambi, Prashant

Consumption, Domestic Economy and the White-Collar Middle Class in Late Colonial Bombay

The far-reaching transformation within contemporary Indian society and politics triggered by economic liberalisation and globalization has turned the spotlight on the changing character of the ‘Great Indian middle class’. Most notably, recent writings have highlighted the centrality of public discourses about market relations and consumption in the constitution of the ‘new middle class’ since the early 1990s. In seeking to historicize these developments, this paper highlights the significance of the late colonial period in the fashioning of middle-class identities. Focusing on colonial Bombay in the inter-war period, the paper has two principal aims. First, it seeks to underscore the salience of the material context of everyday life to public discourse about the middle class. Second, the paper shows how the volatile economic conditions of the inter-war decades also prompted a growing interest in the management of consumption and the art of domestic economy amongst those who identified themselves as belonging to the ‘middle class’.

Kim, Jinah

Performing the Perfection of Wisdom: a Phenomenological Approach to the Text-image Relationship in the Illustrated Buddhist Manuscripts of South Asia

The images in the illustrated Buddhist manuscripts from 11-12th century eastern India have often been considered mere decorations whose sole purpose was to accrue merits for the religious donors. While there is an undeniable element of merit-making intended in the Buddhist manuscript production, a comprehensive study of the text-image relationship reveals that the illustrated manuscripts must have been more than just religious offerings and the role of images was not limited to decoration. This paper explains the role of images in the illustrated manuscript not by favoring the images over the text, but by investigating their relationship from the perspective of what I would like to call a “manuscript practice.” Assuming the viewpoints of the users and the makers of the illustrated manuscripts of the Perfection of Wisdom sūtra, this paper explores how the text and the image interact with each other and how they work together to illustrate the book, while intensifying its sacrality. It argues that such a close text-image relationship in the illustrated Buddhist manuscripts from eastern India was a crucial tool for the Mahāyāna book-cult to swiftly adjust to the changing doctrinal environment of the esoteric Buddhist traditions.

Kingsolver, Ann

"Like a Frog in a Well": Young People's Views of the Future from Tea Estates in Sri Lanka
In 2004, as part of a Fulbright-funded ethnographic research project on interpretations of globalization in the Sri Lankan tea sector, I interviewed tea estate managers and pluckers, economists, tea extension workers and researchers, tea merchants and consumers, workers in other industries, and government representatives. The nation’s tea industry is a significant source of foreign capital. While smallholders now produce most tea, the labor contribution of pluckers from estates (many with “stateless Tamil” heritage) remains vital. Decision-makers expressed concern about the future of the tea labor force and posited various ways to retain and attract young workers (e.g., mechanization). I organized a workshop in which 31 young adults from tea estates wrote a trilingual booklet (in Tamil, Sinhala, and English) expressing their own views of the future. One young man said he felt “like a frog in a well” on the estate. Most wanted to leave, but some intended to stay and improve conditions. Their primary goals were wage equity and national peace. Many wanted access to computer and language training. The views of these young adults, in contrast to those attributed to them without consultation, were more focused on wage equity than on leaving the agricultural sector.

Kinra, Rajeev

The Mirror has both Luminous and Blind Sides: Dara Shukoh’s Conversations with Baba Lal Dayal

In 1653, on his way back to Delhi following a disastrous campaign in Qandahar, the Mughal Prince Dara Shukoh stopped for a few days in Lahore. Here the prince took the opportunity to visit a renowned local yogi Baba Lal Dayal. He enjoined Baba Lal not only to elucidate abstruse principles of Hindu theology (idol-worship, metempsychosis, paramatma, etc.), but also, significantly, to dilate on the nature of kingship, and even numerous Islamic precepts, many coming straight from Sufi traditions, Persian books, and Quranic exegesis. These dialogues prompt one to reflect critically on the prevailing image of Dara’s intellectual project as an exceptional experiment. It is clear that they begin from a position not of incommensurate otherness, but rather of a priori familiarity, of an established, shared religio-political idiom that already informs and structures them.

This paper examines the dialogues and their complex textual reception (from Hindi to Persian, from prose to verse) in the context of the ongoing Mughal project to comprehend, transfer, and consume that shared idiom and sensibility -- a context in which the very notions of ‘otherness’ and ‘identity’ become, at best, elusive.

Kruse, Michael

Superhero, Avatara, or Both: Ramayana Storybooks for Children

In an oft-quoted statement, A.K. Ramanujan declared that ‘no one ever reads the Ramayana for the first time.’ Bearing in mind that the story most often heard first is still an oral one, recent times have witnessed the rise of children’s tellings of the Rama story, which can compete with oral tellings or with each other as the first authoritative telling a person would meet. This is more especially the case in the West, where some books are very self-conscious about their goal to present the Ramayana to an uninformed Western audience. But, as I will explain, these various children’s tellings vary as much as their grown-up counterparts, so to speak, both in overall purpose and in the details of the main narrative and ancillary stories they choose to include in a short format.

Based on a survey of English and Hindi children’s books, the former published both in India and the West, this paper raises questions about the meaning and motivation of a genre that is generally concise, simple, and free from internal ambiguities.

Kumar, Ashwani
The state of Bihar has emerged as the most notorious example of predatory state practices amidst widely hailed phenomenon of democratic upsurge in India. Though Bihar ranks high on symbolic, rhetorical and ideological scales in terms of growing empowerment of lower castes, it has also become a classic case study of caste majoritarianism and collapse of governance. Following cautionary remarks of Tocqueville that the frenzy for democracy under certain conditions may lead to a vicious struggle over conquered booty, the paper theoretically seeks to explore and reconsider the dominant consensus on the links between democracy and governance especially when viewed in light of empirical material from Bihar. Revolving around Peter Evans's path breaking interpretation of predatory state and developmental state, and supported by other influential works on ethnic politics by Horowitz (1985), Brass (1991), Kohli (1998), Jaffrelot (2000), Chandra (2000), Bardhan (2001), etc., the paper explores and explains the phenomenon of predatory state and caste majoritarianism in Bihar, especially in the backdrop of the historic assembly elections in October-November 2005.

**Kunreuther, Laura**

**Diasporic Voices in Kathmandu**

Contemporary Kathmandu subjects, particularly since the Maoist civil war and the proliferation of new global media, are deeply affected by the figure of the diaspora. Unlike many studies of diaspora, this paper focuses not directly on a particular community of Nepalis abroad; but rather, on the mediation of diaspora within Kathmandu. I discuss the process through which a Nepali diaspora is made 'present' in Kathmandu by two technologies of voice – the FM radio and the telephone. I center on the hearing and voicing of personal telephone calls made between Kathmandu Nepalis and those abroad that are broadcast on an FM radio program. The diaspora emerges not primarily through a relationship to place, but rather through relations of affect and the temporality produced on the radio and the phone. The intimate quality of the conversations, the material qualities attributed to the faceless voice and the fact that the program is live all contribute to a sense of temporal simultaneity and 'presence' of the diaspora in Kathmandu. Attention to the form of these two technologies, their discourses and functions, shows the links between the figure of voice, the figure of the diaspora, and contemporary Kathmandu subjectivity.

**Kuracina, William**

"Democracy and Discipline: the Pursuit of an Imagined Democratic Nation-state"

In the 1930s, the Indian National Congress repeatedly called for a free Indian state based on a constitution framed by a democratically-elected constituent assembly. Yet this imagined nation-state was unavoidably truncated by the exigencies of the struggle against British imperialism, which mandated a national unity through discipline. This essay examines the extent to which the Congress Working Committee’s disciplinary measures impacted grassroots and all-India democratic impulses. Primarily relying on the resolutions framed by the Working Committee, the AICC and the annual Congress sessions between 1935 and 1940, this paper seeks to assess the extent to which the need for organizational cohesion impacted what the Congress leadership clique envisioned as an emerging, imagined, democratic nation-state. While discipline was vital to constructing the national unity necessary to effectively combat British imperialism, as an authoritarian impulse it contradicted the free expression of interests and ideologies that should have ideally guided center-periphery relationships within the Congress. An analysis of disciplinary measures parallel to official Congress strategies will provide insights into the top-down suppression and promotion of interests generated from subordinate levels of the Congress hierarchy.
Kutty, Omar

Sanitation and the Public Good: Generalized Risk and Subaltern Democracy

Municipal sanitation services exist not only to beautify the city but to manage the risk of disease. Governments generally conceive of certain infectious diseases to be general hazards or “public nuisances.” As such, the damages resulting from them cannot be properly redressed under private tort law and, moreover, would be cost-prohibitive for the private insurance industry. Sanitation is thus recognized as a legitimate public good because it equally reduces the risk for everyone. However, precisely because it is a public good, sanitation requires collective management and is thus always subject to political concerns. For Delhi’s middle class Resident Welfare Associations, the inadequacy of sanitation represents a failure of democracy which they attribute to corruption, distorted labor laws, and patrimonial politics. They are in direct conflict with the city’s 50,000 safai karamcharis. In this paper, I will argue that the RWAs, in attempting to evenly distribute a generalized risk by means of public capital, are enforcing the abstracting, homogenizing logic of the state even though they are non-state actors. I will further argue that the subaltern, heterogeneous resistance of the safai karamcharis to this logic demonstrates that such abstraction is intrinsic to democracy.

Lal, Ruby

Domesticity and Power in the Early Mughal World

This paper explores domestic life and the place of women in the Mughal court of the sixteenth century. Challenging traditional, orientalist interpretations of the haram that have portrayed a domestic world of seclusion and sexual exploitation, it reveals a complex society where noble men and women negotiated their everyday life and public-political affairs in the 'inner' chambers as well as the 'outer' courts. Using Ottoman and Safavid histories as a counterpoint, the paper demonstrates the richness, ambiguity and particularity of the Mughal haram, which was pivotal in the transition to institutionalisation and imperial excellence.

Lang, Micah

Improving Access to Safe Water in Rural Sri Lanka through Appropriate Technology and Capacity Building

Since the 1980s, thousands of Sri Lankan villages have gained access to “improved” water supplies under the definition used by the UN in its Millennium Development Goals, but waterborne disease continues to be the number one cause of hospitalization in rural areas. This highlights the need for the government and NGOs working in water supply and sanitation to use “safe” water as a metric in conjunction with the current standard of “improved.” Capacity building efforts in water quality monitoring and management would need to be expanded to include local NGOs in order to implement this change. Government and NGOs should expand the array of appropriate technology water supply systems constructed in rural areas, such as gravity schemes and rainwater harvesting. In 2005, a research and development partnership was initiated between the Sri Lankan NGO Sarvodaya and a team from UC Berkeley working on a low-cost water disinfection system using ultraviolet light called the “UV Tube.” Fields tests and interviews indicate that when coupled with hygiene and health education, water disinfection technologies such as the “UV Tube” could be an effective approach to reducing the incidence of waterborne diseases through the provision of safe water for rural Sri Lankans. Co-authors: Micah Lang, Fermin Reygadas, Forest Kaser.

Lankala, Srinivas

The Information Society in South Asia: Retracing the Discourse
The rise of transnational service-based economies and the consequent growth of a technocratic ‘information society’ discourse in South Asia has occurred against the backdrop of the growth of software and other service-based industries in India and the construction of this discourse as a normative element in the contemporary Indian political and cultural imaginary.

Simultaneously, state and civil society interventions in the form of ICT4D, e-Governance and community media initiatives underline the existence of an older discourse surrounding technology that can be traced from the debates surrounding NWICO and the Development Communication discourse.

These two discourses compete and intersect in complex ways, most visibly in the city of Delhi and in the southern states of Andhra Pradesh and Karnataka. Their intersection illustrates the paradoxical and multiple relationships among transnational and domestic capital, the postcolonial state and national and international civil society institutions. This paper attempts to situate these competing discourses within Indian political society. It uses a political economy framework to both historically trace and critically examine the significance of the co-existence of these two contrasting discourses within the current phase of Indian capitalism.

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**Latif, Zainab**

**Convicts and Crime in Karachi: an Exploratory Analysis**

Karachi exudes an energy that is addictive. And yet the city faces many challenges: high rates of immigration from the rest of the country, a failure on the part of the State to provide basic goods and services, and high rates of crime and insecurity. Criminal violence in Karachi is a highly emotional issue. In most media and civil society discourse, its analysis is confounded with political rivalry and ethnic tension. The charged nature of the debate prevents researchers from asking dispassionate questions, and many basic facts about crime in Karachi remain unknown. Moreover, there has been a failure to contextualize criminal violence within the larger socioeconomic framework that provides a theoretical backdrop for analyzing, and consequently addressing, law and order in the city. This paper presents an exploratory analysis of data on inmates at Karachi Central Jail and addresses questions such as: who is arrested for these crimes, in which communities do they live, what types of crimes are committed, and what sanctions are commonly awarded in court? The paper concludes that the complex realities of the city raise important, theoretical questions which need to be considered in the interpretation of these data.

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**Law, Randall W.**

**Inter-Regional Interaction and Urbanism in the Ancient Indus Valley**

The sources from which rock and mineral resources were acquired and the networks through which they were transported to settlements of the Indus Civilization (ca. 2600-1700 BC) are subjects that have been repeatedly returned to since the publication of the earliest site reports. Identifying the acquisition points and trade networks for essential material commodities such as stone allows scholars to examine aspects of how urban society first emerged and was maintained across the culturally and geographically diverse region of northwestern South Asia. Until now, however, few scientific studies aimed at artifact-to-source correlation have been attempted for archaeological stone from this region and time period.

The site of Harappa, one of the largest Indus cities, is situated in an area deep within the Punjab Plain where there are no local sources of stone whatsoever. Geologic source provenance studies have recently been conducted on a wide range of archaeological stone from Harappa including agate-carnelian, alabaster, chert, grindingstones, limestone, steatite, vesuvianite-grossular garnet, and various metals including lead and copper. The results of these studies, which will be summarized in this paper, have provided new evidence for the complex networks of exchange that played a critical role in the emergence of early agricultural communities and later urban centers in the Indus valley region. While many of the assumptions
made by previous scholars regarding rock and mineral source utilization and trade networks during the Harappan period have been confirmed, others may now need to be significantly revised.

Lawoti, Mahendra

Democratic Experience in Nepal, 1990-2002: What went wrong, what worked and what should be done?

During Nepal’s democratic experience from 1990-2002 some sectors worked whereas there were failures in others. The paper will argue that one major common thread that ties the success and failure cases is the distribution of power (or the lack of it) and accountability mechanisms (or its absence). Central governance saw crisis of governance (corruption, rapid government changes, growing insurgency etc.) because of excessive power centralization in the executive with very weak accountability mechanisms whereas the media, social justice movements, community forestry etc. developed because power devolution provided space for them to perform. Based on the Nepali experience and theories of democracy, the presentation will argue that for Nepal’s democracy to perform better when it is restored, extensive power devolution should be carried out along with development of effective accountability mechanisms.

Lawrence, Patricia

Local Women’s NGOs and Problems of Post-Tsunami Recovery on the East Coast of Sri Lanka

Through the lens of local women’s non-governmental organizations (NGOs), this paper examines the post-tsunami situation in the Batticaloa area of eastern Sri Lanka. Using data gathered from both Tamil and Muslim women, the essay takes a gendered approach to understanding life in camps for displaced tsunami survivors. Camp residents, many traumatized by recent losses, have suffered through the monsoon in leaking, flooded temporary shelters. Gender, age, family networks, and community connections all figure into the refugee experience. Complicating matters further is the simmering problem of violence and reprisals between rival factions of the Tamil secessionist movement, a factor that has in some cases impeded the resettlement of tsunami refugees in politically contested areas of the eastern coastline. This analysis of fine-grained ethnographic data considers in holistic perspective the aftereffects of the tsunami, the ongoing effects of Sri Lanka’s ethnic conflict, and the void left by departing international NGOs.

Lawton, Joseph

Introducing New Design Imagery to a Historic Urban Context: Retrospect and Prospects

The success of managing living urban heritage in South Asia is primarily based on the degree to which we can balance the needs of preservation with the concerns for development and change of the urban environment and the degree to which the rate of the change can be moderated. In this context, while there is a need to have new development activities within the historic city, those new buildings and new design imagery should be compatible with the historic and familiar imagery in the built fabric. Based on four hypothetical architectural design projects carried out in the World Heritage City of Kandy in Sri Lanka, this presentation illustrates the theoretical approach that guides new design intervention in a historic city and its potentials and limitations. (Co-presenter: Kapila D. Silva)

Leve, Lauren

Protestant Buddhism, Post-Protestant Buddhism and the “Art of Living” in Neoliberal Nepal

The early and mid-twentieth century revival of Theravada Buddhism among Kathmandu Valley Newars was, in many ways, a textbook example of the transnational extension of what Obeyesekere first identified as “Protestant Buddhism” to Nepal. In recent decades, however, far-reaching political and economic transformations have brought about significant changes in Nepali Buddhists’ everyday lives, and both the
Theravada Sangha and the laity have responded accordingly. This paper explores the interpretive, ritual and material changes that have take place in Nepali Buddhist lives and Theravada practice, and in the ways that practitioners think about, with, and thru Buddhist concepts. I ask what is gained—and lost—when the history of Theravada in Nepal is told according to a single narrative, and to what extent the idea of a “post-Protestant” Buddhism (that stands in the same relation to Protestant Buddhism as the concept of post-modernity stands to high modernism) is helpful to understand the changing religious realities of neoliberal Nepal.

Lindberg, Anna

Children and Marriage in Travancore, South India, in the 1940s

This paper examines prevailing discourses on child marriage in the princely state of Travancore, South India, in the 1940s. Official and religious discourses will be scrutinized by analyzing a large number of petitions from Hindus, Christians, and Muslims seeking exemption from the Child Marriage Restraint Act of 1941. The paper will also discuss prevailing social practices regarding marriageable ages for boys and girls in different religious communities throughout Travancore. Early forms of the dowry system, often cited as a cause of violence, sex-selective abortions, and infanticide in contemporary India, are traced. Christian families are found to have suffered to a greater extent from dowry excesses than Hindus and Muslims. Monetarization and financial concerns, increased competition among individuals, and the desire to provide an international education for young men to enhance their value as family heads spurred the expansion of the dowry system.

Linderman, Michael

Charity’s Venue: Religious Merit and State Ideology in the Royal Pilgrim Rest Houses of Raja Serfoji II of Tanjore, South India, 1798-1832.

The construction and endowment of monumental chattrams, or pilgrim rest houses (cf. choultry) in south India reached its climax in the nineteenth century, before the advent of the railroad changed the mode and routes of south Asian pilgrimage for good. Small regional courts, in particular the Maratha court of Tanjore in the Tamil country, employed the representational space of the chattram for grand exhibitions of both socially inclusive state largesse and the traditional patronage of religious dharma. Raja Serfoji II (r. 1798-1832) of Tanjore utilized this space when he invoked Hindu traditions of charity associated with his kingdom’s chattrams as part of his court’s negotiation of power with the British colonial government. Through a combination of ethno-historical, textual and art-historical analyses of several standing Maratha-period chattrams, this paper will argue that Serfoji appropriated the chattram as multivalent religious cum secular space in order to expand his own social and ceremonial functions as king of Tanjore under British administrative supervision.

Lohani Chase, Rama

Diasporic Communities In Moments of Crisis

This paper will study the political organizing of the "Nepali diaspora" in the U.S. and the issues of "gender and difference" in diasporic politics. A longstanding civil war and the collapse of democratic institutions have produced unprecedented crisis and militarization at home. Given this context, thinking about and participating from afar in the crisis has unsettled the social relations of the diasporic community. Do the politics at home divide or bring together communities? In particular, I will address two questions: How do women and others figure in this process? What is the condition of "Nepali women" in diasporic politics? While Nepal goes through political crisis and war, women toil in multiple sites as political activists, migratory laborers, military soldiers, and revolutionary guerrillas. Are they talked about in the diaspora? If so, how? I look at the political and cultural events organized by the Nepali diaspora in the U.S. and newspaper reports
and representations coming out of Nepal to explore whether the crisis, though considered productive, has actually sidelined women "at home" as political actors whose visibility remains marginal in diaspora as well.

Low, Michael Christopher

Thomas Cook and the Colonization of the Hajj: Tourism as Pilgrimage Reform in British India, 1882-1888

On at least forty occasions between 1831 and 1912, cholera was transported between India and Mecca. As a result, European and Ottoman authorities embarked upon an ambitious program of sanitary reform and surveillance. Much of the blame for the cholera crisis was focused on the rising number of impoverished pilgrims traveling from India. In an attempt to address this source of embarrassment and streamline the pilgrimage trade, in 1885, the famous tourist agency Thomas Cook and Son was appointed by the British government of India as the official travel agent of the hajj. Thomas Cook agents were to coordinate rail transportation, shipping, passports, medical provisions, and ticketing procedures. Cook’s agents were effectively appointed to enforce the government’s pilgrimage reform legislation as well as to usher Indian pilgrims through an ever-expanding maze of Ottoman-imposed quarantine procedures. Though this experiment ultimately failed to achieve the results that British officials desired, it offers a fascinating window into the relationship between tourism, empire, and the international sanitary reforms of the nineteenth century. Moreover, it seems mark the beginning of the commercial travel industry’s eventual conquest of the modern hajj.

Lumbantobing, Rotua

Locational Decisions With Respect To Water Access: Evidence of Sorting Equilibrium in Southwestern Sri Lanka

This paper seeks to understand the relationship between household residential choices and water access. It addresses the economic questions related to how households make choices of where they live; the relative importance of housing prices and infrastructure availability; whether there is correlation between access to clean water and household income (in other words, whether households sort themselves in relation to clean water access); and whether this correlation implies causality.

Answering these questions requires analyzing the spatial distribution of income, housing prices and water access. To do this, an equilibrium sorting model is developed and estimated. The model is implemented using household data from three villages in Southwestern Sri Lanka. Households in the study area may obtain water from three sources: public wells, private wells or a public water service provided by the local government through a water network, where households pay a fee in exchange for a certain level of water service. One implication of the model is that programs targeted toward improving the well-being of impoverished households via provision of water infrastructure might fail because the value of infrastructure services will be capitalized into higher housing prices that will effectively crowd out the poor from targeted neighborhoods.

Maddipati, Venugopal

The Crowd and the Conscience Collective: Gandhi’s Funeral as Photographed by Henri Cartier Bresson

The crowd frequently surfaces in history as the empirical evidence of the existence of mechanical solidarity among social groups. Seen as a condition of the absolute nullification of physical distances between people, the crowd all too easily lends itself to sociological analyses, as a moment that is constitutive of the absolute commonality of interests, or the densification of individual wills into a larger collective will. Crowd photography, for its part, has only served to further substantialize such a flattening out of distinctions between social space and physical space, between a communal republic on the one hand and a corporeal,
bodily republic on the other. In the specific case of the reportage of Mahatma Gandhi's funeral, the photographer Henri Cartier Bresson, as I argue in my paper, sought to conflate these very diverse republics, binding them together for all time as the positive proof of mechanical solidarity within India. The larger theme that I seek to suggest in this paper is that the transition from the idea of society as a corpus of invisible communities to substantialist recognitions of society and solidarity as empirically verifiable, entities, gathers its regressive momentum precisely in the field of photographic and cinematic representations of crowds.

Mahadevan, Sudhir

Copyright and Photographic Images in Colonial India: the Production of Value

This presentation offers a chronology and discussion of the many false starts – as well as consequential beginnings- surrounding the copyright in photographic images in colonial India, roughly from the 1860's to the 1920's. The presentation will pay close attention to the legal discourses surrounding copyright, and the changes these discourses underwent. But it will also try to highlight the changing contexts of photographic commerce and production that necessitated the demand – vociferous by the end of the 19th century – for an adequate legal discourse and remedial framework relating to the copyright in photographic images. These contexts range from a decline in practices of patronage to an emergent "inter-ocular" field of intersections between visual and other technologies of mechanical reproduction. At what point does a split occur between owning an image, and owning the rights to profit from it? How does the image's eventually replicable nature become part of a history of the production of value in a colonial context?

In addressing such questions, we arrive at not just a social history of law, or the interactions between legality and the market, but also at a historical ontology of the photographic image itself.

Mahajan, Gyanam

Teaching Bollywood in a Language and Culture Class

One of the foremost reasons given for wanting to study Hindi-Urdu is Bollywood. It remains extremely popular and attractive with different generations of Desis but especially with the students that come to our University programs. Bollywood also offers one of the easiest tools to integrate technology with meaningful language and culture instruction in classes. From dialogues to descriptions, role play to songs, different dialects to idiomatic speech, technology has afforded the chance to teach through Bollywood. It offers a unique way to enhance language and culture learning through the use of technology and keep it efficient and highly productive.

Maira, Sunaina

Ethnography in The War on Terror: Intimacy and the Imperial State

This paper is based on my experience doing an ethnographic study of South Asian Muslim immigrant youth after 9/11. The dangers of producing knowledge on populations that the state is monitoring and mapping to gather “intelligence” with the help of research foundations and community assistance raises questions of how to do an ethnography of daily life in empire that is not completely in collusion with the imperial project. It also points to the need to explore the often complex modes of complicity and dissent performed within communities and also in our academic work. This paper will discuss the ways in which working-class South Asian youth engaged with political dissent outside of organized political movements and middle-class community organizations, as well as how their political expression shed light on the larger issue of dissent in a warfare state and the construction of “good” and “bad” Muslim subjects. It will also draw on personal archives of my involvement with immigrant, civil rights, and anti-war movements after 9/11 and my own responses of frustration and outrage as an Indian American living in the belly of the beast.

Majithia, Sheethal
Visual Vanguards: Translations of Progressive Writing into Film

The All India Progressive Writers Association, formed in England in the 1930s consisted of poets like Kaifi Azmi and Ali Sardar Jafri and short story writers such as Ismat Chugtai and Sadat Hasan Manto, whose authorial sensibilities and engagements with the almost impenetrable ghazal and extreme short story forms informed the screenplays they wrote for popular films in post-partition India. It is widely understood that the articulation of the writers’ progressive concerns re-worked the forms of the ghazal and short story, thereby implicating political and aesthetic projects. I am interested in exploring the adaptation of these dense experimental literary forms into the open visual medium of Bollywood film. How did this process of translation re-work the medium of film? What sorts of aesthetic licenses and limits did a visual vocabulary offer in comparison to a literary one? What are the implications for the politics of language when one works within the visual medium of “Hindi” cinema? How did concepts of "high" and "low" culture come to be (re)defined in the process of this exchange? Finally, (how) did the process of adaptation alter the process of writing literature itself?

Majumdar, Rochona

Reconfiguring Conjugality: The Couple in Colonial Bengal

This paper analyzes the material culture of Bengali weddings from 1880-1956 to understand the particular middle-class imagination of the couple and their place in the domestic life of the larger family. By examining the history of certain memorabilia typical of Bengali weddings: photographs, wedding invitations, and poems, my aim is to demonstrate and discuss how around the idea of marriage there emerged other ideas and practices that sought to find a compromise between the “dyadic” relation of the couple and the needs of the joint and extended family. The ideal wedding was one that performed this compromise. The marriage memorabilia, under consideration, despite their foregrounding of the couple, echo this message that proper conduct for the new bride implied immersing herself in her husband’s identity. The couple form was important only when it could prolong the life of her husband’s kin. The latter’s well being was the condition necessary for the existence of the couple.

Malik, Anas

Institutional Design Approaches to Sustaining Civic Organizations after the Earthquake

The October 2005 earthquake that hit Pakistan was an enormous catastrophe: 70,000 killed, hundreds of thousands injured, and more displaced. Despite the disaster’s scale, a surprising positive emerged: deaths from cold and from epidemic illness, were averted. Yet a less dramatic but ultimately bigger challenge has emerged. How does one sustain civic organizations that aim to deliver needed social services- in welfare, education, health, housing, and other sectors- when the social context includes a weak state, corruption, opaqueness, low accountability, and informal distribution and influence networks? This paper argues that the earthquake provides a critical juncture somewhat akin to reducing influence by powerful vested interests- what Mancur Olson called “distributional coalitions”. In the aftermath, it is possible to imagine a virtuous cycle in which transparency and accountability become socially-accepted, culturally-ingrained requirements for working in the public interest. A negative outcome would be a permanent decimation in the civic capacity for self-governance. That gutted vacuum will only inspire heavy-handed, centralized control, or white-collar Mafiosi; the longer-term consequence would be a stagnant socioeconomic environment and possibly a politically restive disenfranchised population. This paper describes the resultant challenge for institutional design and possible solutions, based on post-earthquake interviews in Pakistan.
Catholic Responses to the Communal Award in Madras,

This paper discusses evolving attitudes toward political involvement and separate voting electorates by Indian Catholics during the 1920’s and 30’s. I describe how Catholic newspapers generated an international discourse of Catholic distinctiveness. This discourse, in turn, was shaped by the evolving political culture of Madras. As Catholic news media projected an image of an embattled Church, waging war against modernism and its ideological offspring, a climate of group politics and group competition was evolving in Madras. Gradually, Catholics came to regard communal politics as the best way of securing “Catholic interests.” In pursuing these ends, they maintained strong communal boundaries and yet became more “Indian.”

Catholics struggled to negotiate their identity amid regional, national, and international developments. During the 1920’s, Gandhian non-cooperation, Muslim Khilafat agitation, and South India’s Self Respect Movement were shaping political discourse. As Catholics positioned themselves in relation to these developments, they compromised purist definitions of “CatholicAction” set forth by the Vatican, which discouraged party politics. Catholics such as the Tanjore barrister, A.T. Pannirselvam, passionately advocated separate electorates and encouraged Catholics to emulate India’s Muslims in their quest for Muslim rights.

"The Celestial Underwear" and the Challenges of Postcolonial Art

One of the most serious challenges of postcolonial artists is the paradoxical need to address both the global and local in their artistic endeavors. Today, the postcolonial experience is not only engaged with the need to reconcile with the effects of mostly European empires that reconfigured the very experience of life in colonized countries. It is also colored deeply by the proliferation of global capital and homogenizing media cultures. The way artists deal with these pressures cannot be seen simply as global or local on mutually exclusive terms. Instead they are often a synthesis of the local-global dichotomy that demands a complex viewing that occupies both positions. Jagath Weerasinghe’s "The Celestial Underwear" exhibition captures this dilemma by resituating local myths in new contexts that can be best understood, not as a simply local idiom, but within a larger alienation that allows the local to be objectified. The two central tropes of this exhibition are the symbols of Sinhalese-Buddhist identity including the color yellow and local gods and temples, and the male underwear. This paper will examine "The Celestial Underwear" exhibition as a complex configuration of this "in between" position, and the interstitial moment between the global and the local.

Hundi: The Problem of Definition

In contemporary times, Hundi has collected countless labels; the international press has spurned innumerable villainous descriptions, the bulk of which have helped to perpetuate a dense fog of notoriety. The critical problem lies in definition. As there is an incomplete understanding of hundi’s form and remit, there is also a rather limited understanding of why the system persists, set against the backdrop of modern banking. In many ways the problem of definition presented legal and financial authorities of the early and late twentieth century, with core issues which remain unresolved, and problematic for authorities in the 21st century. By drawing on archival and other historical material pertaining to the system’s usage amongst Indian merchants, this paper attempts to tackle much of the confusion and many misconceptions surrounding hundi. The discussion explores the idea that hundi is more accurately described as an indigenous banking system endowed with a complex range of functions, but whose central purpose is trade.
McCrea, Lawrence

Coloring Tradition: Appayyadiksita’s Invention of Srikantha’s Vedanta

Apart from his voluminous, immensely learned, and spectacularly successful contributions to the fields of Hermeneutics (Mimamsa), non-dualist Metaphysics (Advaita Vedanta), and poetics, Appayyadiksita is famed for reviving from obscurity the moribund Vedanta tradition represented by the (12th century?) Brahmastrabhyaya of Srikantha. Appayya’s voluminous commentary on this work, his Sivarkamanidipika, not only reconstitutes Srikantha’s system, but radically transforms it, making into a springboard for Appayya’s own highly original critiques of standard views of Mimamsa and Vedanta. Appayya addresses long sections of his commentary to matters dealt with glancingly or not at all in the root text, drawing conclusions which Srikantha nowhere endorses. Furthermore, the distinctive positions Appayya develops in the Sivarkamanidipika feed into Appayya’s other works in ways that have been largely ignored. For example, most or all the discussions Appayya’s Purvottaramimamsavadanaksatramala, twenty-seven essays on scattered topics in Mimamsa and Vedanta, build on arguments first advanced in the Sivarkamanidipika. I will specifically examine Appayya’s totally original theory of the signification of adjectives—first developed in the Sivarkamanidipika—the full elaboration and defense of which takes up fully sixteen of the twenty-seven essays that make up the Purvottaramimamsavadanaksatramala.

McGilvary, Dennis

Tsunami recovery on the East Coast: A Tamil/Muslim Comparison

Over 40% of the deaths from the December 26, 2004, tsunami in Sri Lanka occurred in the Batticaloa and Ampara Districts on the east coast of the island. Here, in the densely populated Tamil-speaking Hindu and Muslim agricultural and fishing communities interspersed along the shoreline, the effects of the waves were devastating: masonry houses were uniformly reduced to rubble, leaving only coconut trees and concrete well-casings to mark the site of each dwelling. However, despite the shared impact and common suffering caused by the tsunami, these affected east coast communities are also culturally and religiously distinct as well as politically polarized. An NSF-funded ethnographic comparison of the pre- and post-tsunami conditions in two Tamil and Muslim seashore villages undertaken during the summer of 2006 will explore the effects of the disaster on such issues as matrilineal temple and mosque organization, access to different channels of tsunami relief, and the implications for women’s property rights in a dowry-based matrilocal household system. This paper offers a preliminary report on the NSF research project, focusing upon continuities and discontinuities in the post-tsunami reconstruction process as observed ethnographically in two specific east coast villages in Ampara District, one Tamil and one Muslim.

McHugh, Ernestine

Epistemologies of Suffering and the (Re)Constitution of Self

Attention to the “work” of cultural meaning in conditioning perception, experience, and relationship runs like a thread through the scholarship of Gananath Obeyesekere. Articulated richly in his early writings, such as Medusa’s Hair, these fundamental ideas were refined and extended, brought to bear on critical debates, and politically and historically contextualized in his later books. They have influenced a generation of scholars whose research focuses on the intersection of culture and self in South Asia.

As one so influenced, I wish to pursue here the ways in which individuals make sense of suffering by drawing on a variety of cultural ideologies. Focusing on Nepal, I shall explore the historical and political factors that permit the presence of a range of meaning systems and discuss how these are actualized by people confronting the pain of mortality. Examining the features of their lives and situations that cause individuals to draw on particular ideologies, I will consider the implications of these choices for the
construction of self – a creation that emerges, as Obeyesekere long ago pointed out, at the interstices of social relationship, cultural possibility, and individual response.

McLain, Karline

"Who Shot the Mahatma? Depicting Gandhian Nonviolence in Indian Comic Books"

Amar Chitra Katha is the leading Indian comic book series, with 440 titles and 86 million issues sold since its inception in 1967. The earliest issues were mythologicals, which cast characters like Rama, hero of the Ramayana, as a manly comic book hero, posed with his chest muscles rippling on the cover of Rama (no. 15, 1970). In 1971, historical Indian leaders also began to be featured, beginning with the seventeenth-century king Shivaji (no. 23, 1971), who was depicted on the cover wielding his sword aloft. In 1989, the producers released two issues on Gandhi: Mahatma Gandhi I: The Early Days (no. 414, 1989) and Mahatma Gandhi II: The Father of the Nation (no. 416, 1989). But Gandhi, best known for his non-violent civil resistance (satyagraha), presented a formidable challenge to the creators: how to depict the Mahatma in a visual medium renowned for its action and violence? In this paper I analyze text-image pairing and panel sequencing (paying special attention to the depiction of Gandhi’s assassination and the Jallianwala Bagh massacre), and also draw upon interviews I conducted with the comic book producers, to demonstrate how contested the memory of Gandhi is in modern India.

Md., Moniruzzaman

The False Promise of NGO-led Women’s Empowerment

This paper analyzes the “group approach” followed by NGOs in Bangladesh, in order to see its effectiveness in creating collective identity and collective empowerment of women. The approach involves forming small groups of poor women and giving them economic inputs and sociopolitical conscientization, to stimulate group solidarity and collective identity among its members in order to remove women’s structural subordination.

The study reveals that the very process of group formation suffers from internal contradictions in setting organizational objectives. Instead of eying for social and political change, the groups limit their objectives to the immediate opportunity to access credit from NGOs. This contradiction in objectives generates from offstage negotiations among the group members. In examining its implications indicators on internal management show group members’ apathy towards following standard codes of conduct, preventing them from developing group cohesiveness, solidarity and collectivity; while indicators on performance in sociopolitical activities show that group members remain divided by internal disagreement and clash of interests. The members tend to individualize social and political issues, and therefore, individual interests take precedence over social action and social change. Consequently, neither are the grassroots groups being transformed into powerful institutions nor are the group members being empowered.

Mee, Erin

Theatre of Roots and the Politics of Aesthetics

The theatre of roots movement is a post-independence effort to decolonize the aesthetics of modern Indian theatre by challenging the visual practices, performer/spectator relationships, dramaturgical structures, and aesthetic goals of colonial performance - which is to say ways of perceiving, ways of interacting, and ways of structuring experience. Many late nineteenth-century and early twentieth-century productions resisted colonial laws and practices in their subject matter, but the roots movement is important because it challenged colonial culture by reclaiming the aesthetics of performance, and by addressing the politics of aesthetics.

This paper focuses on the work of director Ratan Thiyam in the politically charged contexts of "Manipuri" and "national" theatre.
Meegama, Sujatha

From Koyils to Devales: Cola Temples in Polonnaruwa, Sri Lanka

The Cola period (993-1070) in Sri Lanka was the first historical occupation by a South Indian kingdom, leaving their permanent mark on the island by carving inscriptions, constructing temples, and casting bronzes, primarily to their dynastic deity Siva. Although George Spencer and W. M. K. Wijetunga have written books on the Colas in Sri Lanka, their temples have received scant attention. In studies of Polonnaruwa, they are discussed either in dichotomous terms, or as "foreign" impositions on a Buddhist landscape. In this paper, I will trace the historical discourse on these Cola temples and argue for a more nuanced place for them in Sri Lankan art history.

Menon, Sridevi

On Being Brunei Indian: Ethnographic Notes on Memory and Community

This paper is a self-conscious reflection of my study of the Brunei-Indian diaspora in India as someone who is intimately a part of this diaspora. I explore the ways in which my social location inflects both my fieldwork and my subjects' narration of their stories. The intersections of personal memories and those of my subjects reaffirm a collective nostalgia as well as a sense of belonging in a diasporic community shaped in Brunei and reclaimed in India. I therefore critically pose the dilemmas raised by my privilege as an insider whose prior “knowledge” of the lives of many in the community and of the “realities” of life in a British Protectorate (Brunei) allows me to understand and fill in the gaps in my subjects’ stories. These stories rest on multi-sited transnational histories of colonial and postcolonial rule. Hence, I point to the need to articulate a politics of writing that acknowledges the role of my voice in the narration of Brunei-Indian stories while delineating them as histories of nations and community. This paper therefore examines the challenges of an ethnography “from within” when Brunei-Indian stories of community and nations are also personal stories of being Indian and Brunei Indian.

Merrill, Christi

Manifest Reality: Reading the Future Perfect against the Past Progressive

In the mid-1930s the Progressives were faced with a riddle: How to translate the spirit of a nation into a single language both common and vital? First published in English in London, the 1935 manifesto of the AIPWA began by announcing in a seemingly transcendent present progressive: “Radical changes are taking place in Indian society,” and ended by urging that all writers should “strive for the acceptance of a common language (Hindustani) and a common script (Indo-Roman) for India.” How might we read the contradictory ideals expressed in such imperatives in English? In the mid-1970s Carlo Coppola compared the English text with the Hindi version prepared by Premchand to ask how we might account for such “hope and yearnings, schemes and plans” in our literary histories. More recent theorists have more suggested that the vexed relationship of future to past is figured in the Communist Manifesto and other Marxist rhetoric through tropes of translation. What tools of textual analysis might we use in this decade to read such the AIPWA manifesto across languages (in the plural) to interrogate the outmoded call for a common language, and thus complicate our understanding of the promise of the future in translation?
Metcalf, Barbara

Imrana: Rape, Islam, and Law in India

In 2005 a Muslim village woman, Imrana, alleged that she had been raped by her father-in-law, an event that unleashed national and even international controversy. Imrana sought justice in a criminal court and did not take into account either Islamic or community judgments about her proper course of action. The formal system of Muslim Personal Law played no role in this episode. Nonetheless, the public debate that ensued engaged both Islamic community norms and the continuance of MPL, which, in India, continues to be a site for debates that ultimately are about identity. Salman Rushdie used the Imrana episode in a piece in the New York Times to denounce the purported rigidity and medievalism of "Islamic law," and, not surprisingly, a similar set of arguments were articulated (as they had been before in the well known Shah Banu case of 1986) on the part of Hindu nationalists. More interesting, however, was the debate among Muslims, men and women, Islamic scholars and others, adducing both traditionalist approaches as well as transnational human rights norms in order to make arguments about the correct moral action in this case. Conventionally, observers have assumed that the embattled Muslim community in India clings to a rigid version of MPL as a key symbol of identity, but this debate showed the multiple voices now active in debate as well as the deployment of approaches from within the historic tradition for making Islamically-based arguments.

Miller, Heather M.-L.

Nodes and Networks: Travel Amenities of the Mughal Period in Northern Pakistan

The construction and use of various travel amenities during the Mughal and later periods created transit networks across northern Pakistan. The use of a standardized database and geographic information system (GIS) techniques has allowed the examination of factors influencing the construction and use of amenities, including both physical features of the landscape and political boundaries and aspirations. The network of archaeologically identified travel amenities (mostly caravanserais and baolis, or step-wells) is compared with the network of amenities known from historical accounts, highlighting the perspectives provided by both sources of evidence.

Mir, Ali

‘We Sinful Women’: Progressive Urdu Poetry and Feminism

In this paper, I contend that the writings of the poets of the Progressive Writers’ Association (PWA), while committed to egalitarianism and justice, offered at best a weak challenge to existing structures of patriarchy. For these poets, women continued to be seen as repositories of purity, exemplifications of beauty, and weak victims of oppressive systems; they were seldom depicted as subjects having independent power or agency. In order for this tradition to be shattered, we had to wait for the emergence of the feminist poetry of Kishwar Naheed, Fehmida Riyaz, Ishrat Afreen and others, whose work took on the misogynist establishment during the regime of General Zia-ul-Haq in Pakistan and offered a radical, new direction to progressivism in Urdu poetry. This paper argues that the feminist poets, more than anyone else in the contemporary period, are the upholders of the progressive tradition of Urdu poetry and its new trailblazers.

Mishra, Pritipuspa

Practicing Prajaniti: Public Action in Early Twentieth century Orissa. (1903-1920)

Regional Politics in early twentieth century India has been described either as sub nationalism, anti-nationalism or proto-nationalism. Thus, political movements in various Indian provinces are seen as subordinate movements that proceed in tandem with Indian nationalism, or movements that oppose its totalizing thrust or prepare the ground for national politics to take root. This paper attempts to complicate
such definitions of regional politics by focusing on regional efforts to define organized public activity (read politics) which have the interests of the region at stake. I shall treat Oriya discussions about the objectives of the Utkal Sammillani, a regional organization in Orissa. The Sammillani’s official stand against any involvement in political activity produced a long standing debate about the nature of its own objectives and the meaning of ‘politics’ as a concept. From this debate emerged the term prajaniti. Coined by M.S.Das, the founder of the Utkal Sammillani, prajaniti was proposed as an alternative to rajaniti and allowed the Utkal Sammillani to elide any direct opposition to the colonial state. In this paper I argue that prajaniti carved a separate regional political sphere where Oriya interests could be articulated and pursued without engaging in anti-colonial Indian nationalist politics.

Mishra, Saurabh

Creating an Orthodox Muslim: Cholera and Mecca in Colonial Records

Mecca had for long been a subject of fascination and horror for Europe. The horror of Mecca was multiplied manifolds in the second half of the nineteenth century due to the strong connection between Mecca and Cholera, especially after the massive outbreak of 1865.

During this period European nations exerted a great deal of pressure on the Indian administration to keep a close watch on pilgrims from South Asia, as it was the latter who were considered responsible for carrying cholera to Mecca. The colonial state was, however, loathe to interfere with the pilgrimage from South Asia. This, we shall argue, was partly because of certain ideas regarding Indian Muslims and the place of Mecca in their lives.

These ideas were fashioned through colonial interaction with the ‘elite’ and ‘enlightened’ sections of the Muslim populace. The ‘poor pilgrims’, it was accepted by both, presented a risk both to themselves and others. ‘Educated’ Muslims seem to have become custodians of ‘Muslim opinion’, and we shall try to see how ‘Muslim masses’ figured in their interactions with colonial officials.

Mishra, Vishnupad

Kare Bhitari Shakti Ka Vikas: Dabur, Advertising and an Aesthetic of Body and Health

Arguably, the Indian middle class notwithstanding its splitting along several axes such as occupation, caste, region etc., came of age in the 1990's as a vocal constituency in the public sphere, assisted in no small measure by the liberalization of economy. One of the sites of the self-articulation of middle class identity by the early years of the twenty first century has been the concern broadly around a bodily aesthetics, and specifically around questions of health and sanitation. This paper through an ethnographic enquiry into an ad campaign of a traditional medicinal product (Dabur Chyawanprash) looks at (a) the processes of commodification of the "traditional" as the means of social legitimation of alternative modes of bodily and therapeutic practices; it also (b) interrogates the deployment of the category of the "traditional" both as a marker of 'authentic' self-identity, and as a basis for certain claim to holistic knowledge. This claim to holistic knowledge as a more adequate engagement with the body, its proponents argue, is worthy of recovery in the contemporary uncertain, "risky" and intrinsically unstable late capitalist moment in India. The ethnography is carried out both at the ad agency and it client pharmaceutical company in New Delhi.

Misra, Kavita

Strange Bedfellows: Notes on the Pathologization, Politicization and Transformation of Marginality

In the era of AIDS programming and rights based discourse, new collectivities have begun to emerge around the axes of sexual marginality. Enabled by the legitimizing project of public health and buttressed by the globally circulating ideological resource of human rights activism, “risk groups” or “targets of
interventions” have mutated into communities with political voice. In this paper, I examine the experience, presentation and performance of community in two settings. The first deals with moments in the life of a small but varied group of men who have sex with men in the context of an urban North Indian organization whose work dealt primarily with HIV/AIDS and sexual health. The second explores the implications of the mobilization of sex workers in Calcutta’s red-light district of Sonagachi and its iconification as a model to be emulated in the deployment of “community led” interventions for HIV. As the state finds itself in ironic circumstances, with the interests of the health of its body population seemingly at odds with its heteronormative regulatory aspirations, it is compelled to reckon with new social formations – strange bedfellows. In these evolving arrangements of governance, new varieties of citizenship and inclusion can find a space for articulation.

Mitra, Ananda

Bollyweb: Search for Bollywood on the Web and See what Happens!

A Web search for the term “Bollywood” can produce thousands of “hits” to web texts that make reference to the Indian film industry. However, there are some key points to note about the genesis and development of the web space produced around the film industry. First, the web space is largely produced by non-institutional authors who have found their voice on the web. Secondly, this cybernetic synthetic space is occupied by people who are able to create a novel communal connection around the overarching commonality of an interest in Bollywood. Thirdly, this collection of voices has been able to find a space to talk about the industry even as Bollywood is attempting to become a global phenomenon and thus comes in competition with the muscle of Hollywood. Finally, given the way in which the web discourse operates, this collection of voices about Bollywood could eventually become the digital memory about Bollywood that records the way in which the film industry of India moves from a very specialized and localized one to a global phenomenon. This paper will explore these issues by looking at examples from the plethora of web documents that deal with Bollywood.

Mitra, Shayoni

IPTA and the Politics of Culture in the Nation's Capital

The Indian People’s Theatre Association (IPTA) is universally accredited as the progenitor of political theatre in post-Independence India. While much critical attention has been paid to the theatrical components of this short-lived but hugely influential organization, my paper proposes to look at the constant suture IPTA had made between its theory and its practice. Indeed my point is that the intentionality of a political work of art cannot be delinked from its performance aesthetic, and in the case of the IPTA this is resolved as a constant and conscious supercedence of content in relation to form. I will be employing a Gramscian lens to this movement to scrutinize it within the parameters of cultural (counter) hegemony at the all-important decade of Independence. To negotiate this vast performative archive I will be focusing on the IPTA chapter in Delhi, itself the new nation’s capital but at a distance from the IPTA and theatre hotbeds of Bombay and Calcutta. Yet paradoxically, as my paper will explore, it is this very region that becomes the crucible of later vibrant cultures of political street theatre that have outlived their counterparts in the east and the west. Finally my paper will attempt to analyze the constant confrontation between official cultural policy and popular people’s movements that continues to play itself out in the nation’s capital to this day.

Mitra, Sunetra

The Beginnings of Professionalisation of Gujarati Proscenium Theatre in the Second Half of Nineteenth Century

The paper will be an attempt to understand the beginnings of professionalism in Gujarati theatre in the second half of the nineteenth century. Gujarati theatre, primarily began as a Parsi enterprise in the city of Bombay. It could be called Gujarati in so far the language used was Gujarati but as the cultural revivalist
trend among the Gujaratis intensified, there was a breach with the Parsis, with the base of action changing from Bombay to Gujarat - Saurashtra region in 1878. From then on a distinct Gujarati enterprise came into effect. The paper will highlight these changes and unfold the story of the rise of professional Gujarati theatre, which gradually blossomed into an entertainment industry. The popularity of the new medium caught the attention of many creative people who found in theatre not just a vent to their histrionic talent but also chances of gainful and respectable earnings. Thus not just as a new genre of entertainment, theatre became an important vocation as well.

Montgomery, Sherry

Picturing the Dhammakaya: Decorated Manuscript Boards from Sri Lanka

Sri Lanka’s enduring tradition of wall paintings, both secular and religious, has been well documented. However, the painted narratives and pilgrimage imagery that accompany palm-leaf manuscripts of the 18th and 19th century have, until recently, received little scholarly attention. Most Sri Lankan Buddhist manuscripts are undecorated, unlike contemporaneous examples from Thailand and Burma. However, there are examples of manuscript boards embellished with ivory and tortoiseshell, or painted with interior and exterior designs that also appear frequently in wall paintings. These objects pose questions about the state of Sri Lankan Buddhist belief, patronage and ritual as the island’s last independent kingdom succumbed to colonial domination. Citing examples of decorated wooden manuscript boards in both public and private collections, this paper will begin to explore the possible relationship between text and image and the persistence of this traditional format despite the availability of print technology.

Mukharji, Projit Bihari

From Subaltern Roots to Iconic Heights: The Case of Pulse Diagnosis

In this paper I use the case of Pulse Diagnosis – Nari Porikkhya—to unpack the simultaneous appropriation and marginalisation of subaltern medical knowledge within nineteenth and twentieth-century Ayurveda. In so doing I also reveal other tensions such as the regional and the national within the category of ‘Ayurveda.’ Moreover to achieve this I have to engage critically with the self-presentation of Ayurveda in the late colonial period, by which time Pulse Diagnosis was being held up as an iconic and age-old technique. Careful scrutiny though reveals that the innovation is a much more recent phenomenon. Further its roots are shown to lie in the medical praxes of heterodox rural subaltern groups such as the Bauls in Bengal. Interestingly this happens at the very time when such subaltern medical ideas are being marginalised by a developing discourse on quackery. Finally the paper will also investigate the growing cultural authority of western science from the late nineteenth-century and its impact on narratives of the pulse. I argue here that this authority and the perceived subalternity of the revivalist discourse forced revivalists to adopt a strategy of ‘mimetic legitimation’ whereby pulse diagnosis was re-narrated with an eye to its deployment in the western tradition.

Murtuza, Miriam

“Play Up, Play Up, and Play the Game”: Masculinity, Education, Imperialism, and Sri Lankan Nationalisms in Shyam Selvadurai’s Funny Boy

British public schools (what Americans would call private schools) have had a lasting impact on South Asia. Not only did such schools serve as the training ground for British imperial personnel during the nineteenth
and twentieth centuries, but they also functioned as models for secondary schools, colleges, and universities in South Asia—institions where many of South Asia's ruling elites were, and continue to be, educated.

In his 1994 novel Funny Boy, Sri Lankan-Canadian author Shyam Selvadurai features a fictional version of one such school: the Queen Victoria Academy, an elite boys' school in Colombo. In my paper, I argue that through his depiction of the experiences of his protagonist, Arjie Chelvaratnam, at Queen Victoria Academy during the early 1980s, as the Tamil-Sinhalese conflict was becoming increasingly violent, Selvadurai critiques the enduring impact that British public schools—and, in turn, British imperialism—have had on Sri Lankan history, cultures, and politics. Through Selvadurai's novel, I explore how public schools, and the particular views of masculinity and imperialism which they have promoted, are connected to contemporary ethno-nationalist conflicts.

Murtuza, Athar

Reflection On Blunt's Proposal For Islamic University In Hyderabad Of 1884 (co-author: Miriam Murtuza)

English Victorian, Wilfred Scawen Blunt according to Barbara Harlow was a “nonconformist conscience” who championed late nineteenth- and early twentieth-century nationalist struggles, including the Arabi Uprising in Egypt and the Home Rule Movement in Ireland. While visiting India in 1883-84, Blunt proposed a plan for creating a Muslim university in the state of Hyderabad which was to serve as a intellectual and educational center for teaching Muslims progressive ideas as well as a means of bringing together the various schools of thoughts among Muslims. Blunt’s proposal sought to reform Muslims’ perception of their own faith as well as bring them into modern age, but it was never carried to fruition even though it was received favorably in Hyderabad. The intrigues among the advisors of the then Nizam, that according to Blunt were aided and abetted by the British civil servants, prevented the proposal from fruition. The proposal made by Blunt and its fate provide an interesting perspective on the role the Imperial Britain played in actually impeding an Islamic Reformation and the education of its Muslim subjects during the Victorian Age despite its profession to the contrary. Co-author: Miriam Murtuza, University of Texas-Austin.

Mushtaq, Faiza

Blurring Boundaries: The Three (Intertwined) Careers of Yusuf Ludhianvi

Maulana Yusuf Ludhianvi was one of the scholars associated with the Jamia-ul-Uloom Al-Islamia, Binnori Town, Karachi – a Deobandi madrassa that has recently gained notoriety for its purported links to militant Islamic outfits in Pakistan. Within academic circles, he is better known for his status as a senior teacher and author of numerous publications, including commentaries on Islamic jurisprudence, history and deviant sects. However he engaged in a third type of activity which has received little scholarly attention but which was responsible for his mass following by the time of his death in 2000. His weekly religious advice columns on everyday problems appeared regularly for years in the daily Jang, Pakistan’s largest Urdu newspaper.

Ludhianvi is an intriguing example of a contemporary religious leader who is able to speak to multiple audiences in multiple registers, in a way that confounds neat categorizations like “political”, “radical”, or “reformist” Islamic activism. I use my analysis of his popular and scholarly writings to understand how key Islamic precepts and texts get highlighted selectively in different settings to engage one or more social groups in intelligible ways. Ludhianvi’s activities also shed light on the complex and multi-faceted nature of religious and moral authority.

Nagar, Richa

Reclaiming “violence”? The Journey after “Playing with Fire"
What happens when “violence against women” becomes a professionalized field, a ghetto isolated from other forms of violence, a discursive practice that can inadvertently produce violence? And what happens when a small collective operating on the margins of the NGO world explicitly commits itself to releasing “violence” and “empowerment” discourses from the clutches of donor-driven NGO agendas and reclaiming it for a more radical transformative agenda, while demystifying the meanings of professionalism and expertise as a basic step in this political and intellectual journey? This bilingual presentation in Hindustani and English offers some fragmented reflections from an ongoing journey of sangtins, whose engagements with these questions -- primarily (but not solely) from their location in the Sitapur District of Uttar Pradesh -- have resulted in at least three significant struggles: the right to claim spaces for their political critiques as legitimate intellectuals, the struggle to secure livelihoods and to remain alive in the NGO sector without isolating “violence against women” from other forms of sociopolitical violence, and the struggle to continue critical self-reflexivity on questions of casteism and communalism.

Nair, Savita

Revered, Reviled, Rejected and Returned: Indians in Colonial and Postcolonial Uganda

Though Indians have been part of the multicultural East African landscape for centuries prior to British indentured labor importation, their history is often reduced to a story of British labor initiatives or of economic middlemen leaving little room for Indian agency. Using Uganda as a case study, this paper begins with an overview of the various scholarly representations of Uganda’s Indian population from its colonial through postcolonial periods. As part of a larger project that rethinks South Asia’s historical geography by including Indian overseas migrants as constituents of Indian history, I focus on Indian East Africans whose social, economic, and political worlds traverse lands and seas. Thus, home is extended and connected to sites in India, East Africa, and elsewhere. In particular, I am interested in repatriated Indians whose ancestors arrived in the late 19th and early 20th century, and who now are in the midst of reclaiming their land and property, among other things, decades after their 1972 expulsion. I rely on my recent fieldwork in Kampala, Uganda to discuss changes in identity, investment, and interaction among Indian Ugandans – with India, with Uganda – from the early through later 20th century.

Nichols, Robert

Islamists in the Assembly: The Muttahida Majlis-e-Amal and NWFP Politics

This paper examines the effectiveness of the MMA in the NWFP as Islamist social, cultural, and political agendas have been checked and challenged at provincial, national, and international levels. It analyzes the extent that the movement has established a cohesive set of policies, to what extent has fragmentation and internal competition weakened MMA influence, and have wider social or religious mobilizations followed the electoral success of 2002.

Nicholson, Andrew

Kapila’s “Bold Assertion”: The Denial of God as Speech Act

The 14th century Samkhya Sutra, traditionally ascribed to Kapila, is an unambiguously atheistic text. In the Samkhya Sutra, Kapila argues that the existence of God (isvara) is a logical impossibility. This presents problems for Vijnanabhiksu (16th c.), the most well-known commentator on the Samkhya Sutras. Influenced by Yoga and Vedanta and by the theistic portrayal of Kapila’s teachings in the Puranas, Vijnanabhiksu cannot take the arguments against the existence of God in the Samkhya Sutra at face value. Instead, he argues that Kapila’s statements are an example of a “temporary concession” (abhyupagamavada) or a “bold
assertion” (praudhivada). In either case, Kapila’s refusal of God is an intentional philosophical misdirection designed to bring about a certain effect in his listeners. By interpreting the Samkhya Sutra in this way, Vijnanabhiksu shifts the focus to the illocutionary and perlocutionary force of Kapila’s argument. Although there are many precedents for this type of analysis in traditional South Asian hermeneutics (most famously, in the Buddhist theory of skillful means), Vijnanabhiksu’s move has been labeled “monstrous,” and has led some modern scholars to portray him as a fringe figure, out of touch with the so-called classical (i.e., atheistic) Samkhya philosophy.

Nijhawan, Shobna

Technology Enhanced Learning: The blended course “Introductory Hindi”

Technologies bear a variety of possibilities to deliver course content and enhance student learning. Based on my blended course Introductory Hindi, which resulted from a one-semester workshop under the “Arts do TEL (Technology Enhanced Learning)”-program of York University, I wish to discuss the potential of a course that has transformed an existing face-to-face course to take advantage of the possibilities offered by technology and web-enhanced teaching materials.

I am of the assumption that internet resources and WebCT bear a number of strengths. Without sufficient guidance from the instructor, however, students (and the instructor) run the risk of loosing track of the course objectives. My transformed course is built on sound pedagogical teaching, learning and evaluation strategies.

In the discussion of teaching and learning objectives of a blended course, I will place special emphasis on the learning environment that I created for students to interact with the content, with one another and with the instructor. Using the example of a grammar concept, I will show how it is introduced, exercised and evaluated with the use of technology and face-to-face interaction.

Novetzke, Christian

“Duniya men akela hoon”: The Ironies of Anthony and Amitabh

The ironies of AAA are plentiful. The title of my talk references only one of them--“In this world I’m alone”--the second line of the song “My Name is Anthony Gonsalves.” Anthony, played by Amitabh Bachchan, is of course not alone: he grows up surrounded, unknown to him, by his nuclear family. In many ways Anthony is the central character of the film, for his irrepressible passion for Jenny (daughter of the evil Anglo-Indian Robert) and his involvement in the underworld lead everyone into peril. After blockbusters like Sholay (1975) and Deewar (1975), Bachchan was arguably the film’s draw. Coupling Bachchan’s star power with the role of Anthony suggests the paradox of presenting a film about secularism and religious harmony, in the Gandhian mode, by highlighting the story of a Christian hoodlum in a nation where Christians make up 2% of the population. I will argue that Anthony’s role and the larger complex of Anglo-Indian themes become the pivot point for a host of cultural negotiations, not just between Hindus and Muslims but also between British cultural influences and Gandhian utopic visions--one that engages the legacy of “divide and rule” that has endured from Curzon through Kashmir.

Nuggehalli, Roshni

Dynamic Forest Relationships And Livelihood Stability As Obstacles To Co-Management: A Sri Lankan Case

Community participation and involvement in decision making are extremely important to resource management. Sri Lanka has high levels of biodiversity and has recently ventured into community based management of its forests. This paper focuses on a qualitative exploration of one such rainforest conservation project in Sri Lanka. I analyze the effects of rural agricultural stability on the dynamics of
human-forest relationships and on forest product dependencies. This study highlights a tea-crop driven economy around the rainforests that places value on the forest as a source of cultivable land rather than as a source of consumptive goods. Findings suggest that this increasing disconnect with the forest contributes to an erosion of common ground for protection, and presents obstacles for stakeholder participation in co-management. In this context, rural infrastructure development is more important than forest protection for boundary communities. An adaptive implementation framework enabled strong organizations and social networks that compensated for obstacles to co-management. Implementation strategies combined with prevailing socio-cultural norms also led to increased women's participation, a common goal of co-management. We conclude that an intervention addressing the articulated needs of stakeholders, rather than focusing on perceived problems, allows for increased participation and success.

Obeng, Pashington

Siddi Nash: Charting Spaces to Mediate and Negotiate Siddi Identity and Spirituality in Uttra Kannada, South India

This paper examines the structure and significance of Siddi Nash, an annual festival that draws about 300 African Indians from all faith backgrounds. During the festival, Siddis give form and substance to their "rememory" (Morrison 1987:215) and simultaneously reclaim and bring to the surface what lies deeper than what they remember (Prince 2001:26). Further, I focus on possession and how Siddi poojaris deploy it to articulate and elaborate Siddi notions of community renewal, re-structuring identity as a diasporic people while they mediate Siddi religious iconography. Siddi iconography is more than relics or other sacred objects that are external to the body. Rather, through their bodily memory, they make visible their notions of belonging, the presence of spirits, and their own power to transform their circumstances. As they mediate notions of power and the materiality of the spiritual, Siddis create for themselves identities that transcend and challenge prevailing stereotypes about them.

Ollapally, Deepa

The Politics of Extremist Violence in South Asia

This paper presents a model to understand extremist violence in South Asia by considering the interaction between domestic politics and external geopolitics. In doing so, it utilizes Peter Gourevitch's "second image reversed" approach which argues that international factors strongly condition the nature of domestic institutions, political coalitions and preferences. At the same time, these international forces are seen to be constrained by domestic circumstances, in particular, I suggest, by the state as an intervening variable. The paper takes up a number of cases from South Asia, particularly Afghanistan, Pakistan, Kashmir and Sri Lanka, focusing on groups that range from moderate to extremist in order to understand what tips the balance towards extremism in some cases and not in others, despite the groups holding apparently similar objectives. I argue that the extent of geopolitical intrusions and the particular response of the state significantly contribute to moderate versus extremist outcomes.

Orr, Leslie

The Sacred Landscape of Tamil Saivism: Constructing Connections and Plotting Place

The Saiva sacred landscape of the Tamil country is made up of numerous sites where Lord Siva's presence is manifest. Many of these places receive mention in the hymns of Tevaram, composed in the 7th-9th centuries by the three poet-saints Campantar, Appar, and Sundarar. Other sites are important to Saivas for different reasons. In this paper I will explore the variety of ways that the Saiva sacred landscape has been mapped, from the times of the poet-saints up until the 15th century. I will consider the representations and relevance of sacred landscape in Tevaram, in the 12th-century Periya Puranam (which depicts the poet-saints as pilgrims in a network of sacred places), and in temple traditions (which link places together or forge
associations between the temple site and the saints), as well as in the inscriptions engraved on the temple walls. By tracing chronological change, and by comparing the perspectives presented in these various sources, I hope to understand how the tradition accommodated a diversity of definitions of the religious landscape and to discover if and how the mapping of sacred space contributed to the consolidation of this sectarian tradition.

Padmanabhan, Sudarshan

Gandhi and Contemporary Indian Social Imaginary

Gandhi’s impact on contemporary Indian society operates at both subliminal and overt realms. While his emphasis on non-violence and moral rectitude in public life has been sacrificed at the altar of politics, his vision of a broad social, political and economic empowerment of many oppressed groups of Indian society continues to wield significant power. But the ‘here and now’ global culture is increasingly challenging the Gandhian philosophy. Hence, there is a tension that is steadily developing between contemporary Indian social imaginary and democratic social structures. Grass roots democracy faces grave challenges in India as a result of the afore-mentioned tension.

Paik, Shailaja

Bey Eka Bey, Bey Doni Char (Two One’s Are Two, Two Two’s Are Four): Dalit Women’s Struggle For Education

So far as statistics are concerned, it appears that the large majority of Dalit girls are now obtaining education. A report of the Department of Education (Government of India), stated that the gross enrolment ratio for Scheduled Caste (Dalit) girls for 2001-2002 was as follows:

Age 6 to 11 years: 82.3 %
Age 11 to 14 years: 57.7 %

Despite this apparent progress, the path to education for Dalit girls is frequently a thorny one, as I shall seek to show in this paper. It is based on the ethnographic interviews conducted by me in the city of Pune – which is considered an ‘educational capital.’ The paper will also compare and contrast the very different experiences of women of two separate Dalit communities, namely the Mahars and the Matangs. There have been many social and cultural obstacles to their gaining access to and gaining a satisfactory education. The study highlights the complex nature of the problem, involving the scarcity of economic resources, political apathy, and social and cultural attitudes.

A further aim of the paper will be to explore the interplay of democratic politics, development [sic] and the ‘middle-class’ imagination in Pune’s orthodox and urban setting.

Pande, Ishita

The Quest for the Manly Bengali: Race, Sex and Regeneration in Late Nineteenth Century Calcutta

Historians of science and medicine in imperial settings have studied the construction of race and sex through various sciences of the body, demonstrating how discourses on hybridity and degeneration were crucial to imperial politics. Yet these stop short of reflecting on how discourses on race, hybridity and degeneration were translated into the Indian vernaculars, and utilized by native experts for their own social and political agenda.
In this paper, I explore ideas about race and sexuality, on degeneration and other “pathologies of modernity” that erupted in an urban setting in Calcutta. In colonial settings, alien experts had produced ethnological and medical knowledge that had served to justify empire as a project to cure and improve. The medicalized stereotype of the Bengali racial and social body as pathological, degenerate, filthy, lethargic, degenerate and effeminate, was picked up and utilized, with respect, by Bengali users. The significance of these terms was altered in process of its utilization and in their Bengali translation. Thus, I explore a particular example of the translation of “universal” discourses on the body, and explore their altered political and social significance, as Bengalis claimed, as experts, the right to cure the self in late nineteenth century Calcutta.

Pandey, Annapurna

Globalization, Women, work and agency in India

The benefits of, and problems created by, globalization and responses to it have been very uneven. Gender, region, ethnicity, economic condition has all played a role in the differential impact of the forces of globalization. Based on case studies of women workers in a Nike shoe factory in Delhi, India, I show how the neo liberal policies associated with the current form of economic globalization have intersected with earlier policies of "development" and "modernization" and have presented both challenges and opportunities for Indian women. In Development as Freedom, Amartya Sen argues expanding freedom for women to be the primary end and the principal means of their development. Recent work in feminist research and postcolonial studies tests Sen's complex account of freedom. In studying the women workers at a TNC in Delhi and examining various findings on globalization and women's work in India, I would take up his emphasis on women's agency related to economic freedom.

I will highlight women's accounts of freedom, agency and development and their contributions to their family, community and society by benefiting from economic globalization while challenging the patronizing role of the state and promoted by the ruling patriarchy.

Pandian, Anand

Moral Developments: On the Virtues of the Cultivator in South India

This paper concerns the emergence of the agrarian landscape as a paradigmatic space of virtuous development in the political discourse and popular legacies of twentieth-century Tamil cultural nationalism. I consider the postcolonial fate of one particular south Indian moral imagination with a longstanding history: the notion of liberal and compassionate giving as a form of aram or virtuous conduct, and the idea of the farmer as its most exemplary practitioner. I discuss the Tamil medieval literary canon in which this virtue was codified, the social practices that sustained its authority, and the multiple instruments of moral education—political rhetoric, nationalist cinema, classroom instruction, commodity marketing, and so on—through which it circulates in contemporary Tamil public culture. I seek to identify the point of intersection between these varied arenas of deliberate inculcation, and the informal and often inchoate ethical orientations of everyday agrarian practice and rural life. I take this space of echo, overlap, and reverberation—the zone of what one might describe as popular pedagogy—as ground for the very possibility of a discourse of virtue in the rural life of the postcolonial present.

Parel, Anthony

Gandhi's Socratic Ignorance of the Arts

The proposed paper examines the question of Gandhi's understanding of the place and the function of art in society. The question is raised against the background of the widely held notion that he had no interest in
the arts: he was too much of an ascetic and a moralist to be truly interested in them. The paper focuses on three points. First, his sources, both Indian and Western, of information on art history and art policy. Second, his activities on behalf of the arts. Third, the reason for his refusal to write anything formal on the subject of art. The conclusion reached is that G. had a deep understanding of the necessary role that art should play in the development of a well-integrated life, both at the individual and societal levels. The quality of life in a gandhian society depended on the vital role that the arts played in it. His refusal to write on the subject of art was Socratic rather than any lack of understanding or appreciation.

Parish, Steven

Worthy of Worship: The Work of Culture and Hindu Concepts of Person and Divinity

This paper reflects on the role of concepts of person and divinity in generating moral orientations in a Hindu city in Nepal. Starting with the observation that human persons, sometimes, and divinities, in general, are treated as worthy of worship, it examines some of the ways human persons and divine persons are identified and distinguished. The use of such identifications and distinctions in ethical discourse is explored.

Patel, Deven

Commentaries and Allegories: Reading the Naisadhiya-carita Religiously

Throughout its receptive history, allegorical and esoteric readings of the Naisadhiya-carita of Sriharsa have been practiced and regarded as central by many audiences of the poem. In service of these readings, commentators have often read the poem as a site of extraordinary semantic multiplicity and some have even constructed or documented extra-textual details to explain such readings. The primary focus in this paper will be on examples that demonstrate the long-lived vibrancy of the early period of the text’s critical history (via Sanskrit commentaries) into modern readings of the text – particularly in terms of the ways in which various generations of interpretive communities have fashioned the poem as a religious allegory. Relevant portions from Sanskrit commentaries that advocate such a reading will be juxtaposed with selections from more contemporary, regional readings of the text in this light. The paper will aim to show the nexus between poet, text, exegesis, and the successive waves of literary appreciation of traditional texts that significantly informs the biography of important texts in South Asia.

Paudyal, Bed

State, Nation and Narration in Manjushree Thapa’s The Tutor of History

The publication in 2001 of Manjushree Thapa’s novel The Tutor of History by Penguin India was a cherished moment for lovers of Nepali Literature. It was the first book in English of a Nepali writer to be published by an international publishing house of such repute. The novel was, and still is, of great topical interest for the concerned because it captures in its imaginative form the crisis of political governance in the post-1990 Nepal. In addition to laying down the objective conditions and sedimented practices behind the political crisis, The Tutor of History constructs an alternative, “imagined” nation. In my paper, as I read both these representations, I also bring in as a locus of interruption the Maoist moment of the political equation the novel raises but dismisses by the means of parody. I do so not so as to advocate Maoism as a viable political alternative but rather as a figure that questions the implied author’s imagined nation.

Peebles, Dawn

The Emergence of Human Rights Discourse in Nepal’s Civil War
The world's largest United Nations human rights presence is currently consolidated in Nepal, established in response to the dramatic rise in human rights abuses inflicted by Maoist and State forces. This paper will evaluate the politics of human rights activism and agenda-setting in Nepal, focusing on the development and functionality of human rights discourses originated by local NGOs and advocates, and tracing these agendas as played out on and through the international sector. Nepal human rights advocacy is emerging out of an intricate local and international genealogical framework, ranging from networks of ad-hoc grassroots and civil society groups, to the creation to the effective dissolution of the National Human Rights Coalition, and the evolution of the UN Office of the High Commissioner of Human Rights. Human rights discourses play a constitutive role in politics, history, identity and belonging in the midst of Nepal's conflict. I will integrate field experience from working as a human rights advocate and research in Nepal, along with scholarship on human rights, social movements and transnational institutions, in order to provide a relevant analysis on efforts at preventing human rights abuses in Nepal.

Pemberton, Kelly

Perfecting Women in the New Age of Ignorance: Emerging Patterns of Reformist Rhetoric in South Asia

Since the late nineteenth century, Islamic movements for reform have grown throughout the Muslim world. The most recent of these have been fueled by important social, political, and economic changes that accord new relevance to the notion of “global” Islam. In the growing exchange of ideas among reformists, Indo-Pakistan has produced a number of influential and prolific thinkers who have disseminated a large body of demotic literature aimed at “perfecting” women. The objective of this paper is to examine the ways in which womanhood and Islamic identity are defined in a cross-section of these popular texts, in order to understand the currency of their “Islamicizing” rhetoric. Understanding the particular relevance of this speech requires asking a series of questions. What broad outlines of a “normative” blueprint of Islamic womanhood do the surveyed texts demonstrate? What discourses of Islamic modernism do they draw from, and how do they use ideological concepts like jahiliyya (“the age of ignorance”) to articulate models of and for Muslim womanhood? These questions will serve as the touchstone for evaluating the precarious power of Islamic symbols of womanhood to evoke, sustain, and enforce particular views of women’s “proper” place in Islam.

Phukan, Atreyee

“Shared Queerness”—Food and Diapora in Shani Mootoo’s “Out on Main Street”

In a literary letter to her friend Richard Fung, Shani Mootoo claims that her residence in Canada is often used to interpret the “true audience” of her fiction. Because of this, according to the author, there is a certain self-conscious “exoticization” of not only her Trinidadian and Indianness, but even her lesbianism because of the political and aesthetic pressure (as she calls it) to respond “positively to the assumption that the South Asian woman, and in particular, lesbian, is my true audience.” In my paper, the South Asian lesbian woman character in Shani Mootoo’s story “Out on Main Street” is an important symbol of the chauvinistic heterosexual politics South Asian women in the diaspora continue to defy. Beyond this, I argue that the author’s codification of transnational space, Indian food, and sexuality as “exotic” is a criticism of the post-colonial “exoticization” of cultural hybridity and/or culturally hybrid identities. In this story, being out and about on Main Street, Vancouver, is a “performance” of liberated sexuality in the cosmopolitan space in as much as it serves to portray the exoticization-cum-bastardization of “Indianness” in Trinidad.

Pieris, Anoma

The Messenger Birds of Jayawardhanapura: Evaluating Early National Consciousness

During the 15th and 16th centuries the capital city of Jayawardhanapura, Kotte, in Sri Lanka emerged as the center of Sinhalese literary efflorescence. It was also the starting point for a colonizing project that would
Premnath, Gautam

Naipaul, the Emergency, and the Periodization of Indian Writing in English

My paper analyzes the implications of Indira Gandhi's 1975 imposition of emergency rule for the periodization of Indian writing in English. For a generation of Indian writers the Emergency is a watershed: a formative event that decisively shapes the thematic concerns, the political vision, and even the formal properties of their narratives. The Emergency serves as confirmation of their disenchantment with Nehruvianism, and as a harbinger of the political "churning" to come. The concurrent shift in V.S. Naipaul's reputation is an important index of this development. In the wake of the Emergency, this generation was far more willing to give credence to Naipaul's claims about the speciousness of postcolonial nationalism; as a result his standing has gradually but inexorably shifted from Cassandra to sage. A political sensibility that emerged in Naipaul's birthplace of Trinidad, and initially took the form of exilic detachment from the pretensions of Caribbean nationalism, has traveled to his country of ancestral origin and powerfully cross-pollinated with emergent strains of political thought and literary practice there. Careful consideration of this itinerary can help establish an alternative genealogy for contemporary Indian writing in English to the line out of Salman Rushdie's Midnight's Children.

Pue, A. Sean

Distance at Death: N. M. Rashed and the Progressives

Shortly after the death of N. M. Rashed in 1975, Faiz Ahmed Faiz artfully described Rashed's ambiguous position in the field of Urdu poetry. Noting the length of time Rashed had spent outside of Pakistan, Faiz spoke of the "distance" between the poet and his public as a loss, not only to the Urdu literary community but to Rashed himself. "When a man is overseas," Faiz said, "then his own self cannot stand in for society and, in a way, his own self becomes a separate country." Instead of focusing on his own society, such a poet becomes at once too preoccupied with himself and too prone to transcendent pronouncements. Even at his death, Rashed's poetry sat uneasily for Faiz, who was recognized as the most important of progressive voices. Using the reactions to his death as a focus, this paper will explore the reception of Rashed's poetry within a critical establishment structured by progressive criticism. Faiz's statement is a microcosm of progressive critical categories, including self, society, and the proper social location of poetry. This paper will work towards a reevaluation of both these critical categories and Rashed's late poetry itself.

Puri, Jyoti

Queering States and Spaces

As structures of governance, modern states are articulated spatially and are spatially imagined. States are thought to be the highest order among sovereign spaces and all encompassing containers of the self, family, culture, nation, and politics. States are also materially expressed and enacted in the form of buildings, designated public areas, and administrative spaces, while regulating other kinds of spaces – intimate,
existential and lived – through codes and policies. This presentation speaks to the spatialization of states as a means to theorize state power and its faultlines. More specifically, this presentation brings to bear a queer lens through which to consider not only how states are spatialized, but also how state power may be undermined. Attention to issues of sexuality, heteronormativity, and normalization is especially useful to how states are spatially articulated and for identifying the operations of and fractures in state power. Fieldwork conducted in New Delhi in 2005, including numerous visits to central and local state units and interviews with state agents, adds empirical depth to this presentation.

Purkayastha, Bandana

"Arranging" South Asian Weddings: How Immigration Laws and Culture Industries Structure Transnational Events

This paper will focus on the structural influences on how and where marriages are organized and held. The paper is based on in depth interviews with 48 post immigration generation individuals of Bangladeshi, Indian, Pakistani and Nepali origin, who are all children of highly educated immigrants who arrived in the US after 1965. The paper examines how the nexus of stratified citizenship rights and the influence of global cultural industries influence how marriages are celebrated, who can attend, where marriages can be held and how marriages are becoming transnational affairs. This examination of transnationalism, through the lens of weddings, emphasizes that transnational contexts are not neutral spaces that are easily traversed by all kinds of people. Instead, the intersection of national laws and policies, dominant statuses of groups in supranational geo-political blocks intersect with globally marketed notions of "authentic ethnic" weddings, to create a new configuration of "public" and "private" spaces, corresponding to Euro-America and the rest of the world, on a transnational scale.

Raby, Namika

Community Management of Water Resources in Sri Lanka: The Case Study of the Ridi Bendi Ela Farmer Company

This paper will examine the implications of the above case study in the context of the following: The program for Participatory Irrigation Management (PIM) implemented by the Government of Sri Lanka since the mid-1980s; its implications for the later version of PIM, introduced by international development agencies, globally, under the program for Irrigation Management Transfer (IMT) now implemented on a pilot basis in other irrigation systems in Sri Lanka, also on a statewide basis in India, and nationally, elsewhere. The theoretical context of analysis takes the approach of culture as capital in the community management of water resources.

Raczek, Teresa

Technology among neighbors: lithics at Bagor and Gilund

The relationship of the mobile hunter-gatherer and pastoral camp of Bagor to other contemporaneous nearby sites has been the subject of many archaeological studies. This paper will compare the lithic technology of Bagor with that from one such nearby site: the early farming settlement of Gilund. Shifts in the nature of lithic technology between 5000 BC and 1700 BC at these two sites will be considered within broader economic and social contexts. Issues to be addressed include access to copper and good quality stone, non-lithic craft production and exchange, complexity, subsistence strategies, and mobility.

Rahman, Shazia

Mukherjee in Canada: A Resistant Ethnic
Even though Bharati Mukherjee has lived and worked in India, Canada, and the U.S., most critical work focuses on her nationalism as a U.S. citizen and her alignment with upperclass Bengalis in India. While these critiques are well-founded, most critics ignore her Canadian writings. Unlike her U.S. and Indian writings, the subjectivity that emerges in her Canadian writings is far more resistant to dominant ideologies such as orientalism. In this paper, I argue that those who are critical of Mukherjee’s elitism and U.S. nationalism ignore her Canadian work because it does not fit with their image of her as a writer who has gained legitimacy by aligning herself with dominant ideologies. Even though Mukherjee coins the phrase, “The Aloofness of Expatriation,” to describe the Canadian phase of her career, I would like to argue that Mukherjee spoke out against Canadian racism as a Canadian, not as an aloof expatriate. In this paper, I will discuss each of Mukherjee’s Canadian works, the reviews and literary criticism about these works, her interviews and Himani Bannerji’s theoretical work on Canadian multiculturalism to show the importance of Mukherjee’s Canadian writings to any understanding of her multiple political positions.

Rajagopalan, Mrinalini

**JAMA MASJID, DELHI, 1932: The Monument at the Moment of Decolonization**

In August, 1932, the Chief Commissioner of Delhi, wrote a strongly worded letter to the Deputy Commissioner, drawing his attention to the inappropriate activities being held in the Jama Masjid or the Friday mosque of the city. It had been learnt that the juma prayers every week were followed by politically seditious speeches and sermons that openly attacked the colonial authorities and often “did not even refrain from the foulest abuse of His Majesty the King-Emperor.” Two broad themes recur in the anxieties expressed by colonial authorities over this particular and unexpected use of the Jama Masjid. First, that the mosque moved beyond its definition of religious space to one that presented the possibility of political revolution; which brought up memories of the 1857 Revolt and the equally complicated notions of surveillance. Second, during the political rallies, Hindu and Sikh nationalists were welcomed into the Jama Masjid, so that the mosque also slipped out of its identity as a purely “Muslim” space, presenting itself rather as a space for native collusion. Using a particular moment in history this paper analyses the shifting meanings of a single monument and the role it played in undermining the hegemony of the colonial regime.

Rajan, V. G. Julie

**The Postcolonial Subject in the Chinese Imaginary: Vikram Seth’s From Heaven Lake**

From Heaven Lake details Indian author Vikram Seth’s travels in the summer of 1981 through China, where he was a student in Nanjing University, to New Delhi, India. The aesthetics of the non-colonized, communist Chinese environment pose as an unfamiliar, Other symbolic order that engenders marked transformations in Seth’s own postcolonial consciousness and his imagination of India as a space of safety. Through extended conversations with Chinese Muslim and Tibetan citizens, Seth reveals the countless abuses executed against those populaces during the recent Cultural Revolution, which took place from the mid 1960s through mid-1970s. Seth’s readings of oppression in communist China increase his awareness of parallel political processes in neighboring democratic India. His postcolonial consciousness allows him to enact symbolic slippages between processes of violence and subalternity explicit in the strategies of the Chinese Cultural Revolution and the Emergency measures executed by the Indian government against its own citizens from the mid-1960s through 1970s. Ultimately, Seth’s journey through China engenders such a transformation in his own views of India that when he enters India at the conclusion of his travels, he can no longer comfortably call it “home.”

Ramberg, Lucinda

**Devadasis, Ex-Devadasis, Faux Devadasis**

Discourses and practices of colonial reform recast the devadasi as mere prostitute, appropriated her dance form for the nationalist project, stripped her of her livelihood, and exiled her from the temple. Then as now
the reform of devadasis has proceeded through a moral discourse. In contemporary terms they are framed as either fallen, corrupted women victimized under the cover of false religion, diseased degenerate bodies threatening contagion, or as willful criminals, flouting the law for economic gain. The postcolonial reform of women as a mode of modern self fashioning is by now a familiar tale, as is the repositioning of devadasis -- from sacred servant to profane prostitute -- in relation to institutions of law, family and religion. But how do devadasis position themselves? Based on ethnographic research in Karnataka, this paper considers two emergent subject positions among dedicated women, that of the ex-devadasi and that of the sex worker HIV peer educator, and the moral discourses they produce about sexuality, religiosity and the state of postcolonial modernity.

Ramnarayan, Akhila

The Pedagogic and the Performative: Anticolonial Discourse in the Tamil Public Sphere

This paper examines a series of untranslated editorials on World War II written by Kalki Krsnamurti (1899-1954), an anticolonial brahmin intellectual closely associated with the bourgeois nationalist effort in Tamilnadu. Sharply critical of the Allied effort, these editorials were published between 1944 and 1946 in the eponymous Tamil weekly Kalki. During this pivotal late colonial moment—the height of the Indian freedom struggle, furious debates surrounding the partition of the subcontinent, and a growing Tamil separatist (Dravidian) movement in the south—Kalki evolved a style of darkly comic journalistic prose that incorporated both mythic and modernist rhetorical devices in the discussion of regional, national, and international politics. I examine how Kalki’s editorials imagined the western nation and its leadership in pejorative terms to articulate an ethics of anticolonial resistance palatable to his middle-class Tamil readers. My paper challenges orthodox subaltern studies perspectives that produce a monolithic notion of Indian bourgeois nationalism predicated solely on the Bengali or Hindi instance. Questioning naive binaries such as cosmopolitan and vernacular in examining the colonial/postcolonial transaction, I trace in this study a less grandiose and more carefully historicized account of Tamil/South Asian nationalisms sensitive to local and global networks of influence.

Rangaswamy, Padma

Our Immigrant Story: Asian Indians in Illinois, 1945-1965

This oral history project seeks to capture the experiences of Asian Indians who came to Illinois before 1965 and whose history is quite distinct from that of the post-1965 immigrants.

This paper explores the challenges faced by this generation of Indian immigrants, both in the immediate context of their arrival in Chicago and the broader context of world history. It examines the circumstances of their migration, their patterns of settlement, the facilitating agents and supporting institutions, and the structural and cultural barriers to advancement. Their personal experiences are examined and interpreted against the background of historical forces of the times—the impact of discrimination, the civil rights movement, the effect of Cold War politics on India-U.S. relations. By reminding South Asians and other Americans of the struggles of this group, this project will help ensure that civil rights need to be vigorously pursued and never taken for granted.

What makes the project unique is that the research process itself is community-based. The oral histories are recorded in interviews conducted by second-generation immigrants. The project also seeks to collect photographs and other memorabilia that can be archived in a museum setting to preserve the history of this small vanguard group.

Ranjan, Rakesh
The Matrix of Technology: Choice and Use in the Classroom

Technology in the classroom is a catch all phrase that covers everything from a piece of chalk and blackboard in the classroom to smart classrooms with computer stations, document cameras and warp speed internet connections with LCD screens for classroom presentations. My presentation looks at the various technology choices language teachers have available to them and provides several examples of their use. It also discusses the advantages of embedding some of these technologies into the Hindi language classroom.

Rao, Ajay

Appayya and His Vaisnava Forebear: Pro and Contra Vedanta Desika

Vedanta Desika (d. 1369) and Appayya Diksita (mid- to late-sixteenth century) represent strikingly parallel figures both in terms of the extent and variety of their respective oeuvres and their ability to straddle scholastic disciplines and poetic genres. And yet, Appayya's faithful representations of the positions of competing systems of thought stands in contrast to Vedanta Desika's polemical engagement with rivals. This paper is an exploration of the Saiva Appayya's complex relationship with his Vaisnava predecessor, Vedanta Desika as evidenced in three texts: Appayya's commentary on Vedanta Desika's epic poem on the life of Krsna, the Yadavabhyudayaya, Appayya's praise-poem, the Varadarajastava, closely patterned on Vedanta Desika's own poem of the same title, and Appayya's Vadanaksatramala, which directly attacks a number of Visistadvaita positions. Appayya lived during the apogee of political and cultural influence of the sectarian community to which Vedanta Desika belonged, the Srivaisnavas, during the late Vijayanagara empire. I wish to suggest possible explanations for Appayya's positive relationship with his forebear in some texts and oppositional relationship in others, including an attempt to fashion a Saiva metaphysics on the model of Visistadvaita, on the one hand, and the attempt to fashion himself as an intellectual polymath (sarva-tantra-svatantra), on the other.

Rao, Nikhil

“Housing Shortage” and the Middle Class: Bombay, 1935-1951

While the condition of “housing shortage” and the city of Bombay have long seemed inextricably linked, Bombay’s middle classes actually enjoyed an oversupply of housing in the emerging neighbourhoods of Dadar and Matunga in the 1930s. By 1947, however, government had passed the Bombay Rent Act to control rising rents in the face of housing scarcity. Increased migration accompanying industrial diversification during WW II, and the influx of refugees following Partition have been used to explain the change in the market. Yet what did the change look like from the perspective of Bombay’s middle classes? And what do such perceptions of housing shortage tell us about this class?

Using a combination of oral history and histories of building practices leading up to and following the Rent Act, this paper investigates the connection between perceptions of housing scarcity and the idea of middle class. On the one hand, housing shortage is created by the demand for apartments by Bombay’s developing middle classes in the inter and post war period. On the other hand, “housing shortage” as popular rumour and official discourse is an essential constituent of the idea of the middle class in this period.

Rao, V. Narayana

“What happens when a poem is translated into a poem: Reading Sriharsa in the words of Srinatha”

Srinatha translated Sriharsa's Naishadhiya-carita into Telugu entitled Sringaranaishadha. The original is a mahakavya, one of the five great kavyas in Sanskrit. Translating a Sanskrit mahakavya into a mahakavya in a regional language is a feat no one accomplished in any Indian language before Srinatha in the fourteenth century. This paper argues that while Srinatha proclaimed that he followed the original in its structure and
material, obeying its literary architecture as well as the sounds of its words, Srinatha significantly transformed the original text. I argue in this paper that a literary translation succeeds only when it changes the original to suit the sensibilities of the readers to whom it is intended, when it becomes a part of the literary culture of the target language, but when, at the same time, the translated text still confirms to the limits of the original. In this sense a good literary translation constitutes a paradox: It is true to the original without being its copy; it is an independent creation while it is also a copy.

Ray, Kasturi

Under Other Skies: The Household and the Ends of Desire

The paid sex worker is a scandal: her very presence broadcasts key truths. In the short stories under consideration here (Mahasweta Devi’s 1979 “Dhowli” and Chitra Banerjee Divakaruni’s 1995 “Maid Servant’s Story”), two dalit women who refuse to be unpaid sex workers are expelled from their households, and take up instead public membership within a community of paid sex workers.

These forced expulsions call into question the democratizing capacities of capitalism and the nation-state. These become challenged in the most sentimental node of modern life—the private household. Custodians of domestic order attempt to manage this crisis in unusually intimate and violent ways. Yet their pedagogies are revealed as failures when they are rejected by the women under their control. This rejection is a strategic scandal because it makes visible the household’s circulation of love and desire.

My work here builds upon the growing literature on the international trade in maids. I theorize the functionality of a transnational bourgeois household as well as the vulnerability of a non-normative postcolonial one. My central assertion is that women’s transition from unpaid to paid work is a key social script through which notions of progress, woman, nation, and globalization become formalized.

Reddy, Gayatri

Queer Desi Formations and the Boundaries of Cultural Belonging in the U.S.

Over the last decade, a growing South Asian or desi lesbian and gay or queer community and movement has emerged in the U.S. Individuals involved in this cultural formation stake their claim both as members of an ethnic, sexual and religious minority in America, and as cultural/political citizens of a transnational world. Drawing on the narratives of self-identified South Asian gay men currently living in Chicago – and specifically, their repeated lament regarding the lack of a functioning desi gay or queer “community” - this paper explores the various tensions evident in the crafting of South Asian sexual subjectivity, community, and the politics of citizenship in America today. If, as Alberto Melucci contends, contemporary social formations are “prophets of the present,” then an analysis of the diasporic desi gay community and movement in Chicago can perhaps teach us something not just about the politics of sexuality, subject, and community-formation in immigrant communities, but as importantly, about broader constructions of class, race, ethnicity, and the cultural politics of otherness in contemporary America.

Reddy, Prabhavati

Religion in the Public Sphere: Role of State Endowments Department in South India

The custodial authority granted to state endowments departments in the post-independence era in preference to pilgrimage temples marks a major transition in Indian social history. Temples in ancient and pre-modern Indian society are administered under the authority of kings, royal dignitaries, priesthood schools and monastic pontiffs. This new development, however, places endowments departments in an ambiguous position since they are not only supposed to act as intermediaries between state officials and religious authorities, but they are also held responsible for the preservation of temples, on the one hand, and the promotion of public awareness of religion and ethical values on the other.
This paper addresses issues that concern the ambiguous role of Andhra Pradesh State Endowments Department (APED) in public and religious spheres. Three main questions are asked. What role does APED play as regards its custodianship of pilgrimage sites and temples? What are the implications of a state agency’s interaction with temple priests, monastery pontiffs and public officials? What are the ways in which APED functions in the public sphere and especially in promoting public awareness of religion and moral values?

Reed, Susan

The Second Life of a Kandyan Ritual

In the late nineteenth and early twentieth centuries, the Kohomba kankariya, an elaborate ceremony held annually for the purpose of ensuring fertility and prosperity, was the most important village ritual in the Kandyan region of Sri Lanka. Performed by ritual specialists of the berava (drummer) caste, the ceremony consisted of acts of textual recitation, singing, dancing, drumming and comedy. By the mid-twentieth century, due to changes in the rural political economy, the ritual was in decline, and local folklorists reported that performances had become rare.

With the rise of Sinhala cultural nationalism in the 1950s and 60s, however, the Kohomba kankariya gained a second life as cultural heritage. Since the mid-1960s the kankariya has been performed in a variety of new sites including government development projects, aesthetic training institutes, and Buddhist temples. In this paper, which is based on extensive field research with berava ritualists, I examine these exhibitionary performances within the context of Sinhala folk religion, and explore their impact on contemporary ritual practice. The foundation and inspiration for this inquiry is Gananath Obeyesekere’s voluminous body of scholarship on Sinhala folk religion and political change.

Reich, Tamar

Killing (or not) with Words: Words and Weapons in the Sanskrit Mahàbhàrata

The Mahàbhàrata is an epic, the story of a great war. Violence, both political and ritual, constitutes much of its subject matter and is central to its problematic. At the same time the epic is a linguistic entity, the work of brahmins, the wielders of mantra and sàstra, not of sastra and astra.

While there are many aspects to the epic’s preoccupation with violence, an interesting and relatively unexplored side line of this preoccupation is a heightened awareness of the potential of words as instruments not only of persuasion and debate, but also as means of violent and even killing. There is also awareness that using words can be a non violent alternative to physical violence, and a certain ironic distancing of the masters of words from those who depend mostly on mere physical strength. In this paper I will discuss a number of Mahàbhàrata episodes containing reflections on the power of words and the relationship between word power and the prowess of the warrior, and will attempt to classify and reflect on the views of language and power expressed in them.

Renganathan, Vasu

Tamil Language Technologies: A Case Study

I will illustrate how a series of videos along with necessary pedagogic aids such as comprehension exercises, translations, cultural and grammatical notes make a pedagogically challenging resource for learning a language. I will use our Hindi and Tamil online materials that introduce socio-linguistically appropriate language and culture using a series of dialogues filmed in authentic speech situations. Exposure to verbal and non-verbal language in a variety of communicative situations allows learners to pick up subtle and unanalyzed rules of language use. The design of the Hindi and Tamil websites takes into consideration
Rhodes, Arthur

Making the film: ‘Taraki: Media Under threat in Sri Lanka’

Dhameratnam Sivaram, Sri Lanka’s most prominent Tamil journalist, was assassinated on April 28th, 2005. We immediately began to wonder if the murder of such a public and accomplished figure would have a “chilling effect” on Sri Lanka’s already battle-weary media. In a violently politicized country like Sri Lanka, how the news is reported matters. What began as an investigation into the aftermath of Sivaram’s killing became an exploration into the social consequences of silencing journalists. In this panel, the directors of “Taraki: Media Under Threat in Sri Lanka” will discuss the process of making this film and what motivated them to undertake a project about violence against the media.

Riaz, Ali

Understanding Madrassahs: Beyond Security Concerns

Although madrassahs enroll a small number of students in South Asia, they have drawn substantial media attention over the last three years. There is a growing body of literature on these institutions. However, to date madrassahs have been seen through security prism and are often portrayed as citadel of militancy. Drawing on experiences of Pakistan, India and Bangladesh this paper argues that while post 9/11 security concerns have thrust the issue of the madrassah into the foreground of public discourse, the urgency to examine the madrassahs stems from three factors; first, to investigate the sources and the veracity of widely held opinion that madrassahs are a threat to global security; secondly, to understand Muslim societies, particularly the role of traditional social institutions in the face of the rise of political Islam; and finally, to reassess the role of educational institutions in the struggles between various groups within society.

Ritter, Valerie

Radha Beyond Braj: Twentieth-century Hindi Renderings of Radha

Radha was virtually absent from high Hindi literature after Hariaudh’s _Priyapravas_ of 1914, as Karine Schomer has noted (in “Where Have All the Radhas Gone?” in _The Divine Consort_ [Berkeley: 1983]). Going beyond Schomer’s essay, this paper will address details of this dearth and the circumstances that gave rise to it, with an examination of high Hindi poetic texts and criticism from the late nineteenth century to the mid-twentieth century. I will argue that Radha’s “disappearance” was linked to particular negative assessments of both classical poetics and folk genres, which high Hindi poets sought to revise and reform.

This paper will address Hariaudh’s attempt to classicize and yet modernize Radha. It will also address poetry and prose in Hindi, 1900-1925, which mocked the heroine of _sringara_ while exalting aspects of the devotional stance of the _gopi_. I would submit that Radha did not entirely disappear (indeed, she has never left religious and popular genres), but rather became a more abstracted figure in the poetic of high
Hindi poetry from the 1920s. While Radha posed a “problem” for modern canonizers of Hindi, she has also remained a generative subject for poetry, as a trope that has continually demanded revision.

Robinson, David

**Gandhi, John Haynes Holmes, and American Liberal Religion**

One of Gandhi’s earliest and most passionate American disciples was John Haynes Holmes, minister of The Community Church in New York. Holmes was a pacifist and an outspoken opponent of World War I, and a leading figure in the founding of both the NAACP and the ACLU, key institutions in the preservation of American civil liberties. Holmes discovered Gandhi in 1918, when his unflinching opposition to the war caused him to be ostracized even within the liberal Unitarian movement. He began to preach about Gandhi in the early 1920s (his first sermon was entitled "The Greatest Man in the World"), and engaged in a lifelong correspondence with Gandhi. His work and advocacy culminated in the volume My Gandhi (1953) in which he recorded his discovery of Gandhi’s thought, offered a narrative of Gandhi’s life and influence, and placed him in an "unbroken line" of "saints and seers and prophets" who can be classed as "the great men among us, the saviors of the race." Holmes played a key role in the American construction of Gandhi’s image as a modern saint.

Rogers, John D.

**Social Class and the Legacy of the 1956 Election in Sri Lanka**

The 1956 election is best known for its bringing to the forefront of island politics the idea that the government should reflect the interests of the Sinhalese, Sri Lanka’s majority ethnic community. It is now often forgotten that there was also a strong egalitarian strand in the movement that brought the MEP coalition to power. This economic program drew in part from socialist, Buddhist, and Third Worldist ideologies. This paper will examine the changes in economic policy that followed the 1956 transfer of power, and assess the subsequent changes in class structure and political economy. It will argue that the economic and nationalist platforms of the 1956 movement were closely connected, and that this connection continued in the following decades, even after the 1977 turn towards a free-market economic system.

Ronkin, Maggie

**Stepping into a Women’s Collective Story in Lahore**

Autobiographical narratives are sites for accomplishing self-understandings and identities through speakers’ moral evaluation or stance-taking toward states of affairs. Such displays depend on voicing that emerges from indexical patternings of discursive signs and relations of speech actions to pre-supposed social types and tensions. Extending studies of ritual processes, this presentation explicates a particular type of identity display in narration, iconic isomorphism of enactment, in which individual characters step into collective stories and may invite other participants to do the same. Specifically, I show how, in narration, Tahira, a divorced domestic worker in Lahore, draws on a repertoire of voices and social tensions in wide circulation to contrast disorder in the kinship system with a chaste, ordered religious society. This contrast is highly productive and evaluative. It shapes a regionally recognizable women’s story, in which Tahira re-figures the trajectory of a poor girl's tragic marriage into a life of virtue and redemption, and, by analogy, justifies her decision to send her own daughter, also divorced, to a madrasa. By creating parallel relational patterns within culturally coherent frames, and folding into shared stories possibilities of personal transformations, such tellings serve as resources with which speakers may project coalescing self-understandings and identities.

Rotman, Andy
“Main hoon Inspector Amar”: Big Brother is a Hindu with a Gun

While Akbar and Anthony are raised by a Muslim and a Christian to become, respectively, a good Muslim and a good Christian, their older brother Amar—bequeathed a pistol by his absentee father—is raised by a police officer to become a good police officer. In this configuration Hinduism is unmarked, and normative religious identity is instead represented by an intimate relationship with the state and the law. How does the covertly Hindu state wield power? And to what ends? I will discuss various representations of violence and their authority, legitimacy, and efficacy within the internal logic of the film and the external context of Indira Gandhi’s Emergency. What emerges as the primary goal of these acts of force, I argue, is the reconstitution of families. It would appear that in the world of AAA broken families can be made whole again through the assertion of both naturalized and socially mediated bonds of kinship and hierarchy. Acting as an enforcer of the law, and through romantic attraction, Amar rehabilitates a fallen woman—played by that leftist and feminist icon of the art cinema, Shabana Azmi—assimilating her within an idealized milieu of bourgeois domesticity.

Rubinoff, Janet

'Ve have to keep up with technology': Recent Changes in Small-Scale Fisheries and Their Effect on Management of Marine Resources in South Asia

This paper analyzes dramatic changes in the nature of small-scale fishing in South Asia and compares data from several coastal districts in India -- Andhra Pradesh, Tamil Nadu, Kerala, Goa, Gujarat – and Hambantota district in southern Sri Lanka. Younger artisanal fishers or members of traditional fishing castes in South Asia have adopted changes in gear, boats and fishing techniques that have allowed them to compete more successfully with the mechanized sector through more cost efficient technologies, which often increase the catch for artisanal fishers. These include the increasing use of fiberglass canoes, powerful outboard motors, winches and mini-purse seine nets. Some local fishers even use migrant labor as crews, similar to the mechanized sector. In part, an intermediary or semi-mechanized sector has emerged between the strictly artisanal and the mechanized sectors. Such changes have not only challenged older leadership patterns and control within traditional fishing communities, but have also exacerbated resource depletion (over-fishing) and affected local management schemes, like the monsoon ban on mechanized fishing imposed by India’s west coast states. Thus, there has been an environmental impact as well as social and political repercussions, both of which underscore the need for stronger government controls.

Rudhramoorthy, Cheran

Going back to (S) words: Freedom and Liberation in the Tamil National Struggle

In the past twenty-five years scores of Tamil writers, journalists and public intellectuals have been killed or have disappeared in Sri Lanka. Some of them including D.Sivaram have been excellent examples of public intellectuals that did not hesitate to speak truth to power, bore witness to pain and suffering and articulated a strong dissenting voice in conflicts with authorities. In this paper, I proposed to chronicle the role and plight of public intellectuals and writers in the Tamil national struggle in Sri Lanka. In so doing I hope to focus on the difficult and sensitive conjuncture that underlined their life and struggle: as public intellectuals they wanted to offer a dispassionate account of how identity, tradition and national being are constructed things, most often in the insidious form of “Us” Vs “Them”. However, in the face of national oppression by an ethnic majoritarian state how can we articulate a project of liberation without descending into patriotism and loyalty that act as cover for human, civil and press rights violations in the name of the dispossessed and oppressed?

Rudisill, Kristen

Comedic Exclusions: Tamil Political Satire and "Serious" Indian Drama
The political turmoil in 1960s and 70s India (the China and Bangladesh wars, the invasion of Goa, the death of Nehru, the splitting of Congress Party) invited commentary, and dramatists all over India answered the call. This paper compares two politically motivated plays written in mid-1960s South India about historical figure Mohammad bin Tughlaq. Girish Karnad's 1964 Kannada play has won a secure place in the canon of modern Indian drama discussed by Aparna Dharwadker. There is a striking absence of Tamil plays in the canon, and this comparison of Karnad's "psychodrama" with Cho Ramasamy's 1968 Tamil political satire Mohammad bin Tughlaq in terms of generic, literary, and performance histories adds to discussions of canon formation and the history of Tamil drama. Like Komal Swaminathan, Cho could be considered part of a Tamil "middle theater movement," to use S. Shankar's term, but he is more squarely in the sabha genre. Cho may enjoy a great deal of respect, but he is still an untranslated comedian and a regional figure unlike the internationally acclaimed Girish Karnad. His most famous play parodies voters, politicians, academics, students, women, and Brahmins, saying that "only if the people think will a good government be formed.

Rudolph, Lloyd

Post Modern Gandhi

Why call this essay ‘Postmodern Gandhi’? One reason is to challenge a common notice of Gandhi as a traditionalist and back number. To the contrary, he challenged the established order—both the ritual order of upper caste Hinduism and the high modernism of the Nehruvian Congress. A more fundamental reason is to establish Gandhi’s credentials as a postmodern thinker. When, in 1909, he wrote Hind Swaraj, his critique of ‘modern civilization’, he helped to inaugurate the postmodern era by rejecting ‘modern civilization’, and by articulating a countercultural alternative to it. Gandhi was a practitioner and an activist as well as a theorist; as Marx famously put it about himself, Gandhi meant to change the world as well as interpret it, and he did. Finally, in making a case for Gandhi as a postmodern thinker, I will locate his version of postmodernism in the complex of meanings that term has acquired. My paper will deal with two of the five topics dealt with in the written version of paper. They are ‘The Meanings of Postmodernity’, an exploration of historical and epistemological meanings of the term ‘postmodern’ and ‘Hind Swaraj: A Text for Its Time or for Our Time?’

Rudolph, Susanne

The Coffee House and the Ashram: from Habermas to Gandhi

How did Gandhi’s ‘Indian’ variant accord with, modify, or challenge the Habermasian concepts of civil society and the public sphere?

Habermas’s civil society associations instanced in Structural Transformations have a number of attributes which anchor my discussion of Gandhi’s variants of civil society and public sphere. They are voluntary, not coerced; they are located in public spaces—the ‘coffee house’—that are explicitly separated from the (private) sphere of house and home; they are marked by an opposition between private and public that impugns the private as the realm of personal interests, disruptive to the public interest; they are skewed toward the literate intelligentsia, not non-literate plebeians; they are grounded in rationalist forms of deliberation which implicitly exclude the effects of emotion; and they are unmarked by identities—ethnicity, religion, language, place—which are seen to live in the arena of divisive and debilitating private interest. Gandhi democratizes the public sphere by showing that ordinary people marked by differences that challenge Habermas’ criteria are capable of deliberation.

Rudrappa, Sharmila

Of Men and Work: The Emergence of a Global Labor Market in Indian Information Technology Workers
This paper looks at the emergence of a global labor market in Indian IT workers. Labor markets are socio-political constructions, with states actively regulating, reproducing and otherwise installing rules regarding “quality control” over the production of labor so that they can attract capital investments. Through state policies, what used to be localized labor now becomes globalized. Workers do not have to be itinerant for us to think of them as constituting a global labor market. Instead, they remain in their own national boundaries, and work moves to them. By a global labor market I mean two things—first, migrant workers are set in motion, moving around the world; and second, migrating work follows the contours of a market to optimize returns for capital investment. This paper argues that Indian men’s labor in the (IT) industry reaches pure commodity status to a far greater degree than White men’s labor in the same industry. They are sought as commodities in the labor market, which they are able to utilize in more creative ways than White men.

Ruffle, Karen

A "Good Woman" Embodied: Constructing Fatima Kubra as an Idealized Indian Shi‘a Muslim Bride/Widow

Drawing upon archival and ethnographic research in Hyderabad, India this paper argues that by employing a hermeneutic approach synthesizing the Shi‘i doctrine of husainiyyat, the veneration of the third Imam Husain and his family, and Judith Butler’s theory of gender as the performed stylization—in clothing, decoration and mannerisms—of the body, a dynamically embodied form of Shi‘a sainthood can be discerned. Each year, on 7 Muharram, the Shi‘a community in Hyderabad remembers the battlefield wedding at Karbala in 680 CE, of Fatima Kubra to her cousin Qasem. The marriage lasted one night, Qasem being martyred the next day. Kubra’s role in the Karbala cycle is peculiar, for her identities form a structural dyad, that of the fortune-bearing bride and the inauspicious widow. In the marsiya and nauha devotional poems of mourning, as well as in the orations of the zakirs in the majlis-e ‘aza (mourning assemblies), Fatima Kubra is stylized as the idealized bride—obedient, beautiful in her wedding finery and jewels, and she is the model widow—unadorned and stripped of her bangles, nose-ring and veil, detached from the world. In this model of hagiography, Kubra simultaneously embodies a dually gendered idealized Hyderabadi Indian Shi‘a Muslim woman.

Sahota, Bali

The State of the Camp, or Urdu and the World Literary Space

As the first generation of Urdu scholars in the US retires now, the moment may be appropriate for an assessment of the position occupied by Urdu studies within the broad world literary space. On account of its exclusive confinement to area studies, the Urdu literary field has had little intersection with canonical literary domains of criticism and theory. Should Urdu be preserved then as a privileged zone of otherness, subalternity and unalloyed authenticity? Or should it be assimilated into the domain of literary studies as the latter becomes potentially transformed through an engagement with its own worldliness? Does the latter option necessarily entail damaging Urdu’s putatively pristine qualities of peripherality? Or would the incorporation of Urdu into literary studies as it is currently constituted simply result in the perpetuation of its liminal status? Does Urdu as a field of theoretical investigation have anything distinct to offer, or does it simply become grist for a theory mill that remains the same no matter what it is processing? I will argue that an uncompromisingly theoretical and historically attuned study of Urdu literature could potentially disturb the shibboleths of dominant strains of contemporary literary studies.

Sarrazin, Natalie

The Music of A. R. Rahman

Sarkar, Nilanjan
‘Decreed to be Other’: Fatawa Literature in the Delhi Sultanate, c. 1400

In a political dispensation like the Delhi Sultanate (AD 1192-1398) where an émigré class of rulers and notables were struggling to maintain political hegemony, literature in Islamic jurisprudence served multiple requirements of legitimation, ordering, establishment, and clarification. The Tughluq period (c. AD 1320 onwards) marks its high point, the production of such literature being one marker of its consolidation. By this time, the sultanate had overcome its teething problems, and lived through phases of extreme central control (the reign of Ala al-Din Khalaji). In the time of the Tughluqs, crises appeared both internally (rebel recalcitrant subjects) and externally (Mongols).

This paper focuses on two types of fatawa literature from the Tughluq period, one religious and the other political, both comprising ethical diktats addressing socio-political concerns. It examines closely the textual construction of the Other as an organising motif, addressing the agonised relationship between religion and politics on the one hand, and the ruler and the ruled on the other in this Islamicate polity. Its primary concern is with the transgressive character of the category of the ‘other’ in such literature.

Sarkar, Sreela

“Knowledge Partners?” Information Technology, Modernity and Development Actors in India

Information and Communication Technologies for Development (“ICT4D”) projects in countries of the global south hold the promise of progress and democratic participation in citizenship processes for rural and marginalized communities. In India, these projects reveal tensions in the understanding of the role of science and technology in bringing modernity. “Agramarkets,” “networked communities of dairy farmers,” and “rural e governance” projects represent neo-liberal models of technology geared towards creating rural markets and modern consumers. These models of “Information Technology for Development” have been critiqued by some civil society organizations that call for a more infrastructure based, socially and economically inclusive “Information Society.” Different and unequal positions of power, politics and global flows of funding and resources influence perceptions and practices of technology in the emergence of a modern nation. This paper explores conflicts in normative understandings of technology and modernity through a critical account of some central ICTD actors in India including NGOs, corporate sector groups and public-private partnerships, which have initiated technology projects in rural India. The study is based on interviews with key ICTD organizations and archival research.

Sasson, Vanessa

Politics of the Robe: Encounters with the Silmatas of Sri Lanka

The question of ordination in Sri Lanka is a difficult one. A number of women have gone forth with bhikkhuni ordination, despite opposition from the government and the bhikkhu sangha, but most female renunciants have not. Instead, they have chosen to shave their heads, don the ochre robes, abide by the first ten precepts, but have refused formal ordination. The question this paper addresses is, why? This paper argues that many of these non-ordained renunciants actually know very little about the process, that they tend to be rather misinformed and have a number of misconceptions about what the life of a bhikkhuni actually entails. The women interviewed for this study appeared to be, for the most part, very devout and sincere Buddhist practitioners. They all claimed that they were content not to be ordained, that they enjoyed the freedom they experienced as a result of not being affiliated with any formal institution, but they also clearly believed many ‘urban legends’ about the bhikkhuni sangha which appear to have been fed to them by government and monastic authorities.
Sathaye, Adheesh

The Horror of a Suffering King: A Sanskrit Dramatic Adaptation of the Puranic Legend of Harishcandra

The Canda-Kaushika, a tenth-century drama by Kshemisvara, is a rare Sanskrit dramatization of the legend of Harishcandra—the upright king who suffers unjustly at the hands of the angry Brahman Vishvamitra. Kshemisvara has taken his story from the earlier Markandeya Purana, but not without changing the narrative to fit the larger aesthetic ambitions of his play. Kshemisvara’s adaptation backgrounds the issue of social hierarchy, a prominent feature of the puranic story, in favor of the aesthetics of human suffering. Arguing for a strong, performative relationship between this play’s aesthetic experimentalism and the narrative’s social counter-normativity, this paper analyses the production of the Canda-Kaushika in its larger historical context. To whom did this play speak? Whom was it meant to disturb, what institutions did it challenge, and to what extent were its disturbances successful? In addressing these questions, this paper contributes to a better understanding of the intertextuality of Sanskrit adaptations, and their relationship to social reality in premodern India.

Sawhney, Simona

Ismat Chughtai and Krishna Sobti: The Politics of Fiction

The jacket copy of Krishna Sobti’s 1993 novel Dil-o-daanish proposes that the book is neither philosophical nor political, being instead a portrait of human relations. At the same time, the blurb about the author describes Sobti as one of those rare writers whose work reveals itself as an “event” in its time. Taking such apparently mundane remarks as a starting point, this paper asks how we might assess the political or “philosophical” (theoretical) significance of literary works. Offering a few reflections on the work of Krishna Sobti and Ismat Chughtai, the paper will attempt to locate the ways in which the political significance of these works may change over time. How does taking account of such change affect our understanding of both literature and literary criticism?

Scharf, Peter

The Compassionate Urvashi

Two recent treatments of the re-telling of the story of Pururavas and Urvashi in various genres emphasize that the version given in the dialogue between the two lovers in _Rgveda_ 10.95 differs in an important respect from later treatments: It has Urvashi coldly rebuff Pururavas and reject him finally, while later versions, such as those in the _Shatapathabrahmana_, _Purana_s, and the _Vikramorvashiya_ of Kalidasa, portray her as remorseful and have her agree to meet Pururavas again. This interpretation of the Rgvedic dialogue is butressed by misunderstanding of its treatment in Shaunaka’s _Brhaddevata_ and Sadgurushishya’s _Vedarthadipika_. These two texts do not support such a harsh interpretation of the Vedic hymn. Reexamination of the various versions of the story undermines the claim that the dialogue’s version diverges sharply from the rest.

Scott, J. Barton

Hindu-Muslim Encounters in the Alha-Khand Epic Tradition

The Alha-Khand is an oral epic with a grand sweep. It replays the bloody wars of the twelfth century fought by regional Rajput kings with Prithviraj of Delhi for control of North India. Their bloody battles exhaust these “Hindu” kingdoms and pave the way for the epic’s epilogue: the intrusion of Muhammad of Ghori into the North Indian scene.
What role does this epic performance tradition, vitally alive across North India, play in the communal imaginary of the region? How does the Alha-Khand present its Muslim characters and the religious identities of its Hindu characters? How does religious identity intersect with other kinds of identity?

This paper argues that Muslims, women, and men of marginal caste status all serve as foils for heroic Rajput manhood. The key identity that the epic produces is not a religious one, but a political and gendered one: the hero. The Hindu-Muslim binary needs to be read through the lens of this central concern.

After looking at the Alha-Khand itself, the paper turns to twentieth century reworkings of the epic to consider how its approach to religious identity is altered in the modern period.

Sears, Tamara

Royal Authority, Ritual Networks and the Making of Mattamayura Mathas

This paper explores the architectural evidence for the construction of Saiva monastic networks within the political and religious landscape of early medieval India (Madhya Pradesh). I focus on two mathas (monasteries) that were established in the early ninth century by acaryas (spiritual teachers) belonging to a sect known as the Mattamayuras. While the first was a grand structure at the sacred center of Kadwaha, the second, at the site of Ranod, was intended as a quiet retreat in the agrarian periphery. The Mattamayura's increasing integration into the social, ritual and political structures of their royal patrons, however, necessitated major expansions to the Ranod complex towards the end of the tenth century which effectively turned retreat into center. Taking this architectural expansion as my point of departure, I explore the ways in which it represents the growing popularity of the sect, its ties to new dynastic patrons, and the broader transformation of the ritual landscape. By connecting the developments at Ranod to the conscious construction of a larger regional network of Mattamayura mathas, I contextualize increasing architectural activity within a broader history of political and religious institutionalization born through the collaborative efforts of gurus and kings.

Sheeran, Anne

18th Century Ethnologies of Race and Contemporary "Ethnic Homelands" Discourses in Sri Lanka

Eighteenth century ethnological traditions have a footnote status in studies of empire, where the focus is almost exclusively on race and governance in the nineteenth century. Practically no one talks about the tradition known as biblical or mosaic anthropology, as though its consequence for categories of the modern is inconsequential. I discuss the significance of these customs with reference to a concept that towers over prospects for peace practically everywhere. This is the concept of homeland. In Sri Lanka, on which I will base this discussion, it is not only Tamil Tigers who are demanding a homeland of their own. The Muslim communities in the East want one, too, and almost everyone who has ever heard about Sri Lanka knows of the long-standing claim that the Sinhalas got there first. My purpose is not, of course, to weigh one homelands claim against another, but to understand where this notion came from, how it now means so much. In the process, I want to revisit how anthropologists and historians of empire perceive the so-called precursors to 19th century race theory and identity politics, and whether a direct dialogue about racism, then and now, is called for.

Sheikh, Samira

Religious Difference and Political Institutions in Gujarat, c. 1400-1700

It is well known that early modern Gujarat was a region that attracted a variety of immigrants, settlers and visitors. Many of these were traders, others were herders, artisans or groups in search of an agrarian
livelihood. Yet others were religious figures, drawn by Gujarat's wealth and religious diversity to seek patrons and followers. In the fourteenth century, Gujarat still had a frontier ethos, one where aspirants to political power were forced to fight for backers and resources. In this scenario, militarised peasant groups flourished and were brought under control only in the late fifteenth century by the sultans of Gujarat.

In this unstable political environment, what role was played by the recognition of sectarian, ethnic or religious difference? More importantly, how was such difference administered? How did the administration of such difference change over time? Finally, is it possible to recover from the literature of Sultanate and Mughal Gujarat, a sense of the political valence of the administration of such difference? This paper will tackle some of these questions and attempt to re-position questions of community identity and co-existence within a dynamic framework of their contemporary political contexts.

Shrestha, Milan

Integrated Land-Use History and Land-Use/Cover Change in Lamjung Nepal

Integrated land-use history is an emerging research theme within global land-cover change studies. A growing recognition is that the temporal aspects of the land-cover change studies cannot be properly addressed without considering the impact of historical events and episodes on land-use/cover change. The major challenge, however, is to frame a research method that traces and documents not only environmental history in 'thick narratives,' but makes gathered information consistent and directly applicable, in terms of their spatial and temporal scales, to the historically informed land-cover change studies. This paper presents a case example of the recently completed fieldwork in which a set of ethnographic methods were integrated with community survey and remote sensing applications to study the land-use/cover trajectories in Lamjung district of Nepal. Apart from discussing the theoretical basis and practical challenges of incorporating integrated land-use history in my research, it also presents local land-use history of the select area and its relationships with the community managed natural resources and the broader land-cover change trajectories.

Sharma, Yuthika

A Settled Landscape? Picturing Delhi 1806-1858

Multiple images of Delhi produced between 1806-1858 highlight an emergent modality of picturesque representation that transformed the rational and systematic survey as 'land' into a panoramic and all-inclusive 'landscape.' I argue that construction of Delhi’s landscape was facilitated by policies of archaeological conservation and land acquisition that were implicated in visual mappings of the walled city and its environs. The bulk of visual mapping efforts were made as compendiums, as either travel guides, architectural albums, or archaeological assessments that utilized architecture as a visual marker of territory. Moreover, the visualization of the extended limits of the walled city and its surroundings referenced the tenuous balance of power between British Residents and titular heads of Delhi. After 1857 the changes in tenurial rights allowed for the selective reconfiguration of architecture into the new limits of a city governed unequivocally by the British Crown, a view that was privileged in the ‘Mutiny’ photographs of Delhi. Through a cross-chronological look at visual images of the city this paper will trace the genealogy of urban and suburban nodes of an alternative urban geography that emerges in 19th century Delhi.

Shastri, Amita

The Current Peace Process in Sri Lanka: So Near, and Yet so Far
The ethnic civil war in Sri Lanka is one of the most destructive and violent conflicts which remain unresolved in South Asia today. The conflict has continued for some eighteen years, and resulted in over 75,000 deaths and half a million displaced. Despite numerous efforts to resolve it since 1983, no agreement has been forthcoming between the two parties to the conflict: the Sri Lankan government and the militant Liberation Tigers of Tamil Eelam (or LTTE). This paper will analyze the efforts being made currently to forge peace through the third party efforts of Norway which is trying to facilitate and mediate between the two combatants, backed by a wide-ranging phalanx of governmental and non-governmental actors in the international community. The paper analyzes the new and enhanced role the international community has adopted in this conflict and how that is interacting with the fragmented political situation in Sri Lanka, to produce some movement forward but still many hurdles to overcome before agreement is within reach.

Singh, Bani

**Arts and Agency among Siddi Women of Northern Karnataka: The Quilting Cooperative Project**

In 2004, while documenting Siddi expressive culture (performing and visual arts) in Northern Karnataka, we discovered a patchwork quilting tradition among the women. The quilts are made for family members as bedding and bed covers in the cool monsoon season. Seeking strategies for economic development, we worked with Catholic service organizations, primarily The Sisters of Mercy of the Holy Cross and secondarily Loyola Vikras Kendra, to establish of a Siddi Women's Quilting Cooperative. The project includes three Siddi communities and represents the religious diversity among Siddis: Mainalli (primarily Catholic); Kendalgiri (primarily Muslim), and Gunjavati (primarily Muslim with some Hindu). The rapid success of the project (two exhibit/sales in the US, one exhibit/sale in Goa) and sudden influx of funds has affected social dynamics within and among the communities, and the issues of quality, production, and “authenticity” of this artform. In this paper, we critically assess the positive and negative dimensions of the project.

Skaria, Ajay

**Only One Word, Properly Altered: Gandhi and the Question of the Prostitute**

As is well known, Gandhi often expressed serious reservations about representative democracy. One early and famous symptom of this was his remark in his book `Hind Swaraj' that the British Parliament was a prostitute, or like a prostitute. By 1919, Gandhi was to remark that if there were one word in Hind Swaraj that he would alter, it was this word `prostitute'. This paper suggests that Gandhi's ambivalence towards that word might not have been only because it revealed a conservatism. It might also have been for quite the converse reason: because that word, when consistently explored, threatened to ruin the conservative critique of democracy. The paper undertakes three tasks: first, it explores Gandhi's conservative critique of democracy, second, it explores the ruin of critique by the figure of the prostitute, and third, it explores the thought of a subaltern responsibility for subordination which emerges in the wake of that ruin. This subaltern responsibility for subordination inaugurated, the paper suggests, another and more radical thinking of representative democracy. Ultimately, the paper will explore the swaraj: the proper which gives the possibility of the virtuous and in this sense of the human.

Shope, Bradley

**Exoticized Modernity: Jazz in early 20th Century North India**

This paper will address the link between exoticism and modernity in the performance of jazz in colonial North India. Western music was seen by most in India as distant and foreign, but to some it was familiar, especially among Anglo-Indians and Goans who performed jazz in clubs, institutes and for other social occasions. Among these two communities, it was a product of the shared desire for a modern sensibility; it was viewed as novel, forward-thinking, progressive and, because of its association with the African-American community, uniquely exotic. Anglo-Indians and Goans employed strategies of aesthetic exclusivity in their appreciation of the music by vigorously intensifying the role of African-Americans in the
U.S. in its development and performance. By co-opting and collapsing the geographic and cultural distance between India and the West, the music also became symbolic of the accessibility of the avant-garde. By addressing oral histories collected from elderly individuals and the notes of African-American musicians who performed in North India, this paper will offer a case study in the construction of the modern by Anglo-Indians and Goans.

Southwold, Sarah

**Non-state Legal Systems in the Management of Marine Fisheries in South Asia**

The paper is a comparison of the non-state legal systems in the management of marine fisheries in South Asia. Case studies will be drawn from India and Sri Lanka to compare the relative effectiveness of non-state legal systems with regard to resource health and allocation.

Different modes of fishing require different levels of regulation, ecological prerequisites, and technology. Comparisons between different modes of fishing and the strength of the non-state legal systems used to regulate that type of fishing will be made. For example, village based modes of fishing such as shore seines and sail boats have stricter rules and greater compliance than motorized and mechanised boats. Plural non-state legal systems interact in resolving disputes among fishers using different technologies. There are similarities, as well as differences, in the sources of power available to implement the rules of the non-state legal systems which have implications for resource health and allocation.

Shroff, Beheroze

**Sidis of Gujarat: Negotiating Identities**

The presence of Africans in India (Sidis) goes back to the 13th century. Africans were brought to India through diverse routes, in different migrations as domestic servants, soldiers, sailors and body guards by Hindu and Muslim princes as well as traders. In post-independent India after the dissolution of the princely states, many Sidis who were attached to royal households reinvented their identities as "fakirs" or holy men. Many Sidis in Gujarat found work around the shrine of Sufi saints especially the memorial shrines of their ancestral saint Bava Gor. This presentation explores issues of identity and some of the dilemmas confronting the contemporary Sidi community of Gujarat. I will also show clips from my documentary films on the Sidis.

Shulman, David

**A novel Naisadhiya in 16th century Tamil Nadu: Ativiraramapantiyan’s Naitatam**

In the mid-sixteenth century, Ativiraramapantiyan, ruling in Tenkaci in the far south of the Tamil country, produced a Tamil version of Sriharsa's Naisadhiya-carita-- the Naitatam, as it is usually known. Like the Sanskrit prototype, the Naitatam is syntactically, stylistically and conceptually complex. Many verses are close to individual stanzas of Sriharsa, though their placement in the kavya varies widely. The Tamil poet has innovated, in relation to Sriharsa, by completing the Nala story, including Nala's possession by Kali and eventual exorcism. But the deeper innovation lies not in narrative expansion or deviation but in a far-reaching re-conceptualization of this kavya as a discursive, novelistic work focused on the autonomous inner experience of the main characters. In this respect, the Naitatam, like other works by the Tenkaci poets and like the contemporaneous kavya-style novels in Telugu, articulates the new imaginative world of sixteenth-century South India, with its integrated individual subjects and its experimentation with radical modes of visualizing the world.
Sijapati, Megan Adamson

Religious Violence and the Dialectics of Muslim Identity in Nepal

This paper will consider the relationship between religious minority identity and the experience of religious violence through an examination of the anti-Muslim violence in Kathmandu in September of 2004. How did the Muslim community come to be a target of violence, what was the nature of the violence, what were their responses to it, and how did it affect the community? These questions will be explored through a presentation and analysis of Muslim personal narratives of the experience of violence and Muslim institutional discourses in response to the violence, collected through fieldwork in the Kathmandu valley one year following the incident. I will suggest that this unprecedented incident of religious violence in Nepal is best understood in terms of the dynamics between local and translocal identities that are constantly at work in the tenuous construction, reconstruction and maintenance of Muslim religious minority identity. I will further suggest that this tragic event reified Nepali Muslims' precarious position as a community straddled between local and translocal Islamic and Nepali frameworks and identities, and simultaneously worked to help 'make' the Muslim minority by compelling Muslims to define themselves and their presence in Nepal.

Sinha, Amita

Forts at Champaner-Pavagadh, Gujarat, India: Approaches to Heritage Conservation

World Heritage Sites of Pavagadh Hill and the Islamic city of Champaner at its foot have an astonishing array of historic forts, gateways, palaces, mosques and mausoleums built from 8th century to 16th century CE, first as the hill fort of Rajputs and later as Mehmud Begda's capital of Gujarat sultanate. Though Champaner consists of Islamic mosques and mausoleums and Pavagadh is a pilgrim landscape of Hindu and Jain temples, the two share an extraordinary heritage of forts that represents the epitome of medieval fortress architecture. The scholarship on architectural history has drawn attention to the rupture caused by the Islamic invasions. What is often overlooked is the mutual exchange and continuity in building traditions that occurred in sites such as Champaner-Pavagadh. Here the fortification system ties the site together in a cohesive whole and overrides our perception of it as a divided cultural landscape and provides an interesting case study of how landscape shapes architecture with architectural forms exploiting the opportunities afforded by the terrain. We propose an interpretive trail system for forts that will enable the visitor to understand and appreciate their role in the making of the historic and cultural landscape.

Sivanarayanan, Anushiya

A Pariah by Any Other Name: Tracing Dalit Consciousness in Early Twentieth Century Emancipatory Discourses of Iyothee Thass

For those in the West, Gandhi in his celebrated loincloth has been the most enduring image of caste/colonial oppression. Gandhi, a non-Dalit, constantly pointed out the similarities between the colonized Indian suffering under British colonial rule to the "Untouchables" who have endured centuries of caste-based oppression. The early Indo-Anglian novelists (Mulk Raj Anand, Untouchable, Raja Rao, Kanthapura), like their counterparts writing in Tamil during that time (late Nineteenth century to Independence), employed the figure of the so-called untouchable as the Other. This caste-drawn body of the Dalit became merely a symbol, at the hands of these novelists, of the collapsing of the different spheres of Race and Caste in the cauldron of colonial emancipatory politics. In my paper, I wish to draw attention to the writings of Pundit Iyothee Thass, a Tamil Dalit intellectual contemporary of Gandhi, who provided clear rhetorical alternatives to the ways Gandhi conceptualized the "Dalit Problem." Iyothee Thass proposed destabilizing caste ideology through a genealogical study of historical and scriptural discourses. I wish to study the rhetoric of Iyothee Thass for the ways his rhetorical maneuvers have provided modern Tamil Dalit writers for ways to interrogate their own Dalit identities and subject positions.
Solanki, Gopika

Privileging Jurisdic Diversity: Personal Laws and Women's Rights in India

Three theoretical approaches address the question of facilitating minority cultures while ensuring gender equality within minority cultures in multi-religious and multi-ethnic democracies. Some scholars advocate constructing multicultural citizenship to ensure flourishing of diverse cultures. Criticising this proposal as statist and gender-blind, others argue for democratisation of inner realms of cultural communities as a solution to accommodate difference in democracies. More self-consciously feminist arguments call for multicultural jurisdictions which privilege citizenship rights in some legal spheres and accord primacy to intra-community governance in others. These debates are particularly relevant to discussions around recognition of religion-based personal laws, i.e., laws governing family relations in marriage, divorce, inheritance and maintenance, since personal laws demarcate group boundaries and govern intra-household distribution of resources.

The paper engages with these normative theories through an empirical investigation of the Indian model of legal pluralism which incorporates elements from all the approaches discussed above. The paper discusses the efficacy of the Indian model by examining the micropolitics of adjudication in state-courts and informal forums and suggests that hybrid rather than segregated legal spheres provide more avenues for negotiating women's rights.

Sonali, Jain

"Its almost like being home" – Social Capital and Ethnic Identity at two South Asian Grocery Stores

This paper examines the ways in which two South Asian 'ethnic' grocery stores in the Boston area serve as social spaces for the significant South Asian population visiting these stores. I look at how the stores act as cultural spaces rather than impersonal markets. Shopping at these grocery stores, consumers experience culture, identity and nostalgia for home simultaneously in the production and consumption of ethnic commodities such as food, apparel and religious items. I suggest that some markets are more personal than others, and this seems especially true for these immigrant grocery stores. To these ends, I suggest a discussion of why South Asian immigrants, apart from purchasing groceries, opt to shop at these stores by premising it on the following: 1) South Asian grocery stores serve as powerful social spaces that help recreate the homeland 2) Social solidarity formed by visiting these stores help immigrants express and partake in a common ethnic identity 3) Language is a potent binding factor in both stores that draw customers on linguistic grounds.

Soneji, Davesh

"Oh My Lovely Lalana": Devadasi Performance and the English Language in Nineteenth and Early Twentieth-Century South India

This paper examines the transformations of devadasi dance in South India that were affected by the systemic presence of the English language in the region. Using Maratha court records from Tanjavur, early printed works in Tamil and Telugu, and ethnographic data from contemporary devadasi communities in Tamilnadu, this paper charts the aesthetic and linguistic heterogeneity of elite performance culture in late colonial South India. In particular, it focuses on hybrid Telugu-English compositions in the javali genre, the culture of the "Tanjore Palace Band" at the Maratha darbar in Tanjavur, marching-band tunes called nottusvaram ("note svaras"), and a South Indian Sanskrit version of "God Save the King" composed in honor
of King George V and his wife Queen Mary, who visited India in 1911. It is also clear that in this period some devadasis attended mission schools and many spoke English. This paper argues that devadasi encounters with colonial modernity result in a number of complex and irrevocable consequences. Their engagement with the English language both foreshadows the devadasis' disappearance from public culture on the one hand, and later enables the pedagogical systematization and appropriation of their performance practices by non-devadasi elites on the other.

Sreenivasan, Ramya

Colonial Reform and Rajput Princely Households in the Early Nineteenth Century

This paper explores shifts and consolidations in the households and ‘families’ of Rajput chiefs in Rajasthan in the early nineteenth century. Rajput chiefs and the East India Company found common cause in eventually curtailing the entitlements of elite women. However, the shift was by no means uncontested, as the career of a female slave Rupa in the royal household of Jagat Singh of Jaipur demonstrates. In the succession disputes following the latter’s death, successive queens became Regent on behalf of their minor sons; and Rupa appropriated considerable power in the prolonged intrigues within the royal household leading to the death of Jagat Singh’s successor and the murder of an English investigating official. Her career was finally terminated when the British sent an armed force to arrest her from inside the zanana. While her testimony was recorded, she was never prosecuted and died in captivity in 1849. Rupa’s career, the successive Queens Regent of Jaipur that she spoke for, and the nature of British intervention, all suggest how multiple interest groups within the households of the ruling elite were re-negotiating the boundaries of family and kinship under Indirect Rule and colonial ‘reform’ in the Rajput princely states.

Srinivasan, Perundevi

Myth as a Trope of Contemporary Social Dynamics: Notes on the Goddess and Castes

My paper interrogates the opposition uncritically assumed between ‘myth’ and ‘modernity’ in folklore studies in Tamilnadu. This opposition is evident in the word ‘tonmam,’ the Tamil equivalent of ‘myth.’ ‘Tonmam,’ which draws from the Tamil term ‘tol,’ means ‘ancient’ or ‘old.’ Critiquing the temporality inherent in this Tamil translation, I show how such terminology does not do justice to the contemporary social dynamics embedded in the myth. Drawing from my field conversations with a composer of plays on the goddess and a Dalit performer, who ritually climbs the stake during the temple festival, I describe how versions of a particular myth on the goddess are recreated and interpreted within the contemporary paradigm of assertion of caste groups. While the interpretation by the oppressed Dalits of one version of the myth substantiates their reclaiming rights in the temple affairs, the recreation of another version of the myth into the form of a popular play tries to underplay such assertions in the name of harmony in the temple space. Citing these instances, my paper emphasizes the understanding of myth as a trope of contemporary social dynamics, rather than reading it as a relic of the past.

Steindorf, Sally

Viewing the Urban Other: Rural Indian Responses to Regional and National TV Programming

This paper uses the medium of television to explore the tensions that arise between the nation and the region while arguing that these tensions are not dissimilar from those occurring in the national and global arenas. Since private, satellite channels emerged in India in 1991, TV producers have learned that to be viable in India, they must "Indianize" their global programming in terms of both language and culture to be accessible to urban Indians. Today Indian television is largely urban-based, yet in a nation where 70 percent of the population is rural, there is little effort to "ruralize" the programming. Like urban Indians who once viewed English-language programming at odds with Indian culture, villagers in Kothariya (Rajasthan) daily
view televised images of urban life that are removed from their own experience by class, language, and cultural values. This paper focuses on how villagers in Kothariya, who represent various class levels, respond to regional and national-level television programming. While urban producers and advertisers marginalize rural programming as "down-market" because villagers do not have the level of wealth required to be good consumers, rural individuals see value in this programming because it is connected to their own experiences and ways of knowing.

Stoker, Valerie

Zero Tolerance? Sikh Swords, School Safety, and Secularism in Quebec

This paper examines a recently resolved yet still controversial debate over the right of Sikh students in Quebec to wear the kirpan (ceremonial dagger) as a perpetual, mandatory marker of religious identity to public school. It considers why many non-Sikh objectors to the kirpan became fixated on its religious symbolism rather than its status as a potential weapon. The author documents how certain conceptions of secularism and multiculturalism are rooted in the specific religious and educational history of Quebec's French-speaking majority. It also explores how the local, national, and international Sikh communities have put forward their own perspectives on these issues and how these perspectives are involved in shaping Canadian Sikh identity.

Sturman, Rachel

Laws of the Subject: Personhood and Rights Between Community and State

This paper examines civil cases in the Bombay High Court to explore how the colonial courts conceptualized gender and other forms of social difference in the late nineteenth and early twentieth centuries. Drawing on suits concerning marriage and inheritance, which were adjudicated according to colonial religious law, the paper highlights the tensions in judicial rulings between secular notions of universal legal subjecthood, and the principle, enshrined in both colonial religious and secular law, that different kinds of people had different kinds of rights. The paper shows how the language of rights was thus used both to assert universal human capacities and to establish differential social claims. Ultimately, I argue, the failure of certain categories of persons – women, minors, lower castes – to embody full legal subjects formed the grounds for the courts to establish compensatory rights, or for acts of judicial compensation, based precisely in the difference or incomplete autonomy of these subjects. Such judgments drew in complex ways on the distinction between legal and moral claims, while they also often left these subjects in ambiguous positions regarding the logics of caste or religious community.

Sugandhi, Namita

Tekkalakota through the Ages: Recent Research and Perspectives.

The site of Tekkalakota, located in the Southern Deccan in the modern day state of Karnataka, is well known to South Asian archaeologists as a Neolithic occupation excavated by M.S. Nagaraja Rao and Deccan college in the 1960’s. Recent survey work in the area concerned with the later Iron Age and Early Historic periods has documented evidence for extensive occupation throughout time; up until the present day. This paper presents some of the results of this research and discusses its implications for our larger archaeological understanding of the cultural history of the Southern Deccan.

Sujata, K.
Barriers Asian Americans Face in Accessing Health Care

In October 2005, the South Asian American Policy and Research Institute (SAAPRI) coordinated a health research initiative for the Illinois Department of Public Health (IDPH) Center for Minority Health and produced a report entitled Healthcare for All. The project was conducted to identify the health access needs and disparities facing Asian Americans and Pacific Islanders (AAPIs) in Illinois and to make policy recommendations to reduce these disparities.

This paper describes in detail the broad objectives of the project, the challenges faced in the interview, survey, and other data-gathering process, and the relevance of this research for health policy initiatives for Asian Americans in general and South Asians in particular.

The overwhelming majority of the key informants interviewed mentioned language and cultural competence as the primary barriers to accessing health care. These were followed closely by lack of insurance, limited clinic hours, and transportation. Among the top recommendations for overcoming these barriers were universal health coverage including mental health coverage, better and more comprehensive cultural competency training for healthcare professionals, more translation and interpreting services, more fund allocation for preventive and screening services, and mandated inclusion of Asian Americans in medical programs and services.

Sundar, Pavitra


This paper examines how the soundtrack of a recent Bollywood blockbuster Lagaan (2001) configures nation as a feminized and beautiful physical space. A fictional period film set in the late nineteenth century, Lagaan tells of a ragtag group of villagers who win a tax dispute by defeating the British in a game of cricket. Rather than dreaming of an “imagined community” of fellow Indians, the villagers spur one another to action by conjuring a utopic land of natural beauty and plenty awaiting them in the future. I argue that although the villagers’ song lyrics never explicitly invoke India, the music rehearses the familiar nationalist conflation of Bharat Mata (Mother India) and Dharthi Ma (Mother Earth). That is, the music feminizes nation and anchors it in land. The rhythms, instruments, and musical styles used in the soundtrack also position men as owners of this gendered sonic landscape. By drawing attention to the powerful ideological effects of music—to how music works in conjunction with, but also independent of, the lyrics, images, and plot of the movie—I enjoin film scholars make music as central to their analyses as it always has been to Indian film audiences and to the movies themselves.

Supriya, K.E.

Gandhi as a Global Sign

This paper seeks to explore the visualization of Mahatma Gandhi in cyberspace. There are two intersecting themes that inform the study under the broader rubric of nomadic iconicity. The paper will argue that Gandhi can be seen as a nomadic icon of globalization in two ways. The rubric of nomadic iconicity is teased out of Gilles Deleuze and Felix Guattari's exposition of the rhizome and cultural studies theories on affect. One theme is the way in which Gandhi's nomadic iconicity has found temporary places within the fleeting conventions of cyberspace such as flash presentations. The other theme is Gandhi as an enduring sign of global resistance, particularly the usage of his images in anti-globalization protests. The paper seeks to explore the intersections and tensions between the embedding and disembedding of Gandhi in the context of these two popular cultural spaces so as to extract a practice of interconnectivity that is suitable for ethical life in a global age.

Tabor, Nathan
Beholding the Mushairah of the Mind: An Engagement with Modernity in Dilli ki Aakhri Shama’

As the indigenous elite began forming their own version of late-modernity in early 20th century India, artists, musicians, and writers were reinventing their un-colonized arts to fit a specific and enticing socio-cultural milieu. In Urdu literature, Faratahullah Beg's work Dilli ki Aakhri Shama marks a similar departure and reclamation of an Urdu artistic institution, the mushairah (poetry recital). The events of this novella are imaginary, invented from the oral tradition of mushairahs held in the urban centers of Mughal North India and yet they are more representational of the modern mushairah of the 20th century. In this paper, I argue that Karimuddin’s imagiste narration of the last recitation in Delhi focuses our attention on the emergence of a modern mushairah in the visual mode by which he relates the mushairah as opposed to the structure of its details. The representation of this imaginary, modern mushairah departs from its classic recordings in the guldastas and tazkirahs, where the poetry heard at a recital is given more importance. Instead the last mushairah of Delhi is a chain of descriptions and sketches, revealing more about the nervous laughter at seeing the birth of the modern mushairah and the fatality in imagining what the mushairah used to be.

Tamang, Seira

Nepal as the failed state: resituating the politics of framing

While Nepal has been known periodically to be a "weak " state, attention has now shifted with urgency to Nepal at risk of becoming a "failed state." Conventional analyses of Nepal as a "failed state" focus on the internal dynamics of the country. However, no mention is made of the geo-political and developmental imperatives of foreign actors which shape the internal and external contours of the Nepali state.

An understanding of the dynamics of Nepal as a "failed state" necessitates historically situated analyses with attention to the role of foreign dynamics. A tracing of the aid imperatives of dominant foreign aid donors 1960-1990, plus the overall role played by foreign players since the King's takeover in October 4, 2002, reveals the critical role that donors have played at particularly important historical moments in the creation of the present day crisis. Nepal's potential "failure" as a state cannot be understood without paying attention to the external as well as internal vectors at play.

Tareen, SherAli

Reifying Religion While Lost in Translation

How do we account for the problematic of translation in medieval Muslim studies of Hinduism? In this paper, I approach this question by examining the life and thought of one of the leading Muslim revivalist thinkers in 18th century India, Mirza Mazhar Jan-i-Janan (1699-1781). I consider how, while making sense of a tradition containing categories that were drastically alien to him, he reifies tradition.

The central questions that I address are as follows: (1) How do we characterize Jan-i Janan’s superimposition of distinctly Islamicate categories onto Hindu ideas and concepts? (2) How do we evaluate his success in translating one mode of religious discourse into another?

I demonstrate how Jan-i Janan consistently imports Hindu ideas (e.g. dharma) into Muslim categorical rubrics (e.g. ilm-i fiqh). After delineating Jan-i Janan’s major ideas about Hindu thought and practice, I conclude that, although his reading of Hinduism is highly sympathetic, he nonetheless fails to account for the modalities under which Hindu religious categories must be approached and understood. Jan-i Janan’s reading of Hinduism is thus an excellent example of cross-religious representation in which meaning, as the saying goes, gets ‘lost in translation’.
Tellis, Ashley

NGOs, Same-Sex Subjects and the Future of Community

In India, same-sex communities are formed more by NGOs following funding imperatives than by any sense of ‘community’ among the subjects they bring together. This creates tensions between ‘authentic’ subjects and these NGOs, on the one hand, and between these subjects and the state on the other. It increases the ways in which these subjects target each other and the state targets their ‘communities,’ thereby increasing their own vulnerabilities. Fights over resources, access and visibility render these ‘communities’ deeply unstable. One ‘community’ that usually gets left out of such discussions is the middleclass ‘activists’ who populate and run these NGOs, most of whom are same-sex identified and are locked in internecine conflicts and divisions. I want to ask questions about ‘identity’ and ‘community’ from the spaces that separate NGO middle class workers from their subjects, NGO community members from each other, and ‘authentic’ same-sex subjects from each other. I argue that it is in these breaches that a serious critique of ‘identity’ and ‘community’ can emerge, a critique both NGOs and ‘authentic’ subjects must pay heed to if we want to continue to believe in the project of community, a project I believe remains both worthwhile and politically necessary.

Tevet, Maya

Language and Metaphysics in Sriharsa's Naisadhiya-carita

The Naisadhiya-carita sets up a unique metaphysic of creativity built around reflections and transparencies that involve the potent use of language. Sriharsa builds his case through both content and form. This paper will present remarkable verses from the poem that demonstrate Sriharsa’s treatment of philosophical concepts of time, space and reality. It will explore the verses as either explicit or performative philosophical claims. While the explicit elements relate to concepts of time, space, and man, the performative ones point to Sriharsa’s conceptualizations of language. These conceptualizations enable us a rare glimpse of the creative process in a great poet's mind.

Thiranagama, Sharika

‘When will there be a new day for us?’ The Emotional and Social Landscapes of Eviction, Home, and Return for Displaced Northern Muslims in Sri Lanka.

In October 1990 the LTTE expelled all the 75,000- 80,000 Muslims from the North of Sri Lanka. The majority still live as internally displaced people in the Puttalam district curving under the disputed territories of the North. They are known now as the Northern Muslims, a demographic created by a mass and traumatic eviction. This paper discusses how people are “becoming Northern Muslim” and the new political, social and geographical landscapes brought by Eviction. The paper examines the retelling of stories about the Eviction, the reinvestment of former homes in everyday life in the camps and the ways in which Northern Muslims understand and memorialize loss where loss provides historicity and the basis for identities in the future. Finally this paper examines the complex issues raised by the legitimacy and the im/possibility of return for different generations of Northern Muslims living in the refugee camps. Northern Muslims are marginal both to the peace process and scholarly research on Sri Lanka but their stories about their lives as refugees, attempts to re-imagine the future, memorialisation of their former homes, and the nature of what it means to belong to the North take us to the heart of Sri Lanka’s protracted war.

Thirumaran, Carol
The 'Snake-Charmer' in South Asian Cinema: Orientalism and Representation in the Hindi Film, Nagina (1986)

My paper discusses the representation of the 'snake-charmer' in South Asian cinema, taking the 1986 hit Bollywood film Nagina as the principle case study. Though the snake-charmer has been a symbol and signifier of "traditional India," this figure has been largely ignored in critical academic discourse. Proceeding from a brief survey of colonial/orientalist representations, (popular print images, postcards ...), and the imaging and imagining of the snake-charmer in South Asian films, I introduce Nagina as a narrative through which this pervasively de-contextualized and de-historicized figure can be meaningfully discussed. My opening observations are followed by an analysis of representative characters in Nagina. In this film, a figure which might be construed as marginal or 'subaltern' in other contexts is fully empowered and given a place center-stage. Nagina portrays the character of Bhairavnath (Amrish Puri) as a typified and exoticized 'Other,' however, he is a far cry from the passive charmers and their adjunct cobras so frequently seen in colonial era 'ethnographic vignettes' largely produced for western consumption. My concluding reflections consider Nagina's legacy after release and the tenacity of the snake-charmer image in contemporary visual media.

Thomas, Jayan Jose

Industrial Development and Foreign Policy: The Case of

Industrial development of the Indian state of West Bengal, of India’s North-eastern region, and of Bangladesh has been greatly constrained by the absence of trade and transport links among the three regions. Bangladesh, which was formerly called East Bengal and East Pakistan, lies in between West Bengal and India’s North-eastern states. West Bengal, which has Calcutta as its capital-city, had a share of 20 per cent of India’s industrial output in the early 1960s. This share declined to 5.3 per cent by the late 1990s, and a major reason for this decline was the dwindling possibilities for trade with its neighboring regions. This paper examines India’s industrial, trade and foreign policies over a fairly long period of time, and evaluates how foreign policy relations between India and Bangladesh have affected industrial development of the entire region.

Thomas, Job

Mission to safeguard Christian “character”: Anglican mission to Tamil laborers in Ceylon during the mid-19th century

Responding to the need for “Cheap and reliable labour” in British possessions, the British parliament, during the mid 19th century passed a series of “Coolie Ordinances” to facilitate the migration of Asian laborers to British plantations. Between 1843 and 1867 nearly 500,000 Tamil laborers migrated to Ceylon to work in the coffee estates. Roughly half of them were Christians belonging to the CMS and the SPG Missions in the Tirunelveli District. British missionaries were alarmed to find that while away from home these laborers had “deteriorated in character.” In 1841 they formed what was known as the Tamil Coolie Mission (TCM) to look after the spiritual and physical health of the laborers. The TCM trained catechists in India and sent them to the estates and plantations in Ceylon, Mauritius and Malaya. The paper explores the history of the TCM: its purpose, organization and effectiveness.

Thomas, Sonja

Consuming the Body in Pain: Feminist Understandings of Difference and the 2002 Gujarat Riots

Feminist criticism against second wave feminism’s all encompassing “sisterhood” led to an eruption of feminist scholarship on the notion of difference even while relying on the idea of “difference” as a pre-given concept. Gazing upon “third world” women’s experience, “first world” feminism continues to be susceptible to a cultural essentialization of the Other Third World Woman based on pre-given assumptions of cultural and political difference. All too often, these pre-given differences reproduce colonial imagery of the “other” as
barbaric, backward and defined through sexist practices against women. Such representations of the Third World Woman as a recipient of violent and extreme sexist practices upon her body presume and predetermine her existence and her culture today. This paper examines ways in which the Third World Woman’s body is sensationalized and exotified for First World consumption. Specifically examining Muslim women’s experiences in the 2002 Gujarat Riots, this paper will analyze how a body in pain acts as a point of entry from which to consume the “other.” As feminists seek to record women’s experiences of sexual violence through testimony for both redress from the state and for international attention, scholarship of how we understand and represent difference is crucial for understanding women’s rights as human rights.

Tulasi, Srinivas

Soul Searching: Spiritual Travel, The Transnational Sai Movement and the Building of Virtual Devotional Communities

In this paper I explore ‘spiritual travel’ to the Sai ashram in South India through the powerful narrative presence of the virtual internet community of Sai devotion. Travel is usually associated with leisure and tourism activities (Bruner: 2001, 2005, Burns; 1999, Chambers; 2000, Clifford; 1997; Gupta and Ferguson; 2001) and travel destinations are seen usually by tourists, travelers, the industry and academics as spaces of ‘play’, but as more people travel to distant destinations in search of spiritual sustenance in an effort to build a ‘better self’, and continuously “write home about it” through mobile web logs that build communities of adherents, the problems and paradoxes that these narratives of global spiritual travel entail are heightened and accelerated. The transnational Sathya Sai movement, a neo Hindu sect emerging out of India that is rapidly gaining devotees in Europe and America, has approximately 20 million devotees in 137 countries all over the world. The internet is a powerful tool to mobilize and connect these devotees through both the ‘official’ Sai site, as well as through the 540 unofficial sites that offer advice, prayers, images and comfort to the Sai devotee. I explore these virtual narratives of mobile belief that encase travel to the Sai ashram, and the ideational contestations (Bhaktin:1996) that emerge in, and from them. Setting the Sai narratives against the Turnerian thesis of ‘communitas’, I argue that the centrality of the Sai spiritual journey (Turner and Turner:1968; Delaney:1999) is a ‘trope’ for identity construction among the transnational body of Sai devotees. This is part of a larger project rethinking current theories of globalization and religion using transnational spiritual movements as a lens to unpack these theories (Appadurai:1998, Berger:1998; 2001 Hannerz:1998, Burawoy:1999, Giddens:1998).

Von Rospatt, Alexander

Life Cycle Rituals of Old Age among the Newars of the Kathmandu Valley: A Preliminary Account

The life of the Newars, both Hindu and Buddhist, is regulated by life-cycle rituals (samskara). The focus is on the rites leading up to adulthood, starting with embryonic and birth rites, continuing with infancy, childhood and puberty rites and concluding with wedding rituals. However, in Newar practice the most elaborate life cycle rituals tend to be old age rituals (jya jamko, in particular the first one performed when turning 77 years, 7 months and 7 days (bhimaratharohana).

This paper will present the first results of a comprehensive study of these rites that is grounded in the examination of the pertinent textual material and informed by extensive fieldwork. It will provide a short overview that addresses the differences between Hindu and Buddhist practice, probes into the historical origins of these rites and examines their function. It will be argued that, on one hand, these rituals of old age serve to prolong the life of the celebrants by revitalizing them and ensuring their good health and warding off ill fortune and death, while, on the other hand, the rituals also anticipate death and serve to prepare for the after-life.

Wakankar, Milind

Inhabiting the Hindi/Hindu Enlightenment: Ramchandra Shukla's 'Niti Mimansa'
This paper presents Shukla as the locus of an empirico-transcendental doublet: doing 'Hindu' theology from the 'sagunatamak' camp (reading in Tulsi's anthropomorphic Ram the basis for a nationalized Bhakti), but also at the same time laying the ground (what Malyaj has called the 'kasauti') for Hindi rationality. Work on the NPS's Kosh with Shyam Sundar Das, the first essays on affect in MP Dwivedi's journal, the ambitious translation and introduction to Ernst Haeckel's Riddle of the Universe ('Vishvaprapanch), the great polemical tracts against 'vyakti-vaidhityavadā' in the 1930's, the unfinished 'Bhakti ka Itihas,' the engagement with Tulsi, Sur, Jayasi--all lead up to the ethico-philosophical problem of the 'bimb' less as image than 'envelope' bringing together Man, God and World in a kind of 'bhavatmak' gestalt. Roads lead out from Shukla to the Hindi Romanticism of Chhavavad and to the existentialism of the Nai Kahani. The paper ends by suggesting Hindi/Hindu modernity as a 'theiology' at once emancipatory and dangerous, referring less to the transcendentality than to the divinity of the divine and mirroring the heterogeneous strains of Indian nationalism itself.

Walker, Rebecca

Making and Shaping Space: An Exploration of Local Activism and Creating Peace on the East Coast of Sri Lanka.

In Sri Lanka much is invested by the state and outside bodies in the promotion of conflict-resolution, peace programmes and development work. However, focus at this level often misses the struggle played out on the ground and the roles of those living through the conflict on an everyday basis. Exploring the work of a group of local activists in Batticaloa, eastern Sri Lanka, this paper examines the ways in which people create and shape spaces of relative calm and safety amidst violence and turmoil.

Looking at how people use these spaces to preserve or restore relationships of trust and friendship, this paper suggests that a capacity for hope, for building trust, safety and peace, however fragile and tentative, is as much an integral part of a conflict situation, as the more obvious capacity for fear and silence. Following the idiosyncratic journey of the researcher through the conflict, and also her experiences of the Tsunami and its after-effects, this paper builds up a larger picture of life in Batticaloa. The paper moves between accounts of everyday violence and suffering and the people acting to make it possible to endure and invest in a more humane future.

Waraich, Saleema

Identifying ‘Mughal’ in Mughal Manuscripts

The frequent dismemberment of many Mughal manuscripts has resulted in the separation of illustrations from their corresponding text as well as the irretrievable dispersal of individual folios. As a result, scholars typically study Mughal paintings as single works of art and such scholarship generally focuses on identifying the influence of European, Persian, and indigenous painting traditions in the formation of a Mughal style. In contrast to the prevailing stylistic approach to these paintings, my paper explores the interpretive possibilities of an analytical frame that considers the interplay between text and image. By focusing on examples from manuscripts produced under the patronage of Akbar, Jahangir and Shah Jahan – mainly those that are historical and/or biographical in nature - I propose that the documentary and aggrandizing nature of these manuscripts influenced the style of the accompanying paintings. Indeed, an investigation of a given king's notions of history, kingship, and interest in documentation helps to explain the formation of and appearance of a given emperor’s literary and artistic patronage.

Weiss, Anita

Why is Hisba so Important? The MMA and Gender Politics in the NWFP
The Islamist coalition party, the MMA, won the October 2002 provincial elections in the NWFP. The MMA has since introduced various reforms to make laws and policies consistent – in their vision – with Islam. This paper addresses the most controversial of these reforms, all of which concern the rights of women. A significant emphasis in this paper will be placed on the proposed Hisba Bill which, in its initial form, was rejected as an unIslamic document by the constitutionally-mandated Council on Islamic Ideology. A new version was introduced in the NWFP provincial assembly the day after the October 2005 devastating earthquake. Why does the MMA consider the Hisba Act so central to its reform agenda?

Whitaker, Mark

Human Rights and ‘Practical Rationality’ in Sri Lankan Ethnic Politics

In this paper I will examine the way human rights discourses have been used -- strategically, confusingly, and paradoxically -- by various players (including international ones) in Sri Lanka’s long ethnic conflict to justify violence. Of course, Sri Lanka’s conflict is hardly unique in supplying examples of human rights discourses being used to justify the very violence they were invented to prevent. The U.S. intervention in Iraq, ‘Operation Iraqi Freedom’, springs to mind. But Sri Lanka has produced an especially large number of articulate, home grown intellectuals, both in and out of the academy, who have thought deeply about this issue. Here I will focus on one of them by describing in detail the way ‘human rights’ was discussed as a set of strategically applied moral claims by the recently murdered Tamil nationalist journalist, Sivaram Dharmeratnam. Ultimately, however, I will argue that Weber’s concept of ‘practical rationality’, as reworked by Gananath Obeyesekere in his famous dispute with Marshall Sahlins, offers the real key to understanding both Sivaram Dharmeratnam’s complex positions and, more generally, the paradoxical ways in which human rights discourses are sometimes used in bitter, ‘modern’ conflicts.

Winner, Andrew

India as a Maritime Power: Implications for Regional and International Stability

This paper will examine India’s maritime interests from a historical and contemporary perspective, focused primarily on opportunities for cooperation in the 21st century. How easily can US and Indian regional maritime interests be harmonized, given India’s security concerns (China and Pakistan) and increased demand for energy? How do the US and India perceive India’s role in broader maritime operations, from the Horn of Africa to the Straits of Malacca? Are these visions compatible? What force structure is India likely to develop, and what capabilities will it need to carry out an expanded presence in cooperation with the US?

Yadav, Vineeta

Legislative Lobbying And Party Strength In India: Results From A Survey of Business Interest Groups

Scholars argue that India is a political system with strong parties and a weak legislature. This argument, based on the electoral system alone, ignores the influence of the legislative system on political relationships (Carey and Shugart 1995). Legislative rules can reinforce or undermine party strength depending on their design. Where rules allow parties to target rewards and penalties and, to raise costs of disloyalty, parties will be strong. They will control their members and the policy process. In such a system, interest groups direct their valuable resources to parties, not individual politicians. This reinforces party control making parties stronger while weakening individual political power further. Indian legislative rules create such a party centred system. In this paper I use data from a 2005 survey of 183 business interest groups in India to prove that legislative rules play exactly this critical role in determining lobbying strategies, and thus, party strength. Lobbies in India target parties, not individuals, due to party strength derived from legislative rules. I show the importance given to the legislature which contradicts current notions of absolute executive policy dominance in India. Additional results on lobby access, influence, timing and tools are discussed.
India and Southeast Asia: Implementing the “Look East” policy

India has made significant strides to implement its “Look East” policy by completing bilateral Free Trade Agreements (FTAs) with individual members of the Association of Southeast Asian Nations (ASEAN). These include the India and Thailand FTA concluded in 2003 and the India – Singapore Comprehensive Economic Cooperation Agreement (CECA) in June 2005. India is also discussing a CECA with Malaysia and planning to conclude an FTA with the entire ASEAN region by 2012. Total trade between India and ASEAN has been projected to reach US $ 30 billion by 2008. The paper aims to examine the India’s engagement with the Southeast Asian region using Singapore as a case study. Singapore is one of India’s largest economic partners and bilateral trade is scheduled to reach US $ 10 billion by end 2006 and US $ 50 billion by 2010.

There are approximately 1700 Indian owned companies in Singapore of various sizes and approximately 400 are information technology (IT) companies like Satyam, TCS and Wipro. In turn, Singapore has an accumulated investment of about US $ 3 billion in India, mostly in the IT sector through the construction IT Parks such as in Bangalore and Hyderabad. Singapore’s cumulative investments are targeted to reach US $ 5 billion by 2010 and US $ 10 billion by 2015. India’s vast pool of human capital is attracting a lot of attention from Singapore and the world. Under CECA chapter 8 (movement of natural persons) 127 professional employment categories have been opened up in Singapore for qualified Indian professionals. The issue of education and collaboration in science and technology is also mentioned in CECA chapter 10. In this regard, the paper will argue that India’s human capital will become increasingly attractive to Southeast Asia especially Singapore.

Yimene, Ababu

Dynamics of Identity Among the Siddi of Hyderabad

The identities and allegiances of African descendants (Siddis) of Hyderabad are changing fast, yielding to contemporary demands and trends. National and global pressures strongly militate against their African heritage and changes in their identity have been inevitable. As a result of their intermarriage with other ethnic communities and the adoption of either Indian or Arab identities, today’s Hyderabad Siddis have little resemblance to their predecessors. This study shows that the Siddi are moving in divergent directions of assimilation. Many Muslim Siddis are assimilating into the Yemeni Arab community of Hyderabad while the Christian Siddis identify themselves with the general Indian Christian population. As a result, Muslim Siddis accuse Christian Siddis of being Hindu nationalist adherents, and Christian Siddis charge Muslim Siddis of being pro-Pakistan Islamic radicals. Thus, Hyderabad Siddis, although historically constituting a single ethnic community, are in the process of a significant identity change by joining two politically/ideologically differing groups.

Young, Katherine

Negotiating Srivaisnava Identity, Canonizing Place

Among the many Vaisnava temples in Tamil Nadu are the beloved places (divyadesah; ukantarulinanilankal). These are conventionally understood as 96 of the 108 places praised by the alvars between the seventh century and the ninth. In this paper, I will show how the concept of 108 beloved places evolves from epithets, devotional “visions,” and place names in the alvar hymns to enumerations in works by Amutanar, Pillaiappurumalaiyyankar, and others. More specifically, I will discuss the significance of the sacred number 108, its relation to the process of canonization of the alvar hymns, and its effect on regional identities within Tamil Nadu. To account for variations among the lists, I will look to Pancararatin and Vaikhanasa priests, Tenkalai and Vatakalai acaryas, authors of sthalapuranas, movement of images to a new temple, and so forth. Finally, I will examine how some temples that were left out of these lists have tried to negotiate temple status to attract patrons and pilgrims.
Yusuf, Nageela

The Articulation of Identity in Border Regions: Belonging to One or the Other- a Case Study of Identity Formation in Pakistan Administered Kashmir

Pakistan administered Kashmir lies on the geographical periphery of the relatively prosperous Punjab province of Pakistan on the one side, and Indian administered Kashmir in the other. It presents an interesting case study in the articulation of nationalist identity and belonging on the borders of two regions that frequently have more attention paid to them and are subsequently regarded as more important than the region they both straddle. This case is especially interesting considering the impact of the nationalist self-determination movement across the pre-1947 state of Jammu and Kashmir vis-à-vis Pakistan administered Kashmir’s political and economic dependency on Pakistan.

In this paper I intend to investigate the articulation of cultural and political identity amongst the border communities living in Pakistan administered Kashmir close to the Line of Control which divides Indian administered from Pakistan administered Kashmir. I shall do this by investigating the influence of Pakistani Punjab and the Indian administered Kashmiri culture and politics in the region. Presently there is a lacuna in academic literature relating to Pakistan administered Kashmir, such a study would help better understand the impact of the ongoing self-determination movement across the pre-1947 state of Jammu and Kashmir on these border communities.

Zahir, Muhammad

Distribution and Nature of Gandhara Grave Culture Sites in NWFP, Pakistan

This paper will present the results of recent surveys and excavations on Gandhara Grave culture sites in NWFP, Pakistan. In 2003-04 the Directorate of Archaeology & Museums, Government of NWFP, under the supervision of Prof. (Dr.) Ihsan Ali, Director, Directorate of Archaeology & Museums, NWFP, Peshawar with Muhammad Zahir as a Field Director, conducted the first ever proper excavations in Chitral at the Gandharan Grave Culture site of Parwak. In 2005, the same team excavated another GCC site Singoor and recorded 9 new GCC sites in the vicinity. The excavations at Parwak and Singoor played an important role in the establishment of the cultural profile of Chitral and provide evidence for testing the theories regarding the Aryan invasions and the origin of Kalashas and Chitrals.

Zitzewitz, Karin

Contemplation and Dignity: The Bombay Paintings of Gieve Patel and Sudhir Patwardhan

This paper examines the view of Bombay put forth by the modernist artists Sudhir Patwardhan and Gieve Patel. In a series of important paintings, these two artists have represented the street as the shared stage on which social distinction is performed every day. Patel and Patwardhan force the viewer to contemplate the things we all experience every day in Bombay. In other words, they construct the viewer as a Bombay everyman. But the subject of the paintings is almost always a socially marginal person, the type that the practiced urban eye would simply skip over. The painters insist upon the dignity of these subjects, even when, as is often the case in Patel’s work, that dignity is stripped away in sickness or in death. Or, in the case of Patwardhan’s paintings of the working class, even when such insistence amounts to an explicit statement of radical politics. Their painted city is normatively egalitarian; it directly opposes the stark inequalities that exist in Bombay. By forcing the viewer to confront this fantasy, they invite the middle-class viewers of the art world to look again at the city they inhabit.