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Abbas, Amber

Re-evaluating Failure: The Punjab Boundary Force Outside the Archive

The Punjab Boundary Force, composed of fewer than 13,500 men had a brief existence in 1947. It was charged with keeping order in the massive Indian province of Punjab due to be divided between India and Pakistan on August 15, 1947. The Force came into being on August 1, and was officially disbanded by the first day of September. However, the massacres of villages, towns and communities that took place between August and October of 1947 reveal the failure of the Boundary Force to fulfill its charge. The little scholarship available on the Boundary Force points to the particular ineptitude of the civil authorities in India and Pakistan to provide the basic infrastructure the military expected to support when dispatched “in aid of civil power.”

Major General Wajahat Husain (Ret'd) is the last surviving officer of the Punjab Boundary Force. At the age of twenty-one, then Lieutenant Wajahat led a tank squadron in Punjab. His charge included escorting refugee trains, providing security in cities in East Punjab ripped apart by violence and resettling refugees in Lahore. In oral interviews I conducted in 2005 and 2006 General Wajahat tells a story about the Punjab Boundary Force that suggests more than just a breakdown in civil authority on the part of the new governments of India and Pakistan. Rather, he cites a terrific breakdown in the military infrastructure itself: the disloyalty of non-commissioned officers and enlisted men who failed to behave as neutral peacekeepers, the failure of British leadership to anticipate the scale of the violence despite its many antecedents, the desertion of soldiers into mercenary state forces and the breakdowns in communication and supply that prevented the British divisions from effectively navigating the Punjab.

While the work of the Punjab Boundary Force is generally considered to be a failure, it is deeply mired in the often tendentious history of Partition. The available scholarship does not tell same story that General Wajahat does. Linking oral and archival sources I examine both stories to discover how the oral narrative can challenge our perception of the Boundary Force as an unmitigated, and perhaps inevitable failure.

Adhikari, Shyam

Food Security and Agro-biodiversity Nexus in Arun Valley of Eastern Nepal

Traditionally Agro-biodiversity and food security are opposed to each other. This research document on agro-biodiversity and food security concludes that in the context of diverse socio-economic and geo-physical settings, the relationship between agro-biodiversity and food security differ. A study conducted in two Village Development Committee lying on the same water shed but spread from 300 msl to 1400 msl in Dhankuta district in Nepal revealed a mixed type of nexus amongst the variables of food security and agro-biodiversity. Households with acute food insecurity (landholders less than 0.25 hectare) were indifferent with the level of agro-biodiversity or crop diversity in their land and the same was applicable for those with food secure households (landholders above 0.75 hectare). However, in contrast, farmers with moderate food insecure households (those holding 0.25 - 0.75 ha) were concerned and had an interest in diverse crop varieties and crop species to minimize the risk of failure and to meet diverse household needs. Similarly, ethnic minorities like occupational caste group also appeared to be indifferent with the number of crops and the same was also reflected amongst so called higher caste groups due to the availability of resources at their disposal. The research also found that minorities like indigenous caste groups (Majhi, Rai, Limbu) were more dependent on agro-biodiversity. In relation to addressing food insecurity amongst indigenous caste groups and those holding 0.25 - 0.75 ha land, the two bracket groups could be front runners in agro-biodiversity conservation. However, if the bracket group of those holding less than 0.25 ha land are to be involved in agro-biodiversity, immediate relief in the form of humanitarian assistance would be warranted.

Ahmed, Hilal

‘Muslim Homogeneity’ versus ‘Muslim Secularism’: Understanding Muslim Politics in Postcolonial India

The contemporary academic literature on Indian Muslim communities discusses the term ‘Muslim politics’ in a number of ways. Popular demands such as the protection of Urdu or Muslim Personal Law, the programs, policies and activities of Muslim organizations or pressure groups, sermons, speeches and statements of influential Muslim personalities and the Muslim voting pattern in elections are often studied as the constituents of ‘Muslim politics’ in postcolonial India. A few illuminating studies, produced mainly in the 1970s and 80s, have already made attempts to conceptualize the political power structure among Muslims by employing Marxist and/or elitist framework of analysis. Recent studies on Dalit Muslims also claim that the Muslim ‘lower caste/dalit identity’ questions the ‘Muslim politics’ of upper caste Ashrafs.

However, despite such a variety of academic writings, our knowledge about different forms and trajectories of post-1947 Indian Muslim politics is rather limited. A strong conviction that there is only one form of ‘Muslim politics’ in India, which eventually characterises an indispensable dichotomy between Western modernity and Islam, seems to dominate academic discourses. It is believed that ‘Muslim politics’ as a manifestation of ‘minority communalism’ could either be juxtaposed with ‘secular’ politics’ or completely ignored as a kind of ‘reaction’ to assertive Hindu nationalism also known as Hindutva. There is an underlying

assumption that an upper-class, upper-caste, male Muslim elite diverts common Muslims from secular/ national issues. This assumption is often accepted uncritically. As a result, the internal complexities of Muslim politics and the ways by which Muslim political actors function become less important and intellectual energies are devoted to reproduce the existing intellectual and political divide between ‘secularism’ and ‘communalism’.

The prime concern of this paper is to examine different manners, attitudes and perceptions by which the term ‘Muslim politics’ is understood, explained and analysed. The paper critically discusses two dominant perspectives on Muslim politics: the Muslim homogeneity perspective and the secularist perspective. Highlighting the contributions, strengths, problems and weaknesses of these ‘positions’ in detail, the paper argues that the Muslim homogeneity perspectives as well as the different versions of secularist perspective do not look at the internal complexities of Muslim political discourses and, as a result, are unable to convincingly explain various forms of Muslim politics in India.

Ali, Kamran Asdar

What is Pakistani Culture?: Debates, discussions, dilemmas in Pakistan's early years

Familiar renditions of Pakistan’s early history emphasize how in the first decade of the country’s existence the bureaucracy, aligned with the military, effectively sidelined all other political forces and took control of the state machinery. What is often missed in this narrative is how the new country struggled in its founding moments to find the ideological and cultural basis for its creation and existence. The discussions, disagreements, apprehensions and conflicts over what should pass as “authentic” Pakistani culture is a continuing story of various twists and turns.

In Pakistan’s early years there were clear camps of intellectuals who had competing claims linked to various ideological positions that impressed upon the state and the populace the legitimacy of one set of ideas over others. Among them were writers associated with the All-Pakistan Progressive Writers Association (APPWA) and closely affiliated with the newly formed Communist Party of Pakistan (CPP). Other groups were not as organized and consisted of a range of free thinkers, modernist poets and independent-minded intellectuals, along with those who sought to link the question of Pakistan with Islamic morals and values. While APPWA had names like Hamid Akhtar, Faiz Ahmed Faiz, Sibte Hasan, Ibrahim Jalees, Abdullah Malik, Ahmad Nadeem Qasmi and Sajad Zaheer under its banner, the “non-progressives” consisted, among others, of Ahmad Ali, Hasan Askari, Sadat Hasan Manto, Mumtaz Mufti, Akhtar Hussein Raipuri, N.M. Rashid, M.D. Taseer and Mumtaz Shirin. The latter group was intellectually eclectic and divided and many had also been previously close to the progressives.

In this paper I will trace the works of the first secretary general of the CPP, Sajad Zaheer, who was one of the founding members of the Progressive Writers Association, juxtaposing his views on Pakistani culture (adab) with that of Mohammad Hasan Askari, the eminent Urdu critic and writer of the period. Two strands of intellectual ferment clearly stood out in these early discussions. One was the importance of linking Islam to Pakistani culture. The other was the place of Urdu in this new cultural space where a majority of its inhabitants did not use it as their first language. Hence the paper will seek to offer a glimpse of some of the debates linked to specific personalities to show how the question of Pakistan’s future culture was being discussed, debated and reshaped in these circles at the moment of its own inception as an independent state.

Allendorf, Teri

Village tiger rangers in Nepal

Maintaining populations of wild animals within national parks that are surrounded by inhabited landscapes often creates conflicts when park animals intrude into populated areas and ravage crops, kill livestock, or injure people. In villages surrounding national parks in Nepal, Bhim Gurung established an innovative community-based monitoring system that focuses on tigers outside of protected areas. He initiated this effort in October 1999 when he began recruiting a network of “Village Rangers” to monitor the distribution of tiger movement corridors and breeding habitat outside Nepal’s protected areas. These rangers are from a variety of backgrounds including community leaders, farmers, herders and hunters. The objective of this presentation is to describe the village rangers, including their socio-economic status, their reasons for becoming rangers, and their experiences as tiger rangers. We suggest the Village Ranger network is a form of citizen science that has the potential to contribute significantly to community support of tiger conservation on a landscape scale.

Amar, Abhishek Singh

Contextualising Bodhgaya: A Study of Foundations of Buddhism in Early Historic Gaya

Bodhgaya – a UNESCO world heritage site – is the place where the Buddha attained enlightenment and is, in many ways, the birth-place of the Buddhist religion. This paper explores the emergence and sustenance of Buddhism at Bodhgaya and in its surrounding environs in early India. Previous research has focused on the architecture, sculpture and the other archaeological residues in the temple-complex at Bodhgaya. Buddhist textual sources also focus on the main complex and its sacred features. This has meant that Bodhgaya has been treated in geographical isolation from the surrounding area, and that the social and religious milieu – critical for the sustenance of Buddhism – has not been investigated.

An archaeological survey of the Bodhgaya region was carried out in 2005-06 to map the distribution of settlement sites, monasteries, temples and hydrological features in order to contextualize Bodhgaya and develop a model for the networks of patronage which emerged in south Bihar. All these things have left quantifiable residues, a careful examination of which helps

locate Bodhgaya as an integral part of the wider sacred landscape of south Bihar. By tracing the settlements and satellite monasteries in the region and their spatial analysis, this paper attempts to establish the linkages between the two and how these linkages led to the growth of the networks of exchange between monks, the Buddhist laity and populace at large. Therefore this paper argues for the pro-active role of Buddhism and monastic community in the Bodhgaya region which helped them in developing their support base. Hence this paper suggests that the relationship between the Buddhist monasteries and settlements of the Bodhgaya region was informed by changing political circumstances, the development of agrarian practices and the expanding horizons of Buddhist and Hindu patronage.

Anjaria, Ulka

Modernity and the Epic Hero: Gandhi and Nehru in the Indian realist novel

At the height of the nationalist agitation in colonial India, the significance of Gandhi and Nehru far exceeded their utility as political leaders. This sanctification of Congress leadership was the object of critique by modern liberal thinkers such as B.R. Ambedkar, who was skeptical of any mode of politics that would emerge from so illiberal a political relation between leader and citizen. Indeed, the political rationality attributed to these demi-divine figures in the nationalist consciousness resembled the model of the pre-modern epic hero, wherein narrative action emerges solely from the intents and motivations of the central figure, and in which the totality of historical or fictional narrative emerges solely from the assimilative qualities of his individual actions.

In this paper, I argue that the conflict between a heroic and a liberal model of leadership was crucial to defining modernity in late colonial India—and moreover, that the structural nature of this conflict was most carefully elaborated in the form of the contemporary realist novel. Indeed, it is because of the associations of the realist novel with a particular tradition of political modernity emerging out of post-Revolutionary, nineteenth-century Europe that the Indian novel—responsive to, yet deeply critical of this tradition—was so expressly suited to represent this crisis of political leadership. Significantly, however, it did so not only by incorporating Gandhi and Nehru into its plots, but by letting the epistemological tensions between epic heroism and realist narrative that emerged from the leaders' presence to occupy its thematic center, even when such centrality compromised the texts' aesthetic integrity. Through a reading of Mulk Raj Anand's 1940 novel *The Sword and the Sickle* and Raja Rao's 1938 novel *Kanthapura*, I argue that careful attention to the disjunctures produced when epic models of heroism appear in the realist novel form reveals the suppleness and complexity of Indian modernity in the 1930s as it began to orient itself towards its statist future.

Anjaria, Jonathan

An Unruly Public: Hawkers, civic activists and reconfigurations of urban space in Mumbai??

For over a decade, elite civic activists have engaged in a rigorous ?campaign in Mumbai's courts, police stations and municipal offices to ?rid the city's streets of hawkers. However, much to their ?frustration, Mumbai's 300,000 hawkers remain. Not only does this vast, ?and officially illegal, population continue to assert claims to public ?space in the city, but Mumbaikars as a whole have failed to obey civic ?activists' desperate pleas to maintain an orderly city (cf. Chakrabarty ?2002) and continue to use the street as the central site of ?consumption. How does the failure of civic activists' (colloquially ?called 'citizens' groups) efforts to reconfigure the city according to ?a modernist urban ideal speak to the meaning, and everyday functioning, ?of public space in Mumbai? This paper, which draws on field research ?conducted with street hawkers in Mumbai between 2004 and 2006, explores ?this question, as well as how the everyday practices of hawkers index ?an alternative sense of the 'public' that may enable a more democratic ?vision for the future of the city.

Arabandi, Bhavani

Working the Change: An analysis of the changing work culture in India

With the ushering in of economic liberalization policies in 1991, India has been going through rapid changes, notably a growing private sector and expanding employment opportunities. Many global organizations have set up branches in India, and employ professionally educated and technically skilled Indians. Global business practices have made a huge impact in this area. These changes have motivated many individuals to move from the public sector to the private sector. But after more than a decade of these policies being in place, and much public discussion, little is known about work practices in the changing economy. It has been observed that increasingly both individuals and organizations have had to adapt to a new market. For individuals this has not only meant a continuous upgradation of skills, decreasing job security, and increasing work stress, but also growing income, fluidity of boundaries between work and leisure, and especially for women, economic empowerment. For global organizations on the other hand, it has meant a struggle to retain talented individuals, ensuring a work-life balance for employees, and last but not least, working within the local culture. Using ethnographic field research this study asks: What is the nature of work, especially professional and technical work, in global corporations in India? Has work culture changed in the post-liberalization period? Are new patterns of work correlated to new patterns of identity in India? Is women's economic independence contributing to a concomitant change in women's social status in India?

Arondekar, Anjali

Caste-ing Sex: On Devadasis and Nationalist Historiography

For feminist scholarship of the metropole and the post-colony, the historical figure of the Devadasi (alternately understood as sex-worker, courtesan, prostitute—literally “maid to the gods”) offers a complex script, a much-needed shift in the terms through which genealogies of caste, sexuality and culture can be narrated. Devadasis have now become sought after objects of study, fueled by both feminist and state claims to discover and restore sexual difference in India’s past. My project focuses on a particular Devadasi community in colonial western India—the Gomantak Maratha/Kalavant Samaj –to make visible the couplings of colonialism and nationalism that undergird such reifications. In doing so, I am less interested in tracing a social history of Devadasis, than in understanding how the figure of the Devadasi appears as a historiographical puzzle, as a site of conflict between nationalist struggles in colonial India and reformist efforts in mid-late nineteenth century Britain. Even as the Devadasi figure becomes taxonomized and rehabilitated through the passing of the various Contagious Disease Acts (1864, 1866, 1869) and Devadasi Acts (1930, 1932, 1934), what falls away is its intimate imbrication with nationalist and reform movements, both in British India and the metropole. By linking histories of reform and nationalism in India and Britain, this project explores alternate genealogies for the project of Devadasi historiography, and raises some of the following questions: What happens when the establishment of anti-Devadasi laws is read in conversation with the colonial codification of profit and pleasure? What forms of citizenship and subjectivity are being historicized through the figure of the Devadasi, even as we recuperate its presence and expand our understanding of the colonial past?

Arumugam, Sivakumar

Politics by number: neoliberal government and reservations in contemporary India

Colonial government actively sought to rule through knowing India. The shift from writing histories to constructing anthropologies of language and customs in India marked important changes in the modalities of that rule. Enumerating caste became an essential part of colonial rule and remained so after Independence. Indeed, the question of reservations for marginal communities in government jobs and in education has been and is still posed almost entirely through a vocabulary of “numbers.” Such figures are important because they both help constitute the sites of intervention that they claim to represent, and because in doing so they redirect us to locations where formal politics may legitimately occur. One well-studied consequence has been the formation of formal politics by caste association and thus the coming to political power of “lower” castes and dalits. However, I argue that the kind of numbers, and therefore the kind of politics, available in neoliberal India is different from those available in the colonial, or even post-Independence, context. I suggest that Benedict Anderson’s distinction between bound and unbounded serialities corresponds to a distinction between liberal and neoliberal governmentality, not “bad” and “good” nationalisms. Liberal rule, colonial and national, requires an enumeration, representation and government of bounded series of mutually exclusive types of individuals, here specifically in the shape of caste. I suggest that the current opposition to an expansion of reservations in employment and education centers on attempts to enumerate unbounded series of overlapping types, for this is the only way that caste can be “removed” from politics.

Ayyagari, Shalini

Shifting Sands of Patronage: The reorganization of institutional practices among the Mangniyar musical community of western Rajasthan

This paper is an investigation of changes in institutionalization of musical practices among the Mangniyar, a community of professional hereditary caste musicians in the desert region of western Rajasthan, India. My objective is to elucidate broader shifts in knowledges and forms of subjectivity that are shaping changes in institutional arrangements of contemporary music making. I do so by examining, on a micro-practice level, one particular Mangniyar musician and his transformation into someone who has come to care about the future of his community as a result of the institutionalized spaces in which he was located. I trace this musician's history as a member of a time-honored and complex musical patronage system, to his founding of a local community institute, which aims at the preservation of musical practices and repertoire, improvement of education, and building of networks with other institutions and small-scale development initiatives in the region.

Since the 1980s small-scale development in western Rajasthan such as education projects, non-governmental organizations (NGOs), and cultural/eco-tourism initiatives has increasingly become an integral part of the modern everyday landscape, shaping spaces of social and ecological environment. Recent discourse on development work has emphasized external intervention in community projects and effects of this involvement on the subject community's culture. But what happens when an institution is formed by the very people that the organization aims to help? This study examines the positive and negative effects of such an intervention, focusing on music making and the future sustainability of such a profession within the Mangniyar community.

Baltutis, Michael

Decorating and Donating Indra: the centering of a peripheral Nepalese festival

The South Asian festival of Indra (variously called the Indradhvajothhana, Indramaha, Indrotsava, or in Nepal the Indrajatra), from its textual inception in the first book of the Mahabharata through its current celebration in the Nepalese capital of Kathmandu, has had as its focal point a fifty-foot wooden pole (Skt. yashti; Nep. lingo), shorn of its branches and bark. Dragged from the forest and installed in the center of the city, this singular object – representing Indra, the king, Bhairav, the year or all of the above – does not, however, stand alone. In two fundamental ways, by virtue of this object being made not to stand in a vacuum but rather carefully placed within a greater Sanskritic milieu, the festival in which it stands shows itself to be a ritual that is integral to the living religion of classical India. The two methods that allowed the integration of such a peripheral festival into the ritual mainstream were, first, the pole's production, namely, the particular ways that it was harvested and ornamented and, second, its use, namely, the consistent way that it was passed on from individual to individual(s).

The production of Indra's pole is, I will argue, a gradual but incomplete process resulting from the accumulation of its three sets of donated ornamentation. Thus, though the Nepalese pole is superficially adorned like a deity, its lack of the reception of either the "life-giving" pran pratistha rite or the dasa samskara rites of passage will necessitate its final visarjan at the confluence of the rivers bordering Kathmandu. At the same time, however, the series of narrative donations made both to and of the pole connects the festival to a small corpus of texts extolling the power of both the king and the goddess, thus displaying the permanence and stability attributed to such a ritually flexible object, as well as preparing the way for similar Nepalese variations.

Banerjee, Sikata

The Quest for Manhood in India and Ireland: Hegemonic Masculinity, Empire, and Nation

Like other forms of identity, masculinity is historically, politically, and culturally constituted. However, one form always becomes dominant or hegemonic in setting the norms for male action. Major traits of hegemonic masculinity in the Western context include physical strength, rational militarism, reason, and discipline. This construct through the imperial reach of the British empire and national liberation movements resisting this reach has important implications for global nationalist politics in terms of female political participation and access to political resources.

Hegemonic masculinity in its intersection with nation usually constructs an "other" who is effeminate and unable to withstand the militant martial prowess of the muscular national self. In this project I name this particular intersection muscular nationalism.

The relationship between women/womanhood and muscular nationalism is dynamic. The abstraction nation as woman is fluid, sometimes it is used to symbolize the mother land in need of protection; at other times she becomes the representation of the national martial spirit. Whatever form the nation as woman takes, ideas of chastity and virtue are important to this construction. These ideas form three dominant models of activism for women in muscular nationalism: heroic mother, chaste wife, and celibate masculinized warrior.

I locate and excavate the genealogy of muscular nationalism within three dissimilar contexts: India and Ireland to emphasize the reach of this concept as well as analyzing the implications for the lived experiences of women in the nation.

Banerjee, Mukulika

Sacred Elections

This paper will offer an explanation for findings that reveal that the poorest and most disadvantaged in India are most committed to the idea of democracy. Ethnographic research reveals that voters see their vote as an instrument to bring about change and to punish corrupt politicians, but also as an expression of their citizenship and their duty as members of a democratic polity. Despite the bitter divisions of social inequality and continued impoverishment, elections were seen to provide a moment when the political equality of each citizen finds public expression and recognition. It is for this reason that elections have come to be sacralized as an uncompromised aspect of Indian public life, in much the same way as all rituals are. It is no wonder therefore that voter turnout figures, especially in rural areas, remain consistently high. The paper also discusses how other participants, namely party workers, politicians and bureaucrats, all seem to deliver unmatched levels of efficiency and probity at election time. By examining both discursive and non-discursive popular perceptions, the linkages of the political with the non-political aspects of social life, this paper will demonstrate the strengths of an ethnographic approach to the study of democracy.

Banerji, Anurima

Classical Indian Dance: Inventions, Significations, and Performative Values

Classical dance is a significant trope and emblem of identity for the contemporary Indian state and its subjects. This paper examines how the category of “classical dance,” although naturalized as a concept imbued with historical value and weight, was actually a recent invention of post-Independence India in the 1950s. Arguing that it is an ideological container, rather than a purely aesthetic ideal, it explores the performative values associated with the term “classical,” analyzing how the idea is deployed and what it does in terms of negotiating historicity with the present. By framing dance as an event that is generated through a network of social relations, the author traces the ways in which a corpus of styles (Kathak, Odissi, Bharatanatyam, Kuchipudi, and Manipuri) entered the classical canon through a series of transformations, showing how the postcolonial state emerged as a mediating power that seeks to circumscribe dance for its own hegemonic interests. But classical dance is not simply manipulated by external forces; it engages with social history and acts as cultural catalyst, choreographing social relations as well as embodied aesthetic acts. By situating the revival, reconstruction, and institutionalization of selected dance genres as representative of a Hindu past (masquerading as pan-Indian history), the paper investigates the politics of temporality, gender, elite and popular formations embedded in the “classical,” discussing how dance is mobilized and metonymically aligned with the nation and its intangible economies of “heritage”: the past paradoxically made for the present.

Bangash, Yaqoob

Princely Debacle and Princely Cousin: Lord Mountbatten and the Princes of India

By early 1947 it was quite clear that the British will soon introduce wide ranging constitutional reforms in the Indian Empire leading to at least dominion status. The spectre of the British relinquishing their control was a cause of great trepidation to the five hundred or so princes in India who after not joining the Indian federation according to the 1935 plan did not want to be abandoned to the whims of the same political parties they had been vehemently opposing and trying to curb.

This is uncertain scenario the assumption of the office of Crown Representative and Governor General by Lord Mountbatten, a cousin of the King-Emperor was a ray of hope for the princes of India. They trusted that Mountbatten, especially being royal, would be the defender of their interests and uphold their treaties with the Empire.

The princes however had trusted in vain and in the words of an eminent Indian political ‘were driven to the slaughterhouse by their [own] shepherd.’ How far is this perception true of Lord Mountbatten? Did he really breach the terms of his office by not looking after the interests of the princes? Did Mountbatten unashamedly helped the Congress? Was Mountbatten to blame for the summary fall of the princes so soon after the Transfer of Power in both India and Pakistan? Through a careful analysis of the term of Lord Mountbatten as Crown Representative in India this paper shall address the above questions. While not playing the ‘blame game’ this paper will illustrate the importance the princes gave to Lord Mountbatten, both as a cousin of the King-Emperor and Crown Representative, at a time when critical decisions were being made for the future of the Indian Empire. Laying their trust in someone who was staunchly anti-princely and someone who just did not care to study the princely problem till a few weeks before the Transfer of Power was what proved fatal for the princes. The aims, attitudes and actions of both Lord Mountbatten and the princes shall form the backbone of the paper in distilling the reasons behind most of the princes signing themselves off by August 15 1947.

Barrow, Ian

Re-imagining death in Sri Lanka: SWRD Bandaranaike's assassination museum

Sri Lankan Prime Minister SWRD Bandaranaike’s term as Prime Minister (1956-59) has been variously interpreted. Some scholars argue that his language and religious policies mark the beginning of increasing religious and ethnic tensions. This presentation focuses on how a Colombo museum honoring his life and legacy provides a different perspective. By graphically re-imagining Bandaranaike’s assassination in 1959, the museum’s exhibits seek to promote Bandaranaike’s importance as, at once, a ‘man of the people’, a partisan politician, a national leader and an international statesman. Carefully-chosen artifacts from his life tell a compelling story of interrupted greatness. Announcements of his Oxford Union debates establish his intellectual standing, while speeches and photographs from his early political career outline his non-elite message and demeanor. His founding of the Sri Lanka Freedom Party and his pursuit of populist policies are presented as breaks with a colonial past and as the country’s entry into a post-colonial, socialist and non-aligned world. His (unexplained) assassination is the highlight of the museum, and designed to garner sympathy. Bloodied clothing, a bullet, the assassin’s gun, and the chair into which Bandaranaike fell are prominently displayed. His inexplicable death is shown as a national loss, and provides a powerful and continuing font of political legitimacy for his party and family. In re-imagining his death, the museum presents a political case to continue his unfinished work.

Basu, Subho

Reformed Domesticity, Boy's Adventure Stories and the Idealized Masculinity

In the second half of the nineteenth century Indian middle class reformers sought to redefine domesticity as part of their interaction with colonial modernity. The construction of childhood and the movement for the legal protection of children constituted a critical component of such attempts at the "modernization" of domesticity along the lines of ideal bourgeoisie family in Victorian British society. These attempts at the redefinition of domesticity through the construction of childhood as a socially delineated phase in life were also reflected in the emerging genre of children's literature in different Indian languages. Boy's adventure stories in the twentieth century constituted an important component of such children's literature. By engaging with children's literature in Bengali, this article argues that adventure stories written for the consumption of male children presented the idealized masculine hero as the model of socialization. As in the course of nationalist movement reformed middle class family became the metaphor of the nation, such masculine heroes of juvenile adventure stories were transformed into the model of masculinity in action in the project for nation formation.

Basu, Srimati

The Legal Structures of Kinship: Re-Working Affinity, Residence and Entitlement in the Kolkata Family Court

Transmission and exchange of rights and responsibilities, labor and space, seen to be central to cultural identity in anthropological studies of kinship, are necessarily transformed in legal negotiations. In both legislative debates and courtroom encounters, norms of kinship are postulated, challenged and fashioned, remapping the entitlements and privileges within which such norms are framed. The workings of Family Courts in India exemplify this process: judges and counselors attempt to render into legal form new provisions about economic survival, fidelity and sexuality, or extended family tensions, constructing new matrices of kinship, while also deliberately marking the Family Court itself as a newly available form and space of kinship. Using ethnographic observations from the Family Courts and related non-governmental organizations in Kolkata, the paper delineates both litigants' attempts to challenge and solidify shifting meanings of kinship, and also judicial constructions of changes in kinship, family and residence norms. I focus on the ways in which problems of urban space, bigamy and adultery, and constructions of desire and romance are used to work through issues such as the cohesion of the patrilocal family and the role and status of extended family members. Courts are simultaneously engaged in transforming traditional understandings of the extended family while also reestablishing notions of its contribution to economic and social structures, recognizing generational contracts as well as, contradictorily, expanded notions of companionate marriage. These examples provide the ground for remapping gendered entitlements and thence problematizing kinship as inflected by the postcolonial State.

Basu, Sharmadip

Hindu Music and its Other: Cultural Politics of Bhadrakol Musical Identity in Late 19th/Early 20th Century Bengal

In 1896, Sourindramohan Tagore, needing to formulate an organizing principle for his magnum opus, *A Universal History of Music*, offered the following definition of 'national music': it is "the faithful [musical] expression of national feelings...best manifested under circumstances that are not controlled by extraneous influences" [S. Tagore, 1896: 11]. In defining 'national music' thus, Sourindramohan, by far the most accomplished 'native' music-scholar of the times and a preeminent member of the Bengali bhadrakol society, implied that for a nation like India, 'Indian' music was not that which existed on the colonized ground. It was not even the music that resonated in the immediate pre-colonial past. In order to access authentic Indian music, one had to effect a return to the pre-Muslim, 'Hindu' India and delve into its high-sanskritic, Vedic tradition of music theory and pedagogy. Successive Muslim 'invasions' and the general permeation of Islamic culture in the subcontinent had immeasurably distorted 'true' Indian music. If the Indian nation had to be accurately and honorably represented in the universal history of music then Indian music needed to be cleansed of this accumulated dross, such that its Aryan/Hindu essence could be cast in the sharpest relief in musical terms.

Focusing primarily, though not exclusively, on the writings of Sourindramohan Tagore, my paper traces the Bengali bhadrakol quest to fashion a musical identity for its social class during the late 19th and early 20th centuries. Set in the context of emergent nationalism in Bengal, my paper probes the cultural politics of this process through the following generative questions: why, in the context of the thriving musical landscape of latter-19th century Bengal, did the bhadrakol intellectuals perceive a musical 'lack' in its social body? How did they imagine the Indian nation in musical terms and where did they locate themselves, as Bengalis and upper-caste Hindus, in this configuration? What formed the normative bases for the 'ideal' bhadrakol musical subject, and who/what emerged as its 'Other' in the process?

Basu, Lopamudra

Unspoken Terrors : State Sanctioned Violence and Its Victims in the Works of Meena Alexander

Meena Alexander's literary oeuvre destabilizes many categorical distinctions, among these are the binaries of nation and diaspora, home and exile, language and silence, and the private and the public. In literary forms, seemingly distinct like the memoir and lyric on the one hand and the novel on the other, Alexander explores the intimate intermingling of personal relations with traumatic events in the public sphere. Although the most recent exploration of this issue has been in her poetic reflections on Manhattan following the events of September 11, Alexander's ruminations on violence have encompassed many aspects of the postcolonial nation state.

In her early novel *Nampally Road*, Alexander gives fictional form to a true episode of the rape of a Muslim woman in Hyderabad in police custody. Although she traces the legacy of Gandhian non-violence in the decolonization of India, she is deeply aware of the fraught history of religious violence which erupted during the partition of the Indian sub-continent. My paper explores Alexander's treatment of violence in the most repressive mechanisms of the nation-state, most significantly in the actions of its police force. Through the exploration of Rameeza's experience of brutality at the hands of the Indian police and the exploration of the brutal murder of the West African immigrant Amadou Diallo in a more recent poem, Alexander deconstructs the binaries of India and the United States, the third world and the first world in the revelation of the nation state as exercising a monopoly on the legitimacy of violence. The modern nation state leaves unaccommodated its racial, linguistic, gendered and sexual minorities. Alexander's questioning of the nation state and its monopoly on violence parallels the work of Isabel Allende and Mahasweta Devi, who express similar anxieties about the brutality of state sanctioned violence in different contexts

Basu Thakur, Gautam

De-colonizing Psychoanalysis: Some Observations on the Present Situation of Psychoanalytic Studies in Literature Departments in India

This paper attempts to study the current situation of psychoanalytic studies in literature departments in India. By current situation the author means both (a) its relation in terms of historical continuity to the Indian Psychoanalytic Association (which was established during the colonial period) and (b) its present condition following a re-emergence and institutionalization in the academy of a post-colonial, and now rapidly globalized, nation-state. The paper will draw out, most importantly, the relative nature of engagement with and investment in ideology as characterizing the practice of and theoretical work on the subject during colonial and the present periods respectively. Beginning with the immediate history of the re-emergence of the discipline within academic circles (most specifically the rise, growth, and institutionalization of the discipline in the mid-90's in the English literature department of one of India's primary Universities, Jadavpur University in Calcutta), the author will offer some observations (based partly on his own experience of studying the subject in India during its most recent phase) in the context of the relative situation of the discipline, then and now, in terms of its arrangement with ideology. A certain lacuna has developed in the present occupation with the discipline namely, its failure to engage with ideology i.e., a failure to appreciate and engage with what Lacan calls the "social link" of any discourse, psychoanalysis included. The current 'ivory tower' approach of studying psychoanalysis and working with it on cultural texts while attempting to avoid or ignore evidential political contexts – the author hopes to elucidate – is metonymic and representative of a general regression of Indian academia and academics from engaging with politics or ideology. In the current globalized context of India, where Hinduva, Socialism, and bourgeoisie nationalism thrive within the fraternal conciliatory ambit of late capitalism such a regressive attitude can only be translated as complicity, and thus needs to be articulated and hopefully, eventually reoriented.

Baweja, Vandana

Otto Koenigsberger in Princely Mysore: Battles over architectural taste

In the 1930's while promoting the swadeshi (indigenously produced) policy as a nationalistic ideological strategy of resistance against the British Raj, Sir Mirza Ismail the prime minister of princely Mysore restricted the use of imported construction materials in Mysore state buildings. Yet in 1939, Ismail did not hesitate to invite the German émigré architect Otto Koenigsberger (1908-99) to be the chief architect of the Public Works Department (PWD) in Mysore, a south Indian princely state under indirect British rule. How does architectural production in Princely Mysore expose the contradictions of the swadeshi movement? How was the naturalness between territoriality and indigeneity being produced? I argue that the Otto Koenigsberger's buildings in princely Mysore from 1939-1948 were the site of political battles over architectural taste, which reflected competing imaginations of the Mysore nation and the internal contradictions of the Mysore swadeshi movement.

Having escaped Nazi Berlin in 1933, Koenigsberger emigrated to India in 1939, where he served as the chief architect (1939-48) for Maharajah of princely Mysore (now included in the state of Karnataka) and as the Federal Director of Housing (1948-51) for Nehru's government. Koenigsberger, marginalized by the nationalist ideology of Nazi Berlin, had emigrated from a context where nationalism was a xenophobic phenomenon, to a being the chief architect in the service of the Maharajah of Mysore, whose regime was engaged in deploying nationalism as a form of resistance against colonialism.

Working in Mysore transformed Koenigsberger's architectural practice and thinking. Koenigsberger's architecture was indigenized through the existing praxis of the PWD, the ideological implications of the Mysore swadeshi movement, and the architectural taste of the princely regime. He mastered the use of existing construction technologies, building materials, type design plans, and architectural elements deployed by the Mysore PWD to produce modernist buildings in Mysore. He interpreted the material limitations imposed by the swadeshi movement as a programmatic requirement for a regionalist and climate responsive architecture. Koenigsberger deployed rationalist arguments to critique the architectural taste of the princely regime, nevertheless, he had to negotiate the aesthetic demands of the princely regime with his modernist taste.

This paper will present three buildings from Princely Mysore designed by Koenigsberger: the Mysore Engineers Association Building; the Jayachamarajendra Occupational Institute and the Ayurvedic Hospital to investigate the contradictory aspirations of the Mysore Swadeshi sentiment.

Beaster-Jones, Jayson

“Experiencing the Brand, Branding the Experience”

This paper presents ethnographic material from a rapidly expanding chain of music stores in urban India. This retail chain attempts to attract cosmopolitan Bombay customers by maintaining a “brand personality” that invokes local conceptions of a “world class” shopping experience. Through use of transnational retail models to brand the shopping experience, this paper suggests that these Bombay music stores enable new modes of cosmopolitan consumption that become the primary institutional explanation for the effort expended on store design, celebrity and musician events, and music workshops. Through these activities, corporate executives intend for this chain of stores to become more than simply an aggregate of retail spaces. Instead, the evocation of brand is desired to become an anthropomorphized sign that mediates not only the customer's interactions with the chain, but the chain's interaction with its customers. Insofar as the chain's brand image offsets and combines with the brands of celebrities, holidays and the objects for sale, a space is created for the performance of cosmopolitan consumption practices that becomes iconic of a “Bombay shopping experience” in other parts of India. This paper provides a brief review of the literature on experiential branding and analyzes some of the narratives utilized by the executives of the chain to rationalize the interactions between customers, staff and the space of the stores in an Indian context.

Bedi, Tarini

Local Power-Brokers, the State, and Alternative Visions of the Law: The Gendered Politics of Redevelopment around Mumbai's Film-City.

Urban redevelopment projects in Indian cities are marked by numerous discourses that revolve around rights, legality, and aesthetics. They also involve local, neighborhood power-brokers who owe political allegiance to one of India's many political parties. In the case of the slum communities around Mumbai's cherished film and television studio—Film City, key local players are slum residents who belong to the Shiv Sena party, many of whom are women who work for the party's women's wing, the Mahila Aghadi. The redevelopment of the slum communities around Film-City has an added dimension namely the discourse of a media industry's efforts at self-presentation as a global player that must nevertheless function within local conditions of inequality, informal labor, and a marginalized urban working class. This paper uses historical, visual, and narrative ethnographic data collected in slum communities around Mumbai's film-city. It looks at the contests between notions of history and urbanization among those who run the film-studio, those who live in what have been deemed “illegal” settlements around the studio and provide most of its labor, and those who have been engaged as agents of spatial change in this community, locally known as “builders.” It traces the historical integration of film-city's land into Mumbai's urban network, and the emergence and transformations of local discourses on law, rights and sustainable planning. It looks at how discourses of legality and aesthetics get constituted differently by the varied actors in projects of urban planning and public housing. It explores how the least powerful (though with the most at stake in terms of the displacement that urban housing projects entail) of actors in urban planning projects, working-class, urban women constitute their own subjectivities through personal discourses of legality. It argues that these discourses emerge out of the normative and cultural processes of everyday lives framed within the very specific constraints and possibilities that spatial proximity to film-city provides. I am particularly interested in how these alternative notions of legality are asserted and how these can in fact be effectively integrated, rather than rejected to implement sustainable and fair urban redevelopment.

Berger, Rachel

Embodying Independence: Gender and Indigenous Medicine in early post-colonial India

This paper attempts a study of the fashioning of post-colonial 'expertise' about the body as it played out in the early days of independence. It considers the revamping of medical policy in Uttar Pradesh in the decade following independence, during which Ayurveda and Unani medicine were incorporated as foundation stones of public health planning for of the state, and also dominated popular writing about health and the body in the Hindi public sphere. A survey of official and popular discourse reveals a predominant concern with the fashioning and identification of medical experts and expertise, which came at the expense of the rich, complicated and variegated ways in which indigenous medical knowledge had been addressed during the national period. In the context of the Indigenous medical systems, this imbued further power and authority upon registered Vaidis and Hakims, who went from being appointed guardians of Indian 'tradition' to the policy-framers of the early post-colonial period, and worked to recast those figures in society who held knowledge about the body like dais, 'lady doctors' and rural practitioners, as redundant and outdated figures in the age of post-coloniality. The early 1950s also saw the bifurcation of the genre of medical writing in Hindi marked, firstly, by the emergence of expensive technical textbooks written by Vaidis employed in the new government, and secondly, by mostly female, amateur writers, who wrote about the hazards and curative potential of foods, spices and household items in inexpensive, pamphlet serials. These 'experts' were clearly delineated into two camps: those who drew on their professional authority, and those who drew on their cultural authority. As such the tension between these two categories comments not only the political culture of medical change, but also on the social life of the middle-class as it refashioned itself into a group of post-colonial, independent citizens.

Besky, Sarah

Indian Labor Law and the Limits of Fair Trade in Darjeeling Tea Production

In the Darjeeling district of West Bengal in Northeastern India, two neighboring tea-growing communities are currently seeking fair trade certification. One of these communities is Makaibari tea estate, a plantation founded in 1856. The other, five miles away, is the Tazo CHAI small farmer cooperative, organized by farmers in August 2006. Despite their geographic proximity, the plantation and the cooperative operate on dissimilar systems of land tenure and social organization. At Makaibari, the owner sought certification; in the Tazo CHAI cooperative, the farmers first collectivized and then asked Darjeeling NGOs to help them gain fair trade certification. Initially, it would seem that, compared to the plantation, the cooperative would be far more equitable and in congruence with fair trade's social and environmental justice aims. This paper will explore how small farmers in a cooperative and plantation owners could both legitimately seek certification from transnational fair trade certification agencies. It will also explore how individuals embedded in fundamentally different land tenure systems operationalize "fairness" through transnational fair trade certification, local labor organization, and Indian legal codes.

In the Darjeeling hills, tea is extensively cultivated on plantations, living reminders of colonialism. In other parts of the world, fair trade certifiers acknowledge the inequities of the plantation system. As a result, fair trade coffee, cocoa, and sugar (also former colonial crops) come primarily, if not exclusively, from small farmer cooperatives. Global agencies' willingness to certify Indian tea plantations raises the question: Can a plantation ever be "fair?"

The Indian tea industry complicates fair trade certification further. Colonial labor policies inspired the Plantations Labour Act of 1951, which mandated that plantations provide workers housing, health care, food rations, and education. Neither the Labour Act nor fair trade certification guarantees such aid to cooperative farmers. Today, plantation owners blame the Labour Act's "social costs" for the financial demise of many plantations and claim that the industry would be stronger if the act were repealed. Although they lament the "social costs" of the Labour Act, many of these plantation owners are seeking fair trade certification. In this paper, I will explore the tensions between the legal fairness presented in the Plantations Labour Act and the voluntary fairness of transnational fair trade certification. My ethnographic data suggest that Indian labor laws regulate fairness and social welfare far more strictly than fair trade certification alone, potentially causing us to ask: should all Indian plantations become "fair trade?"

Bhan, Kuldeep K.

A Review of Harappan Culture in Western India

Recent archaeological excavations carried out by the Maharaja Sayajirao University of Baroda have shown that many hypotheses regarding the history of prehistoric settlements in the region of Saurashtra and Kutch during the 3rd to 2nd millennia BC. This paper will present a critical review of earlier models and propose a new framework for studying the human adaptations in this region.

The main sites that will be used for this paper are Dantrana, Santhali, Moti Piplee (North Gujarat), Gola Dhoru (Bagasra) and Jaidak in Saurashtra. The new data from these excavations suggests that there were fairly substantial agro-pastoral and hunter/gatherer distinct communities inhabiting Western India long before the Harappans established their trade and interaction networks. The hypothesis of mass migration of the people from core region of the Indus Valley seems to have only very limited truth. The data further demonstrates that during the copper/bronze age the Western India was inhabited by diverse communities with several forms of adaptations including settled farming, hunter/gatherer, hunter/gatherer/pastoralists, traders and craftsmen demonstrating economic links between these diverse groups.

Recent research have also demonstrated that the Harappans derived their power from the control of essential resources, such as land, livestock, and raw material that were used to create prestige goods, control of production and long distance trade. Many of the prestige items were produced from the raw material that were not available in the core area and were obtained from the peripheral areas like Gujarat either in the form of raw material, partially finished or finished goods. This is reflected in the discovery of stock piling areas, shell, stone bead and faience workshops from the Harappan sites of Gujarat.

After the decline of Harappan cities in Gujarat around 2000 BC, localized cultures appear to have evolved from the rural populations who may have coexisted with, but were not swallowed up by Harappan culture. This process can be seen in the evolution of local pottery shapes and designs and the consolidation of regional power, as demonstrated by the development new fortified settlements like the ones at Jaidak and Sungadh. Harappan style items were no longer in demand and the power base of Harappan elites was disrupted with the breakdown of established trade networks.

However, agro-pastoral communities based on summer crops such as millets and sorghum and hunting/gathering continued to inhabit the region, and provide a link to later cultures in both Sindh and Gujarat.

Bharathi, Manjula

Dialoging with Local Spaces in a Global Context

The paper critically examines the changes brought about by international tourism, modernization initiatives and development interventions in the socio-cultural terrains and the lives of the people of Leh. It tries to look at the crisis of cultural confidence, combined with the increased economic uncertainty, crime rate and the spiral of insecurity (social, cultural, political and spiritual) in Leh, which global integration tends to generate.

This paper will also examine the impact of urbanisation and massive migration on the public and personal domains of women in Leh. Before the advent of international tourism and modernization initiatives, it was the shared understanding between the communities in their day to day life in a web of interdependent socio-economic relations, to an extent, that defined and maintained their collective identity and security. This also allowed for the cohesive operation of socio-economic and political components in a well defined cultural and spiritual space. The development initiatives and interventions and the commercialization of tourism in tune with the design and pattern of a mega society have not taken these on board.

This paper thus tries to examine how practices and discourses, which are sometimes part of trans-national cultural global flows, affect the interpretation and evaluation of the ways of living among the indigenous people and influence further cultural production and ways of seeing. The analysis and critical understanding developed in this paper are based on two years of field work in Leh for facilitating people-centred initiatives.

Bhatia, Varuni

Whose reform?: Vaishnavism, reformers, and religious identity in colonial Bengal

Kedarnath Dutta (1838-1914) was a typical member of the Bhadrakalok class in nineteenth century Bengal: he spent his childhood in a village in the district of Krishnanagar, came to Calcutta for higher education, dabbled in the Brahmo Samaj, took his first job as a teacher in government schools, went on to join the lower ranks of colonial administrative services and, by the time of his retirement, had risen to the level of a district magistrate. However, during his long career, he became interested in Vaishnavism and by the end of the nineteenth century, he had 'revived' the so-called 'Visva Vaishnava Raj-Sabha', that traced its inception to the six goswamis of Vrindavan, with Chaitanya as its spiritual inspiration. Moreover, by the 1880's, he had made a somewhat successful claim over a region across the river from Nabadwip to be considered as the 'real' birth-place of the fifteenth century Bengali mystic; this place he named Mayapur.

Kedarnath Dutta, known amongst Gaudiya Vaishnavas as Bhaktivinod Thakur, was probably the most influential Vaishnava reformer from nineteenth century Bengal. This paper will examine his writings on Vaishnavism, locating it within the larger themes that emerge in the formation of Hindu identity in the same period. How does a reformed Vaishnavism that appeals to middle-class sensibilities, and responds to the moral and theological challenges of the Brahmo-Samaj on the one hand and Christian missionaries on the other, stake itself as the true essence of Hinduism? What role do such reformers, who are also modern theologians in a specific sense, play in this process? And what kind of engagement with history is necessary to make the claim of eternity that emerges as a crux of Hindu identity in this period? My paper will address some of these questions through the figure of Kedarnath Dutta.

Bhattacharya, Himika

"Is my honour not honour?": The Gendered Politics of Caste, Tribe and Honour

This paper lies at the intersection of caste and gender identity in unpacking women's experiences of violence in the Lahula tribe of India. I focus on two forms of violence – rape and marriage by abduction to discuss the cultural specificity of these acts of violence that has a local relationship to an enabling political and institutional structure which ultimately sanctions the violence. My

discussion of "honor" in particular is the site of analysis that finally brings together caste, gender and marriage practice in this community.

This discussion is based on the ethnographic fieldwork I conducted in Lahaul, India for my dissertation. I conducted life history interviews with several women and here I discuss two women's stories. One is the story of a woman from a low caste raped by an upper caste priest who fights back the rhetoric of dis-honor and turns it on its head to establish her own position as honourable. The other is the story of an upper caste woman forced into a marriage by a lower caste man of the tribe, who fights back her sexual violation and forced marriage by upholding her own privileged caste status.

One woman rejects what has been deemed socially acceptable for raped, low caste women to redefine notions of honour and family. The other embraces a regressive ideology (that of caste) to uphold her honour and fight back, undermining it anyway by exposing its power, inconsistencies and weaknesses.

Finally, I illustrate how the disavowal and sanctioning of violence by the community (men and women) operates through privileging the tribal 'people's' struggle over the women's struggle. Any crack within the community (such as those that might be caused by the acknowledgement of violence against women) is seen as detrimental for the 'larger' struggle. The collective honour of the tribe, which is guided by the honour of its women, must be preserved at all costs, deploying notions of honour as they are practiced in the non-tribal parts of the country. Thus it becomes necessary to disavow the violence that the women experience and establish the purity of all Lahuli customs and practices, supporting all 'indigenous' behaviors. This strategy can be viewed as an aggressive rejection of the state's marginalization of tribal communities across India over decades as well as a redefinition of identity in the tribal people's movement.

Bhattacharya, Tithi

“Deadly Spaces: Ghosts, Histories and Colonial Anxieties in Nineteenth-century Bengal”

In his autobiography the renowned artist and writer Abanindranath Tagore imputes an amazing historicity to space. An ancestral home, writes Tagore, “lives” only through the “company of people”. In his characteristic lyrical style Tagore further elaborates this connection between history and location by claiming that a house “truly dies when “people leave it”. What can we make of this beautiful connection between location and history or space and time? In particular, what do we make of his transposing the organicity of living and dying onto space in this evocative manner? In this paper I am going to advance Tagore’s claim about this relationship between history and spatiality in the context of Calcutta as a colonial city. I am going to argue that spaces acquired a certain kind of past-ness or the patina of antiquity through a very specific rhetoric related to death and dying, that of haunting. We are going to look at haunted spaces as locations of history from two separate perspectives: British and Indian; this is so because each side was invested in sets of very different arguments about Calcutta’s status as a city with a past, or its respectability as an old city. Ghosts, both Bengali and British, we will argue, determined and/or disputed the antiquity of the city and in turn questioned or consolidated the future of British rule.

Bhattarai, Keshav

Linking Community Forests, Land Use Dynamics, Equity, and Social Well-Being at Ecological and Administration Regions of Nepal by Using Remote Sensing and Geospatial Data

Community forestry involves a shift of forest management from government to local users, through the processes of institutional development. When implementing these processes there should be concern for the availability of resources, equity in their distribution, and production efficiency for the well-being of the society as a whole. Nepalese governmental policy of transferring forest management to local community users since the 1980s has shown mixed results. The majority of the literature reports that community forestry has proved to be more robust than the government management system. Some report that community forestry has been successful because it is in remote areas. Critics, on the other hand, argue that the robustness of community forestry withers as development proceeds, with the construction of roads and urban sprawl undermining its positive effects. Almost all the studies on community forestry have been local, with no studies examining the successes and failures at the regional or national scales. Without this macro scale analysis there can be no way to determine whether or not community forestry can contribute to national development, and whether or not there will be equity in product distribution over time and across national space. This paper examines the effect of community forestry on land use dynamics at both micro-and-macro-levels. It utilizes satellite images taken by Thematic Mapper (TM) in 1990 and Enhanced Thematic Mapper (ETM+) in 2000 and integrates these images with socioeconomic data corresponding to these years from published literature. Micro-level land use dynamics are based on three representative cases of Dolakha (Mountain Region), Ramechhap and Okhaldhunga (Hill Region), and Bara Parsa and Rautahat

(Tarai Regions), and for macro-level analysis it aggregates image and socioeconomic data at the three ecological regional scales—Mountain, Hills, and Tarai. By analyzing land use dynamics this research establishes where successful management exists and where it does not. It also assesses the extent to which genuine “stake-holder” decision making versus Forest Department imposed rules produces better managed forests. This paper will help fill a void by using geospatial and social analysis at the macro scale to explain changes in Nepal’s forest cover and to determine the sustainability of those changes.

Bhattacharya, Tithi

A Very Good Story of a Very Good Girl’: Men Writing as and for Women in Nineteenth-Century Calcutta

This paper looks at the nineteenth century practice of men writing as women. It looks at two kinds of texts: first, where female identity is assumed for moral domestication (for instance in Sushilar Upakhyar, pub. 1859) and secondly, its reverse where the male writer uses a female nomen de plume for mobilization to a cause (support for widow-remarriage). In both cases the female fictive “identity”/name is assumed by male writers as acknowledgement of a real social presence: the female reader/social actor. It is the contention of this paper that this move on the part of men to adopt a feminine identity goes beyond the functional issue of accessing a female reading audience. It demonstrates a particular kind of masculinity produced in the colonized man as both response and challenge to charges of effeminacy by the British. The paper asks the larger ontological question as to what it meant to be a man in the public sphere when one’s contribution towards constituting that sphere, as an author, was under a feminine identity.

Birkenholtz, Trevor

The Politics of Tubewell-led Irrigation in Jaipur: Produced Scarcity, Recursive Ecological Change and Adaptive Social Institutions

Since India’s Green Revolution, over twenty million tubewells have proliferated across the country. Nearly two million of these are in Rajasthan, India’s most arid state and the site discussed in this paper. Today, the tubewell continues to flourish even as groundwater overdraft is accelerating throughout the state. The degree to which this rapid technological diffusion has transformed groundwater based socioecologies and politics is not clear. What capacity does this technology have in motivating social, political and ecological change and differentiation along multiple axes of difference, including caste, class and gender? This paper draws on land manager surveys (stratified by caste and class), and interviews with land managers, government engineers, tubewell drilling firms and Hindu groundwater experts (Sunghas) in the rural areas near Jaipur, to detail the capacity that tubewell groundwater-lifting technology has in driving recursive processes of agrarian socioecological change. The article demonstrates, first, that tubewell adoption is made possible through the creation of tubewell partnerships, a new social institution. But while tubewell adoption enhances production (at least temporarily), it exacerbates existing social inequalities both within and between partnerships. Second, the technology actually produces scarcity because farmers are no longer able to grow the high-yielding seed varieties for which they originally adopted tubewells. Changes in groundwater and soil chemistry caused by groundwater withdrawal undermine the original conditions under which the tubewell flourished, prompting a return to traditional crop varieties. Third, irrigation practices and daily production activities follow from the demands and constraints of the tubewell, enabling and constraining human and non-human action. The adoption of the technology, therefore, sets in motion a recursive process of technological adoption and adaptation, social institution formation and ecological change. Understanding the concomitant tensions motivated by these processes of ecological and social change is critical in developing future groundwater governance strategies that are democratic, equitable and efficient.

Brower, Barbara

Implications of Global Warming for Himalayan Resources and Communities

The prospect of global warming has developed from an uncomfortable and contested possibility to scary certainty. Although the Intergovernmental Panel on Climate Change (IPCC) Report of February, 2007, leaves a small space for doubt about the anthropogenic component of climate change, the 1000 scientists of 99 participating countries document a body of evidence from many sources and all over the planet that leaves no room to question the reality of rapidly increasing heating of the surface of the earth. Most climate models identify low-latitude mountains, along with low-elevation coastal areas, as the environments most likely to bear the brunt of global warming’s impacts. Melting glaciers in the highlands and rising seas in lowlands will entrain cascading environmental and human effects that are much harder to predict than the mere fact of global heating. In the case of the Himalaya and Tibetan Plateau, headwaters of all of the great rivers of Asia, the potential environmental and human impacts of global heating are huge—incalculably huge, given the great uncertainty underlying models of the effect of a warmer atmosphere on the monsoon, among other unknowns. Yet, as the IPCC Report also points out, any preparations for the consequences of climate change require advance planning premised on some sort of projections about likely effects. One place to start to assess the range of possibilities for climate-induced environmental change and cultural impacts is where environment most directly intersects with people, in resource-dependent communities of Nepal. This paper surveys what is known and what is surmised about global heating in the Himalaya, and undertakes to frame the questions that need to undergird the planning and management of resources to insure sustainable communities of the future.

Brown, Rebecca M.

The Akbari Façade of the Ashok Hotel: An Appropriation of Mughal Architecture in the Nehruvian Context

When constructing the image of the new Indian nation, politicians, artists, and architects looked to India's history. The past, however, as Jawaharlal Nehru's *The Discovery of India* acknowledges, is always already filtered through the colonial, and a 'pure' past cannot be retrieved from pre-colonial times. The politico-religious communal tensions of the nationalist movement, followed by the massacres of Partition, produced further hurdles for shaping a secular national identity from India's long architectural and artistic history. In what has been called 'the long 1950s', a range of responses to this difficult position included a turn to European Modernism, the reuse of 'folk' cultures, and a revival of historical architectural elements. In this paper, I look at the Ashok Hotel of 1955, part of a brief moment in post-independence history, one that when examined closely reveals an oddly precise focus to its citations of the past: Mughal, and even more specifically, Akbari period (1556-1605). Unlike other examples of the revivalist mode from earlier in the 20th century and concurrent with it, this building looked to this Mughal past instead of reviving a Vedic, Gupta or Buddhist one. This paper situates the Ashok Hotel as an exception within a wider body of revivalist architecture, and thereby examines this slice of 1950s Nehruvian culture for the way it articulates India's new relation to the past, and specifically to the Mughals. The historical and art historical construction of Akbar as a promoter of syncretic religious beliefs who supported a melding of so-called 'Islamic' and 'Hindu' aesthetics contributes to the efficacy of the political appropriation of the image of the Mughal Empire. Through this examination these revival buildings illuminate the ways in which architecture simultaneously supports and seeks to smooth over the contemporary communal conflict in South Asia.

Brueck, Laura

From Victim to Victor: Rape Revenge Fantasies in Dalit Women's Literature

It is my argument in this paper that Dalit women use written narrative to reject the role of "victim" in which they have regularly been cast(e), both in reality and popular imagination. They do this through a series of distinct strategies that involve rewriting and re-envisioning dominant social scripts – those that define them as victims – with a focus on their bodies and their identities. In my presentation I explore several examples of ways in which Dalit women writers working in Hindi subvert the narrative of victimhood imposed on them from above, envisioning instead alternative, triumphant life scripts. I focus explicitly on the writing of Rajasthani Dalit writer Kusum Meghwal whose short stories rewrite the standard rape narrative in which the Dalit woman is the helpless prey of her attackers into one in which she is redrawn as the physical aggressor and victor.

Sexual violence perpetrated against Dalit women, particularly by upper caste men as a means of exerting a kind of terrorizing control over an entire community of Dalits, is more often than not an act which is performed in a public space. It is my argument that Kusum Meghwal's stories act as a kind of alternative public (published) performance in which Dalit women may perform fantasy revenge scenarios, unlikely in real life, that allow them to enact a similar kind of institutional warning to their upper caste oppressors, or in the very least perform a cathartic release of anger and emotion only possible in the creation of a fantasy revenge narrative. In this paper I argue that Meghwal's stories provide the forum for what Deborah Willis (2002) has defined as the need for sexual violence victims' "enactment in front of an audience to secure a new, reempowered identity." Further I explain that since her stories are published and are therefore meant to be read by an audience, they are able to instill in that audience the power and subjectivity of the Dalit woman "victim," re-envisioning her rather as a "victor".

Budhu, Savena

Looking for Agency Under Western Eyes: Postcolonial Rereading of Chitra Banerjee Divakaruni's *Sister of My Heart* and *The Vine of Desire*

Chandra Mohanty writes "discourse on women in the third world...construct 'third world women' as a homogenous 'powerless' group [who are] often located as implicit victims of particular cultural and socio-economic systems."¹ South Indian women are constructed within prescribed roles—as universal dependants, victims of male violence and patriarchal structures, uneducated tradition-bound females, domesticated and self-sacrificing wives, and the ever present exotic, mysterious, and at times, veiled woman. In response, many contemporary South Asian writers are revealing the pluralities of simultaneous locations and complex realities of South Asian women both in India and those living in the West. But still, these homogenous images are being perpetuated, not solely by those in the West, but by writers whose roots are in the East. In the novels *Sister of My Heart* and *The Vine of Desire*, Chitra Banerjee Divakaruni positions her reader in an Orientalist's India full of exotic romances and melodramatic tales and, then, inserts her characters into the staging of this fantastical production. However, Divakaruni strategically exploits India's "exoticism" to simultaneously capture the Western imagination and subvert the Orientalist representation of the East. Her main characters, Sudha and Anju, emerge with some measure of freedom through small, contextual spaces that allow for flexible rather than fixed representations. By negotiating a space in-between hyperbolized exoticism and traditional mores, they create an intersectional view of South Asian women who understand that victory from socially prescribed roles require personal concessions. This paper examines Divakaruni's poetics and politics in perpetuating the Western discursive fascination of otherness and exoticism as well as her cross strategies in subverting the representational process. I argue that her two novels fail to generate a political rereading of Indian women as sites of resistance against socio-economic systems, but succeed as entertaining pieces of literature that celebrate the small spaces in which Indian women can negotiate a counter discourse.

'Mohanty, Chandra T. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *Feminist Review*. 30 (1988): 61-88.

Burra, Arudra

The Indian Civil Service and the Raj: 1919-1947

Philip Woodruff's famous two-volume history of the Indian Civil Service (ICS) was entitled 'The Men Who Ruled India': the image of the ICS officer as ruler runs through many British accounts of the Raj.

Indian ICS officers are curiously absent from Woodruff's account, even though they formed more than half the service at Independence. Even more curiously, Indians who wrote about their experiences in the ICS routinely emphasized their role as "servants" rather than as rulers, in memoirs with titles like "Under Two Masters."

These memoirs are carefully constructed to disavow their association from the Raj. The image presented is of ambivalent but diligent civil servants, whose "just did their job" despite their nationalist sympathies

My paper addresses three questions:

- (1) just what was the role of the ICS with respect to the nationalist movement?
- (2) how did Indian ICS officers experience, and then present, this role?
- (3) how was it that the ICS structure was left unchanged after independence, in the face of great hostility and opposition?

Along the way, I attempt to elucidate the elusive notion of "bureaucratic neutrality," and assess the role it actually played in the story of ICS transition.

Cameron, Mary

Modernizing Ayurvedic Medicine in Nepal: Regulation, Controversy and Healthcare Impact

With biomedicine securely situated within health care development in Nepal, traditional medicines such as Ayurveda await an uneasy future. Of the several traditional medical systems in South Asia, Ayurveda enjoys broad popularity throughout the region, exhibiting a culturally relevant theoretical paradigm, a formalized system of training, a recorded materia medica, and a clinical tradition with a diverse range of therapeutic treatments. Its rural and lay variant incorporates extensive knowledge of medicinal plants though lacking in formal knowledge of Ayurvedic theory. Biomedicine is impacting Ayurvedic practice as it imports with it modern ideologies of formal education-based legitimacy, "rational" organization of its practitioners, and controlled regulation of drugs. Recently Nepal's Ministry of Health has implemented legislation that requires Ayurvedic medical practitioners to register and that limits the preparation of plant-based medications to only those registered. Regarded as having a potentially disastrous impact on their profession, urban-based and non formally trained traditional practitioners strongly resist the fifty-year age and three-generation registration requirements for those not holding medical degrees or certification in Ayurveda. Drawing on recent research in Kathmandu, Nepal, the paper summarizes the role of Ayurvedic medicine in Nepal's plural medical system, analyzes the politics and ideology behind the legislation, describes how the traditional healers have responded to the new regulatory policy, and suggests the impact such legislation may have on health care.

Campbell, Jennifer

Exploring the Architecture and Morphological Form of Three Mughal Period Caravanserais from Northern Pakistan.

This paper introduces findings from recent architectural research at three Mughal caravanserais located in the North West Frontier Province and the Punjab, Pakistan. The discussion of these structures centers on the similarities and differences in their architecture and their morphological forms. These similarities and differences are then explored through consideration of period of creation, regional stylistic influence, regional availability of raw material and the skill and technical mastery of the builders and potential architects. It has long been believed that Mughal serais are ubiquitous in appearance and functioned in their imperial form as standardized halting points. This research hopes to move beyond this basic assumption and address to what degree regionalization of building techniques and vernacular expression can be housed in these structures.

Cavallaro, Joanne

From Uttauli to Boodhee: Representation of Women in Nepali Proverbs

This paper investigates the representation of women in common Nepali proverbs. As Parajuli (1984) notes, proverbs can provide insights into the ways a particular group constructs meaning in its social traditions, day-to-day life and customs, including gendered meanings. This is especially true for a community that shares and depends upon oral traditions to carry on its culture. Proverbs often serve either explanatory or admonitory functions – explaining how the world works and how we should act in the world. Using feminist critiques of language (see Cameron 1990 among others), critical discourse analysis (Fairclough and Chiakari 2004) and linguistic identity theory (Joseph 2002), we analyze the ways in which common Nepali proverbs delineate roles and construct identities for women throughout their life span (girlhood, motherhood, daughter-in-law, old woman). Through these proverbs, among other practices, roles for women come to be naturalized rather than socially constructed.

Through our analysis, we deconstruct the cultural models present in Nepali proverbs about women and their “proper” relationships with others, models that reflect, refract and reinforce the hierarchical relationship between men and women. In proverbs, women are valued for their role in birthing and raising sons; other possible roles are not only devalued but also rendered invisible, except when proverbs warn against women’s inherent weaknesses that can bring dishonor to the family – either as a wayward young girl (uttauli), an incompetent daughter-in-law, or a doddering old woman (boodhee), all of which are subjects of numerous proverbs. The relationship between daughter-in-law and mother-in-law is especially interesting, for the cultural model constructed through these proverbs place it as always and necessarily mediated through the son/husband. As we will show, however, resistance to this and other socially constructed roles for women is also present.

Chadha, Ashish

Postcolonial Pasts: Archaeology, Governmentality and Scientific Method in India

The legacy of postcolonial epistemology is ideologically located in the institutional apparatuses of colonial governmentality and their “modalities of knowing.” Postcolonial institutions of knowledge production today create a tremendous amount of data and information, which forms the epistemological foundation of postcolonial governmentality. Because of their statist roots the knowledge and data produced have indubitable authority and are promoted, viewed and articulated as objective facts by these institutions. This paper will center on one such postcolonial institution’s processes of knowledge production - the Archaeological Survey of India (ASI). The ASI is one of the earliest statist archaeological organizations in the world. Its prolific knowledge production has had a profound impact on the legitimization of the idea of India as an ancient nation and continues to be influential. The paper will concentrate on the specificities of “ways of knowing” as archaeologists, scientist, bureaucrats and illiterate laborers work in Indian archaeological sites to produce knowledge about past. I focus at the excavation trench as micro-site of knowledge production to investigate how ways of knowing in an ASI archaeological site, epistemologically negotiates between hierarchies of credibility, (un)scientific method and the authority of statist legitimacy. I argue that operations of knowing by ASI at an excavation site is not only mediated by nationalistic imperatives but also performed as an intervention of governmentality and executed as a scientific practice.

Chase, Brad

Gola Dhoro and the Indus Civilization in Gujarat

It has often been taken as axiomatic that Harappa Phase settlements in Gujarat functioned as colonies established to extract natural resources from the region. While Harappa Phase settlements such as Gola Dhoro were often centers for the manufacture of highly valued craft goods from locally available raw materials that were widely traded throughout the Indus Civilization, the traditional model of the colonization of Gujarat has rarely been critically evaluated through problem-oriented research. While this overarching model cannot be fully evaluated with any one line of evidence, specific hypotheses can be drawn from it that can be tested through detailed studies of particular sets of archaeological data. In this paper, I will present the results of my recent study of a carefully selected set of faunal remains from Gola Dhoro, offer some preliminary interpretations of my analyses in reference to the traditional model, and suggest new hypotheses that can be evaluated with further research.

Chatterjee, Indrani

When ‘Tribe’ Meets ‘Captivity’: Encounters in History and Anthropology

This essay is made up of three parts. The first part begins by honoring Sylvia Vatuk’s contributions to the coalescing of anthropologies of kinship and the histories of slavery in the closing years of her professional career (2004 - 2006). The second and third parts argue for developing Vatuk’s insights for complicating the regional historiographies of gender and ethnicity in South Asia. This paper will analyze a verse narrative of female captures by contextualizing it within the cultural and social history of late 18th and 19th century southeast Bengal. While such poetry has been largely ignored by social historians of gender for

apparently not being in the 'vernacular' of the groups whose histories they tell, I argue that such records nevertheless provide an opportunity to think through the intersecting histories of ethnicity, rank, region and sexuality. For not only do such capture narratives embed the constitution of 'Bodo-Kuki' relationships with Tripura rulers, they also repeatedly frame the discussion of other groups' relationships with other local ruling houses into the nineteenth century, like those of the Mizo and the British after 1890. I will suggest that such narratives of capture invite rethinking the histories of intimacy, power and dignity that historians of precolonial South and Southeast Asia have already suggested. In conclusion, I will signal that such work makes us rethink the social marginality of 'tribal' polities in contemporary northeast India as well.

Chattopadhyay, Sreeparna

Locating agency: Women's everyday acts of resistance against marital violence in India

This paper is part of a larger dissertation examining marital violence in a slum community in Mumbai. Research for this paper was conducted in the summer of 2003 and 2005-06 focusing on the the determinants of domestic violence at the individual, household, community and state levels as well as channels for its mitigation. Data for this paper has been collected using ethnographic methods, particularly interviews with 52 women and 20 men and their families. In this paper I focus specifically on women's everyday acts of resistance and exercise of agency when faced with violence. I use Anthony Giddens's idea of agency because it allow us to detach ourselves from an abstract, universal notion of rationality, while locating agency in people's practice of social provisions, rather than to the enduring principles of social rules. I also draw from anthropology's critique of itself, particular with respect to representation of third-world women and from views within feminist ethnographies and postcolonial feminist studies. Using the examples of three women, I highlight the creative strategies that women employ to mitigate marital violence particularly in the absence of institutional support systems in marginal urban communities. I identify the ways in which women use spirituality, religion and informal social networks as emotional salves as well as employ the three as pre-emptive strategies to protect themselves from violence. The three women – Radha, Reema and Jigna use very different strategies to attenuate the damage caused by violence, thereby creating a space where the everyday becomes more livable. Radha a woman in her mid-forties convinces her alcoholic husband that she is possessed by the Devi, the divine mother so she could avoid having non-consensual sex with him. Reema, a woman in her mid-thirties distances herself from the materiality of life and from her detached and neglectful husband by becoming a disciple of a local guru Ramdevji Maharaj. Jigna, a woman in her early twenties seeks affection through romantic, but non-sexual relationships, with her husband's unmarried male relatives. I argue that the absence of institutional interventions such as psychological counseling, the police and other members of the criminal justice system and social workers in mitigating violence should not be interpreted as women's inability to resist violence; instead they should be read as pragmatic, yet creative, responses to deal with a problem that has very few solutions, if any, particularly in a setting that is marginal and where the everyday is violent.

Chaudhary, Latika

Fiscal Taxation and Educational Development: Evidence from British India

Economists and social scientists have long recognized the tremendous heterogeneity in educational performance across countries. While developed countries of the world achieved universal literacy several decades ago, developing countries like India are still lagging behind with a 52% literacy rate as of 1995. Interestingly, these differences are not a recent phenomenon—as early as 1900, enrollment in primary schools in the United States was almost 94% whereas in British India it was less than 1%. This remarkable persistence suggests that the role of history is critical in understanding why certain countries are unsuccessful in overcoming poor schooling endowments. Did some countries historically lack the necessary institutions that were capable of developing mass education systems? Did colonization play a role in the initial development of educational systems? If so, can we quantify the impact of a colonial past on more recent performance? This paper takes a historical approach to answering these questions by studying different educational systems within British India.

Chaudhuri, Soma

“Tea leaves and witches: A sociological analysis of witch hunts in the tea plantations of Bengal. (1980-2005)”

In the tea plantations of north Bengal, India, behind the colonial planters' bungalows are labor lines where the tea leaf picking community lives. The tea leaf pickers are a group of tribal migrant laborers brought to this area in the 1860s when the first plantation was set up. It is among this community that witch hunts take place. Tribals have a distinct religious affiliation from the rest of India. For centuries, tribals have practiced their own religion, and belief in the witch and witchcraft is an important component of it. Witch hunts are common phenomena among the tribals, and it is particularly interesting to study the factors responsible. In this paper, using both archival sources and qualitative in-depth interviews, I try to analyze, using sociological theories of deviance and gender, what causes witch hunts to persist in these communities.

Chopra, Rashmi

Protection v. Liberation - Family, State, Civil Society

The collective response of the state, civil society and grassroots communal mobilisation in India with regard to the protection of the girl child from child marriage, trafficking and labour as well as the promotion of education and health entitlements largely addresses the rural Dalit childhood. It can be questioned whether these responses, which over the past two decades have become increasingly grounded within a rights discourse derive their moral authority from international 'universally framed' legislation or from a fundamental articulation by the nation state on shared fiduciary responsibility and related notions of childhood, agency, family and state intervention. The above responses can be viewed in terms of conflicting agendas and outcomes and expose the family as an even more contested site with regard to the removal of separation between public and private domains.

The status of the Dalit family as a private association can be viewed as being continuously challenged in sometimes conflicting ways - for instance, on the one hand, through the communal grassroots mobilisation looking to re-shape its structural attributes such as division of labour, economic dependencies and power relations and, on the other hand, through state and civil social interventions which in recognising the family's diminished capacity for protection as a mandate for removal or disconnection of the child from the family for varying periods of time can also discount its fundamental ability to provide intangible goods important to the development of the child. It is important to situate the Dalit girl child within and examine her relationship to this contested site of family and the dynamics of the broader political and social spheres.

Notably literary narratives including fictional literature and Dalit autobiographies also highlight the themes of the family home as simultaneously bounded spaces of protection and 'prisons' of oppression, with liberation and self-determination typically resulting from the separation of the girl child from the family home.

Despite an increasing development focus addressing the girl child, the question emerges whether she is facing the risk of becoming a modern welfare dependant on the state grounded in her status of illegitimacy and the non-primacy of the fundamental obligation of protection from violence within the context of the pursuit of alternate 'childhood liberation' agendas by the different guardianship actors.

Chowdhury, Kanishka

“Tracing the Neoliberal Subject: Citizenship in the New India

My paper, “Tracing the Neoliberal Subject: Citizenship in the New India” examines the various ways in which notions of citizenship are being reconstructed in contemporary India. Although the Indian media and government avidly celebrate the birth of a “New India,” which, in their view, is characterized by a robust growth rate and the success of economic liberalization, a majority of the country's citizens continue to remain outside the social and economic parameters of this “success.” Recent attempts to revive a politics of nationalism can be seen as an attempt to alleviate many of the anxieties associated with economic liberalization. Consequently, national narratives are often aligned uneasily with the promotion of global market forces. The collusion and disjuncture between these forces have led to an intricate dance on the part of the media and the government to articulate a new form of citizenship. This “new” Indian is constructed and projected in the cultural arena through the use of images and narratives rooted in potentially contradictory notions of the global and the national. Examining this interplay is vital to our understanding of the intricate struggles over forms of identity and self in contemporary India. My paper will look at advertising images and a Vision document from the BJP party written in 2004 in an attempt to point out the relationship between market and political constructions of the subject. Where do these constructions converge and intersect? Where are the potential sites of conflict? How are these constructions positioned in relation to the larger politics of caste, gender, and class? Is this an entirely new form of civic identity that is being created in an attempt to produce a certain sort of citizen/consumer? Does the fetish of the “new” elide previous ideas of citizenship? How is the “national” being rewritten in the age of globalization? I will read these constructions of citizenship in the light of the work done by a polling organization, Lokniti, located in Delhi. Their reading of the Indian citizen provides an interesting contrast to the depictions of the new Indian offered by the dominant narratives.

Ciotti, Manuela

The end of the subaltern? Past and present of Subaltern Studies in the lives of Dalit women political activists in northern India

Based on ethnographic fieldwork in Uttar Pradesh, this paper explores Dalit women activists' politicisation in light of the Subaltern Studies tradition and ongoing project. Dalit communities have mobilised to supra-local ideologies which posit 'classic' forms of subalternity such as the Dalit condition, and the rights and entitlements attached to this condition, as their rallying symbols. On the other hand, contemporary Dalit politics in northern India has often been construed as delivering symbolic empowerment on to its constituencies rather than a redistribution of material resources leading to substantive social equality. Against this backdrop, the paper reflects on the resistance to the usage of the 'Dalit label' as self-representation amongst the above women activists, showing how subalternity as an 'ontological condition' can be denied on the grounds of arguments pointing to the disempowering effects of essentialised representations. These reflections are all the more salient in consideration of the layered structure of gendered, socio-economic, cultural and political subalternities which Dalit women are usually perceived to experience. This paper argues for allowing categories such as those of the 'subaltern' or 'Dalit', to become 'historicised' in the present and to the possibility that these categories can themselves 'become history' in the view of the activists analysed. Ultimately, the paper's findings reinforce the power of ethnographic investigation in unearthing the discrepancies

between historical and somehow fixed subaltern pasts and scholarly debates around them vis-à-vis the observation of these pasts in the lives of contemporary subjects and their changing self-representations which might imply, as illustrated above, a detachment from those very pasts.

Citron, Beth

'Cosmopolitan Regionalisms' in Recent Art from Bombay/Mumbai

My paper considers a recent trend among artists working in Bombay/Mumbai who employ/address 'regionalisms' in art practices otherwise marked as 'cosmopolitan' (as could be seen, for example, in how they are projected towards elite audiences through private galleries and exhibitions in India and abroad). This tendency rose in the 1990s especially with a loosely affiliated group of Malayalee/Keralite artists, all educated at the J.J. School of Art and known casually as the 'Bombay Boys.' It is visible as both a formal (in the thick, impasto line of their paintings, relating to Keralite art traditions) and conceptual element (in subjects and ideologies considered). Formulating the term 'regional cosmopolitanisms' to understand this trend, I question the interplay of 'global' and 'local' in their art as a reaction to a previous generation of artists who are achieving international recognition using broader, national discourses; most prominent among these are Atul Dodiya and Subodh Gupta. Like Dodiya and Gupta, the 'Bombay Boys' have internationalist aspirations, but their visual languages mark a shift, and I question whether there is an identifiable 'Mumbai-Mallu aesthetic' in their works, and what its implications might be for the broader urban artistic community. While not assuming that there is a necessary correlation between politics and art production, I question how the socio-political turn towards regional Marathi culture in 1990s Bombay/Mumbai intersects with this artistic trend. My paper uses formal visual analysis and interviews with artists to contextualize 'cosmopolitan regionalisms' as both an art historical and urban historical trend.

Finally, I highlight works by a generation of even younger artists, through which 'cosmopolitan regionalisms' become even more intensified; this is especially so in the case of artists such as Minam Apang, Adi-speaking and originally from Arunachal Pradesh, but educated in Chicago, London, and at the JJ School of Art. The line used in her ink on paper works is strongly reminiscent of thangka style painting, even as she cites Aubrey Beardsley and Japanese anime as sources of inspiration; and in the case of Nikhil Chopra, a performance and conceptual artist of Punjabi/Kashmiri descent, educated in Bombay and the United States. Chopra's artistic persona, 'Sir Raja,' reenacts his grandfather's relationship to colonial India but engages also with contemporary discourses of performance art. Discussing these two artists alongside the 'Bombay Boys' intends to show that this trend is not merely an idiosyncrasy of one group, but an evolving historical thread.

Clare, Jennifer

Poetics of the New King: Tradition and Invention in Tamil Aesthetics

This paper looks at the Tamil aesthetic tradition in the medieval period and how negotiations between old and new, Tamil and Sanskrit, are revealed through exemplary poems involving the royal patron. Beginning in the ninth century, the unified Tamil system of grammar and poetics as laid out by the Sangam-era text, the Tolkappiyam, branched out into the individual systems of phonology, morphology, meter, rhetoric, and poetics that would persist into the nineteenth century.

While the majority of these new poetic treatises and the commentaries that accompanied them derived their authority from their relationship to the Tolkappiyam and the poetic tradition of the Sangam period, they also incorporated new poetic theories originating from both the increased influence of Sanskrit as well as from new genres that had developed over the thousand years since the Tolkappiyam. This process of integrating the old with the new was not only an aesthetic project, but also a political one, patronized by Tamil kings who desired affiliation with the ancient Chera, Chola and Pandian kings praised in the poems of the Sangam era.

By exploring the ways in which two such literary-critical texts, the twelfth-century Dandiyalankaram and the thirteenth-century Akapporul Vilakkam, inscribe their royal patrons into poems that look to the Sangam past while deliberately departing from the Tolkappiyam tradition in order to accommodate contemporary aesthetic developments, my paper will address the role of the Tamil past and the Tamil/Sanskrit present in the political identity of medieval South India.

Clingingsmith, David

Bilingualism, Language Consolidation, and Industrialization in Mid-20th Century India

During the past several hundred years, a small set of languages substantially expanded their share of the world population. Most languages have declined in relative size, and many have disappeared altogether. An important cause of this shift is the increasing value of the ability to communicate widely. Productivity is higher in certain activities, such as factory work and urban living, when participants can communicate with each other. This provides an incentive to become bilingual, particularly for speakers of minority languages. I use a simple framework to illustrate the relationships between factory employment and language acquisition. I then explore these relationships empirically using a new panel dataset of Indian districts for 1931 and 1961. My instrumental variables estimates show growth of manufacturing employment strongly encouraged bilingualism in mid-20th century India, particularly among minority language speakers. In turn, bilingualism among mother tongue speakers of a language

leads to its relative decline. Economic development continues to enhance the value of wide communication in India and elsewhere, suggesting we should expect the consolidation of languages to continue.

Cohen, Lawrence

Love as Exception Under Law

Since 1994, many Indian states have passed versions of the Transplantation of Human Organs Act (TOHO), which establishes two bureaucratic entities to regulate the organ transplantation industry. Appropriate Authorities establish procedures and assess new forms of death, specifically brain death, enabling the distinction between those bodies which can be declared dead enough to harvest their organs and those bodies which cannot be so declared. Authorization Committees establish procedures and assess new forms of attachment, specifically a relation that in many national and transnational laws is termed love, enabling the distinction between those forms of attachment that can be declared loving enough to allow one person to give another a kidney or liver lobe and those forms which cannot be so declared. Love here is set as a zone of exception around a series of kin relations that do not require this legal assessment of love (I can give a kidney for example to my husband or wife, parent, child, or sibling without having to demonstrate love under the law, but if I want to give this organ to a non-spouse, etc., I must get the committee to make an exception by legally demonstrating "love").

This paper begins with TOHO and the forms of classification and exception that establish love and death, to think jointly about the distinction between love and proper relatedness, and brain death and proper death. Its goal is to consider transplant law in the context of other sites and procedures that establish classes of non-proper relations as exceptional, and in particular forms of non-marital sexuality. It turns to two forms of law: the oft-discussed section 377 of the Indian Penal Code criminalizing sexual congress against the order of nature, and the various Charitable and related acts regulating NGOs and according to critics of emergent, NGO culture%~legitimizing forms of non-marital sexuality under these laws, provisions. In each case the paper will track how claims of love and death enable and restrict amatory forms and their relation to the state.

Coleman, Leo

Experts Dream of India: Anglo-American Social Scientists and South Asia in the Post-Independence Period

In the wake of India and Pakistan's achievement of Independence, cadres of social scientists in America and Britain jockeyed for pole position in a new study of South Asia as civilizational space and home of specifically counter-Western differences. Meanwhile, the national study of India and Pakistan developed in parallel, assessing their individual attributes as developing nations and strategic allies in the emerging Cold War. Through examination of the debates sparked by the publication of *Village India* (1955) and the response to it in the freshly-founded *Contributions to Indian Sociology* (1957), this paper compares novel visions of India developed post-independence, specifically addressing how these perspectives were influenced by India's status as a newly-independent nation, ambivalently separate from the "Muslim" nation-state of Pakistan. Secondly, an assessment is essayed of how these theories of India influenced the knowledge and ethnographic vision of experts who visited India (and Pakistan). Which contemporary realities were bracketed and which not in order for the civilizational views of South Asian studies to emerge? What impact did this have on the other experts (sociologists, hydrologists, political scientists) who flocked to the professional study of South Asian countries in this period? Conversely, how did ethnographic encounter with specific places and realities in South Asia produce disciplinary challenges to and revisions of emerging sociological models? Finally, the paper explores similarities and influences between the national and civilizational "spaces" imagined by these experts, and the contemporary projection of South Asia as a unified postcolonial space, beyond national divisions.

Cook, Matthew

Standardizing Colonialism: Richard Burton's 1848 Report on Sindhi

Prior to the mid-nineteenth century, Sindhis from different communities wrote their language in a variety of scripts. After Sindh's annexation by the East India Company, British officials declared that an Arabic-style script would be the writing system for Sindhi. An important proponent of this script was Richard Burton, who—in an influential 1848 report—argued that the Company should adopt it (rather than Hindustani and/or Persian) for conducting affairs in Sindh. This paper examines Burton's report and the role it played in British debates about how to standardize the Sindhi writing system. I argue that Burton's report illustrates how the Arabic-style script was a key point of application that allowed colonialism to insert itself into the daily lives of Sindh's people. By dismantling the diverse scripts used to communicate pre-colonial forms of identity, the British standardization of Sindhi enabled new forms of (colonized) existence by transforming the linguistic territory on which people constructed and organized their day-to-day forms of communication. By approaching the writing system that Burton advocates for as a discursive cultural field of distinction and conflict, this paper seeks to further our understanding of domination. It examines scripting as a "hidden" linguistic transcript of public colonial power. A broader aim of this paper is to reveal how anthropologically and

historically sensitive approaches to language demand a shift toward a deixis that includes not only speaking and listening, but also writing.

Courtright, Paul

Horace Hayman Wilson and the Debate over Sati (Suttee)

In 1828, shortly after William Bentinck arrived in India as the East India Company's Governor General, he sent letters to military and administrative officers for their advice regarding whether the Hindu practice of sati should be abolished and what responses from the populace might be anticipated in their jurisdictions. He also sent this request to Horace Hayman Wilson, Master of the Calcutta Mint, and leading Sanskrit scholar and educator with close ties to the so-called 'orthodox' factions that objected to Company constraints on and critiques of sati. Wilson wrote a lengthy reply to Bentinck arguing that sati was grounded on some textual dharmashastric authority, that it was a highly regarded meritorious practice, and that its prohibition would represent a violation of longstanding British policy regarding non-interference in native religious traditions. In his order of abolition of sati in 1829 Bentinck's Minute acknowledged Wilson's authoritative interpretation even as he came to the opposite conclusion regarding the question of sati's religious legitimacy. The paper will present a close reading of Wilson's arguments and evidence followed by Bentinck's arguments and evidence. Together these two primary documents provide a microcosm of the sati controversy that had been building over the previous three decades as the East India Company was transformed from a merchant enterprise into a colonial state.

Craig, Sienna

Lost in Translation? Knowing, Naming, and Legitimizing Amchi Medicine in Nepal

For nearly a decade, Nepal's amchi, practitioners of Tibet's "science of healing", have been struggling for recognition and legitimation by the Nepali state. As part of this effort, they have formed national and district-level professional associations, organized national and regional conferences, collaborated with state agencies to standardize and certify amchi education, and lobbied for a 'place at the table' within the Ministry of Health and other government offices. These efforts have produced some positive results, but the net effect has still been one of misunderstanding, marginalization, or offers to be subsumed under the auspices of state-sponsored Ayurveda – a reality that amchis are reticent to accept and that further implicates their struggle in contemporary janajati politics. Nepal's amchi have also been simultaneously engaged in the non-governmental sector, particularly in their capacity as "indigenous experts" of Nepal's high mountain flora and fauna. To this end, amchis' ethnobotanical expertise and the positions of respect most of them occupy within their communities has propelled them to leadership positions in a variety of integrated conservation and development programs (ICDPs). Yet amchis' expertise as local health care providers has often been viewed as secondary in the process. Today, Nepal's amchi are continuing to work betwixt and between the health and environmental sectors, attempting to build meaningful bridges between them in an effort to defend and transform their 'traditional' medical system. This paper examines points of convergence and dissonance therein.

Cummings, Cathleen

Ardhanarisvara and Samkhya Philosophy at the Virupaksa Temple, Pattadakal

One of the principal themes visible within the iconographic program of the Virupaksa Temple at Pattadakal is an emphasis on liberation from the sociocosmic order (moksa) as it is understood in both the doctrine and practices of the Pasupata Saivas and in Samkhya-Yoga philosophy. Both ways of understanding moksa coexist at the Virupaksa Temple, reflecting the fact that during the course of its development the ritually-based Pasupata Saivism came to be infused with the philosophical grounding of the Samkhya system. Indeed, the evidence of the Virupaksa Temple's sculptural program suggests that this infusion had occurred—or was in the process of occurring—by the early eighth century. Moksa as it is understood in the Pasupata system encompasses complete freedom from pain and perpetual nearness to Siva; in the Samkhya system, moksa is expressed as the union of purusa ("spirit") and prakrti ("nature") and is made visible in several icons on the exterior of Lokeshvara Temple, such as the Ardhanarisvara-murti.

Present in two icons on the Virupaksa Temple, the Ardhanarisvara-murti is of key importance to the temple's iconographic program. My paper will analyze the this image, considering the Ardhanarisvara-murti as an expression of the dualistic bent of Samkhya philosophy as it is described in the Linga Purana and other Pasupata-laden texts. At the same time, I will consider the degree to which Samkhya dualism had become, by the early 8th century, an a priori element in royal Hindu temples and the Puranic deities visualized on them.

Dachille, Rae

Visualizing Cause and Cure: Etiologies of Human Formation and Embodiment in the Illustrations of Desi Sangye Gyatso's Blue Beryl Treatise

This paper will examine corporeal and gendered representations of the human body within the medical paintings of the Blue Beryl Treatise. This is a seventeenth century medical text composed by Desi Sangye Gyatso, regent to the Fifth Dalai Lama, as a commentary on the rGyud bZhi (the Four Tantras), the primary authoritative source for Tibetan medical theory and practice. The creation of this set of seventy-nine paintings was overseen by Gyatso as an illustrated compendium to his commentary as well as an educational tool for medical students and perhaps even a mnemonic device for the extensive memorization process integral to medical education.

As an act of visual translation, this paper will select key moments within the narrative realities of the paintings to examine the way in which they account for order as well as disorder in structuring the etiology of human formation and embodiment. Although in recent decades scholars have forged inroads in the study of Tibetan medicine within the fields of medical anthropology, Tibetology, gender studies, and the History of Science, few studies have attempted to frame these paintings within a larger discourse of visual culture aimed at understanding social and soteriological systems of relationship.

In pointing to the different kinds of bodies represented in these medical paintings, their classification and treatment, I will explore subtleties in the relationship of art, science and religion to interrogate the boundary of sacred and secular worldviews in seventeenth century Tibet.

Dahal, Hom Raj

Democratic challenges and peaceful transition from armed conflict: Nepalese Experience

I. Universal Challenges to Democracy

The world is yet to become a democratic zone in its entirety. There are some pockets in the world where autocracy of varied forms still remain, suppressing the legitimate democratic voices and aspirations of the people. It is also true that the newly established or restored democracies are not completely free from challenges of reversal or destabilization as we have witnessed in Nepal and the world at large.

II. Ups and downs in Nepal.

The country was pushed to a dark era of autocracy for thirty years until it was overthrown again by an overwhelming force of people's movement in 1989/90. The newly restored democracy performed well for few years. However, as we went on with our efforts for consolidating democratic practices, we encountered the birth of Maoist insurgency in 1996. The King dismissed the elected Government from power on October 4, 2002 and claimed the state sovereignty.

III. Violence to Non- Violence

With the mass movement led by the SPA and joined by the Maoists in 2006, the king was finally forced to handover the state power he had unconstitutionally grabbed to the people's representatives. He restored the House of Representatives through royal proclamations of 12st and 14th April 2006.

IV. Post conflict challenges

The historic May 18 parliamentary proclamation was a significant step forward in safeguarding, and consolidating the gains of the people's movement. With the constitution to be framed by the Constituent Assembly (CA) the people of Nepal will be able to define their destiny as well as that of their country. The fate of the monarchy will similarly be decided by the very first session of the Constituent Assembly by a simple majority.

In the last two years Nepal's political course has made a journey from an unfortunate absolute monarchy to a promising full-fledged democracy. We are passing through a critical phase of transition towards permanent peace and stability; full-fledged and inclusive democracy; and sustainable development and economic recovery. However, challenges abound. Rehabilitation, reintegration and reconstruction are the major challenges we face in the post-conflict Nepal

Daiya, Kavita

Masculinity, Suffering and Citizenship in South Asian Literature and Film

Yoking together the representation of masculinity in Salman Rushdie's "Midnight's Children" and in recent Hindi cinema, this paper seeks to broaden the feminist critique of the gendering of nationalism with a look at the varied national masculinities constructed and problematized in late twentieth century South Asian public culture. Accordingly, the questions this paper seeks to explore are: How is masculinity represented and performed in late twentieth century South Asian literature and film? What is the relationship between masculinity and postcolonial citizenship in these accounts? What does attention to the narration of masculinities in these texts reveal about the conceptualization and critique of normative citizenships and sexualities, and the experience of minoritization? Building on the feminist critique of nationalism and communalism by scholars like Urvashi Butalia, Ritu Menon, and others which has illuminated the role of men as agents of gendered and sexual violence in South Asian history, this paper hopes to unravel the modes of male suffering heroicized as well as problematized under nationalism in these accounts.

Danielson, Craig

Hindu Nationalism as State and Civil Society in Contemporary India

This paper intends to revise contemporary scholarly depictions of civil society and Hindu nationalism. This paper argues that “Saffron” (illiberal, anti-pluralist Hindu uninationalist) civil society organizations, though self-described as voluntary ‘cultural’ associations distinct from politics and the state, in fact, act in state-like capacities as a type of counter-polity in parts of northern India. Also contrary to the overly optimistic ‘civil society as norms and values’ argument, where civil society is described as an intermediate voluntary ‘public’ space between the family, the market, and the state that acts as a midwife of democracy, tolerance, and economic and human development, these Saffron organizations do not operate according to democratic values and procedures or promote tolerance, solidarity, equality, and human development. Civil society organizations, like nations and nation-states, are not necessarily liberal or pluralist. This paper further argues that scholars have largely ignored the effect of nationalism on civil society and vice versa. Civil society is not hermetically sealed from the influence of nationalism, politics, and the state. When nationalism and civil society’s relationship has been discussed, nationalism has constrictively defined as a statist uninationalism (one language, one culture, one nation, one centralized nation-state). Nationalism, despite the term’s negative connotation, as such, does not necessarily entail separatism or ethnic cleansing. Saffron Hindu nationalist groups do, however, subscribe to an anti-pluralist statist uninationalism and yet thrive in civil society despite their repudiation of ‘civil society values’ (e.g. their illiberal denial of citizen status to and criminalization of minorities in the Hindu nation). The distinction between civil society, political society, and the provincial and central nation-state gets even blurrier not just because Saffron groups are ‘amphibious’ with political parties and state governments. Saffron organizations, as nationalist civil society organizations, have been able to create a sort of de facto sovereign Saffron counter-polity in parts of North India, especially in states where the Saffron-affiliated political party is in power.

Dar, Huma

On Forced Marriages, Gendering(s), and Deviant Sexualities: Kashmir & Kashmiris in Indian Discourses

At the moment of independence in August 1947, India was concurrently partitioned into Muslim-majority Pakistan and secular India. Kashmir, as the only Muslim-majority state in India, is imagined to be a “rejoinder” to the two-nation theory, and thus bears the sign of India’s secularism. This paper traces the trajectory of a contradictory double movement of disjuncture and unification, disavowal and assimilation, rejection and desire that suffuses the dialectical relationship between Kashmiri/Kashmir and the “impossibly united” Indian nation through an exploration of its cinematic imagination. I will demonstrate that this double movement is always already predicated upon a “gendered” and “sexualized” Kashmir, populated or “vacationed upon” initially, in the Nehruvian fantasy, only by the “real citizens” of the nation-state (read: urbanites from Bombay or Delhi). A few Kashmiri Pandits also figure in, but mostly to act as foil for the normative Indian subjects, and all of them completely displacing the Kashmiri Muslim women and men, who at 96% of the Valley’s population are conspicuous only because of their absence. Kashmiri Muslim initially absent from the national cinematic imaginary of India finally does get inserted therein starting in the early 1990s, but then only as crisis of terror: the “terrorist-abnormal” who is bound to be “disciplined and punished” by the biopolitics of Indian nationalism. As in the case of the US “War on Terror” this hyper-masculinist nationalism is intent on being more masculine than the terrorist, and does this by mapping a certain queerness onto the body of the terrorist, thereby normalizing him into docility, as simply abnormal, as a sexual-deviant, and moves the locus of trouble in Kashmir from actual political grievances to the pathologized body of the individual terrorist. It also simultaneously articulates a deep-seated homophobia/Islamophobia, the yearning to discipline the queers/Kashmiri Muslims in the body of the nation, and the desire to exile the same. The complicated dual articulation of simultaneously claiming Kashmir and of rejecting the Kashmiri Muslims, and its particular trajectory based on the biopolitics of Indian nationalism is especially significant given the role that the “idea” of Kashmir performs in the “imagining” of the Indian nation as secular.

Darcy, Jeannette

The Puzzle of the South Facing Door

This paper seeks to explain the puzzle of the south-facing door at the Sri Nataraja temple in Cidambaram. According to the architectural guidelines provided in shastric literature, the door of a temple should face east or west, or even north, but never south. According to the vastupurusamandala which was said to be overlaid upon the blueprint of the temple, each of the cardinal directions was associated with a particular deity and aspect of life. In this mandala, the southern direction was reserved for Lord Yama, the realm of death and the ancestors. And yet, the innermost sanctuary of the Sri Nataraja temple in Cidambaram, which by all accounts is the most auspicious location in the temple, opens to the south, a most inauspicious direction. The deity installed in Cidambaram, the famous Siva Nataraja, is known for being the Lord of all that is inauspicious, but there is almost no other example of a temple which has an inner sanctuary which opens to the south like at Cidambaram. This paper will briefly review the relevant shastric texts which describe how the temple should have been built, the historical background of the

Cidambaram temple, and the Nataraja murti installed there. I will provide a textually-informed art historical study and offer one possible explanation for the unusual configuration.

Dasgupta, Simanti

A Deferred Present: Information Technology and Governance in India

The 'present' of a postcolony is one of recurring 'separation' that usually remains unfinished. It quietly endures in the epistemological contest between breaking away from a 'troublesome' past and building a 'new' future. This paper focuses on one such struggle over knowing the past and engineering India's present, between the state and the IT industry. IT entrepreneurs narrate the recent global 'success' of the Information Technology (IT) industry in India as an unprecedented episode in the national experience. The rhetoric of 'success' however is no longer limited to IT; it has generated an ethico-political narrative on the Indian state: 'success' in this context is narrated in contradistinction with the alleged 'failure' of the state to save India from the 'disgrace' of having continued as a 'developing' country since Independence. Drawing on ethnographic work conducted in Bangalore, the 'Silicon Valley of India', I argue that IT through its 'successful' engagement with liberal capitalism--has initiated two new ways of knowing: first it has established the 'indispensable' value of liberalization for a 'developing' country; second, its management strategies, originally intended to manage corporations, now provide a blue-print for managing the state as well. The proposed blueprint seeks to dissociate the Indian state from its Nehruvian socialist redistributive model and adapt a market-oriented model of governance. I chart the rhetoric of 'success' of IT, its legitimate claims to offer a critique of the state, its prescription for an alternative form of governance, and the nature of the governmentality they endorse.

Datta, Partho

The Emergence of Public Health and Town Planning in Calcutta

This paper tentatively explores the relationship between "public", "health" and "Calcutta" in the nineteenth century. Historians have usually taken "public health" as an inherent given. But taking a cue from the classic work of Jurgen Habermas and Michel Foucault it is possible to interrogate the archival material generated by the colonial state in Bengal, as an attempt to grapple with notions of what constituted this "public" and "health", a process forged by the imperatives of rule. A notable feature of the discourse on Calcutta in the nineteenth century was that it was overwhelmingly generated by vital statistics, topographies, censuses and [later] Health Officer's reports.

One important source for Calcutta in this genre is Dr. Ranald Martin's *A Medical Topography for Calcutta* [1837]. Martin a surgeon in the Native Hospital wrote this book as a plea for "English" or Western medicine in India given the overwhelming concern and fear of epidemics. But his account was ideologically loaded. His descriptive account of the physical terrain of the city, its climate and the habits of the "native" population, especially the labouring poor was underwritten by a strong commitment neo-hippocratic and utilitarian principles. Despite his condemnatory tone Martin's was keen to delimit the "public" areas where this reformist impulse could be implemented. His efforts found a sympathetic resonance in the proceedings of the government appointed Fever Hospital Committee in the 1840s. The work of the Committee, a collaborative effort between the state and some prominent Indians mapped the city in detail especially the so-called insanitary areas. It thus forged a consensus for state intervention in private property on sanitary grounds, setting an early precedent for modern town planning in the city.

Datta-Ray, Mohini

A Will to Power: Land and Legacy in the Bansberia Raj

The zamindari system in Bengal created a number of powerful and less-powerful "little kings", resulting in a tense political atmosphere where the success of one could only come at the expense of another. The Bansberia raj was one such "little kingdom" whose fortunes plummeted when its neighbours, Burdawan and Nadia, usurped most of its territories in a massive land-grab. This paper will look at the changing role of elite religiosity and its relationship to land politics in 19th century Bengal. Using ethnographic and archival material, it will examine the will of Rani Shankari of Bansberia and place this legal moment in the complexity of colonial morality, identity, authority and religion.

Ostensibly an act of religious piety, the will of Rani Shankari represented the careful negotiation of the new colonial order and the personal interests of Bengali zamindars. In 1852, the Rani drew up a will in which she left all her lands to the deity of the Kali temple that she had completed in 1814. This act effectively crowned the Kali murti zamindar of Bansberia, forever changing the role of the descendants of Bansberia raj and their relationship to the land, which was now considered "devattar". The Rani's decree transformed Bansberia zamindars from literal "landowners" under Colonial policy to mere caretakers of now-sacred land. The figure of the deity was concurrently transformed as well – from an image of worship to one imbued with legal and political meaning.

As zamindars were divested of their political role under colonialism, ritual was emptied of its political import as well. Religious ritual became crucial to colonial spectacle, its significance lost on colonial eyes. This created a space where seemingly religious acts served as useful political tools to exact the will and sovereignty of different groups. In her will (that clearly had a British audience in mind) Rani Shankari herself used extensive examples of her fulfillment of religious duties to justify her position as the rightful zamindar of Bansberia. Her will may therefore be contextualized within a trend seen amongst Bengali zamindars wherein by declaring land "devattar" and therefore untouchable, they effectively protected themselves from the claims of

creditors, other zamindars, the government, and in cases such as Bansberia, from “wastrel” descendents. Asserting their legitimacy through religious ritual, politically disempowered zamindars created for themselves a degree of negotiating power within the emergent legal discourse in colonial India.

Dave, Naisargi

Queer Activism and the Law, 2001-2003: Ethics and Morality in the Shadows of Jurisprudence

Between 2001 and 2003, queer activists in India were hotly debating the merits of two legal reform measures with potentially serious consequences for gay and lesbian politics and lives. One was a judicial effort, led by a Delhi-based HIV/AIDS NGO, which aimed to amend India’s anti-sodomy statute, S.377, in order to decriminalize same-sex sex between consenting adults in “private.” The second was a primarily legislative effort spearheaded by a Delhi women’s group that sought to make sexual assault laws gender neutral, thus potentially bringing same-sex sexual assault within the ambit of the law. One of the many interesting aspects of the co-occurrence of these two struggles is the problem that it posed for queer theorizations of the relationship between law and society. Activists who opposed the S.377 litigation did so on the basis that it vested too much power in the law to change on-the-ground realities. Most of those same activists also opposed the gender neutrality legislation, but for a radically different reason: here, they argued that the law is too mighty a thing to play dreams with; society is still not gender-neutral, and therefore the law must not be either. Through close readings of legal documents, interviews, and participation with the actors involved, I focus especially on the gender neutrality debate to engage what I consider to be the constitutive ethical problematics of legal activism: the way by which a person’s perceived vulnerability to a law then determines a larger political philosophy about law’s efficacy; and, second, the relationship between the new, often risky imagined practices of justice that radical politics seek to effect and the moral fixity of legal discourse that brings order to aspiration.

Davis, Mary Anne

Classification and Analysis of Chipped Stone Tools from Harappa, Pakistan

Chipped stone tools are one of the most abundant artifact category at the bronze age site of Harappa, and yet their role in the economic and socio-political organization of Harappan society is poorly understood. Chipped stone tools have the potential to be applied to many scales of inquiry into the organization of the Indus Civilization. The regional exchange of raw materials and finished goods can shed light onto the regional interaction networks of the Indus Civilization. Local or intra-site organization can be understood from examining the production and use of chipped stone tools and objects. This paper will provide an overview of the types of studies that have been done with Indus lithics, followed by a detailed discussion of the nature of stone tools at Harappa. The main framework for my current research is a newly developed classification scheme for modified or used stone blades at the site of Harappa, Pakistan. This classification scheme incorporates retouch patterns and other morphological characteristics that make it possible to interpret specific tool functions as well as to map patterns of use at the site. Experimental studies of stone tool use will be used to determine general types of tool use, and direct use-wear analysis is being used to determine the types of materials being processed with stone tools. The major categories that have been identified to date are wood-working, incising of pottery, and drilling various types of materials. Spatial studies show that there are some distinct distribution patterns of retouched and modified blades, and that the types of tools used at the site change over time. Some neighborhoods have a wide range of retouched blades that appear to be associated with domestic activities, such as butchering, while other areas have blades that were probably used in specialized craft activities. In terms of changes in tool types over time, some of the change can be associated with the increased use of copper tools, but other factors such as changing subsistence strategies or the development of new technologies must also be considered.

Deo, Nandini

Re-interpreting the Success of Hindu Nationalism

What if imagining the nation mattered less than creating social networks to serve it? This paper argues that ideas alone are unable to win supporters using the case of the Hindu nationalist movement in India. Organizational structure and sources of material support are key elements in creating a successful social movement. In the absence of grassroots mobilization social movements are frustrated. With a strong network of vertical connection a social movement can capitalize on openings in the political opportunity structure.

Most scholarship of Hindu nationalism can be divided into three camps. The first camp consists of those that study the ideology of the movement, tracing its roots to colonial encounters and its affinity to facism. The second group of scholars has paid particular attention to the role of violence within this movement and attempted to explain the use of violence. Finally, a third group has focussed on the electoral wing of the movement, trying to explain the rise of the BJP with secondary attention to the rest of the Parivar. In addition to these debates, a small but important literature has been created that studies the role of women in this social movement.

In this paper I argue that each of these approaches by itself is inadequate to understand the shift from the margin to the center affected by the Sangh Parivar. Rather, an approach informed by an understanding of the organizational structure and organizing strategies of the Sangh is able to put the rise of this movement in India into comparative and historical perspective. In the early 1980s the leadership of this organization took advantage of a shift in the political opportunity structure changing its strategies, not

its ideologies, and was able to effectively mobilize grassroots support for its policy agenda. To be fair, many of the articles and books I discuss below do not take as their object of inquiry the exact question of why the Sangh has become so powerful. Nonetheless each is interested in understanding the ways in which the Sangh has been able to capture imaginations, mobilize collective action and capture the public agenda.

Desai, Renu

Urban Visions and Urban Protest in a Globalizing Indian City: Interrogating Struggles over the River/Riverfront in Ahmedabad, India

South Asian cities have witnessed large-scale urban development projects since their early days. At the turn of the 21st century, however, urban development projects are increasingly being driven by urban visions shaped by a wider group of social, economic, and political elites, often but not only in response to the widely perceived need to shape the contemporary Indian city in ways that will enable it to successfully compete in global networks of finance, tourism, etc. At the same time, however, voices of dissent to various development practices are also multiplying and intensifying in urban India as a result of both the increasing exclusions built into many urban agendas as well as the spread of a rights discourse among marginalized and excluded groups.

This paper examines the Sabarmati River Front Development project in the city of Ahmedabad in western India to discuss the contemporary politics of urban visions and urban protest around urban development in India. The paper interrogates the discourses and practices through which various elite groups construct the river and its edge as a space requiring development, as a “riverfront” which can be consumed for various purposes and in various ways. Simultaneously it interrogates the discourses and practices through which concern and protest around the project is expressed by slum dwellers living on the riverbank and various groups of activists, and even by some architects and academics in the city, and how such dissent is negotiated and even silenced. Through the lens of the project, the paper also seeks to examine how struggles over urban space are fashioned in a city that is deeply divided along religious lines as a result of recurrent communal violence and the Hindutva politics of the state.

Dinkar, Niharika

The Subaltern in the Shadows: Raja Ravi Varma’s Portraits of the Scholar-Artist

My paper looks at the project of modernism in the Indian visual arts through a set of portraits of the scholar artist by Ravi Varma. The portraits offer the scholar engrossed in his private world, absorbed with the products of print capitalism as a mode of engaging with the world. I suggest that these portraits delineate an interiorized self-reflective modern subject, a popular figure in early European modernism as well. Michael Fried has developed an influential theory of high modernism centered on ‘absorption’, based on the denial of the viewer in eighteenth century French painting, that I subject to further scrutiny here.

I reconsider Ravi Varma’s portraits of interiority drawing into closer focus the shadowy figure of the subaltern that lurks in the backgrounds. Using an expanded notion of chiaroscuro as a mode of delineating spatial relations through the action of light, I examine Ravi Varma’s striking use of light and shadow, a clear departure from the flat treatment of his Pauranic paintings. I suggest that Enlightenment values accruing to light and darkness found expression in nineteenth century Indian painting as well, so that light figured as illuminating knowledge and darkness connoted a hermeneutic impasse.

Ravi Varma casts the elite male subject as the focus of these works, the modern man basking in the ‘light of reason’, as the subaltern is literally relegated to the shadows. This differential inscription of the colonial body within the regime of light and vision drawn from Enlightenment ideals, conceives of the scholar as immersed in purely mental activity as bodily labor is displaced upon the servant in the shadows. The banishing of the subaltern to the shadows inaugurates a gesture of concealing the labor of the art making process such that it was conceived as a mental activity, as art rather than craft. I support my argument with discussions of lighting in film studies where a similar denial of the machinations of craft has been seen to threaten the assertive narrative of an elitist Indian modernism and its aestheticized critical histories.

Dodson, Michael S.

Vedanta as a Peculiarly Indian Modernity: Philosophical Speculation, Religious Values, and Claims to the Culturally Authentic

The philosophical system of vedanta has proven to be unusually fertile philosophical ground for intercultural debates in colonial India over the nature of religious truth, material reality, and humanity’s relationship to God. Early in the nineteenth century, for example, reform-minded Indians such as Ram Mohun Roy understood the vedanta as containing a monotheism to rival that of Christianity. Evangelically-minded Britons, however, instead conceived of the vedanta either as a fertile ‘common ground’ which approximated Bishop Berkeley’s Christianity, and thus conducive to the spread of God’s ‘true’ message, or, more likely, understood it to be an obvious falsehood and pernicious distraction. This paper charts the ways in which a number of late nineteenth-century Sanskrit scholars, principally the Benares pandits Kesava Sastri and Rama Misra Sastri, conceptualised the terms of the vedanta as ‘modern’, and the cultural value they placed upon its characteristics and tenets. It does this through an examination of expositions on the vedanta published in Sanskrit in a number of periodicals, including *The Pandit* and *The Theosophist*. Further, the paper asks after the nature of the intellectual links between such ‘traditional’ scholars, working almost

exclusively in Sanskrit, and near-contemporary populist religious reformers, such as Swami Vivekananda and Swami Nikhilananda, whose visions of ‘Hinduism’ more directly challenged the religious hegemonies of the West. In general the vedanta was recommended by such reformers on the basis of its consonance with scientific methodology and rational thought, as also its grounding in long-held Indian civilisational norms. The modernity of the reformist vedanta was thus patently a colonial modernity, formulated as it was to address the shifting intellectual landscape of Britain’s raj. Ultimately, this paper seeks to complicate our genealogies of Hindu religious reform by emphasising the ways in which ‘traditional’ Sanskrit scholars understood and forged continuities between the vedanta and the emerging norms of modernity. It thus argues that Sanskrit intellectual activity in the nineteenth century was culturally significant, and, moreover, directed to addressing the crucial issues of nation and identity provoked by colonial rule.

Doshi, Neil

Text and Popular Play: Adaptation in Contemporary South Asian Political Performance

This paper explores the relationships between South Asian literary institutions and popular culture through an analysis of theatrical adaptations in contemporary political theater. First produced in 2004, the Jana Natya Manch (The People’s Theater or JANAM) street theater group’s play Shambukh Vadh asserts a vision of lower caste solidarity against the Brahminical hierarchies. The play draws loosely upon contemporary writing by the Dalit writer Ramnihar Vimal and an episode of the Ramayana, in which a shudra or untouchable is killed by King Ram for having recited the Vedas. JANAM’s adaptation notably figures Shambukh as a Dalit leader through whom a larger project of social change is articulated. As I argue, the adaptations of texts and epics for the stage refigure conceptions of author and reader in terms of collectives. Constituted through performance, collectives of actors and audiences model the types of solidarity that the protagonist of the play Shambukh himself defines as the basis of challenging Brahminical hierarchies. The relationship between JANAM’s play and its texts highlights a productive tension between political performance and literary institutions that is the context for JANAM’s theater. In this paper, therefore, adaptation is therefore presented as a trope for the process of building communities through performance.

Eck, Kristine

Recruiting Rebels: Indoctrination and Political Education in Nepal

In 1996 the Communist Party of Nepal-Maoist (CPN-M) launched a guerilla-based armed rebellion against the government of Nepal. Grounded in long-standing grievances regarding economic, social, and geographical marginalization, the CPN-M garnered widespread support throughout the rural areas of the country. The result was an exponential growth of the organization and a resultant escalation of armed violence. This paper explores how the CPN-M was able to attract and mobilize potential rebel and militia supporters. It argues that while structural variables like social and economic inequalities provided an important context in which the Maoists operated, the mechanism for the CPN-M’s successful recruitment strategy lay in its focus on indoctrination and political education. The sectors of society to whom the Maoists appealed were largely ignored by traditional political parties, making them especially receptive to Maoist political discourse. By linking villagers’ dissatisfaction with their daily lives to larger problems in the political system, the CPN-M was able to exploit these grievances for the purposes of rebel recruitment. The importance of indoctrination was central to the CPN-M strategy and superseded even military training and arms acquisition as the focus for its efforts in expanding the organization. The case of Nepal hence highlights a hitherto overlooked aspect of rebel mobilization: the importance of local political education and indoctrination.

Elison, William

The Translocal Tribal: Warli Painting Goes Public Culture

The Warli tribals (_adivasis_) whose settlements dot wooded areas of Mumbai’s suburbs are among the city’s least visible communities. Various environmentalist and development interests have justified their own claims to territories occupied by tribal hamlets, or _padas_, by dismissing them as the settlements of nonindigenous encroachers. A challenge that thus emerges for the Warli leadership is that of attaining visibility for tribals as a distinct constituency with a claim of autochthony to the spaces they occupy. The principal arena in which these activists have made their bid for recognition has been the archive of the state. But in the past generation a potential conduit to visibility has opened within an alternative field of operations: public culture. Warli painting is a graphic form that has become transposed from its ritual context within the _padas_ to the bourgeois art market, where it has come to circulate as a metonym of a reified tribal identity—that is to say, generically tribal on an all-India, perhaps even transnational scale. Commodification has transformed the paintings at the level of production—from the cowdung-primed traces of a domestic women’s ritual to the Fevicol-fixed piecework of male contractors—as well as at the formal or semiotic level. My paper will first lay out some of the historical and sociological context of this shift. I will then consider the efforts of Mumbai-area Warlis who look to the art as an avenue of agency, both as a source of cultural capital and a window of expression. What room can such symbolic spaces afford modern tribals, all but displaced from their ancestral hunting grounds, for tactical “poaching” within Indian public culture?

Emerson, Serena

“Neither to Sing Nor to Dance”: Anti-Devadasi Legislation in Travancore, 1909-1930

Revisionist historiography generated by recent scholarship on Devadasis in colonial South India has focused on the reform and resistance of Tamil Devadasis in the Madras Presidency, largely to the exclusion of regional discourses. My work begins to redress this by investigating legal reforms affecting both Tamil and Malayali Devadasis in colonial Travancore, where legislation evicting Devadasis from temple precincts preceded the famous Anti-Devadasi Act passed in the Madras Presidency by seventeen years.

The legal actions taken by the Government of Travancore against Devadasis, beginning in 1909 and culminating with complete discontinuance of the Devadasi institution in 1930, altered temple ritual, relocated ritual agency, and fashioned Travancore as a modern, “progressive” state. In 1909, sections 372 and 373 of the Travancore Penal Code made dedication of girls under the age of sixteen a punishable offense. A 1921 act outlawed recruitment to the Devadasi community altogether. Finally, under the 1930 act, Travancore Devadasis were relieved of their duties and institutional support terminated. These reforms particularly affected temples in the Suchindram and Trivandrum districts, where the Devadasi system flourished. Documents reveal the appeals of some Devadasis, like those from the Suchindram temple, for the Government to reconsider these decisions, as well as their concerted efforts to integrate with other communities as their traditional profession was increasingly stigmatized. Though the Regent Maharani Setu Lakshmi Bayi is credited with single-handedly bringing about these reforms, my research locates the initiative in a complex web of political and social interests and agendas that extends beyond regional to Presidency-wide and national circles of influence. In particular, anti-Devadasi legislative reforms in Travancore must be read alongside similar efforts in the Madras Presidency.

By examining historical documents from the court, temple, and colonial government, my paper investigates the political and social imperatives that led the Travancore Government, under the auspices of the Maharani, to take such early legal action against Devadasis, and how these actions impacted diverse communities of female temple servants throughout Travancore. Through articulating regional differences between the duties, identities, and social histories of Devadasis, which are often erased by the hegemonic narrative of the east coast Tamil Devadasi, a more complete and nuanced history of Devadasi disenfranchisement can begin to emerge.

Everaert, Christine

Lost (and added) in translation: exploring the boundaries between Hindi and Urdu

Hindi and Urdu are often described as sister languages or even 'identical twins who have chosen to dress themselves as differently as possible'. In the course of my Ph.D. research I often wondered whether they could not be better described as Siamese twins, the separation of which would involve major surgery. Indeed, the two languages can be almost identical in their spoken form, and even in some forms of modern literature. On the other hand, they can also be mutually unintelligible.

In my Ph.D., I have used Hindi and Urdu short stories as a basis to research the differences between both languages. This resulted in a survey of some important zones of divergence between Hindi and Urdu, based on the outcome of a contrastive study of Hindi and Urdu translations of stories which cover the whole 20th century. The results not only yield differences between the two languages, but also between literary cultures. By a global approach, which combines insights and backgrounds from the fields of linguistics, stylistics and cultural history, it is my aim to give a new impetus to the contrastive study of Hindi and Urdu. Some points and questions that surface in this study, are meant to generate new, in-depth analyses.

In my paper, I would like to present an overview of my research, illustrated by the result of the comparison between the Urdu and Hindi version of the short story "The utterings of Haji Gul Baba Bek Tashi" by Qurratulain Hyder (originally written in Urdu, translated into Hindi). The changes are interpreted and placed in context. The impact of the different factors like time, background, language, translation,... is investigated. Here, we answer questions like: can all the differences found in the translations be attributed to linguistic differences between the two languages? Does translation, as a genre, or the translator's style colour the outcome of the research? One can wonder whether translators have consciously created divergence or convergence. Attitude towards translation is thus an important factor. The English translation of this story, made by the author herself, will add interesting elements to the discussion and will shed light on the attitude towards translation in the Indian subcontinent.

Farmer, Victoria

Indian, Citizen, Consumer: Media, Economic Reform, and Consumer Protection Law in Contemporary India

Developments in the last two decades in India have created unprecedented linkages between the roles of citizen and consumer. Economic reforms begun in earnest in the early 1990s vastly increased the range and availability of consumer goods, both imported and domestic, while simultaneously media and advertising messages burgeoned. For example, the advent of satellite television technologies, also in the early 1990s, undermined the Government of India's monopoly over Indian airwaves, both increasing the international media available to Indian viewers and prompting a reactive increase in the number of channels available through state-run television, Doordarshan. As a result, in a relatively short period of time the Indian populace was bombarded with an array of consumer opportunities, news sources, representations of commodity-rich lifestyles, and persuasive

advertisements. This resulted in a number of movements calling for greater media literacy, freedom of information, and consumer protection. However, these developments arose in the context of ambiguous legal and administrative infrastructures. The Consumer Protection Act of 1986 could not fully anticipate this looming sea-change, leading to significant amendments in the 1990s and again in 2002. Related legislative initiatives include the Freedom of Information Act (2005) and some aspects of the Prasar Bharati (Broadcasting of India) Act of 1990. Nonetheless, the rights of citizen-consumers are to be found through negotiation of a thicket of legal and judicial precedent for access to government information affecting them; navigating multiple, yet inadequate, information on the legitimacy of claims made by providers and advertisers of goods, services and news media; and recourse to complex methods for redress of grievances. This paper, based on archival research and interviews conducted in India dating from the onset of these widespread changes beginning in 1989-90, with expectations of additional interviews to be conducted in summer 2007, examines the current state of consumer protection in India. Particular attention is focused on five key systemic challenges to creation and implementation of legal protection for citizen-consumers: foot-dragging of elites with vested interests in consumer passivity; the lack of widespread media and civic literacy; limitations to state power in the face of global forces; resource shortages, particularly if access to appropriate medical care is included as a consumer right; and the inability of an already overburdened court system to take on exponentially increasing demands.

Finch, Shannon

Same Message, Different Forms: Integrating Languages and Identities through Bilingual Repetition in Hindi-English Discourse

This paper examines bilingual repetition in “Hinglish,” or code-mixed Hindi-English discourse. In bilingual repetition phenomena, the semantic content of a phrase in one language is repeated nearby in the other language: “maiN aaj soch rahii thii, aaddha semester khatam ho gya, half the semester is gone.” (I was thinking today, half the semester is finished, half the semester is gone.) Although this phenomenon is ubiquitous in South Asian multilingual contexts ranging from casual conversations to Bollywood dialogues, it has only received brief mention in the literature (Gumperz 1982).

In this study, I analyze several instances of bilingual repetition to determine possible discourse meanings and interpretations. I argue that bilingual repetition achieves various rhetorical and interactional effects, including cohesion, contrast, and, as in the example above, focus on a particular discourse element. Similar to other surface features of message form such as intonation or gesture, bilingual repetition allows speakers to express and leads listeners to seek additional discourse and social meanings beyond the semantic content.

Rather than indicating laziness, sloppiness, or lack of skill, both code-mixing and repetition are more structured, strategic, and even poetic than previously thought (Johnstone 1987, 1991, Tannen 1987, 1988, Myers-Scotton 1993). I argue that Hinglish bilingual repetition is a linguistic resource speakers use to express themselves creatively in everyday interaction.

Although Hindi and English may be broadly associated with differing social contexts, and although these associations may be relevant in understanding the broader significance of the languages used, each instance of code-mixing does not necessarily index juxtaposed social worlds. Especially among highly educated, affluent, and geographically mobile Hinglish speakers, code-mixed Hindi-English discourse is often chosen as the unmarked mode of communication, allowing these speakers to index their multiple identities simultaneously (Myers-Scotton 1993). I suggest that it is the change of code itself that creates the discourse effects as the speech event unfolds, rather than broad associations between languages and particular affective stances or identities (Woolard 2004).

In sum, bilingual repetition is ultimately a strategy of simultaneity, a way of being “both...and” while still making linguistic and social meaning (Woolard 1998:10). Potentially opposed bilingual identities and different language varieties are creatively integrated and displayed through the dynamic interplay of repetition and language mixing encountered in Hindi-English bilingual repetition. The findings of this research align with more recent research on code-mixing that increasingly portrays bilingual language phenomena as dynamic, shifting, ambiguous, multivocal, contingent, and emergent (Woolard 2004).

Fisher, Elaine

Mimamsa, Intentionality, and the Problem of Social History

Mimamsa occupies a curious space in the domain of Indian philosophy. Although it has been rightly recognized as understudied among the classical darsanas, what corrective efforts have been made revolve closely around a single provocative line of argumentation. In fact, very little in the course of Sanskrit intellectual history has offended modern sensibilities so much as the Mimamsa “doctrine” of *apauruseyatva*—that is, the intransigently persistent belief of a hegemonic, elite brahminical intelligentsia that the Vedas have no author. Not only does this doctrine defy the sense of historicity built into the philological enterprise since the early days of Orientalism, but it is taken by numerous scholars today to be the hallmark of a deep-seated conservative and reactionary agenda on the part of the orthodox Vaidika community as a whole.

By defending the literal veridicality of Vedic language, Mimamsikas appear to grant the Vedic corpus untrammelled authority to order social reality because, unlike all other instances of intentional speech, the Vedas were never enunciated by any human and thus cannot possibly be mistaken. It has even been postulated that this single apologetic maneuver is the final cause—even the

historical condition of possibility—of Mimamsa discourse as a whole. On the other hand, it has often been suggested that the very naturalness of the Buddhist scriptural language performatively encodes its democratizing message: in contrast to Sanskrit, which has been ritually perfected and purified to safeguard its use within an elite social strata, the Buddha inclusively endows all supplicants with an authentic sense of agency by teaching in their native dialects.

This paper interrogates the assumption that Mimamsa inculcates a reactionary, conservative brahmanical ideology specifically by means of the doctrine of *apauruseyatva*. I compare Sabara's conception of Vedic language to contemporaneous accounts in the Jain sutras and Buddhist *abhidharma* literature to suggest that the Mimamsa philosophy of language and exegetical strategy is in fact not so radically different from that of the supposedly heterodox traditions. Instead, I propose to explore the Mimamsa model of the intentionality of language (*vivaksa*) to demonstrate that early Mimamsa, far from perpetuating a conservative Vedic worldview, participates actively in a revolutionary shift in models of language and textuality taking place across traditions in the middle of the first millennium.

Flick, Hugh

Was Patanjali a Dualist

At least from the time that Vyasa wrote his commentary on Patanjali's Yoga Sutra in the 8th century CE, philosophical Yoga has been closely linked to *śākhya* philosophy. It is not uncommon to see references to philosophical Yoga as a theistic form of *śākhya*. However, the Yoga that Patanjali presents in his text has few similarities to classical *śākhya* philosophy. Patanjali did make use of some of the key *śākhya* technical terms but he applied very different meanings to them. He does not directly refute the ontologically dualistic *śākhya* philosophy as much as he ignores it.

Patanjali provides many internal definitions and cross-references that reveal the meaning of most of his important technical terms. A close reading of the text without the standard assumption that Patanjali is basing his philosophy on the *śākhya* tradition allows the text to unfold in a very different way from the way it is presented in most translations.

Georg Feuerstein raises this issue when he points out, “[t]oo often Yoga is still being reduced to *śākhya*.” According to Feuerstein, “Patanjali's system cannot be subsumed under the heading of *śākhya*. Classical Yoga is . . . an autonomous *dārśāna* with its own characteristic set of concepts and technical expressions.” Feuerstein considers Vyasa to have been a member of a *śākhya* school and points out that Vyasa's “knowledge of the Yoga system as outlined in the aphorisms is that of an emphatic outsider.”

Although Patanjali does not describe a universe dominated by an ontological dualism, he does use some of the technical terms that form the basis of *śākhya* philosophy. However, he uses them very differently from traditional *śākhya* philosophical usage. Patanjali uses the technical term *prakṛiti* to refer to physical manifestations in general and not to an ontologically independent category. In Yoga Sutra IV.3, he even uses the plural of *prakṛiti* which is a powerful indication that he does not consider *prakṛiti* to be an independent ontological category. Patanjali consistently uses the technical term *purusa* to refer to a collective consciousness that is shared by all sentient beings rather than to an ontologically independent category.

Flueckiger, Joyce

“Courage” in the Next Generation: Shifts in Gender Expectations and Performance in a Hyderabad Sufi Healing Tradition

The 58-year old Hyderabad *piranima* and spiritual healer, Amma, when asked if she was teaching her healing art to her daughter-in-law, told me with a sigh, “No, she has no courage (*himmat*) for it. She would faint if a possessed patient came to her.” We had this conversation in the early 90s. Now, over 15 years later, that same daughter-in-law, Latifa, sits with confidence at the healing table during daytime hours when her husband/Amma's son, the *pir*, is working at the university. This paper analyzes the shifts in gender role expectations and performance within a particular Hyderabad family and Sufi healing community, from one generation to another. I identify the resources for and processes of this incremental transformation of gender roles that began with (what Judith Okely calls) “cracks of resistance” to those roles, in what might be considered a parallel socio-religious Muslim .

Amma first became the disciple of a Sufi *pir* without her husband, Abba's knowledge.; but he soon joined her. Amma gradually took a great interest in the healing system often associated with the teaching practice of Sufi *pirs*, and with her husband's permission, went to her *pir's* *pir* to learn its specifics. Abba himself had been granted the *khilafat* of his *pir* and began to make disciples, many of which were first Amma's patients. Amma became well-known for her healing success, often attributed to the fact she was a woman with unusual patience and love. However, in her personal life narratives, Amma distinguished herself from other women as being capable of this practice, through dreams and visions she had had and her particular courage, which she equated to that of men.

After Abba's death in 1998, his son Khalid inherited his mantle of spiritual authority. Only after Amma's death in 2001 did her daughter-in-law gradually began to sit at Amma's healing table, where her husband also practices in the evenings and weekends. While Amma always made herself an exception, she provided a model for women in the community around her. They often said any woman could do this practice, even as they couldn't name another woman who had. Now there is another woman. And Latifa does not see herself as exceptional. An unusual gendered position once based on individual charisma and exceptionalism has become “routinized.” I will return to Hyderabad in August 2007 to follow further the narratives of losses and gains in this transformation.

Folmar, Steve

Scholarship and Identity Politics among Dalits in Nepal

In challenging, “the popular belief that castes that are considered impure according to the Brahminical hierarchy, nevertheless participate willingly in their own degradation,” (Gupta 410, see also Moffat 1979) Gupta points out the complicity of academics, notably anthropologists, in propagating a portrait of an Indian social hierarchy in which each caste “knew its place” and upheld that order for the good of the whole society. Left out of anthropological accounts, until recently, was the recognition of the opposite perspective, that caste hierarchy was contested by all, in particular, the low castes. The near absence of scholarly analysis of the Dalit jats of Nepal exposes academics to a parallel critique of their role in the political context of Nepal, where Dalit issues remain in the nearly invisible undercurrent of contemporary identity politics. This paper is a two-part examination of micro-level identity politics as they relate to the Dalit jats, Kami, Sarki and Damai. The first part of the paper exams the political “maps” sketched out by academic scholars upon which Dalit landmarks are notably absent. Two trends that need to be addressed now are the lack of attention to Dalits and the failure to treat each group separately. The second portion of the paper attempts to fill in some of the uncharted area with a depiction of the various strategies employed by Dalits to negotiate the political landscape. Several dimensions of Dalit identity strategies are examined including inter- and intra-jat processes, the politics of inclusion and exclusion and the politics of anonymity. Manipulation of jat identity employs strategies making use of origin stories and manipulating inter-caste boundaries as well as elaborating within-jat structures. Specific techniques involve alternately asserting and obscuring identity via shifting use of last-name identification, assuming higher jat status, the use of powerful social positions to override inter-jat restrictions and laying claim to resources normally withheld from Dalits. The observations made in this paper are based mainly on findings from fieldwork that extends over more than a quarter of a century.

Friedlander, Peter

Differences between Hindi and English press coverage of stories

This paper examines the nature of news coverage in the contemporary Hindi press and investigates the ways in coverage of news stories in the Hindi press differs from coverage in the Indian English language press.

The presentation will include a description of three projects I have carried out on this topic over the last ten years and two current projects. I will first talk about a project comparing the Panjab Kesari and Dainik Jagran newspapers and differences in how they cover stories and then discuss a project which has created a website archive of five years of articles from the English language press and translations of articles from the Hindi press related to Bodhgaya. I will then explore the relationship between these research projects and the creation of materials for an Australian distance education course in reading Hindi newspapers. Future developments the paper will describe include work towards a forthcoming online lexicon of the vocabulary used in Hindi newspapers and a presentation of the findings from a study carried on in 2006 comparing the coverage of stories in the national Hindi and English language press over a three month period.

The relevance of this research is two fold. First, for those researching contemporary South Asia it provides a study of the ways in which Hindi newspaper coverage is developing and the shifting currents in the depiction of news stories. Second, for those teaching about South Asia it provides a resource for developing teaching materials related to the Hindi press. It is anticipated it will also have an impact upon those teaching Hindu/Urdu as the online lexicon of Newspaper Hindi will be useful to students studying how to read Hindi newspapers.

The conclusions drawn in this paper are that studies of Hindi print media provide an important complement to Indian English language sources. This it is argued is because of the different nature of the coverage where stories are covered in both languages and the existence of Hindi language coverage of stories which never appear in English language media.

Ghose, Rajarshi

Literary practice in nineteenth century Bengal: the case of ‘Muslim punthi-sahitya’

In nineteenth century Bengal, print-capitalism was an important site of Muslim identity-politics. The middle decades of the century, the fifties through the seventies, had witnessed a very productive concatenation of Muslim identitarian concerns and the marketing strategies of the Bengali print-industry. A significant product of that historical situation was the emergence of a new Bengali print-genre called the ‘Muslim punthi-sahitya’. The coinage, literally meaning ‘Muslim manuscript-literature’, underscored the print-genre’s prolific practice of bringing to a wider audience age-old classic texts hitherto confined to manuscripts and its superior cultural claim of representing the ‘authentic’ literary heritage of Bengali Muslims in the world of print. This aspect of the ‘Muslim punthi-sahitya’ made it a timeless object of the romantic faculty of Muslim nationalism. Another momentous aspect of this history was the coming together of the print-genre of ‘Muslim punthi-sahitya’ and the contemporary literary language of ‘Musalmāni bangla’. A literary language in the process of gestation since the mid-eighteenth century, ‘Musalmāni bangla’ became the idiom of expression for a majority of the Islamacate romances and the religious texts being written by Bengali Muslims in the nineteenth century. While the print-genre of ‘Muslim punthi-sahitya’ did become a putative

home for the age-old classics of Muslim Bengal, its all-out effort in disseminating ‘Musalmāni bangla’ added a new layer to the whole enterprise.

In this paper I will investigate this subjectivity of ‘Muslim punthi-sahitya’ and ‘Musalmāni bangla’ by studying the work of a representative author of the genre, one Munshi Janab Ali. Janab Ali hailed from the Howrah district of western Bengal and was a rather low-profile initiate of the ‘reformist’ Sufi movement of Sayyid Ahmad Shahid and Maulana Karamat Ali Jaunpuri. Most of his work can be dated to the last three decades of the century. The corpus of his extant work, all written in ‘Musalmāni bangla’ and printed from Calcutta as ‘Muslim punthi-sahitya’, includes texts on a whole range of themes including Sufi thought, Muslim religious practices, histories concerned with the period of the Prophet’s companions and Islamacate romances. The study of these texts of Janab Ali thus would be a sample-study of the whole range of the modes of intellection and imagination operating in the world of ‘Muslim punthi-sahitya’, a step towards the historical investigation into the larger question of whether the genre when stretched afar actually remained cohesive or disaggregated.

Ghosh, Bishnupriya

Spending Mother Teresa: The Corporate/Corporeal Economies of the Saintly Icon

A famous painting of Mother Teresa features the icon cradling a brown baby, while another tugs at her blue-bordered sari. Simply titled “Mother,” the “portrait” has one striking feature: there is no face. But this is a nationally recognized artwork, one of M.F. Husain’s series painted between 1979 and 1997, where he hints at Mother Teresa’s expenditure of the self in the service of the Other (manifest in the poor)—the absorption into the flesh of the loved one gradually eroding the saint’s body. Against this version, another flashes upon us: the hard smooth surface of the hyper-visible commodity-image dripping goodwill in Hallmark-produced biopics, the celebrity ambassador for a Vatican II with newly calibrated ambitions for global religious expansionism. Those who celebrate Mother Teresa privilege the latter in the name of “charity”; her critics point to the market value of charity, accusing Mother Teresa of neocolonialism on behalf of a global corporation whose protections she had once renounced as a radical young missionary. In materialist analyses the corporate Teresa ever undermines the selfless saint, just as in religious or sentimental accounts her sacrifice remains unambiguous.

This paper is an attempt to bring these two opposing faces of the icon into confrontation keeping faith with both religious epistemologies (expending the self) and materialist theories of accumulation and value (banking charity). George Bataille’s “notion of expenditure” links these two incommensurable economies in productive ways. We might explain Mother Teresa’s selflessness, her corporeal expenditure, in terms of a general economy that is often harnessed in the exchanges of a restricted (capitalist) economy. Such a reading moves beyond thinking the icon in terms of commodity image only, while this rethinking of sainthood suggests another history of intimacy unrecognized in critical genealogies of love, affect, or sexuality.

Gilmartin, David

Law and electoral time: virtue and corruption in Indian elections

This paper will examine the legal structuring in India of a distinctive “electoral time,” defined by election campaigns. Under the auspices of the Election Commission, distinctive laws relating to the operation of political power and to the behavior of candidates operate during the official time of an election campaign. This is perhaps most dramatically illustrated by the Election Commission’s “Model Code of Conduct” for politicians, which is activated only during “electoral time.” The paper will examine the history of this “electoral time” and its underlying assumptions. It will examine concepts of virtue and corruption as shaping the meaning of electoral representation, concepts with roots in 19th century Britain and distinctive trajectories in the Indian context. It will also discuss the meanings of the concept of a special time, one most commonly applied to religious rituals, as it applies to the organization of elections.

Gopal, Sangita

Bollywood’s “NGO Flicks” Governing the Global Public

Developing societies were characterized by state-managed media systems which were conceived of as instruments for development, modernization and nation-building. It was commonly believed that with the spread of globalization and the “free” market, state-run media would be replaced by profit-oriented concerns whose products would focus chiefly on entertainment. In a number of emerging economies however, privatized media has taken on the functions of advocacy and pedagogy that were previously associated with the state. Post-1990s Brazilian cinema, Mexican soap operas, Nigerian video productions and a recent spate of Bollywood films are all instances of this novel marriage between commercial and social interests. As such, these media products bear a structural resemblance to non-government organization (NGOs) insofar as they mediate between the state and the public sphere. Thus, Hindi films like *Veer Zaara*, *Swades*, *Phir Milenge*, *My Brother Nikhil*, *Chandni Bar* and *Black* foreground social and political issues like AIDS, rural infrastructure, legal reform, female exploitation in the sex trade that typically constitute the agendas of leading NGOs.

In this paper I would like to investigate how “NGO flicks” combine social advocacy with a global agenda in order to institute a new order of governmentality. Hindi popular cinema had always fought for civil rights and social justice, but as Ashis Rajyadaksha and others have argued, it did so by addressing its spectator as a citizen of a democratic state. In these new films however the Indian nation-state is no longer a conceptual horizon; instead, issues are framed within a global rights discourse that

prioritizes self over society. The object of reform is not a state that has failed to protect its citizens but rather individual citizens who are not sufficiently self-regulating. The protagonist, usually a woman, is not a crusader but a manager and she brings about change not through structural transformation but through a reformed mode of governance. Released mainly in expensive multiplexes, and primarily aimed at the new urban rich who have profited from India's insertion into the global economy, NGO flicks produce a consumer citizen whose moral life maps onto the networks of capital.

Gottschalk, Peter

Between Memory and Science: Rural and State Views of Bakhtiyar's Rauza

200 years ago, Thomas and William Daniell executed drawings of a Suri-era tomb outside the village of Chainpur, Bihar. Theirs would be the first of many foreign depictions of the tomb. Despite the disparity in methods of representation – drawings by the Daniells, written description by Francis Buchanan, photographs by A.S.I. – all of these Western depictions derived from a scientific ideology. The people of the local area have their own understandings of the rauza that are primarily transmitted through suni-sunai, a form of knowledge far more authoritative than its English translation – “hear-say” – suggests. The multiple understandings of the rauza of Bakhtiyar Khan/Khilji demonstrate how the residents of this village area negotiate rifts in scientific and local epistemologies that have implications for the social and political future of the building and the area.

Today, Chainpur area residents point to the large edifice – a near twin of Sher Shah Suri's mausoleum in Sasaram – as a manifestation of the region's significance. Although they may disagree whether the tomb contains Bakhtiyar Khilji or Bakhtiyar Khan, no one contradicts the claim that it entombs the general sent from Delhi to subdue a disobedient raja. In their debates about his name, many refer to the sign erected earlier by the A.S.I., now missing. This reflects the authority granted this state apparatus that acts as one agent among others for the assertion of scientism.

The paper uses “scientism” to point beyond science's practices to its role as an ideology. It is an ideology that posits science as a manner of knowing that can account for nearly everything; can potentially know any physical entity in an objective fashion; and allows for an interconnectivity between scientific disciplines. The British Indian state introduced scientific discourse through both its official agencies (e.g., the A.S.I.) and the institutions it patronized (e.g., the Indian Museum). The earlier existence of, and present deference of many of Chainpur's residents to, the A.S.I.'s signboard reflects the success of the post-imperial state in continuing the scientific practices and assertions of their pre-Independence predecessors.

However, these efforts have not displaced the local role of suni-sunai as an alternative epistemology. Moreover, the claims by some area residents that the tomb formerly served as a Hindu temple while others venerate its inhabitant as a Sufi demonstrates further how local social memories contest state instantiated narratives.

Govinda, Radhika

“We are voting for ourselves”: Dalit Women at the Crossroads of Social Activism and Electoral Politics in Rural North India

“To access sarkari (government) schemes and to influence the different authorities in favor of one's community, one needs power. Political power. The Dalits should also have someone of their own representing them otherwise Thakurs and Brahmins (upper caste Hindus) will take away all the benefits coming from the government”, says Dalit fieldworker Dhokia from a rural women's NGO in Chitrakoot district of Uttar Pradesh, north India. Dhokia's words seem to echo those of the late Dalit leader and visionary Dr. B.R. Ambedkar who claimed that socio-economic equality could only be achieved by a combination of grassroots social work and political action “from above”. Dhokia has already contested twice for the Panchayat (village-level) elections.

While recent scholarly writing has examined different facets of Dalit assertion in the north Indian state of Uttar Pradesh, few have attempted to unpack the complex matrix of identities being constructed, negotiated and challenged by Dalit women like Dhokia at the crossroads of social activism and local electoral politics, as this paper proposes to do. The paper will examine how Dalit women like Dhokia are creating ways in which their “personal” experiences at such crossroads can be celebrated as “political”: While they draw inspiration from broader processes of Dalit political assertion, they are themselves involved in grassroots level Ambedkerisation through their organization's work with fellow Dalit women. While their caste and gender identities enables them to contest on reserved seats (as per 73rd Constitutional Amendment), their identity as social activists gives them confidence and the villagers' support. The paper will also discuss new dilemmas that such involvement on their part in the realms of social activism and electoral politics throws up, especially with respect to issues of identity and citizenship, for scholars and activists of Dalit and women's movements in India.

The propositions and arguments made in this paper are mainly based on a series of semi-structured and open-ended interviews and observations, conducted over the past year and a half in Chitrakoot district of Uttar Pradesh, as part of a case study of grassroots women's NGO Vanangana towards my doctoral research on women's movements in India.

Guha, Sohini

Ethnic Politics, Material Empowerment and the Ethnic Poor : The Bahujan Samaj Party in India

Using the Bahujan Samaj Party (BSP), a low-caste party in North India as a case study, and on the basis of data gathered through ethnographic research in the Indian state of Uttar Pradesh, I argue that material policy benefits are an important factor driving the electoral support extended to ethnic parties by the ethnic poor. In arguing thus, I challenge : (1) the “derivative empowerment” thesis propounded by psychological theories of ethnic voting, which posits that poorer sections of ethnic constituencies draw symbolic empowerment from the economic and political ascendancy secured by ethnic parties for ethnic elites, and that it is in terms of this symbolic empowerment that their participation in ethnic politics is to be understood ; and (2) an assumption commonly made by materialist analyses of ethnic mobilization in developing contexts, namely, that it is material patronage benefits delivered by individual legislators to members of their “own” ethnic communities, rather than material policy benefits secured by ethnic parties for their ethnic bases, that form the basis of the support received by ethnic parties from ethnic constituencies, and particularly from the ethnic poor. My study of the BSP allows me to argue, on the contrary, that ethnic parties may, on occasion, deliver patronage benefits to particular sections of their support base, while simultaneously delivering policy benefits to others, and that it is the different expectations harboured by different ethnic constituencies from the party in question that makes such a distribution of benefits possible. I further argue that such “asymmetric representation” (whereby parties secure different kinds of empowerment benefits for different constituencies) facilitates a rethinking of party-society ties, in so far as it helps throw light on the divergent “social contracts” parties establish with various sections of their electoral base, and guards against a flat, homogenizing and symmetrical understanding of these divergent relationships.

Gupta, Saurabh

Beyond ‘synergy’ and ‘depoliticisation’: Evidences from Seva Mandir’s initiatives for watershed development in rural Rajasthan (India)

The contemporary debates on the issues of rural development and management of natural resources are preoccupied with the questions of state-civil society partnership; participatory management; power of international development regime, and ‘depoliticisation’ of development. The most important claims in the mainstream (neo-institutional) literature on natural resources development are that partnership between ‘state’ and ‘civil society’ is crucial for better developmental outcomes; and higher levels of ‘participation’ and social capital within the rural communities can ensure the success of development projects. On the other hand, the most vocal critics (‘post-development’ thinkers) argue that planned interventions in the name of development tend to ‘depoliticise’ development itself; and the massively powerful international development regime, laden with discursive power, largely remains hegemonic. My paper closely scrutinises these claims in the context of watershed development initiatives of a non-governmental organisation, Seva Mandir, based in Udaipur district of the desert state of Rajasthan in India.

Watershed development and management is the main strategy world over to enhance the productivity of land and livelihoods chances of the population surviving on ecologically fragile areas such as dry-lands, by capturing the rain-water where it falls and recharging the ground-water level, which can later be used for irrigation during the dry seasons. In Rajasthan, more than 30 million people (about seventy percent of its total population) earn their livelihoods by practising subsistence agriculture on dry-lands. Several domestic and international development agencies and organisations are engaged in watershed development, besides the state and central governments. There are also grassroots movements and many non-governmental organisations in the state, striving for rights over the management of natural resources and secured supply of fuel-wood and fodder on a sustainable basis. This makes watershed development a very interesting and illuminating example to understand the politics of rural development.

My paper discusses the agenda and strategies of Seva Mandir, and on the basis of that, I challenge the claims of the adherents of both neo-institutional and ‘post-development’ schools. The relevance of the paper lies in its attempt to fill the gap between the debates in the development literature and the empirical evidences from rural Rajasthan in the context of water conservation. I also suggest an alternative approach to the study of problems related to management of natural resources and rural development.

Gurung, Savitree Thapa

Ethnic/Caste and Regional Politics

Ethnic/caste and regional politics are of quite recent phenomenon in Nepal. The mobilization is a result of long and cumulative exclusion of these societies. The only regional party that participated in general election of 1959 was the Terai Congress. Its all 21 candidates lost the election. The party acquired only two percent of the total vote.

The political parties were initially focused on the abolition of century old Rana’s dictatorial family rule. During the period ethnic/caste and regional politics did not become salient. When Rana regime ended, the politics was centered on the establishment of parliamentary system in Nepal. It came into practice only after ten years. However, King Mahendra dismissed the Parliament. Nepal went through another phase in the guise of party less Panchayat system, which was the brainchild of the then King Mahendra. It lasted for thirty years from 1960 to 1990. The ethnic/caste and regional politics did not rise during the period because of ban on party politics. Around 1989 the Nepal Sadbhawana Parisad emerged as civil organization focusing Madhesi

people's right. It later emerged as a political party. The Maoist party also raised different issues of indigenous nationalities, Dalit, Madhesi and women from 1996.

After 1990 some ethnic/caste parties were evolved. Few minority parties were established. Two Dalit party even took part in 1991 general election. Two ethnic parties were denied registration because of ethnic ground. The major political parties dominated the politics. However many groups in the form of civil society organization of ethnic/caste and regional groups (e.g. Mongol National Organization, Tharu Mukti Morcha etc.) are moving strongly for their rights. It seems the society is moving towards more to caste/ethnic and regional politics than traditional politics of focusing only ideology, programs and policies.

The demand of federalism, right to self-determination, proportional representation, inclusive democracy, all shows a vast shift in politics. Nepal will not have the same politics, which has been observed up to now. These demands of right to land and natural resources can lead to more caste/ethnic and regional party, although the Constitution does not allow these kinds of political parties and politics in Nepal.

Haham, Connie

Writing Hindi Films: A Need for Roots, a Desire for Change

The dialogue style of Hindi cinema, like other features of the medium, has undergone a major shift in recent years. From "dialogue-dialogues", i.e., "throwing" memorable lines that were sure to bring applause, language in cinema has become more understated, often reflecting speech patterns of real people. Some older writers lament a reduction in the vocabulary of younger writers and the prevalence of English in Hindi cinema. In interviews with various people in the Bombay film industry I noted something of a generational divide. On one side were those who wrote dialogues long-hand in Urdu script and whose references tended to be Ghalib and other poets. On the other were the younger, English-medium schooled writers whose dialogues might be conceived in English and subsequently translated into Hindi. Educational aspirations, globalization, linguistic politics, and urban buying power are among the forces that have brought about this change. Because of Hindi cinema's reach, the language used on screen has implications for broader society. This paper will draw upon quotes from people within the film industry, many of whom expressed an interesting ambivalence, both treasuring a rich linguistic past and recognizing, haltingly or enthusiastically, the inevitability of change.

Hansen, Kathryn

Accentuating Communal Amity: Nautanki and Parsi Theatre in Recent Revivals

Although once pronounced dead, both the rural-based Nautanki and its urban counterpart, the Parsi theatre, have made a comeback of late. In cultural festivals, tourism fairs, and college productions, plays in Nautanki and Parsi theatre style are nowadays enjoyed by diverse audiences. Their aesthetics and practice are taught at the National School of Drama and other training institutes. Part of the appreciation of these older stylized forms comes from awareness of their hybrid, multicultural character. As emblems of composite culture, these theatrical traditions remind viewers of a popular secular outlook that is still within reach.

In this paper, I will look at two performances observed during 2004 in New Delhi, of Amar Singh Rathor and *Yahudi ki Larki*, both canonical popular texts. Often performed, these stories are known in multiple genres. ASR features not only in Nautanki; it is the mainstay of the Rajasthani kathputli (wooden puppet) tradition and Mewari khyal (folk-play). *Yahudi ki Larki*, written by famed Urdu playwright Agha Hashr Kashmiri in 1915, appeared on stage for many years and then in a number of screen versions. Both plots invoke historical episodes in which communities are pitted against each other. ASR is a heroic tale of Rajput valor set in the 17th century Mughal court. YKL is a cross-cultural romance between a Roman and a Jew in pre-Christian times. Although conflict, kidnap, and murder characterize both plays, the agents of mayhem are as often of one's own community as the other's. The strongest bonds are those between the young lovers of different religions; and between the Hindu warrior and his Pathan sidekick.

I will argue that the adoption of these plays owes much to their ability to serve as allegories within the current polarized climate. Through asides, innuendoes, and improvisation, the performers allude to the present moment in which Hindu majoritarian politics has muted—if not completely undermined—the rights of minorities and larger allegiances. This represents a shift from earlier readings: YKL, most likely set in the past to encode critique of British colonial rule, now counters Hindutva through the equation of the Jews with present-day Muslims. The narrative tropes linking these tales to several current Hindi films will also be explored, suggesting the strength of the impulse to counter neo-nationalist ideology by means of popular media.

Haq, Farhat

Enacting a counter-Islamic Public: the Women of the Jamatt-i-Islami in Pakistan

Feminist scholars, among others, have pointed out that the Habermasian bourgeois public sphere was constituted by a number of 'significant exclusions' thus drawing our attention to not the public sphere but multiple or counter publics. As Nancy Fraser points out: "virtually from the beginning, counterpublics contested the exclusionary norms of the bourgeois public, elaborating alternative style of political behavior and alternative norms of public speech;" (Fraser, p.116, 1990) and these contestations multiply in the context of the post-colonial Muslim world. Rather than positing an Islamic traditional to a Western modern which leaves us in the barren land of the 'clash of civilization' the notion of multiple or counter publics allow us to examine the various ways in which Islamist parties are shaped by modernity even as they insists on becoming the guardians of tradition in Muslim societies. In this paper I will examine the ways in which the Jamatt-i-Islami enacts a counter-public by mobilizing its women members to challenge what it terms a westernized feminist agenda. This paper will rely on my interviews with the leaders of Jamatt's women's wing, their print literature, observation of their meetings and analysis of news stories to show how the Jamatti women actively participate in politics and at the same time argue that the rightful place for Muslim women is within chador and chardevari.

Hardy, Michele

Stitching Identity in Banni: Mutwa Women and Change

The Mutwa are a Muslim clan living in a cluster of tiny villages along the northern frontier of Banni, a geographic region in the district of Kachchh, Gujarat State, India. Until recently, Mutwa women stitched intricately embroidered textiles for their own and their families' use. Over the past sixty years there have been a series of profound changes that have effected the production and use of Mutwa embroidery and its relationship with women. Although, for example, most middle-aged women continue to wear embroidered garments and embroidered quilts are still important dowry components, most embroidery is now stitched for sale to outsiders. Once standing for youth, beauty, and fecundity, more recently, embroidery is associated with the past, with tradition, and enterprise.

These alterations have occurred within a broader context of change. Since the 1960's there have been a series of environmental shifts that have altered the Mutwa's traditional mode of production and relationship with neighbouring castes and clans. Since the 1940's they have come under the influence of an Islamic revival movement and since the 1960's increasing numbers of tourists have visited their once remote villages. In January 2001, a massive earthquake decimated Kachchh. While the Mutwa were largely spared the immediate effects of the earthquake, its aftermath has proved both profound and unexpected.

This paper will examine this recent history of embroidered change and gender identity among the Mutwa of Kachchh. It will seek to show how embroidery, re-newed and re-imagined, is affecting new power relations among Mutwa women and new identities in an expanding world (Najmabadi, 1993). It contributes to critical discussions of tradition and change (Niessen, 1999), as well as women and agency (Abu Lughod, 1990, Visweswaran, 1994).

Harper (et al), Ian

Understanding the pharmaceutical industry in Nepal: Methodological issues and early research findings

The pharmaceutical industry is a central facet of modernity in Nepal, yet has been generally overlooked as a research object by social scientists. Presenting initial findings from a collaborative project "Tracing Pharmaceuticals in South Asia" this paper develops a picture of Nepal's nascent pharmaceutical industry. The innovative methodology of tracing single products – rifampicin for TB treatment, oxytocin for the augmentation of labour, and fluoxetine for mental health conditions – provides a mechanism for charting the relations and institutions – "assemblages" – involved in this industry. Each drug's history and development, production and distribution provides a window onto different assemblages and relationships; from the companies themselves and production and marketing issues; to their associations and distribution chains; to their uses by health workers and others; to the relations between India and Nepal, regulatory mechanisms and government; and through other developmental discursive formations for their use (programmes in mental health, tuberculosis control and maternal child health and the development of protocols for use, for example), each of which illuminates different assemblages of trans-national, bilateral, national, INGO, and NGO relations – in short a particular history of globalisation and Nepal's place within this.

Haskett, Chris

Buddhist desana and the Moral World

The present-day debate over creation versus evolution displays the tremendous emotional and political power that religious and other descriptions of the past, particularly of origins, can marshal. We can see some surprising similarities in confessional formulae in Buddhist Mahayana literature of ancient India. My paper explores how Buddhist desana facilitated an understanding of

personal individual pre-history and moral evolution. I will explain the explicitly moral content of the desana framework which asserts that the present world and the individual beings in it are not the creation of God, but of individual pāpa, or sin. The relevance of desana for the history of Mahayana is that desana formed not only a notion of moral person, but also a moral world in which Buddhas and bodhisattvas had the power to remedy the pitiable state of beings in the throes of their accumulated sin. Acceptance of this worldview constituted entrance into the Mahayana world, and consequent allegiance to the Mahayana.

Hassan, Mohammad

Northeast India's frequent breakdowns: State making and the crisis of legitimacy

This paper, based on my doctoral research, tries to unravel the drivers of the protracted ethnic and secessionist conflicts, and the resultant disorder that have marred the Northeastern region of India - made up of seven sub-national States. These conflicts have mostly been explained using the grievance narrative – referring to the alienation of communities in the region due to post-colonial nation making and because of people's poor access to power, resources and opportunities. But such explanations fail to account for the large variance in violence levels within the region. A rather more fruitful line of inquiry is provided by a state-society reading of the political history of the North East that points to conflicts there being accompanied by a contested and weak authority of government agencies and the fragmentation of society. Unpacking this causal connection requires me to delve into history to study the process of state making – how state leaders in colonial and post colonial times established bureaucratic apparatuses and constructed and mobilised collective identities to gain the legitimacy to rule and order people's lives – through focusing on the cases of Mizoram and Manipur, and their divergent success with mitigating conflicts.

I will demonstrate that in Mizoram the process of state making was such that it consolidated the public legitimacy and authority of state leaders among all sections of society and strengthened the institutional capability of government agencies to provide services, manage group contestations and avoid breakdown. In Manipur it was, on the whole, traditional centres of power – made up of tribal chieftains and ethnic associations - that with their narrow constituencies and appeals, gained in authority. Persistence of traditional power centres and the accompanying fragmentation of authority structure in the State have resulted in the weak legitimacy of the government and poor capability of its agencies to provide services and establish order. The crucial difference between Manipur and Mizoram then, and which impacts on the persistence or absence of conflicts, I argue, is the centrality of the state in the lives of people. These findings have implications both for future research – what could be constraining growth and improved state effectiveness in the region despite attempt by central leaders to shore up local institutional capability - and for policy intervention – how to enhance the ability of public agencies in the region to enable long-term stability through, among other things, equitable growth?

Hastings, Adi

The Modernity of Sanskrit

Images of early Orientalist scholarship in India have principally been characterized by the figure of the European scholar-administrator using native pandits as 'informants,' and retaining ultimate authority over the facts of language and textual tradition. With respect to colonial Sanskrit scholarship, such a view holds the Sanskrit language and its text artifacts as the ground over which various 'discoveries' are made, but little more than the dead husk of a literary language it is often characterized as. This paper is much more interested in the actual existing relationships between European and Indian scholars and intellectuals, and most importantly, the ways in which Sanskrit is figured in these dialogues. In particular, the paper examines two nineteenth-century attempts to mold Sanskrit into a 'modern' object: the Sanskritist R. G. Bhandarkar's course of instruction in Sanskrit, bringing together European philological science and traditional Indian grammatical analysis, and Swami Vivekananda's linking of Sanskrit to emergent Indian national identity and aspirations. In both cases, I argue, 'Sanskrit' (as object, discourse, and symbol) is transformed, enabling subsequent appropriations of Sanskrit as a symbolic vehicle for the expression of national consciousness.

Hatcher, Brian

Sanskrit Intellectual Practice in the Colony: Not Exactly Death or Delusion

Sanskrit intellectual life after the advent of colonial modernity has been pronounced dead at worst or, at best, deluded by British inventions and reifications of such categories as shastra, law, and Hinduism. The profound impact of post-Enlightenment epistemologies, orientalist categories, and colonial governmentality notwithstanding, the fact remains that many pandits and native scholars continued to engage in what were to them familiar intellectual practices in order to ponder the world, create art, write commentaries, or debate behavior. In the interests of developing a more nuanced view of colonial Sanskrit intellectual life, this paper explores the modes of argumentation employed by Isvaracandra Vidyasagara in his Bengali tracts promoting widow marriage from 1855. A close reading of these tracts, themselves quintessential artifacts of colonial modernity, illustrates the complex ways indigenous intellectuals deployed and transformed Sanskrit knowledge in colonial India.

Haynes, Douglas

Selling Masculinity: Advertising Sex Potions and Tonics in Late Colonial Western India

This paper examines the language of the advertisements for sex potions and tonics for men in western Indian newspapers during the late colonial period. More specifically, it emphasizes change and continuities in masculinity and male sexual health associated with the consolidation of the urban middle class family. The paper will begin with an examination of "indigenous" medicines that were produced locally and sold in the bazaars of western Indian cities. It analyzes the ways these ads drew upon male anxieties about sexuality and about the reproduction of the family. It stresses that these ads may have had special resonance among educated young males for whom an extended period of "youth" was beginning to open up between adolescence and marriage. The ads particularly evoked concerns about the "vitality" of male bodies "weakened" by sexual (and other) "bad habits". The ads promised a renewed potency that they associated with powerful, successful male role models: maharajas, rich merchants and high government officials.

The paper then turns to a discussion of advertisements of tonics manufactured by Indian and multinational corporations, which increasingly began to run ads in Indian newspapers after 1920. These ads were more discrete in the overtness of their references to sexual habits and were commonly pitched to the male married householder, appealing to his responsibilities to his wife and nuclear family. At the same time they drew upon well-established conventions and cultural notions, promising to renew "vitality", address "weakness" and return "manliness" to the user of the product.

Finally the paper turns to a new kind of ad that emerged around 1940 in which the stress on reproduction of the family disappeared and in which a new emphasis on marital satisfaction emerged. Visual imagery shifted in these ads from debilitated or hypermuscular male bodies to contented couples. Emerging around the same time as birth control advertisements, this kind of advertisement reflects an appeal to the reformulation of new ideals of companionate marriage. These ads did not replace older forms of marketing sexual potions and tonics but moved alongside those forms.

Henn, Alexander

Crossroads of Religions: Shrines, Mobility and Urban Space in Goa

Wayside shrines representing —Hindu, Catholic and Muslim traditions respectively— show an astonishing dynamic in the cities of Goa / India: they not only persist in a milieu of drastic socio-cultural and infrastructural change, but some of them even flourish enormously exceeding temples, churches and mosques in popularity. I will argue in this presentation that this dynamic is owed to the fact that the shrines respond to and enact three forms of mobility particular to urban environments: a) cultural mobility, that is the conciliation of religious difference in a hybrid cultural milieu, b) social mobility, that is the negotiation of shifting social and economic conditions, and c) physical mobility, that is the 'control' of hazards in a steadily increasing traffic movement.

Hertel, Bradley

Variations in Hindu Calendars -- Conceptual and Visual Frames

Hindu calendars vary considerably in a number of fundamental ways that are outlined in this report. Despite the many differences and innumerable calendars, it is common for scholars to refer to "the Hindu calendar" which is best seen as a large family of closely-related calendars. After describing the common characteristics that define membership in that family, I briefly discuss the differences in the conceptual frames, that is, in the systems of time-reckoning underlying the representation of the year in Hindu calendars. The report then moves to its main subject, the differences in visual presentation of the passage of time in Hindu calendars with particular attention to practices for simultaneously representing multiple systems of time-reckoning, e.g. the North Indian calendar, the Bengali calendar, the Gregorian calendar, and so on. Variations within both the standard Hindu calendars known as panchangs and in more recently developed, multi-system Hindu panchang calendars (HPCs) are explored in terms of: region, format, amount of detail on time, number of systems, amount of non-calendrical material, markets targeted including the Indian Diaspora, and an overview of the history of the more important of these developments.

This report is the result of calendar collecting and interviews between 2002 – 2006 with panchang and Hindu panchang publishers and sellers and leading Indian astronomers involved directly or indirectly in calendar construction in Mumbai, Delhi, Varanasi, and Kolkata. The report is also informed by interviews with priests, astrologers, housewives, and other users of these products.

Hiltebeitel, Alf

Scripting Literary and Ritual Possessions

This paper will take up the question of different ways in which possession can be called "scripted," drawing a contrast between scripting done via literatures (often, we must suspect, fictions) and possessions that can be documented in the ethnography as having what one could call ritual scripts. It will look at how possession is scripted in the Mahabharata and in the South Indian Draupadi cult as ways to juxtapose these different types of "scripting" possession. One hypothesis to be explored is that the Mahabharata text draws a distinction regarding possession between possessions that occur in the main story, and ones that are described in "sub-stories." A second line of inquiry will be to explore the possibility that the Draupadi cult draws on to the Mahabharata's main story as its possession script. Along this discussion, there will emerge the key question of whether Dharma is a possession deity: in the Mahabharata, in the Draupadi cult, as he is in the Dharma gajans of West Bengal.

Hoffman, Brett

Copper Metallurgy at Harappa

This paper will present results from ongoing research on the trade and technology of copper and bronze objects at Harappa, Pakistan. The copper/bronze assemblage from the site includes finished tools such as blades, saws and chisels, as well as weapons such as daggers, spears and arrowheads. Ornamental objects include mirrors, bangles, beads and a variety of pendants. Copper items such as tablets with raised script and scale pans represent administrative control of trade and economics in general. A large portion of the assemblage consists of small fragments of miscellaneous objects and manufacturing waste such as prills and crucibles. These artifacts derive from various contexts and chronological periods and provide a unique perspective on the distribution of copper objects at the site over time. They also provide new information on possible metal manufacturing areas, metal trade networks, technological developments and stylistic change over time.

The identification of trade networks is being undertaken through lead isotope analysis of ancient and modern ores, ancient manufacturing waste and a selective study of finished goods. Lead isotope ratios have traditionally been applied in archaeology to establish artifact-to-ore correlations. Some of the potential ore sources used by the ancient Harappans have been sampled, while others are not easily accessible due to ongoing security issues. Even when data on specific sources is unavailable, it is still possible to use lead isotope analysis to determine the range of sources present within an assemblage. The analysis of the temporal and spatial distribution of the isotopic groupings enables trends and patterns seen in the metal assemblage to be compared to the patterns of trade for other crafts, such as lithics and shell. When taken as a whole these data will make it possible to develop a more accurate model of Indus trade networks and to map changes over time.

Hoffmann, Erika

Standardization Beyond Form: Socialization, Institutions, and the Semiotics of Nepali Sign Language

This paper will explore how the infinite multiplicity of semiotic meanings that can inhere in sign forms relates to the standardization project being undertaken by Kathmandu's deaf schools and associations. By virtue of their deafness, students in these institutions are marked as deviant in the broader cultural perspective. To combat this, and ideally make their students more able to participate in Nepal's national market, leaders of Nepal's deaf communities have attempted to standardize Nepali Sign Language in such a way as to forge semiotic links between it and Nepali nationalism, in order to encourage official recognition and governmental support of deaf institutional goals. This pursuit has primarily entailed the promotion of lexical items from which semiotic associations with markers of Nepali patriotism (as it has been defined by the state) can be derived. Despite the fact that Nepal is very diverse linguistically, socially, and religiously, this has led to a frequent choice of signs that can index an upper-caste, Hindu identity. However, associations between the standard sign forms promoted in the deaf schools and this particular construction of "Nepali-ness" are not inherent. Deaf students, coming from a variety of social backgrounds (including Buddhist, low-caste, and rural) may, and do, interpret the social significance of the standard signs differently. For, it cannot be assumed that individuals will notice the same kinds of indexical connections or read them in the same ways; the interpretations of linguistic forms drawn on to construct these indexes and other sign relationships are not fixed or inherent. Therefore, in order to standardize the semiotic interpretation of the sign forms, along with the forms themselves, teachers in deaf schools attempt to socialize their students to interpret them in particular ways. Through detailed analysis of classroom interactions in Nepal's deaf associations and schools this paper will examine how this particular kind of standardization is attempted and contested. In so doing, I highlight the relationship between the formal and ideological thrusts of standardization, along with the relative roles of linguistic and non-linguistic semiosis in linking communicative practice and social meaning.

Holiday, Jeremy

"let it be on so people see what he has to say...": The Filmmaking of Anand Patwardhan

It is lamentable how little academic attention has been focused on the Indian documentary. The fiction film, in particular the Bollywood blockbuster, has garnered nearly all of the attention. As a result, this paper has charted a course for largely unknown waters. In this brief paper I address broadly the area of contemporary documentary filmmaking in India, and focus particularly on the work of Anand Patwardhan, a filmmaker who Vinay Lal, Professor at UCLA argues "has no peers in India."

Patwardhan has had a long career that began as a student at Brandeis in the late 1970's. He was not, however, a film student there, but majored instead in sociology. His first film, *Business as Usual* (1972), made while student there, shows "his fondness for irony" as it features students that willingly donated money to help alleviate hunger in India, but were too busy to fast for a day in protest.

Patwardhan is first and foremost an activist. From the very beginning of his career, Patwardhan has made political films about the oppressed and the injustices they suffer. His films are intended to bring before the eyes of the viewer things they most likely wouldn't see otherwise. Patwardhan tells the untold story to enact change. As an agent of change, he employs a number of distinct stylistic elements that further this aim, namely, 1) a sober and deliberate style of presentation, 2) extensive use of irony, and 3) the employment of 'narrational song.'

This paper, after providing adequate general background on contemporary documentary filmmaking in India, addresses Patwardhan's work in light of three stylistic elements mentioned above.

One of the most interesting scenes in which Patwardhan's role as a filmmaker is examined in his films occurs in one of his shortest, *Occupation: Millworker*. It occurs when the laid-off workers, who had broken into an old abandoned mill, are finally confronted by the police. The primary police officer demands that the camera be shut off. The millworker's response is, "No, let it be on so people see what he has to say." This sentiment, of "letting the people see what he has to say," seems an accurate description of what Patwardhan as a filmmaker is trying to do in all of his films – knowing that letting the people see is an essential part of enacting change.

Holtzman, Bharati

India's Excluded Groups: What Are Their Girls Learning?

Through the Sarva Shiksha Abhiyan (Education for All Movement) under the 11th five year plan, the Government of India aims to achieve its goal of universal education and to improve the quality of education. Particular attention is being placed on the enrollment and retention of girls in the school system. Using a critical gender based analysis of the classroom experiences of girls from socially excluded sub-groups; this paper will explore the role of contemporary Indian education in the education of girls from excluded sub-groups. The premise of the paper is that the classroom experience of girls from socially excluded sub-groups significantly impacts their access to education. Are Indian schools, reflections of society, do they organize and sort students in a way that reflects and reinforces the inequalities of Indian society? Or are they institutions that strive to reduce social inequality; do they serve as counter-hegemonic and emancipatory agencies that impart ideas and skills that make it possible for girls from excluded groups to take control over their own destiny and participate fully in the governance of the secular democracy?

Hoover, James

"Sharing the World with Jinns and Peris: Spirits and the Supernatural in South Asian Islam"

Pre-Islamic desert spirits known as the Jinn, closely related in popular culture to Peris (fairies), have been a pervasive and significant part of Muslim folk culture in many parts of the world. Discussed in numerous passages in the Qur'an, ancient Middle Eastern Jinn were superimposed upon local cults from West Africa to Southeast Asia during the age of medieval Islamic expansion, encouraging conversion: one did not have to reject the reality of one's old beliefs when becoming a Muslim, merely accept that they were demonic. Pre-Islamic deities continued to exist and have power, but were written off as trickster demons, or Jinn. Over time, in South Asia, the Jinn and associated Peris became the core of an Islamicized supernatural otherworld that overlapped with existing Hindu beliefs and practices concerning magic. Especially common, in India, was the Islamization of gramadevatas and other local cults connected with spirit-possession, haunting, and magic. In this paper, I will discuss various aspects of Jinn lore and related practices in South Asian Islam, presenting evidence derived from a range of primary and secondary sources, as well as contemporary accounts of modern-day supernatural encounters with Jinn reported from both India and Pakistan. In particular, I will focus on the function that Jinn serve in the broader context of South Asian Muslim life and on the empowering, dynamic role that morally ambiguous spirits play in traditions of Indian magic.

Hort Lemos, Paulo

Richard Burton's Sindh: Folklore, Syncretism and Empire

Sir Richard Burton's 1851 *Notes on Scinde* documents his early fascination with Hindu and Muslim folk literature and foreshadows analytic approaches adopted in his 1885-1888 version of *The Arabian Nights*. In his volumes about Sindh, Burton summarizes several Hindu and Muslim folktales with a penchant for satire and a curiosity about religion that he would later privilege when translating and annotating tales in full. This paper traces the imprint of Burton's cultural experiences of Sindh, Islam and Hindu-Muslim fusion on his later work and demonstrates its centrality to his conception of folklore, syncretism and empire in British India and elsewhere. The paper draws from previously neglected evidence, including letters, marginal notes and Burton's first literary translation and a 1847 manuscript/translation from the Hindustani version of Pilpay's *Fables*. While studies of Richard Burton often argue about whether he was representative of the Victorian Era (e.g., Dane Kennedy's 2005 *The Highly Civilized Man*), this paper stresses the Sindh context in which the young Burton recast his ideas about literature, faith and empire.

Huberman, Jenny

'Sacrificing' Daughters: The Ghat Girls of Banaras

In Banaras, India lower class and lower caste girls between the ages of five to thirteen participate in the informal tourist/pilgrimage economy by selling postcards and offerings along the city's famous riverfront or ghats. Drawing upon twenty months of fieldwork, this paper will examine the different ways that upper class and lower class residents of the city reacted to these girls. While upper class people frequently viewed these girls as victims of poverty-stricken or greedy parents who 'sacrificed' their daughters for financial gain, the girls themselves, (along with many of their kinsmen), often interpreted their work on the riverfront as a form of virtuous self-sacrifice or service seva which enabled them to prove their moral character and devotion to their families. By drawing upon a set of cultural ideals about female virtue, sacrifice, and service these youngsters were able to recast their economic activities on the riverfront as a form of sacred devotion and thereby establish themselves as good girls and daughters. This interpretive move, I argue, was particularly important because by participating in this highly public, male dominated sphere, the girls' reputations and characters were often called into question.

Huffer, Amanda

"Surprising Parallels: rhetoric of divine motherhood in the discourses of the Sadhvi Shakti Parishad and Amritanandamayi Ma"

The debate over the socially appropriate roles of women in India has been central perhaps throughout history, but it has become particularly impassioned since the latter half of the 19th century. Early nationalists proclaimed that women as progenetrix were absolutely integral to developing a manly and courageous nation of heroes that would rid India of its colonial oppressors. At the turn of the 20th century, nationalists argued that women were vital because of their power within domestic spaces, their influence within the family, and their power to shape the next generation of nationalist heroes. The idea that "woman as mother is divine" is a longstanding motif in contemporary India. Thus, it is not altogether surprising that almost 100 years later, the Sadhvi Shakti Parishad, the VHP's nationalist organization of female ascetics, has reiterated this ideal so extensively that it has become a hallmark for their entire movement.

However, feminist theorists both within and outside of India have argued that if we relegate women's social-cultural value to their status as mothers, then we deprive women of their basic human rights. They argue that women's value within society should not be contingent upon her actions, life choices, or character traits. Further, when women are equated with divine attributes, such as maternal nurturing, compassion, non-violence, generosity, and self-denial, they are culturally determined as religious rather than social actors and are thereby contained within domestic or "internal" spheres.

Thus, it is curious that Amritanandamayi Ma, a leading contemporary female guru also employs this rhetoric of divine motherhood. Amritanandamayi Ma heads her own ashrams and global tours, has appointed female priests in her temples, gives her female disciples initiation into samnyasa, and frequently espouses blatantly feminist ideals. In order to evade the inevitable cognitive dissonance invoked from these conflicting ideals, she argues that both women and men can embody this ideal of divine motherhood in their character and actions.

This paper will examine documents published by the Sadhvi Shakti Parishad and Amritanandamayi Ma to illuminate the striking parallels in their rhetoric on women and their maternal roles. It will demonstrate that although the women's movement in India has made great strides in the past two hundred years, contemporary rhetoric is oddly reminiscent of earlier historical moments. Ultimately, it will question the purposes and aims of the rhetoric of "divine motherhood" in its contemporary usage.

Hughes, Stephen

Why does anthropology matter to the study of cinema in South Asia

In this paper I will consider what specifically anthropological approaches to the study of popular, mainstream commercial cinema in South Asia have contributed. The paper will start with a retrospective and descriptive intellectual history of how and when the cinema has mattered to anthropologists of South Asia. I argue that anthropologists of South Asia have had a longstanding, though somewhat marginal, interest with the cinema which has over the past several decades developed into a substantial body of scholarship. By the 1990s, as anthropologists increasingly took greater interest in the cinema, they were greatly helped by the success of film studies in making the South Asian cinema a legitimate academic topic. Yet, there is also significant disjuncture between the two disciplines that have made it impossible for anthropologists to merely follow the example of film studies. Through an evaluation of the emerging anthropological scholarship on South Asian cinema, I argue that one of the key issues where anthropologists have left the company of film studies' conventions has been in how they construct the cinema as an object of study. Whether ethnographically located within the contexts of film production, exhibition or audience activity, anthropologists have tended to subordinate the textual aspects of films as part of a living, dynamic, reciprocal and performative encounter with specific cinema related practices.

Ikegame, Aya

Embodying Empire: marriage strategies amongst the Mysore royals in the 19th and 20th centuries

The paper centres on perceptions of ‘space’ amongst the Mysore royals from the late nineteenth century to the early twentieth century. There were several perceptions of space co-existing at that time. One was based upon a traditional idea of space which prohibited the royal, especially the king, from travelling beyond a certain area. Another was the imposed perception of ‘Empire’ which gave to Indian royals the idea that parts of their world were connected horizontally through the expansion of Empire. The Mysore royals tried to embody perceptions of both spaces through restrictions on kinship and strategic matrimonial alliances beyond their territories. On the one hand, one of the royal clans insisted that they had right to receive women from the royal house by using a dravidian kinship language of ‘reciprocity’ which had in practice never been fully exercised between the clan and the royal house in the pre-colonial period. On the other hand, some royals were keen to embody the Imperial hierarchy, in which Mysore occupied the second highest position, by establishing marriage alliances with the Rajputs in northern India. By doing so, they could re-assert their status both in the terms of Imperial hierarchy and of Kshatriyanness. The paper argues that the both perceptions of spaces helped a national class of Indian aristocracy to emerge, whose ethics still influence the political culture of south India in the present day.

Ingram, Brannon

An Indian Scholar Between Tradition and Modernity: the Fatawa of Rashid Ahmad Gangohi (d. 1905) on the Sufis

Recent years have witnessed a spate of journalistic writing on the North Indian madrasa known as Deoband after it was reported that the Taliban considered themselves spiritual and intellectual descendants of the Deoband school. Despite the media attention lavished on Deoband, we still lack critical scholarship on the institution’s founding figures, with the significant exception of Barbara Metcalf’s seminal history of the madrasa published almost three decades ago. My paper aims to fill a small but significant part of this gap.

The Deobandis embody what Metcalf has termed “traditionalist” activism, which advocates a renewed emphasis on the Qur’an and hadith literature, a rigorous adherence to the sunna of the Prophet and the continuous fashioning of moral selves. Ironically, a major target of traditionalist polemics has been Sufism, historically the preeminent source of the very interior self-formation that the traditionalists have claimed to advocate. Many of the most vehement attacks on Sufism, in fact, were made by traditionalists who were themselves Sufis. How did this curious turn of events in the history of South Asian Islam come about?

My paper provides one perspective on this question by examining the writings of a seminal figure of the Deoband school, Rashid Ahmad Gangohi (1829-1905), focusing on his collection of his legal responsa (fatawa, sing. fatwa) in Urdu, the Fatawa-yi Rashidiyya, as well as supplementary literature in Urdu by other Deobandis and secondary studies in English.

My paper highlights how Gangohi fully acknowledged the efficacy of Sufi rituals, yet insisted that mass participation of both Sufis and non-Sufis, and of both Hindus and Muslims, had adulterated them. Gangohi did not merely ‘reject’ Sufism as an antiquated, backward form of Muslim piety in the manner of the Arabian Wahhabis of the Fara’izis in Bengal. Rather, he hoped to ‘purify’ it of potentially idolatrous or decadent accretions, and of the influence of other religious communities.

I explain in my paper how the reformist impulse Gangohi’s work is best understood as part of a larger reformist trend in Muslim, Hindu and Sikh movements of the colonial era. In this manner, my paper makes a contribution to the growing research on the formation of sectarian identities in the nineteenth and twentieth centuries.

Iyer, Nalini

The Problem of Belonging in the works of Meena Alexander

Meena Alexander’s poetry, fiction, and essays have constantly engaged with the questions of migration and displacement, of finding a home, and of exploring a fractured identity through writing. In the 25 years that she has lived in the United States, Alexander’s works have voiced the experiences of an immigrant South Asian woman whose entire life has involved transnational travel and living. In the debates about nationalism and diasporas, Meena Alexander offers an important perspective. Her work explores how ideas of nationalism travel from postcolonial states like India to places like the United States through the experiences of migrant subjects who need to script a narrative of home and nation because the narratives scripted in India and the United States have no place for female subjects especially female diasporic subjects. Alexander’s preoccupation with home resonates with similar preoccupations in the works of other writers of the South Asian diaspora; however, because she has been writing for many years, we can study the shifting sense of home and belonging in her work and this essay will explore this evolution with an emphasis on Raw Silk (2004).

Alexander’s writing (poetry, fiction, and non-fiction) critiques the scripting of nationalism by nation states both colonial and postcolonial and explores the violence—political, physical, emotional, linguistic, and cultural—inherent in this scripting. She seeks to imagine an alternative from a postcolonial feminist perspective to these dominant scripts through her discussions of home, community, and nation in the lives of immigrant subjects and also critiques the role of these subjects in scripting violent

narratives of home and nation. This is most obvious in *Raw Silk* in the sequence of poems that focus on 9/11 and the poet's experience with violence and displacement.

Jamison, Gregg

Indus Seal Production: Technical and Theoretical Approaches

The ancient Indus Valley or Harappan Civilization is one of the oldest and complex early state-level societies in human history (Kenoyer 1998). Steatite stamp seals are among the most fascinating and enigmatic components of Harappan material culture. A considerable amount of research has been devoted to Harappan seals, and studies focusing on the production of these important objects have increased our understanding of Harappan technology, economics, and sociopolitical organization. This research focuses on aspects of Harappan seal production by examining the distribution of specific stylistic attributes engraved on the faces of a sample of seals from the site of Harappa. It is argued that by coding and analyzing these stylistic variables it may be possible to identify distinct seal-carving techniques and distinguish the signatures of individual seal-carvers who lived and worked in Indus cities over four thousand years ago. Further analyses utilizing scanning electron microscopy (SEM) indicate that this technique can also help identify seal-carving techniques that may be associated with different production strategies. This method has been used with success elsewhere (Kenoyer 2003, Sax and Middleton 1995) and in concert with the stylistic analysis provides a powerful new medium for analyzing ancient Harappan seal production. The results of this preliminary study provide an important new method for analyzing Harappan seal production and its relationships with sociopolitical organization.

Jauregui, Beatrice

Policing in India: Exploitation of the Law or an Ethics of Illegality?

The workaday cop in contemporary northern India expresses feeling overwhelmed with myriad intersecting pressures: functioning amidst an extreme scarcity of resources and personnel; senior officers expecting pragmatically impossible "good performance" or exploiting subordinates in the name of "discipline" or "constitutional" authority; local politicians and influential VIPs compelling transfers and postings of officers claiming it is for "the public interest"; resistance, apathy and contempt from a suspicious, ill-informed and disobedient citizenry; and difficulties at home from relatives demanding ever more money, status, and stability, all of which are in very short supply. In such a climate, police officers "adjust" and "manage" with a plethora of behaviors, many of which would seem to defy the Law. This so-called management may involve: foot-dragging in conducting inquiries and investigations, for fear of offending certain powerful parties; refusing to file police reports, preferring instead to foster an informal compromise among disputing parties; fabricating evidence and fixing documents for court hearings; giving or accepting bribes, or using excessive physical force in attempts to glean information or generally "maintain law and order". Most police do not see these misdeeds as a problem of law, but instead feel that they are part of a social and moral order which requires that they do such things in order to "carry out their duty" professionally, and "survive the system" personally. This paper analyzes these concepts and practices of extra-legal and illegal police activities—which constitute the norm rather than the exception in India today—to stimulate discussion that will help theorists to progress beyond understandings of legal governance, politics and social order with overdetermined categories like "corruption" and "brutality" and "abuse of power".

Jayasena, Nalin

Bodies at War: Ethnicity and the Body in Prasanna Vithanage's *Ira Madiyama*

During the past two decades, there has been a proliferation of literary and filmic texts that deal with the war in Sri Lanka. Although most scholars of Sri Lanka regard the ethnic conflict between the Sinhalese and Tamils as rooted in Sinhalese linguistic nationalism, the aim of this paper is to demonstrate how this violent conflict has thrust the bodies of Sri Lankan citizens into the public eye as their corporeality supersedes the more conventional ethnic marker of language.

It is well known that the Tamil Tigers' most effective *modus operandi*—the suicide bomb—has called increased attention to Tamil bodies, especially in the South of the island. In a political climate where distinctions between the Tiger and the Tamil are not always discrete, the Tamil body raises intense suspicion. When a body becomes inseparable from the weapon, it is perceived as a threat to the body politic and is driven to the margins of society and beyond the margins of the national narrative.

In my paper, I will examine the significance of Prasanna Vithanage's *Ira Madiyama*, a film that focuses primarily on the social ramifications of the Sinhala-Tamil conflict yet is conspicuously absent of Tamil bodies. Instead, the film focuses on three families, two Sinhalese and one Muslim. The Tamil body, I will suggest, is represented by proxy via the Sinhalese body of Saman Gunawardene—and played by an actor belonging to the Burgher community—a progressive Sinhalese journalist working for a London-based news service, whose support for negotiations with the Tigers calls his loyalty into question.

At the heart of the film, however, is its desire to foreground the war's destructive effect on Sinhalese and Muslim families. More importantly, the bodily suffering of the Sinhalese and Muslims is exacerbated due to the film's failure to represent actual Tamil

bodies. The absence of Tamil characters means there is nothing to offset the film's critique of the Tamil Tigers. At the same time the Tamil body is excised from the nation, the Muslims, too, are represented as deviating from normative (Sinhalese) identity in a young Muslim boy's desire to rear a dog that his community's cultural beliefs do not condone. Thus, a film that promotes a just solution to the ethnic conflict and the recuperation of the Sri Lankan body politic concludes in a de facto endorsement of a narrative that privileges Sinhalese bodies.

Jhala, Angma

Courtly Women's Politics in Princely India at the Moment of the Mutiny

In princely India, women of the zenana, who lived in the "female quarters of the palace," behind seclusion were instrumental in resisting British colonial rule as well as indigenous male patriarchies. At this period, zenana women influenced matters of state succession and regency in minority male administrations, the politics of dynastic marriage and the relationship between colonial law and indigenous practice. In certain instances, they took to the field of battle as well. There was always great tension between the colonial administrators' expectations of politics as a male domain, and that of politics as practiced within the princely states. The states could vary greatly—among the more than six hundred internally autonomous 'princely states' or kingdoms, each had its own history, culture, religion, language, and kinship groupings, which differentiated it from other "little kingdoms. Several of these princely states would have had, in addition to a male arena of governance, female courts as well.

These women's courts and the agency of zenana women in princely states are not well understood. Only a few women are named actors at the moment of the Mutiny—most famously, the Rani of Jhansi—and most histories of modern South Asia and the war of 1857 have neglected the vital role of the princely states and courtly women in affecting how colonial India was governed at this significant moment in time. Zenana women, for the most part, are portrayed as constrained by seclusion, tradition, and the dominating forces of men, both indigenous and European. In reality, they were not precluded access from a public sphere of power but were much more active agents than has been earlier presupposed. They were neither docile, demure, feminized, chaste or pure characters on the one hand, nor the sexualized demonized plotting secretive images of male fantasy on the other. The "moment" of 1857, with its shifting web of alliance, challenges to kin networks, and uncertainties, provided a moment for the potential reconstruction of women's statecraft, resistance to male authority, and creation of new spaces of discourse.

Jhala, Jayasinhji

The Dharmic King in the Time of the Redcoats: Raj Ranmalsinhji

The Indian Mutiny or War of Indian Independence took place from 1857 to 1860 and fundamentally altered the relationships of the British colonial power and the Indian kingdoms. Although elements of shifting British policy, seen as efforts to engage princely rulers as "loyal" subjects have received attention, along with the growth of ceremonial functions associated with kingship under the Raj, the ways in which rulers confronted their particular situation and the problems of the war, as culturally and political constituted actors, have received little attention. This paper concentrates on the happenings of the small Rajput kingdom of Raj Ranmalsinhji, Halvad-Dhrangadra, located in Gujarat. Although far from the battlefields of central and northern India, Havad-Dhrangadra in 1857 was linked to the British by a treaty of subordination. The dynamic life of kingship at this moment however extended over diverse broadly culturally-understood features, which included marital alliance, religious activity, architectural accomplishments, patronage of the arts, and kingly duties of assistance to the afflicted and the giving of asylum.

The paper will use genealogical data of the marriages of Raj Ranmalsinhji and his progeny to draw a map of kinship map of networks which cross-cut circles and territories of influence under British rule. It will show how artistic and architectural productions, including a mixture of icons of religious and secular authority both indigenous and British, enhanced the stature of the king and showed him in a dharmic kingly mode, rather than in a warrior kingly mode. This mode provides for expanded spaces of kingly action—in particular, the granting of asylum to a mysterious prince of Orchha, known almost entirely through local oral traditions. This prince of a kingdom of central India, was a participant in the war of 1857 and sought and found refuge and anonymity in Havad-Dhrangadra. Raj Ranmalsinhji's act of sarayana, or act of giving refuge, speaks to the idioms of kingship of his kingdom, even as his—in later years—acceptance of British honors such as the Knight Commander of the Indian Empire and the subordination that this implies, signals an Imperial discursive practice.

Johnson-Roehr, Susan

Jantar Mantar: The Disappearing Observatories of Maharaja Sawai Jai Singh II

This paper will examine the historical literature of the so-called jantar mantar, a group of astronomical observatories built between 1721-43 by order of the Maharaja Sawai Jai Singh II of Amber and Jaipur. Completed during the reign of Muhammad Shah as part of a larger project of calendar reform, the monumental masonry instruments continue to attract the attention of historians of science and architecture even today. However, an analysis of the published literature on the jantar mantar reveals a peculiarity in the focus of most academic studies. Almost without exception, scholars have studied the observatory complexes of Delhi and Jaipur, noticeably neglecting the sites at Varanasi, Ujjain and Mathura. While we might attribute the lack of attention to the Mathura jantar mantar to the fact that it is no longer extant, this same supposition cannot be made about the observatories at Varanasi and Ujjain. This paper will explore the reasons behind this uneven coverage of the sites, arguing that it is not coincidental that the complexes associated with the three cities most heavily marked as "Hindu" have been rendered invisible in the academic study of the eighteenth-century astronomical observatories.

Jones, Gabriel

Warring Natures: Marwar culture, the Ksatriya ethos and the Terapanthi Jain of Rajasthan

The single-mindedness with which the Terapanthi strive to purify the soul has led to criticism within Jainism that Terapanthi Jains are “ekantavadins” (doctrinal absolutists). Acarya Bhiksu, the first Acarya of the Terapanthi strongly emphasized the distinction between the laukika (worldly), and lokottara (transcendent), and, applied to the doctrine of ahimsa, taught that assistance or charity was in of itself an engagement in worldliness, and an acceptance of all associated karmic matter. This extreme interpretation of ahimsic non-intervention is but one of the elements distinguishing the Terapanthi within Jainism. The characteristic severity of the Terapanthi, applied with equal emphasis throughout practice and doctrine, is informed by the ksatriya ethos, as transmitted within Jain scripture, as well as through Marwar enculturation. The significance of the cultural influence exerted by the Marwari worldview, which encourages self-reliance and perseverance in the face of hardship, must be taken into account when attempting to reconcile the Terapanthi interpretation of Jain doctrines. The view of the self relative to the fully externalized environment becomes a point of intersection between Jain and Marwar perceptions of the world as an “Other”, and it is this understanding of otherness, which distinguishes the Terapanthi from other Jain communities. This paper explores Terapanthi identity as rooted in the complex cultural and environmental legacies of medieval Jainism, and Marwar culture within Rajasthan. It is supported by observations, interviews and analyses conducted during May and August 2007, among the Terapanthi ascetics of Ladnun and Marwar in Rajasthan province, India.

Jordan, Kay K.

Muthulakshmi Reddy and the Struggle for Womean's Suffrage and Indian Independence

Dr. S. Muthulakshmi Reddy (1886-1968) made a significant difference in empowering Indian women and contributing to the liberation of India from British domination. This paper will focus on her contributions to the struggle for women's suffrage and Indian independence. It will also highlight her status as an internationally recognized feminist and spokesperson for Indian womanhood. Dr. Reddy was active in the leading women's organizations of her time. She served as President of the Women's Indian Association from 1932-1945 and from 1950-1968, as well as as vice-president and secretary at other times. From 1931-1940, she edited the WIA's monthly journal *Stri Dharma*. She used the journal to publicize the many injustices and ill-treatment of Indians by the colonial government. In 1926, the WIA nominated her for a seat on the Madras Legislative Council. Immediately upon taking her seat in this body, Dr. Reddy was elected Deputy President of the Council. Reddy also served as president of the All India Women's Conference in 1931. These organizations were regarded by the Government of India as representing women's opinions nationwide. Dr. Reddy along with Rajkumari Amrit Kaur, and Begum Ahmed Ali represented the major Indian women's organizations before a Joint Select Committee of Parliament convened to hear evidence regarding steps toward Indian independence.

As a well known physician, legislator, social reformer and activist, Dr. Reddy was in touch with feminists around the world through her correspondence with British activists such as Eleanor Rathbone and her participation in the meetings of the International Congress of Women in Paris in 1926 and Chicago in 1933. Dr. Reddy was a supporter of Mahatma Gandhi and corresponded with him regarding women's issues. In 1930, she resigned her seat in the legislature as a protest when he was jailed. On another occasion, she risked imprisonment for participating in a meeting called to pray for Gandhi's health. Muthulakshmi Reddy was indeed a remarkable woman who made significant contributions to women's suffrage and the Indian independence movement.

Justice, Judith

Re-examining the Fit Between Global Health Policies and Local Realities

This presentation focuses on the culmination of long-term research on the relationship between global health policies, national priorities, and local needs and resources in developing countries. Focusing on Nepal as a case study, monitoring of the health policy process began in the late 1970s and was published as a book, *Policies, Plans and People: Foreign Aid and Health Development*. The international priority in the 1970s was examined from its antecedents in international health policy centers in Geneva and Washington to its outcomes in remote Nepali villages. Since this initial research was conducted, many changes have taken place in the international and national health arena, including major shifts in priorities and the addition of new actors at the global level. Using the Nepal data from the late 1970s as a baseline, a re-study was designed to investigate changes taking place at the global and local level, including the international donor community, national government, and delivery of services at the local level, to understand the impact, over a twenty-five year period, of the shift in priorities and other changes on the availability and access to health care at the community level.

For example, since the 1980s child health has been one of the global priorities and therefore this study included an examination of reproductive and child health initiatives in Nepal. Child health interventions have been stated to be among the most successful and cost-effective. And yet, reports indicate serious problems in sustaining earlier achievements and limited capacity to implement newly introduced programs. What can we learn from an examination of policy and implementation processes to prevent a repetition of this cycle of short-term success often followed by disappointing long-term results? The findings of this

long-term research enhance our understanding of factors contributing to effective implementation, at the same time as examining barriers to sustainability of achievements. The lessons learned can be applied to future policy formulation and program implementation. This multi-level analysis of the health policy process from the global level to implementation in local communities provides an update on health and development in Nepal, in addition to its relevance to other countries and global health policies.

Kalhan, Anil

Policing, Prosecution and Politics: Extraordinary Laws and Exception in India's Criminal Justice System

This paper considers the role of “internal separation of powers” between police and prosecution as a means of checking rights abuses by the police and the politicized use of extraordinary laws. Legal scholars, focusing largely on preventive detention and antiterrorism regimes, have noted a tendency in India towards the institutionalization of extraordinary powers during non-emergency times. Comparatively less attention, however, has been given to ways in which ordinary criminal justice institutions themselves have contributed to and reinforced this trend. While independent India's legal framework includes a strong commitment to fundamental rights, that framework has been layered on top of a set of colonial-era police and criminal justice institutions that were originally designed to ensure British control, rather than democratic accountability. In many respects those institutions have remained unchanged since independence. To the extent these institutions have failed to protect fundamental rights even when enforcing ordinary criminal laws, as advocates have extensively documented, they are no more likely to do so when investigating and prosecuting terrorism- and security-related offenses.

This paper places these ordinary criminal justice institutions in sharper focus, emphasizing the importance of prosecutorial independence and the need for reforms designed to ensure greater independence from police and politicians. While advocates understandably emphasize the importance of external institutions, such as courts and human rights commissions, as checks on executive power, internal “executive vs. executive” checks and balances also can play an important rights-protecting role, as Neal Katyal has recently noted in discussing the United States. In the context of both ordinary or extraordinary criminal offenses, independent prosecutors can play a vital role in either resisting or exacerbating abuses by politicians or the police, mediating between these actors and the courts.

While the Law Commission and Supreme Court have repeatedly emphasized the importance of prosecutorial independence, this separation does not exist in many states, whether formally or in practice. Recent proposals, such as the Malimath Committee report, would undermine prosecutorial independence even further by requiring the prosecution to be placed more directly under the control of the police or politicians. This paper explores these proposed initiatives and their alternatives. A more promising starting point for reform can be found in a surprising source: the use, under the Prevention of Terrorism Act of 2002 and the act providing for its repeal, of administrative review mechanisms designed to interpose an independent check on the highly politicized prosecutorial decision-making exercised by state governments.

Kamtekar, Indivar

Looking Beyond 1947: A Reinterpretation of the 1940s in India

The 1940s are usually seen in Indian history as the time independence from British rule was achieved. This paper moves away from the common obsession with imperialism and nationalism, to investigate the enduring effects of the 1940s on the relationship between Indian society and the state. Looking at the changes in the army and police forces, it shows how the coercive power of the state increased, with manifold long-term implications.

The paper also traces how new forms of government activity, like rationing, began in this period. History shows that economic controls—often assumed in independent India to be the outcome of a socialist ideology—were actually sired by a war economy. In other words, the economic policy structure under which the citizens of independent India lived till the liberalization of 1991, was a child of the Second World War. And the war economy also fathered other children, who grew up to have lives of their own: very high rates of taxation; sales tax as a major source of revenue; very widespread tax evasion, and a bureaucratic mindset convinced that businessmen should do as they are told. The world war mindsets encouraged living with shortages rather than overcoming them; damaged the ideology and practice of the market; and opened the door to the ‘License-Permit Raj’. As things turned out, an imperial war effort moulded the shape of an independent state.

In history writing, and in popular imagination, the decades after the 1940s are seen as a period when India enjoyed the freedom won from British rule. In another perspective, however, these decades can be seen as a time when, as a result of the Second World War, Indian society came to be held more tightly within (what was for some Indians an unwelcome) embrace of the state. As India celebrates 60 years of independence this year, this paper aims to provide a challenging vision.

Kanetani, Miwa

A Dyer's Community in Kachchh and Changes in Textile Production

My research involves examining changes to the textiles produced by the Muslim dyeing community known as the Khatri of Kachchh, Gujarat State, India. Since emigrating from Sind in the sixteenth century, the Khatri have worked as professional cloth dyers; dying, block printing and tie-dyeing cloth in the distinctive patterns associated with local castes. They are responsible, for example, for tie-dyeing the wedding head clothes representative of women's gender and caste identity. Although production for local consumption continues, increasingly the Khatri produce textiles for the Indian middle classes. Since the 1970's, in response to changes in the textile industry, and utilizing national handicrafts development support, the Khatri's target customers have shifted. They now mainly produce items suitable for the domestic market, for urban life and fashion conscious clothes such as sari and surval-kamiz.

But it is not appropriate to interpret that it is a change from traditional to modern, or a change from craft to industry, because the Khatri have two faces. One is as producer of cloths strongly associated with local society, and the other is as merchants of textiles who have produced and sold textiles for export to Mumbai, Arabian countries, and East Africa since the 19th century. They migrated from village to village, from Kachchh to outside Kachchh wherever suitable work could be found, free from agrarian relationships. Khatri have a strong identity in the dyeing community for textile production and sales.

This paper examines these textile changes and discusses how Khatri have readily adapted to new demands as an artisan-merchant community. It contributes to critical discussion of an Indian artisan caste, as well as traditional craft and change.

Kapadia, Aparna

Transregional Poet, Local Kings: Kavi Gangadhara's Vision of Two Medieval Gujarati Rajput Courts

Sometime in the mid fifteenth century, Gangadhara, a poet patronised by, the king of Vijayanagara, went on a pilgrimage to Dwaraka from where he proceeded to Ahmedabad to serve Muhammad, the Sultan of Gujarat (c.1414-1451 CE). After defeating his rivals at the Gurajarasuratrana's court, he travelled to the kingdom of Champaner, which was ruled by the Chauhan king Gangadasa. Here he composed a Sanskrit play called the Gangadasapratapavilasanatakam narrating the Chauhan king's campaign against and the subsequent victory over the Gujarati Sultan. Another Sanskrit composition, a mahakavyam eulogising the Chudasama king Mandalika, is also attributed to Gangadhara. The Chudasamas, like the Chauhans, were an important Rajput group in the region ruling over parts of the Kathiawar peninsula. In both cases the poet portrays his patrons within an idealised brahmanical idiom in keeping with the norms of classical Sanskrit kavya. However, despite being garbed in this pan-regional format and being composed by a poet who did not belong to the region, these compositions bear witness to the various political and social transformations that were taking place in fifteenth century Gujarat. More specifically, they encourage us to ask questions about the diverse local groups who styled themselves as ksatriya-Rajputs and emerged as the primary competitors for status and resources in the region vis a vis the powerful Gujarati Sultans. Local elite groups like the Chauhans and Chudasamas were simultaneously faced with the problem of negotiating this newly emerging imperial polity and consolidating their own position within the larger varna hierarchy in this period.

How does the poet from the Vijayanagara court imagine his patrons and their changing worlds in his compositions? How does this vision interact with the specific mechanics of the transitional society that was fifteenth century Gujarat? How does it interact with portrayals of these chieftains in other literary genres from the same milieu? Finally, how, if at all, do literary productions of this kind function as instruments to affect the contemporary moral and political order? My paper addresses these questions by presenting a close reading of the Gangadasapratapavilasanatakam and the Mandalika-Mahakavyam and argues that the poet's vision of patrons must be understood within the shifting dynamics of their immediate political contexts.

Karatchkova, Elena

International Responses to the Mutiny of 1857: The Russian Perspective

One of the longstanding charges in the debate over the timing, nature, and causes of the war of 1857 is that Imperial Russia—opponent to Great Britain in the just-concluded Crimean War—was somehow behind events in India. In fact, Russia, as well as France, the United States, and other countries, were swift to analyze the war in terms of their own national interests in Asia and to criticize the British regime in India. I take as my subject Nikolai Pavlovich Ignatiev (1832-1908), known best to Anglophone readers as the fictionalized evil villain of the "Flashman" series of novels, who as a young diplomat was posted in London as the Russian military agent. His duties as the war broke out included keeping his superior, Russian Military Minister General Nikolai Onofrievich Sukhozanet, informed of events in India. This the young Ignatiev did—and evidently with such a flourish that he was expelled from London by British authorities.

Ignatiev's report to his superior provides a detailed description of the political and military situation in India. It is extremely anti-British in its spirit. It describes possible benefits of the situation for Russia, and ways "to influence the situation to our benefit."

This report was welcomed in by the Russian government: whatever the scandal in London, Ignatiev gained as a result promotion to the rank of major-general in 1858.

Ignatiev's report and materials in the Russian State Archives in Moscow, coupled with contemporary (circa early to mid-nineteenth century) works in Russian on India provide an alternative view of the 1857 war. They are also suggestive of the activities of Russians within India at this time, who also confronted the uncertainties and disturbance of the rapidly spreading war. These documents suggest multiple dimensions of the understanding of the war. Following the war, Russian interest in the war and in India continued, including patronage of Indian war survivors, several of whom claimed elite status and who hoped for Russian assistance to continue resistance to British rule in India.

Karlekar, Tilottama

The political documentary, the "Vikalp" movement, and globalization in India: who speaks for the "common man"?

In 2004, documentary filmmakers in India gained considerable public attention when they collectively confronted the state over issues of censorship. When several films dealing with controversial social and political themes were rejected by the officially sponsored Mumbai International Film Festival that year, a group of 275 documentary filmmakers organized a parallel film festival (termed "Vikalp," or "alternative" in Hindi) that showcased the censored films. The festival attracted a great deal of public attention, and an unusual degree of visibility in the mainstream media. Since then, "Vikalp" has continued to exist as a platform and resource for documentary/alternative filmmakers in India.

Given that Indian documentary films circulate among minor and elite audiences in India, and are arguably more likely to be viewed by audiences in New York than in Bombay, and given the marginality of the genre's circulation, how can we explain its significance and reach? More specifically, how do we understand the claims of the political documentary filmmaker to "speak for" the common man in India, to represent the marginalized and dispossessed in an era of liberalization and "globalization?"

The narratives of the "Vikalp" films, I argue, can only be understood by situating the contemporary documentary within the complex histories of realism and representation in postcolonial India. The documentary is rooted in colonial pedagogic practices, which continued in the post-independence era through the 'educational' films produced by the Films Division. As a form, then, the documentary is rooted in official practices, closely linked to postcolonial "nation-building" projects and far removed from the popular idiom of Bombay commercial cinema, which has been theorized as a distinctly 'Indian' medium that resonates almost magically with the Indian masses. In what ways, then, we might also ask, can the contemporary political documentary truly represent the concerns of the "common man" in India?

Through an examination of some key "Vikalp" films, I find that they speak to some of the central conflicts of the Indian nation in an age of "globalization." Importantly, in adopting an oppositional stance both to the state and the liberalized market, they produce narratives about the contested, shifting nature of citizenship in contemporary India. And while they circulate transnationally among limited audiences, they offer rich and complex perspectives on the transformations that are redefining the Indian nation in the twenty first century.

Kavuri-Bauer, Santhi

Unhomely Taj: A Waqf Case and Space for Indian-Muslims

Ten years after adjudicating a case between environmentalists and industrial polluters that threatened the white marble of the Taj Mahal the Supreme Court is poised to deliver judgment in another battle to save the monument. The new struggle centers on a 2005 claim brought by certain members of the Muslim community for the Taj to be registered a waqf property. This case, like the environmental one, is framed as another "good fight". Here the good guy, the ASI standing for the nation's secular values, is pitted against the bad guy, the Muslim community, who like the industrial foes of the past threaten to destroy the Taj.

The idea of taking India's preeminent national monument and turning it into a religious space is represented by the mass media as a certain means of undermining the secular values of the nation and thus brands the advocates of such a move as social deviants. After conducting interviews with the Chairman of the Sunni Waqf Board of Uttar Pradesh and other members of the Muslim community, I discovered that the more complex and multi-layered issue of Indian-Muslim social survival constitutes the basis for this claim. In this presentation I will argue that behind the media's facile and incendiary representation of the case is the community's desire to reorder the monument as a homely space where the Muslim national spirit can coexist with the secular. To support this argument I will consider the recent case to register the Taj as a waqf property in the larger historical context of governmental appropriations of Mughal spaces from the post-1857 period to the destruction of the Babri Masjid. In this context the recent court case can be seen as the latest of a long line of struggles undertaken by the Muslim community to reclaim the sites of their religious history. This historical perspective also reveals that underneath the Taj Mahal's designation as national and World Heritage site there persists its uncanny significance as a symbol of Indian-Muslim social suppression.

Keshani, Hussein

Nawwabi Architecture and the Bollywood Gaze

One way to approach the cultural politics that lie behind the remembering and forgetting of India's Islamic past is to examine the ways in which the Islamic architectural legacy is interpreted. Wittingly or not, Bollywood plays a major role in interpreting India's Islamic architectural heritage, which frequently serves as a convenient exotic backdrop. For audiences, in India and abroad, cinema then becomes the principal medium through which the Indian Islamic architectural past is experienced. This paper examines how Bollywood films define the significance of historic Indian Islamic architecture and the relationships it constructs between film viewers and the architectural landscape, focusing specifically on the cinematic use of Nawwabi architecture in the state of Uttar Pradesh.

In the 18th and 19th centuries, the Shia Muslim dynasty known as the Nawwabs of Awadh established a luxurious court renown for its wealth and culture. They were also active patrons of architectural works that competed with past Mughal splendours and emulated contemporary British and French building styles. The life of Awadh's elites was immortalized by the early 20th C Urdu novelist Mirza Ruswa in his tale of the tragic courtesan Umrao Jaan Ada. While the story of Umrao Jaan continues to resonate in the popular imaginations of Indians, thanks in part to two Bollywood films made in 1981 and 2006, Nawwabi architecture occupies a peripheral role in mainstream Indian consciousness when compared to Mughal architectural icons like the Taj Mahal or the Red Forts of Delhi and Agra. Yet in the film versions of Umrao Jaan Ada, architecture and narrative are inseparable. Through comparing the 1981 film Umrao Jaan by Muzaffar Ali with J.P. Dutt's 2006 version and the contexts in which they were made, Bollywood's gaze on Nawwabi culture, especially its architecture, can be interrogated.

Does the Bollywood gaze identify with or rebel against the British Colonial gaze, which combined admiration with disgust for Nawwabi architecture? Alternatively, does the Bollywood gaze resemble that of more recent architectural historians, who celebrate Nawwabi architectural accomplishments in response to earlier British narratives? To what extent are the Muslim ritual functions of Nawwabi architecture retained? Do Indian secularist, nationalist and Hindu nationalist concerns have a bearing? Most importantly, how do the films train the viewer to see the architecture of the Nawwabs? These are a few questions that can be explored when examining Nawwabi Architecture under the Bollywood gaze.

Keune, Jon

Making Myth and Making it Available: Collective Hagiography and its Uses

Recent research into the historiography of "the bhakti movement" (e.g., William Pinch and Jack Hawley) has shown that the popular, pan-Indian narrative of "the bhakti movement" arose prominently in the late 19th and early 20th centuries, and partially in the service of nation-building and nationalist interests. While their research is certainly important, I think it is also possible to discern pre-colonial (albeit more regional) precedents in for this narrativizing in the collective hagiographies of several South Asian religious groups. The examples I want to consider are: the Periyapuramam in of the Tamil Shaivas (12th c.), the Basava Purana of the Virashaivas written in Telugu (13th c.), the Bhaktamal of Nabhadras written in Braj (early 17th c.) and four large collective hagiographies written by Mahipati in Marathi (18th c.). Collective hagiographies recite in one text the stories of many famous and often diverse bhaktas or devotees. These texts attest to the bhakta's devotion, power and goodness, transmit a sense of history and place. I propose that these collective hagiographies serve political and sectarian purposes as well. In their very act of compilation, writers (and sponsors) of these works make claims about a group's intrinsic cohesion and community, as well as the writer's/sponsor's own connection to the tradition. The bhaktas are gathered and their traditions welded to one another to form something larger than individual stories. In collective hagiographies, myth is made and thereby is made available to those who write them.

Although some research has been done on particular collective hagiographies (Pinch on the Bhaktamal, Rao and Roghair on the Basava Purana, and Monius and Peterson on the Periyapuramam), I have yet to come across any cross-regional consideration of these narratives together.

To this end I will be drawing on translations and secondary literature on the Tamil, Telugu and Braj texts and working with the Marathi text directly. By examining these texts in terms of who all are gathered (sense of relevant content), where are they gathered (sense of regionality, opposition), when they are gathered (sense of history and/or historicity), and most importantly, why they are gathered into collective hagiographies at all, I will consider how these diverse texts all participate in a similar historical, sectarian or political enterprise that informs both sectarian identities and later understanding of the movement of bhakti.

Khan, Feisal

Pakistan: Corruption and the long, slow decline of the state

Pakistan is generally included in most discussions of 'failing states' that pose the most danger to global security, with the rise of Islamic militancy being the most commonly cited reason for the 'failure.' However, Islamic militancy is a result of impending state failure, not a cause of it. This paper argues that the state's inability, caused by decades of systemic corruption, to provide any appreciable level of public goods or services, broadly defined, is responsible for the delegitimization of the state and its inability to maintain law and order in the cities or suppress Islamist insurgents in the rest of the country.

Khan, Fareeha

Legal Autonomy vs. Social Taboos: Granting Muslim Women the Right to Divorce, India, 1931

In 1931, Maulana Ashraf 'Ali Thanawi composed an important fatwa entitled "A Successful Legal Device for the Helpless Wife," which was essentially a treatise on the need to reform divorce laws. According to the Hanafi school, a woman could only ask for a divorce in court before a Muslim judge. However, with the displacement of Shariah courts by the colonial legal system, Indian Muslim women had no jurisdiction for appeal in order to effect a religiously-sanctioned option for divorce. Their only alternative was to renounce Islam, a step that would automatically nullify their Islamic marriage contract. Thanawi decided to confront this issue head on, so that "a more direct route of salvation" could be provided for women who become so "desperate and distraught" that they are forced to leave Islam in order to escape their marriages. Thanawi's call for reform, undertaken in response to the loss of Muslim power in India, was made solidly from within the Islamic tradition. Indian Muslims now were beginning to feel the weight of their minority status; Thanawi wrote his tract as a way to try and preserve some legal autonomy in the absence of Muslim qadis and Islamic legal courts.

One of the most startling aspects of the *Hilat-i Najiza* is that Thanawi advocates within it the transference of the right to divorce to the woman, so that she could effect a *talaq* herself, just as a man could. The radical nature of this suggestion cannot be underestimated; though the concept of *tafwid al-talaq* to the wife had long been present in pre-modern legal manuals, the actual promotion for this act, and that too by the 'ulama, was unheard of. The unilateral right to divorce is often portrayed as a jealously guarded privilege afforded to the man alone, with Muslim women usually being allowed only recourse to court action if severe breaches of marital rights could be proven. By advocating the transferal of this right to the wife, Thanawi showed that even the most taboo Muslim ideas could be challenged while preserving the legal autonomy of the Muslim community. This legal autonomy was further reinforced by appeal to Islamic legal tradition beyond Anglo-Muhammadan law.

Khullar, Sonal

Sites of Secularism

My paper examines representations of religious identity, communal violence and secular politics in two recent multi-media installations: Vivan Sundaram's *Memorial* (1993/2000) and Rummana Hussain's *Home/Nation* (1996). These works occupied adjacent rooms in the Queens Museum of Art in New York City, where they were shown as a part of the "Contested Terrain" section of *Edge of Desire*, an influential exhibition of contemporary art from India, which traveled to venues in Australia, Mexico, the United States and India between 2004 and 2007. I sketch the contours of the "contested terrain" in each artwork, considering how the artists conceive the space and subjects of conflict.

Even as *Memorial* and *Home/Nation* invoke the 1992 destruction of the Babri Masjid as a point of reference, the two installations take the visually distinct forms of a monument (*Memorial*) and a diary (*Home/Nation*). In erecting an arch and constructing an archive, Sundaram and Hussain cite particular histories of belonging and genealogies of art practice to lay a claim to the secular. The divergent modes of address and structures of affect in these two installations illuminate multiple modalities of the religious and the communal, notions of nation and citizenship, deployments of gender and the body.

Kizhakke Nedumpally, Sunandan

Lazy weavers and sympathetic colonial officers: Indian artisans in the late 19th and early 20th century

This paper is intended as a study of the artisanal production processes and emerging technical institutions through which the British colonial government attempted to know, intervene and manage the former in the late 19th and early 20th century colonial India. The focus of the analysis is the negotiation between different forms of knowledge production ('native' and 'colonial') and its transformation during this period by analyzing some colonial narratives around technical education, through institutions like art schools which were set up in cities like Calcutta and Madras in the late 19th C. In this paper I try to explain some of the categories emerged in these narratives and the difficulties they pose to recent analyses of simplified notions of colonial governing practices including in those Foucault-inspired works. Through a close reading of archival and ethnographic material I will show how certain artisanal practices worked as non-discursive, generating tension in the colonial narratives and how certain colonial officers tried 'understand' and 'manage' this tension. The paper will in the process attempt to trace the genealogy of the 'artisan' by analyzing different discourses and practices, and sketch the emergence of this figure (i.e. 'artisan') through certain knowledge production practices. I will further argue that artisans resisted these attempts in different ways and these resistances would be visible only if we move the concept of political into different realms other than that of the organized political action. I suggest that the above argument will expose the limitation of the studies anchored in political economy or cultural analysis, of production processes since they – even in their interdisciplinary forms – reinforce the divide between material and cultural domains.

Knight, Lisa

There Are Only Two Jats: Baul Songs and Reflections on Gender

In this paper, I discuss the portrayals of women and gender in Baul songs. Bauls are a small religious group in West Bengal and Bangladesh best known for their passionate ideology and evocative songs. Members come from both Hindu and Muslim communities and their songs articulate challenges to sectarianism, caste, and gender discrimination. Quoting a song by the well-known Baul Lalan Shah, Bauls regularly assert that there are only two jats: man and woman. Most Baul songs are composed by men, although women and men perform them at programs and as they sing for alms on trains and in village streets. While many scholars have researched Baul songs, ritual practices, and historical influences, these have primarily centered on men's perspectives. My previous ethnographic research focused on the lives and experiences of Baul women, a subject largely ignored in other work. Baul views on women include recognition of women's general power and value and their specific role as gurus to men in the context of rituals. In this paper, I make a preliminary examination of songs Bauls sing about women and gender as well as songs composed by women in order to further our understandings of Baul views on women. I situate these songs in the lives of the performers who sing them with the aim of understanding why certain Bauls are drawn to—or compose—particular songs. I suggest that while some songs articulate an ideology of gender that is not always reflected in practice, especially in interpersonal relationships between spouses, other songs convey ideals that also guide the lives of Bauls. Moreover, certain songs are recognized by Bauls as a way to communicate their messages to the larger Bengali or Bangladeshi society in which they live. As such, songs are often performed with the hopes of challenging and transforming normative Hindu and Muslim views of issues like caste, gender, and religion. This paper examines the use of such songs, their role in articulating views of gender, and their relevance in the lives of Bauls.

Koya, Riyad

Imperial Citizenship and the Recuperation of Indian Customary Marriage: A Politics of Jurisdiction

In early twentieth century imperial debates concerning imperial citizenship and the abolition of indentured labor, Indian nationalists asserted the moral failure of the British Empire to protect the sanctity of Indian womanhood. The failure resulted from the Empire's refusal to adhere to its policy of non-interference in the religious affairs of British Indian subjects, particularly with respect to the personal law of marriage.

In the Transvaal, where Gandhi led a campaign of passive resistance against the exclusion of Indians from the colony, the community of "passenger" Indian migrants protested attempts to register and fingerprint Indian women immigrants. Such treatment, they asserted, rendered Indian women as concubines in the eyes of the state. Gandhi claimed a "customary" recognition of Indian marriages had been abrogated by such actions as well as subsequent legal decisions that refused admission of the "plural wives" of Indian migrants. At stake was whether or not forms of marriage that prevailed in India, which lacked any form of state registration, would receive legal recognition under the jurisdiction of the newly formed South African state.

The vexed status of Indian marriage within the Empire was further exemplified in the case of Fiji's indentured migrants. Shortly after resolution of passive resistance in Natal, Gandhi's associate C.F. Andrews traveled to Fiji to report upon the moral condition of the plantation community. His report described a state of depravity among the migrants whereby the sanctity of marriage was eroded and Indian womanhood was under claiming threat. Andrews argued against the form of civil marriage that prevailed in Fiji, arguing that the registration of marriage was itself a breach of its sacred character. Without legal recognition afforded to the sacrament of Indian marriage, the sexual violence that prevailed would not abate and the moral reconstruction of the migrant community could not proceed.

Together these cases suggest the manner in which Indian nationalism sought to recuperate Indian personal law as an exception to bureaucratic forms of state registration. Contests over the extraterritorial validity of personal law resulted in a contradictory, often ambiguous civil status for Indian migrants, as attempts to mark the sanctity of Indian marriage also distinguished those marriages from the civil law of the colony. Significantly, this recuperation of Indian marriage relied upon patriarchal right to enforce its sanctity, resulting in the moral surveillance of Indian women under the discursive and legal authority of the customary.

Kranz, Susanne

Feminism and Marxism in the All India Democratic Women's Association

This paper investigates notions of emancipation of women within Indian society. My research focuses on the contemporary women's movement in India, particularly on the All India Democratic Women's Association (AIDWA) which is a left-oriented women's group that is closely associated with the Communist Party of India (Marxist). AIDWA activists support the argument that the women's question is incorporated into the social question and the class struggle, and not distinguished as an individual aspect of gender relations. The question is how much equality women in India have anticipated, how much they have achieved and how emancipated the society, truly, is according to their idea of emancipation. The organization is defining itself as an independent, left-oriented, Marxist women's group which pursues as its main concern the emancipation of Indian women but refuses to be labelled as feminists. AIDWA is particularly important because it gives a new insight into the left wing women's movement. For AIDWA, the women's question is interlinked with social and economic conditions, and for them only a change in

the general conditions can bring a change for women and their status within the society. AIDWA focuses in its work and publications on the destructive potential of feminism. The leftist women feel that the idea disrupts the organized women's movement and clearly distance themselves from Western feminism. One of the strengths of the women's movements in India has been the influence of progressive trends within the movement which have prevented it from being trapped in a one dimensional approach of an all embracing 'sisterhood' in a never ending battle between women on the one hand and men on the other. The notion of being different seems to be rooted very deeply in the consciousness of Indian women, the colonial experience of India, and their understanding of women's emancipation. It appears that AIDWA is struggling with the idea of feminism as well as the concept of Marxism which might have to do with the ambivalence to the Western concept of feminism, the diversity of the Indian women's movement, the diversity of Indian feminism, or the sex-blindness of Marxism itself.

Kuinahmei, Robert Tiba

Naga Movement in South East-Himalayan Region

This paper attempts to examine the Naga movement which maintains that their rights were in existence before the Nation-States of India and Myanmar came into being and can continue to exist independently. The Nagas belong to the old Mongoloid race and are scattered in the South East Himalayan region. They are found in Nagaland, Assam, Arunachal Pradesh and Manipur states in India, and Burma (Myanmar). The banner-the Naga National Council (NNC), the foundation for Naga Nationalism was laid in the 1st half of the last century (20th century). It was in the 1940's that the Nagas categorically rejected the foreign domination and with the zeal of neophyte and self determination sought the power and freedom to define themselves as distinct people-culturally, racially and linguistically and to shape their own political future.

The nation-states of India and Myanmar argue that the Naga territory had always been geographically part of their countries and was inherited by them from the British. No other interpretative framework is convincing enough to justify the assertion of sovereignty over Nagaland. This philosophy structurally implies premises that are almost racist and colonial. Since India's Independence, there have been so many constitutional developments ranging from "Akbar Hydari Nine Point Agreement", "Sixteenth Point Agreement", "1964 Ceasefire" to the "August 1997 Ceasefire." To the Nagas, the paradox, however, was that new legislations sought to alter the 'behaviour' of tribal communities within the ambit of the Indian Constitution. To the tribal, this is a manipulation, which was invariably done in the garb of developing them and eventually facilitating their integration into the so-called "main stream".

The bulk of the writings on Naga movement are often superseded by the term "Insurgency" rather than "National Movement". The "Naga Movement" with a very visible leadership has largely obscured the fact that Naga society at the initial stage of the movement was largely illiterate. My primary interest in assessing this study is to retrieve the history of a Naga Movement which has been constituted at present with emphasis to formal events like Indo-Naga political talk, cease-fire, negotiation agreements et al. Aspects which are easily amendable to verification and objectification, but which it must be stressed, remains only a partial account, endowed with a false sense-totality while these accounts are undoubtedly a part of the history of Naga Movement, they remain just partial accounts.

Kumar, Nita

The History, Present and Future of the South Asian Family

Sylvia Vatuk has been a pioneer in the ethnography of the family and kinship. From the time of her initial work on the family to the present, scholars have presented some interesting hypotheses about the South Asian family in the colonial period, such as its self-initiated exclusion from the colonial world. The inner, domestic space of the family, in this representation, remained inviolate and nationally pure. This broad picture is neither complete nor convincing. In this paper I contribute towards filling it out with ethnography on middle class families in North India over several generations. Focusing on child-rearing and socialization, I am interested in tracing in some depth how a habitus was constructed and rendered inviolate. I am interested in the gendered responsibility for the construction of this habitus and the family politics and conflicts that accompanied it. Then I trace the "loopholes of history" for my families: how circumstances and processes outside their control necessitated loosening or tightening of control over social reproduction. Finally, I ask after the agency of children as they move towards youth, and the more deliberate construction of identity, as well as "failed" efforts to exercise agency.

While I present the past and the present ethnographically, I project the future interpretively by developing a theory of family work/education. My hypothesis is that the work of the family in the nineteenth and most of the twentieth century was pre-discursive and unarticulated. In the present global era, there is an attempt to secure it through objectification. Such objectification, in the form of religion, ethnicity, and consumerism, marks a conceptual break from the previous actions of the family. I am particularly interested here in the "Hinduization" of certain middle class Uttar Pradesh families. I propose, tentatively, that their search for the authentic and the traditional will lead to a bleak, one-dimensional and thin identity, and to a different politics of the state and the community to what has existed for seven to eight generations.

Kumar, Sangeet

Affirmative Action its Discontents: A Study of Recent Protests in India.

This paper studies the events (primarily student protests) in the aftermath of the Indian government's decision to expand its affirmative action policy (reservations) to elite educational institutions last year. This decision was brought about by the realization that the affirmative action implemented thus far (after the partial implementation of recommendations made by a commission chaired by Bindeshwari Prasad Mandal) had not yielded the desired results. The government's recent move (through an enabling legislation in December 2005) sought to fully implement the recommendations of the commission that had earlier not been implemented. This meant the extension of reservations to elite educational institutions that had so far been outside of the purview of this policy.

This study asks certain questions that will help further the understanding of the reasons that explain the protests that occurred. By looking at the media coverage of the issue the study attempts to study the discourse and probe the reasons why the students protested. In what appears as a tacit support of the protestors, the English media played a role in reinforcing the beliefs of the protesting students about the righteousness of their position. This paper also attempts to interrogate the questions of privilege and why the protesting students have internalized the idea that they are in fact not privileged. Finally this paper looks at the future of caste relations in India and attempts to find ways towards the achievements of a true and equitable society.

Kundu, Ratoola

The Margins as the Spaces of Transformation: exploring multiple and contested citizenship claims at the urban peripheries of Kolkata, India

This paper analyzes how urban development practices at play in third world globalizing mega cities lead to the paradoxical production of contested cities and divided community spaces through the simultaneous spatialized processes of inclusion and exclusion of the urban poor from the city. I argue that the way cities in India are being made and unmade today is producing fissures in the urban fabric that, leads to the emergence of new voices, ideas and communities based on new and often resistance based collective identities. Furthermore, I posit that these spaces of identity formation are the urban peripheries of major cities, the literal margins of urban development where the "right to the city" is being challenged, questioned and redefined. The paper explores the case of forced eviction of a group of outcaste manual scavengers and subsequently their protracted struggle for shelter in the exploding metropolitan area of Kolkata, India. I highlight the complex forces at play: the municipal government and local planning officials, the middle class environmentally conscious groups, the evicted "marginals", the local and even international shelter rights activist networks that lay multiple and conflicting claims to the unfolding space of the city. The particular case is extremely relevant in light of the social and identity struggles and the bloody land politics that are taking place in the outskirts of urban Kolkata, as the mega city acquires outlying land to build new towns and special economic zones in the bid to emerge as a global city. This emergent and dynamic space of struggle is, I argue, a condition of the new urban experience in Indian cities as voices of protests are creating a space for new ways of engaging with the concepts of social justice, citizenship, and are challenging traditional means of civic engagement and planning for the city thereby testing and even reframing notions of being "marginal" in the spatial, political and social senses.

Kutty, Omar

Legality, Urban Space, and the Politics of Sanitation in Delhi

Through an examination of the work culture of safai karamcharis in Delhi, this paper will examine the relationship between legality, rationalized urban space, and the value of labor.

It will be argued that, because it is not one of "free" wage labor, the modality of exchange as it currently exists in Delhi's department of sanitation undermines both a culture of legality and the rationalization of urban space. Based on ethnographic data, it will be shown that the safai karamcharis work in a complex economy of bribery and patronage such that they treat their jobs as essentially rent-seeking opportunities rather than as a sale of labor time. For them, this economy is part of a multi-layered moral economy which involves variously patrimonial obligations, social democratic rights, and, indeed, a profound sense of cynicism. It will also be shown that the wider public targets Delhi's sanitation system as an object of reform precisely because it is believed that their work culture is not only illegal but also resistant to discipline. Neighborhood associations, environmental groups and even the Supreme Court have intervened to complain that the safai karamcharis are accountable to neither the law nor the market and are therefore inappropriate agents for creating an orderly, disciplined city. It will finally be argued that Delhi's elite classes view the commodification of labor and the imposition of the free market as the only effective means of ordering urban space and, moreover, as the only means for creating a disciplined, rationalized, and governable society.

Lahiri, Simanti

With Friends like These: The Dynamic Interaction of Violent Movements and Political Parties in Contemporary India

This paper explores the relationship between violent social movements and political parties in India through an analysis of the anti-reservation movement and the fall of the Janata Dal government in 1990. On August 7, 1990 Indian government declared that it would implement the Mandal Commission Report, increasing the number of places reserved for backward castes in public sector jobs. In the wake of that announcement, high caste university students throughout India began to protest. The protests became increasingly intense, leading to riots as well as the self-immolation of a number of student activists. Ultimately, though the student protests are cited as one of the main reasons for the dissolution of the Janata Dal government in November of 1990, Mandal was enacted. How is it that these violent protests contributed to the fall of the Janata Dal government, but could not repeal the reservation policy itself? Based on data collected in 2005 and 2006, I argue that the simultaneous success and failure of the anti-reservation movement lies in the dynamic relationship that the movement had with various opposition parties at the time of the protests. Opposition parties, such as the Indian National Congress Party and some members of the Bharatiya Janata Party (BJP), actively co-opted and reinforced the student protesters, their agenda, and their violent methods ensuring that the particular goals of the movement would be set aside in favor of partisan politics.

The interaction of the anti-reservation movement with opposition parties raises a number of interesting questions regarding the relationship between violence, social movements and political parties. An examination of the literature on social movements suggests that violent movements are less likely to have substantial relationships with political parties, and institutional politics. Moreover, if extreme movements do interact with political parties it is more likely that the presence of such a relationship would discourage the use of violence. In contrast to these theories the Congress Party and the BJP not only condoned but also in some cases participated in the production of movement violence. The case of the anti-reservation movement suggests that violent social movements do not lie so far outside of the realm of institutional politics as previously thought, but can often play a significant role within party politics. This paper uncovers new data on politically significant phenomena and seeks to answer crucial questions regarding the nature of violent social movement mobilization and its consequential effects on party politics.

Lakier, Genevieve

The Chakka Jam, Development and the Limits of Law in Contemporary Nepal

In the aftermath of a traffic accident on a highway in Nepal, a pedestrian dies. Local residents—school children maybe, or kin of the deceased, or residents organized by a political leader—block the road, either with tree trunks or with their bodies, demanding justice, the incarceration of the driver, and monetary compensation to the family of the killed. This is, what gets called in Nepal, a chakka jam. In this paper I interrogate what such a commonplace, minor impediment in the everyday public order of the roads reveals about the authority of the law in the peripheries of state power, and the alternative means by which “justice” is achieved. Both a defiance of the (procedural) process of bureaucratic power but also a means of demanding the attention of an otherwise unreachable police, the practice of chakka jam makes visible, the paper will argue, the complex relationship that exists between the legal and the extralegal orders of morality, power and virtue in contemporary Nepal and the enduring, if often reactionary, force of the crowd in domesticating and mitigating the risks brought about by the open road, and (more generally) by the development project which built it.

Lawoti, Mahendra

Democratization from Non-Democratic Moves: The Maoist Insurgency, the Royal Coup, and Political Reforms in Nepal

This paper examines the ironical contribution of non-democratic activities, the Maoist insurgency and the royal coup, on democratization in Nepal. Despite the socio-economic and cultural inequality, Nepal's democratic polity did not initiate reforms during the 1990s. The non-democratic activities occurred in this context. Both hurt the electoral democracy Nepal had adopted in 1990. The Maoist insurgency, among other things, undermined the freedom of speech and association and halted the electoral process. The royal coup formally ended democracy in early 2005.

The Maoist insurgency, which began in 1996, raised many issues that the mainstream political parties ignored. Ethnic/caste, and gender exclusion and widespread socio-economic inequalities were increasingly recognized. The society and polity was forced to acknowledge the issues and introduce minor reforms.

However, the major political parties did not introduce major reforms till 2002. Despite controlling more than two thirds of the Parliament, which was necessary for amending the Constitution, the political parties steadfastly refused to amend a single article of the Constitution during their reign to address cultural discrimination. Some discriminatory articles have been eliminated with the reinstatement of the Parliament in April 2006. Others may be addressed in the forthcoming Constitution.

The political parties reluctantly agreed to the reforms after the King became active to attract people in their movement against the monarchy. After the dismissal of the elected government in 2002, the mainstream political parties agreed to declare the state as secular and agreed to amend the various articles of the 1990 Constitution. However, they still resisted the call to elect a Constituent Assembly to draft a new Constitution. When the king formally ended democracy in 2005, the political parties even agreed to that proposal.

I argue in this paper that when non-democratic movements/activities occur but do not last long, it could force the ‘democrats’ to adopt reform agendas. However, the non-democratic moves should perhaps not endure for long period.

In this paper, first I will look at the discrimination and inequalities that existed during the 1990s. I will also look at the demands of discriminated groups and various proposals for addressing inequalities. Then I will analyze political reforms both before and after 1996 and 2002. It will help to establish the role of non-democratic moves in the political reforms.

Lee, Joel

Dalit Theater of Assertion

Imagine radical Dalit ideology as a play – wily Aryans and proud Adivasis grapple for ancient supremacy on stage; Ambedkar and Gandhi fiercely debate the Pune Pact in costume and make-up. Dalit theater troupes in north India, adapting folk and street theater techniques to new purposes, are staging precisely such plays today. In this paper I explore present-day Dalit street theater as a site for the construction and assertion of Dalit culture and identity. With visuals, the paper analyzes performances of three nukkad naatak – street plays – by Dalit theater troupes in Uttar Pradesh, Punjab and Haryana, supplemented by in-depth interviews with the performers. Themes of Dalit autochthony, victimhood and emancipation emerge in everything from the performers' subaltern reading of ancient Indian history to their schoolroom lampoon of the archetypical "upper caste" headmaster. Tracing the movements of Dalit theater will highlight some of the ways in which Dalit assertion is transforming the Indian public sphere, as recently demonstrated by the massive, nation-wide protests against the defacing of an Ambedkar statue in December 2006.

Lemons, Katherine

Negotiating with Neo-liberalism: Religious Law in a Muslim Women's Arbitration Court

Contemporary India is rife with development projects, many of whose explicit goal is the empowerment of women. These projects seek to improve the status of women by means of the neo-liberal strategy of giving women knowledge with which to improve their own lives. Certain secularist presumptions underlie such programs: their participants argue that all women have the same rights, needs and desires, and that the struggle for women's empowerment is, therefore, indifferent to religious difference.

One of the purportedly neutral sites at which processes of self-regulation are being institutionalized are the women's arbitration centers (Mahila Panchayats) founded and funded by the Delhi government and a partner NGO. In one Muslim Mahila Panchayat I studied, religious knowledge is a medium of empowering non-liberal subjects. The Panchayat's files bear no trace of religious referents. However, the members's renditions of Koranic injunctions are a frequent point of reference in discussions based on which cases are decided. These discussions entail negotiations with the realities of family organization and gender hierarchies informed by the scope of the acceptable according to interpretations of the religious texts.

How are these subjects both informed by and in dialogue with a neo-liberal project of empowerment? How do they inflect this project with content seemingly antithetical to it? How do the non-liberal decisions of the Panchayat members articulate themselves in the language of the neo-liberal state's record? What does this translation suggest about the place being forged in these negotiations: a place in which negotiations of gender hierarchies and family organization neither take place neither within the purview of the law nor that of religion, but in the shadow of both?

Leonard, Karen

Six Degrees of Separation: India's Hyderabadis Abroad

The paper focuses on the use of family and life histories to gauge the degrees of separation from the homeland, Hyderabad, of immigrants in six new sites abroad: Pakistan, the UK, Australia, the US, Canada, and the Gulf states of the Middle East. I will draw on the stories about self and family that are told by the first generation immigrants, showing how they are reoriented and rerooted by emigrants from the former princely state of Hyderabad. The retellings reflect the different national projects of the new sites of settlement, but, just as significantly, they reflect the futures envisioned for younger family members in the new sites, the changed linguistic, religious, and occupational contours of new self and community identities abroad.

Lindquist, Steven

Rethinking Sakalya's Shattered Head (BAU 3)

This paper is an examination of Sakalya's death at the end of the debate with Yajnavalkya found in Brihadaranyaka Upanisad chapter three. In particular, scholars have been hard-pressed to interpret the conclusion of this text where Sakalya's head is said to have burst apart and his bones are stolen by robbers. In this paper, I trace an under-appreciated theme in this text, the nature of death, and discuss the relationship of Sakalya's own death at the end of the narrative. While scholars have assumed Sakalya's death in this text occurs because it was foretold in another version of the story, I argue that Sakalya's death is narratively required in this context -- his death is one of the means by which the text makes a central doctrinal point. I trace the formal means by which his death is foreshadowed in the text as well as its connection to the doctrine being discussed. Further, counter to the prevailing understanding of scholars, I argue that this text makes a coherent extended argument and is most likely not an amalgamation of disparate passages put together by an editor. Viewed in this light, I posit a new solution for the enigmatic passage of why robbers are said to steal his bones. In conclusion, I discuss how the scholarly tendency to dismiss narrative elements in the Upanishads fundamentally misunderstands the role these narratives play as vehicles for doctrinal elaboration.

Lodhia, Sharmila

Justice Interrupted: Transnational Subjects, Shifting Violence Discourses and the Future of Feminist Legal Advocacy in India

Examining how crimes against women are imagined within a particular national framework provides significant insights into the socio-historical environments that shape feminist legal advocacy in that region. Advocates in India have been confronted with a unique advocacy challenge in the form of a massive backlash against Penal Code Section 498A, which until very recently was the only law in India which encompassed a crime of domestic violence. The widely-held perception that this law has been "misused" by women and their advocates has had a significant impact on feminist legal activism. Analyzing the representation of this legal controversy through a feminist lens suggests this that even this small gain for Indian women in terms of a legal provision prohibiting "cruelty," has been drastically undermined by a level of skepticism that has entered not only societal consciousness (as evidenced by media coverage and internet forums discussing this legal provision), but even more perilously has entered judicial decision-making in these cases. The Supreme Court of India, in fact, was recently called upon to determine whether Section 498A was unconstitutional. Given the controversy surrounding Section 498A and other deficiencies in the criminal law approach to violence, feminists have been urging the Indian government to pass a civil law on domestic violence. In September 2005 the Indian parliament finally passed the groundbreaking Protection for Women from Domestic Violence Act and the law went into effect in Fall 2006. The Act contains a broad definition of violence which goes beyond physical violence to include emotional, sexual and even economic abuse. It also contains an innovative remedial framework for safeguarding the rights of women who are victims of violence which includes distinctive provisions like a woman's right to residency within the marital home. Drawing on this analysis of migrating spouses, traveling cultures and evolving bodies of law, I will argue that new types of legal subjects are being produced within transnational spaces which undermine the meaningfulness of legal remedies conceived within the narrow boundaries of the nation-state. I will conclude with a consideration of what the paradigm shift from criminal to civil approaches to violence against women in India, suggests about future of feminist legal advocacy in this region.

Lopez, Carlos

The student-wife and gender construction in dharma texts

In dharma literature, two relationships occupy a central place in the discussion of a man's socio-religious duties, namely pati-patni (husband-wife) and guru-shishya (teacher-student). For Manu, marriage marks entry into the most important ashrama, the grhastha (householder). However, the teacher-student relationship occupies an equally important place in Manu's discussion as a prerequisite to marriage and housesholdership. Much of his discussion of studentship is taken up with the clarification of the nature of this relationship. As one reads through dharmas#363;tras and dharma#347;#257;tras, it becomes apparent these two relationships are structurally analogous to one another. The hierarchical nature of each is not defined primarily in terms of biological sex but rather in terms of food exchange; wife-student offers to husband-teacher and eats the leftovers. Gender roles are established through hierarchy, irrespective of biological sex. In the teacher-student relationship, the biological male student plays the role of "wife" despite his biological sex. He is conceived as a "wife" until his male gender identity as "husband" is ritually constructed. At the end of the period of studentship, the student is "reborn" into his adult gender role of husband. However, the student may opt to remain a "wife" for the rest of his life, as a permanent student in the house of the teacher. In other words, the student may escape his expected gender role as a man/husband by remaining a "wife" for the rest of his adult life. This suggests that like later discussions of the person of the third nature, dharma texts did not conceive of "male" gender as absolutely connected with biological sex. All biological males need not necessarily be gendered males; but only biological males may become gendered males.

Lorenzen, David

Hindu Sects from H. H. Wilson to R. G. Bhandarkar

H. H. Wilson was the first British Orientalist to attempt to construct a more or less exhaustive catalogue of Hindu religious sects. His effort looks back to earlier European discussions like those of the missionary scholars Roberto Nobile and Bartolomaeus Zeigenbalg and largely ignores traditional catalogues of sects found in Sanskrit works such as Anantanandagiri's Sankara-vijaya and Madhavacarya's Sarva-darsana-samgraha. At the same time his work looks forward to the later surveys by the missionary scholar J. N. Farquhar and by the Indian Orientalist R. G. Bhandarkar. The paper argues that the construction of these different catalogues of Hindu sects varied in ways that had more to do with a relatively arbitrary choice of organizational categories than either with the religious points of view (Christian or Hindu) of the authors or with the periods in which the works were written (from 1828 and earlier to 1920 and later). The main innovation that Wilson introduced into the earlier discussions was a turn away from textual sources in Sanskrit and Tamil toward an ethnographic analysis based on direct observation. Later authors such as Farquhar and Bhandarkar attempted to combine both textual and ethnographic approaches.

Madan, Tanvi

The Foreign Policy Implications of India's Quest for Energy Broad

Over the last few years, India's intensifying search for reliable and affordable supplies of energy has increasingly caused its government and companies to look beyond its borders. Today, almost all India's major geopolitical relationships involve an energy dimension. In addition, Indian companies, both private and public sector, are actively seeking stakes in energy assets abroad. As India increasingly looks abroad to meet its energy requirements, this paper explores the effect of this quest on its foreign policy. It considers India's energy requirements, the policies that the government has pursued abroad to meet them in the past and will likely pursue in the future, and what implications these might have for its international behavior more broadly.

The paper argues that while India's energy interests will affect its foreign policy, they will not trump its larger strategic goals. Its international energy initiatives will likely fall in line with its efforts to become more influential globally. India will not completely reorient its foreign policy to gain (or maintain) access to energy sources. Its energy-related actions in the global arena will reflect its current foreign policy path of "enlightened self-interest" and maintaining diverse options—what can be called the policy of "no permanent allies; lots of good friends." Internationally, India will be cooperative or competitive, as suits its interests—in acquiring assets or pursuing partners—when it thinks it needs to be. However, India would much rather cooperate than compete, partly because there is a realization that it still lacks the resources to win in a competitive atmosphere. Finally, India would be more inclined to cooperate with the international community (rather than focusing on a particular country or region) in the energy sphere if it were given a seat at the decision-making table.

Maharjan, Pancha Narayan

"Nepa Mandala" as Newar Autonomy

Nepal is a multi-ethnic, multi-culture, multi-lingual, and multi-religious nation. According to the national census, the total population of Brahmin and Chhetri was 12.7 and 17.3 percent respectively. The remaining population consists of other marginalized ethnic groups and scheduled caste groups. The government recognized 59 ethnic groups in the country, as identified by the National Committee for Development of Nationalities. Out of 59, Newar is one of the major ethnic groups, which constitutes 5.5 percent of total population of the country. All these groups have their own social costume, language, religion, and culture, but are discriminated by the state after the Shah dynasty came into power.

Nepalese people had enjoyed autonomous rule during Lichhavi and Malla period. Sometimes they had revolted for their independence during that period. In a way, demand of ethnic autonomy by the indigenous communities and the Maoists at present is not surprising. It is a result due to suppression, domination, marginalization, and exploitation of 300 years Shah Dynasty. Therefore, the political scenario indicates that if the nation will not go for national autonomy on the basis of ethnic/regional, peace will be impossible.

My paper will focus on Newar Autonomy (Nepa Mandala) as a case study under the structure of ethnic autonomy and will try to answer the questions of its applicability in a heterogeneous society.

Majumder, Sarasij

Peasants' response to neoliberal reforms: moral economy vs. political economy?

The paper investigates a complex and tension-ridden relationship between moral ties and legal relationships linking communities, citizens, and the state by looking at politics of farmland acquisition for industries in liberalizing West Bengal. It argues that place-based moral economic claims on the government made by a dominant landed section of peasantry marginalize the political-economic demands of the landless or those with little land. The paper focuses on the response of the small land-holding peasants to the West Bengal government's initiative to convert multi-crop farmlands into industrial zones to encourage private investments in manufacturing sector to generate employment opportunities. Based on an ethnographic research conducted recently in India, it

brings to light the political rhetoric, debates and protest practices when the eminent domain act is applied by the government of West Bengal to lease out a multi-crop farmland of approximately 1000 acres to the multinational corporate house of the Tatas for setting up a car manufacturing unit. The protests and performances, films, pamphlets, and articles use the populist rhetoric of “poor peasants” to make a moral appeal to obligations and duties of a democratically-elected government to save farmland and preserve rural life, which protestors claim are crucial for their safety and security. However, this apparently unified political voice, which evokes a homogeneous and self-sufficient village/communal identity, marginalizes political-economic demands of those who are landless, sharecroppers, and day laborers.

Mallah, Qassid

Surface Survey of Archaeological Sites around the lakes of Dubi Mirwah Desert, Sindh, Pakistan

The present study is a summary report of first seasons field work with special emphasis on the lakes situated within sand dunes nearby the modern village Dubi Mirwah; where in total six lakes were investigated, and a total of 34 sites associated with different periods including the Upper Paleolithic, Mesolithic to early historic period were recorded and many more are expected in future as research is still underway. The sites were located within close proximity of the lakes which seems very much strategic because sites were located on the flat top surface of sand dunes, on the slopes and nearby lakeshore. All sites consist of surface scatter with greater difference in artifactual assortment and viscosity. A number of sites showed presence of only one period while others were reoccupied. Considering their strategic location and artifactual particularity, present paper examines the issues like (a) the availability and exploitation of resources, types of sites and confirmation of the occupation deposit (b) settlement pattern, (c) exotic artifact(s) and their cultural significance in the origin and development of Indus valley civilization.

Mallick, Sucheta

Lesbian Lolita or the Author of Modernity? Redefining Desire and the Nation in Abha Dawesar's "Babyji."

How are sexualities policed by a nation and to what end? In what way is the notion of a pure, uncontaminated “national” tradition constructed by marginalizing some sexualities? How does the postcolonial legacy of a nation complicate this process of marginalization? Finally, could a literary text subvert this erasure and make homoeroticism visible— even acceptable on some level? These are some of the questions I raise and explore in my reading of Abha Dawesar’s novel *Babyji*. Described by some reviewers as “Lolitaesque”, Dawesar’s sixteen-year-old heroine Anamika uses her sexual precocity to challenge the hetero-patriarchal norms so firmly entrenched in postcolonial India. Her multiple sexual liaisons cut across class, caste, age and defy normative heterosexuality. I argue that what appears as promiscuity or confused sexual experimentation is actually a consciously staged, informed critique of a tradition that brings together the repressive tendencies of both colonialism and nationalism. In that sense, *Babyji* is a not only a postcolonial text but a post-national text, where Anamika’s self-definition is as hybrid as her honorific (“Babyji”). Her sensibilities are informed as much by an empowering global vocabulary as by pre-colonial cultural products (the *Kama Sutra*, for example); she is thus positioned to subvert the “normative” gendered and sexual behavior rigidified by colonial and national discourses. It is significant that that Anamika names her object of desire “India”—a metaphor for a sexually fluid, Protean subjectivity that is an antithesis to the monolithic concept of the nation. Anamika’s essential cosmopolitanism and hybridity are counterparts of her refusal to be contained in any sexual category instituted by the nation. Anamika’s “India”—mirrored in the person of her lover—is an open and dynamic space where desire is not pigeonholed into categories and labeled transgressive but is accepted as a part of a fluid multiplicity that should characterize the modern postcolonial nation. In my assessment, Dawesar’s novel takes the narrative much further than what meets the eye—a lesbian Lolita on a power trip.

Manuel, Peter

Qawwali and Sufi Popular Music in the Age of Hindu and Muslim Fundamentalism

In the last five years the North Indian music scene has been enlivened by the rise of a variety of self-described Sufi music genres, which coexist with more traditional forms of Sufi music such as devotional qawwali. This development is best appreciated in the context of two broader socio-historical trends of the last twenty years. One is the exponential growth of the Indian bourgeoisie, as enabled by economic liberalization policies. The other is the growth and entrenchment of the Hindutva movement, animated by an implicit or explicit antagonism toward Muslims. In the wake of these trends has emerged a fresh elite interest in traditional genres like qawwali and Punjabi Sufi song, as well as the advent of a panoply of new or newly categorized genres including Sufi rock, Sufi khyal, Sufi tappa, Sufi kathak, Sufi new-age music, Sufi dholak playing, Sufi ragas on sarod, and Sufi bharat natyam.

In this presentation I survey these developments and aspects of the controversy they have inspired. For detractors, the Sufi music vogue is a shallow, elite-oriented commercial fad having little to do with the essence of Sufism, lacking any basis in tradition, largely neglecting hereditary performers, and promoting a superficial tokenism rather than a genuine and informed appreciation of Islam and Muslims. For defenders, the new Sufi music forms reflect a healthy and progressive reaction against intolerant fundamentalism as well as an aesthetic openness suited to the sensibilities of a newly expanded, self-conscious, and cosmopolitan upper class.

Marecek, Jeanne

“I drank it to die”: Suicide and Self-harm among Girls in Sri Lanka

Suicide has been a major psychosocial problem in Sri Lanka since the rate of self-harm began to climb in the early 1980s. By 1995, Sri Lanka recorded the highest rate of suicide in the world, more than four times the US rate. Those who engage in self-harm are primarily rural-dwellers of limited means. Most poison themselves—with agro-chemicals, toxic plant materials, or common household chemicals. Although three times more men than women die by suicide, there are stark age differences in the gender ratio. The incidence of self-harm among men remains roughly constant over age. Among women, however, girls and young women have drastically higher rates of self-harm than older women. Indeed, among children and adolescents, the gender difference is reversed, with more girls engaging in self-harm than boys. This paper explores the circumstances of girls' suicide and self-harm, focusing on Sinhala girls and young women in the southern and central parts of Sri Lanka.

In Sri Lanka, suicide is rarely premeditated for more than a few hours; sometimes the decision is made in a few minutes. People harm themselves or poison themselves in the midst of acute interpersonal conflicts those they are close to -- family members, school chums, co-workers, or romantic partners. Rarely is the self-harm concealed from those individuals; indeed, it is sometimes carried out in their full view. In short, self-harm is thoroughly embedded in ongoing social relations.

We have gathered interviews with twenty-five girls and young women (aged 14 to 19) while they were hospitalized as a result of self-harm. The girls provided in-depth narratives of the events and experiences leading up to the self-harm episode, the episode itself and its immediate interpersonal aftermath. They told us what emotional and social consequences they anticipated when they returned home. One month after their discharge, we interviewed girls again to learn about their current experiences and relationships, as well as their post hoc thoughts about the self-harm episode. We use these accounts to examine the culturally patterned practices of self-harm among girls. In particular, we examine how these practices produce girls as respectable, moral, and appropriately feminine young women. Among the issues we take up are disguised/restrained anger; indirect modes of revenge, challenges to sexual respectability, and shame.

Marrow, Jocelyn

To Be “Bold” or To Be “Shy:” The Ambivalence of Contemporary Middle-Class Varanasi Girls’ Experience

In the encounter between national and global rhetoric about gender empowerment on the one hand, and local social norms that require deference and modesty, on the other, some adolescent girls may find themselves caught and unable to decide among contradictory practices. The rhetoric of gender empowerment and gender equality emphasize equal education and access to opportunities for girls and boys, in addition to physical activity and the development of critical minds with which to actualize self-determination. Local ideas about proper comportment emphasize bodily modesty and deference to elders and superiors. Most girls find some way of resolving the conflict among these practices, yet others do not. Based on two years of ethnographic field work at the psychiatry department of a major urban teaching hospital that serves both urban and rural patients, I explore cases in which adolescent girls, confronted with contradictory models for behavior, make dramatic retreats from the social/family milieu in the form of psychosomatic fits of unconsciousness, a folk illness described as “clenched teeth.” This paper explores some of the ambivalences that lead to the assumption of the sick role as “clenched teeth” sufferers for young women whose socialization leaves them in a classic Batesonian “double bind.” The social malaise and uncertainty that leads to the illness seems to arise from the application of global ideas about liberal democratic individualism to the hierarchical, family-centered, social milieu of Varanasi-district India. Further, the illness experience itself straddles the local and the global. The sickness is firmly local insofar as it is behaviorally not dissimilar to fits of spirit possession and/or retreat into ascetic renunciation. Additionally it is a highly elaborated folk illness in everyday talk. On the other hand, the experience is global insofar as it reaches towards biomedical nosology and treatment.

McLain, Karline

‘This Isn’t Amar Chitra Katha Once More’: Vivalok Comics and Composite Culture in India Today

Since its founding by Anant Pai in Mumbai in 1967, the Amar Chitra Katha (ACK) series has dominated the comic book market in India, selling 90 million issues. The first comics in this series were mythological, recasting classical Sanskrit narratives of Hindu deities like Krishna and Ram in the comic format. Over the years, the series expanded to feature a variety of heroes: Hindu kings like Shivaji; medieval Hindu bhakti poets like Tulsidas; modern Hindu sages like Swami Vivekananda; and colonial-era freedom fighters like Subhas Chandra Bose. Although these comics are marketed as the “glorious heritage of India,” the concept of Indianness presented in the selection of heroes entails the marginalization of non-Hindus from the national past, the recasting of women in “traditional” roles, and the privileging of middle-class, upper-caste Hindu culture.

In 2001, the Viveka Foundation began creating Vivalok Comics. Viveka is a Delhi-based alternative publisher whose mission is to provide a counterbalance by upholding “democratic values, pluralistic traditions, gender equality and cultural, ecological and spiritual heritage” (www.vivekafoundation.org). To date the foundation has produced a handful of comics, including *The Sunderbans*, *Madh Pradesh*, *The Santhals*, *Aithiyamala*, and *Godavari Tales*. These comics provide an alternative to ACK in several ways: they present a pluralistic society featuring Hindu and Muslim, high-caste and low-caste, male and female heroes; they focus on local geographies rather than concepts of state and nation; they feature multiple artistic styles rather than a uniform

visual aesthetic; and they tell folktales not found in the Sanskrit scriptures of upper-caste Hinduism. Indeed, the Indian Express Newslite wrote of Vivalok in August 2003, "This isn't Amar Chitra Katha once more."

Drawing upon my interviews with the creators of ACK and Vivalok, as well as comparative content analysis, I examine the competing visions of India presented in these comics, arguing that Vivalok's vision is a composite one that is construed as a needed corrective to the dominant, Hindutva-inflected India of ACK. However, I also consider the similarities that arise precisely because Vivalok was created as the antithesis of ACK. In particular, I argue both share a functionalist understanding of the potential of the comic book medium to transform a generation of Indians into better, more heroic citizens. It is in this shared approach to comics not as entertainment, but as a tool for socio-cultural transformation, that I locate a uniquely Indian approach to comics.

Mehta, Monika

Disciplining Film Censorship

For the most part, in film studies, there is an insistence upon separating questions about representations and social institutions, where the latter is subordinate to the former. This separation is manifest in the formation of film studies and mass communications, where the former largely addresses questions of representations and the latter is concerned with social institutions. This is, of course, part of a larger divide between the humanities and the social sciences. Studies on film censorship in India have often reiterated this division by focusing on official guidelines, legal cases, government reports, and parliamentary debates and neglected examining specific films. I seek to question this disciplinary division by a crafting a history of censorship based on archival work, textual analysis and fieldwork.

Mehta, Parvinder

When the Fragmented Body Remembers and Recovers: Transfiguring the Past and Identities in Manhattan Music

Memory in Meena Alexander's writings assumes a distinctive role as a trope for performance of immigrant identity. Challenging the Cartesian duality of mind and body by thinking not only with the mind but also through the body, Alexander's writings are marked by a sense of intimate passions of/about the body. She demonstrates how the body becomes instrumental in identifying useful memory and its relation to the ever-changing immigrant identity. A feminist interpretation of Manhattan Music thus reveals different instances wherein the memories are symptomatically conjoined with the body.

The body offers a mode of choice and action through the act of remembering. By tracing a Bergsonian reading of memory in Alexander's novel, this paper evaluates the function of memory and the female body in progressive terms. I suggest how Alexander, through her portrayal of Sandhya, Draupadi, and Rashid, offers a triangulation of desire and/or suffering in relation with the act of remembering. A comparison between Rashid's resigned approach to remembering with Sandhya's passionate invoking of her embodied memories (that cause her suffering even as they affirm her self in multiple terms) posits memory as a gendered concept. Reflecting and speaking through multiple voices (of the characters), the novel entails a quilt like pattern of re-collected narratives. A fragmentary way of narration underscores the fragmentary notion of self that must remember and reconnect with the fragments (of the narrative as well as self) in order to assess the whole picture that Alexander wants us to look at.

Finally, I conclude that such a self as portrayed through Sandhya, Draupadi or Sakhi in the novel echoes Gloria Anzaldúa's concept of the mestiza consciousness. Alexander successfully revises the tradition of immigrant literature by showing a fragmentary concept of identity that is not necessarily pessimistic. Writing about the body therefore acknowledges a disembodied self and becomes an act of embodiment, of giving body to such a self.

Menon, Niveditha

"We argue a little bit, but he listens to me": Control in violent relationships in Pune, India.

Domestic violence is considered a universal phenomenon that affects women all over the world. In some contexts, this violence is a manifestation and expression of the power and control that women experience in the patriarchal structure of families (Dobash & Dobash, 1992), which is often seen as an instrument of power used by most men to keep women in their place (Ray, 1999). Since the subordination of women in violent relationships happens across a multitude of contexts, the dynamics of relationship violence must be considered across various types of families so that the implications of the differences and the similarities of violent experiences can be laid out clearly. In an effort to bring clarity to the mechanisms of domestic violence across cultural and familial contexts in India, I examine the relationship between experiences of domestic violence and the different control contexts through which violence operates in the city of Pune, India. The present study addresses two primary questions: (1) What are the different types of control that families exert over women in situations of domestic violence? (2) How do the different contexts of domestic violence influence the strategies used by families to control women's economic and social lives? This project employs a blended methodology of qualitative and quantitative research methods to create a data structure useful for identifying different types of control contexts in familial violence and the differential effects of these types of domestic violence. The primary data was collected over a period of six months from January to May, 2006. The sample of 80 or more

women was included with the help of two organizations (Maval Mahila Vikas Sanstha [MMVS] and Shramik Mahila Morcha [SMM]) who work with survivors of domestic abuse in Pune, India. The intellectual merit of the study is that it examines three aspects of domestic violence: (1) the complicated relationship between patriarchal control and domestic violence; (2) the role of women as engaged actors in violent relationships, and (3) the structural and contextual factors that shape both domestic violence and the coping strategies used in response to the violence. The information obtained from the study will also be useful in improving the health, legal, and social resources of support for survivors of domestic abuse.

Menon, Natasha

Transparency and Technology : Examining e-Governance in Andhra Pradesh, India

This paper explores the emerging issue of e-Governance in the contexts of rapid urbanization and decentralization in the developing world. Transformation of the rural economy and the resulting rural-urban migration are major forces driving urbanization in many countries of the global south. In South Asia alone, an additional half-a-billion people will be added to urban areas over the next 30 years alone (Cohen, 2004). Given the proliferation of urban population, local governments are faced with the dual challenge of not just providing services but doing so efficiently. This challenge has prompted a revival of decentralization in the development discourse. Arguments for decentralization emphasize efficiency, participation, and economic development (Azfar, Kähkönen, Lanyi, Meagher, & Rutherford, 1999; Goetz & Gaventa, 2001). This has resulted in the entry of non-state actors such as private agencies and civil society actors in the provision of essential services such as water, education etc. At the same time, governments are actively pursuing their development role (Corbridge, Williams, Srivastava & Véron, 2003) using Information Communication Technology (ICT). This paper uses the theoretical frameworks of new institutionalism (North, 1990; 1998) and coproduction (Evans, 1996; Ostrom, 1996). Utilizing archival research on the experience of e-Governance initiatives (such as e-Seva) in the state of Andhra Pradesh, India, this paper examines the framing of the development role of the State through the use of ICT. Using a case study approach, this paper aims to highlight both the potential and the challenge of using ICT to foster good governance.

Michelutti, Lucia

Electoral representation: caste and voting behaviour in a North India town

Using the political ethnography of one of the most assertive caste formations in North India (the Yadavs) the paper shows how ideas about representation have been translated into vernacular idioms and practices, and how in turn this influences voting behaviour in municipal and general elections. I show that Yadavs' ideas about representation are related to local conceptions of caste, folk theories of religious descent, primordialism and local understandings of history and myths. Local and regional political leaders play on these idioms and build up their support through caste association meetings (informal and formal; local, regional and national), which serve as the political theaters in which a sense of caste commonality is created and consolidated and where the ideology and myth of a united community is formulated. In short they are the sites where ideas about representation are connected to 'the vernacular' and where the salience of symbolic representation takes root. In exploring these issues the paper sheds light on the appeal of caste in contemporary Indian politics and the ways in which caste constituencies are constructed.

Mishra, Pritipuspa

Recuperating Odra-Desa: Transformations in Elite Historiography in Early Twentieth Century Orissa

This paper traces the process of naming Orissa in Oriya historiography in the early twentieth century. The movement for the unification of the Oriya speaking tracts (1866-1936) was accompanied by efforts among the Oriya intelligentsia to produce a 'historical Orissa' that would justify their claims for amalgamation. Organizations such as the history wing of the Utkal Sahitya Samaj and the Prachi Samiti worked to produce an Oriya historical tradition that would illustrate the antiquity of Orissa. While narratives of the Oriya past in the form of sthala purana, mahatmya, charita were in circulation, these Oriya nationalist histories departed from traditional accounts to produce histories in keeping with modern disciplinary standards of evidence.

I use the debate sparked by R.C.Majumdar's 1926 argument that "the history of Orissa begins where the history of Kalinga ends" as a point of departure to investigate the stakes in appropriating particular names of ancient places such as Odradesa, Utkala, Kalinga, or Tri-Kalinga in the project of naming and producing Orissa as a historical entity. Each of these names invoked a particular community. For instance, ancient Odradesa was inhabited by Odra community who historians claimed, were the aboriginal inhabitants of the Oriya speaking tract. Utkal, historians argued was the land of the Utkalas, high caste Aryan settlers. By choosing Utkal as the normative ancient name for Orissa, Oriya nationalist historians like Jagabandhu Singh (Prachin Utkal 1929) marginalized the historical tradition of Odradesa and consequently, the aboriginal inhabitants of Orissa. This paper explores the politics of the production of a normative understanding of the demography of ancient Orissa.

I advance my argument through a reading of relevant histories of Orissa and proceedings of the Prachi Samiti and the Utkal Sahitya Samaj.

Misri, Deepti

The Violence of Memory

This paper explores a form of violence widely prevalent during Partition that has till recently remained underacknowledged in fiction as well as scholarship: the killing of women by their own families in order to save honour from the “other” community. I examine two recent feminist narratives that have drawn attention to this form of violence and its suppression in community discourse: Urvashi Butalia’s oral history 'The Other Side of Silence' (1998) and Shauna Singh Baldwin’s novel 'What the Body Remembers' (1999). I show how these texts together call the bluff on the construction of family violence as “martyrdom”, powerfully restoring to critical view the violence of such acts while also noting the patriarchal investments motivating the sacrificial murder of women during this time.

Focusing mainly on Baldwin’s 'What the Body Remembers', I show how the novel dramatizes what Butalia calls the “gendered telling” of Partition, wherein men’s narrations displaced the violence of such killings by a heroic discourse of women’s “suicide” and “martyrdom”. The key act of violence that I examine occurs in the concluding chapters of the novel, where the marginal character of Kusum is first beheaded by her own father-in-law and then disembowelled, cut up and put back together by the crazed mob from which her father-in-law had sought to “protect” Kusum’s honour by killing her himself. I show how Baldwin layers perspectives around this doubly dismembered and then re-membered body, arguing that Kusum’s body appears in the text as the palimpsestic surface of two seemingly opposed kinds of violence, within and between communities. In the novel, the convergence of these two kinds of violence onto the same symbolic site (Kusum’s body) reveals what feminist oral historians Ritu Menon and Kamla Bhasin describe as “a powerful consensus around the subject of violence against women,” cutting across competing patriarchies. This refracted image of the dead woman’s re-membered body figures, more evocatively than any journalistic or historical account, the manner in which patriarchal narratives about such killings have tended to vaporize the materiality of the murdered women’s bodies into pure image.

Mitra, Sreya

The ‘Nowhere Men’ and A Life under Scrutiny: The Indian Gay, visibility, and negotiating the queer space in urban India

On August 14 2004, Pushkin Chandra, a 38-year old Project Development Officer working with USAID, was found dead in his posh South Delhi apartment. In the bedroom was the body of Kuldeep, an unemployed youth in his mid-20s. Both the bodies had multiple stab wounds. For a city inured to murders, sexual assaults, and robberies, the “double murders” seemed to only reaffirm its epithet as the nation’s ‘crime capital’. But for the Indian media, the murders were more than just indicative of Delhi’s rising crime rate; they were the “tip of sordid sleazeberg,” exposing the “seamy underside,” and underlining “the darkness lurking at the soul of Gay India’s life”. For the next fortnight, till the killers were eventually arrested, the media obsession with the murders was constant and unrelenting. Newspapers reported with voyeuristic glee the ‘details’ of Delhi’s “gay culture” – cruising, late night parties, orgies, “indiscriminate” sexual behavior. Pushkin’s murder was simply “a crime just waiting to happen.”

In this paper, I attempt to question the media frenzy over the murders – was it simply a case of a gruesome killing, vicariously sensationalized by the media? Or rather, was the hyperbolic reaction of the Indian media a reaction to a ‘threat,’ the “threat” of an increasingly visible queer identity? In recent years, queer identity has not only become more visible, but has also become more ‘available’ in mainstream texts, and circulated in the public sphere. In my analysis of the Pushkin murder case, I look at why the visibility of queer identity is constructed as a threat. Is it merely because it is an ‘aberration’ of the heteronormative patriarchy? Or rather, as I argue, is it because it brings into question sites intrinsically linked not only to hegemonic notions of gender, sexual behavior, and class, but also to discourses of national identity and cultural authenticity. While interrogating these questions, I look into the media coverage of the murders, primarily the coverage by the English-language print media, and also popular film and literary narratives that can be read as queer texts. I attempt to construct my argument in the context of postcolonial discourses of national identity constructs, and also discourses of South Asian queer identity.

Mitra, Shayoni

Ethics of Ensemble: Theatre Union and the Possibilities of a Popular Aesthetics

This paper situates itself in Delhi where post-Independence state cultural policy and progressive performance quickly solidify as discrete categories. The 1960’s was a period of formalization and institutionalization for Indian culture. The Sangeet Natak Akademi, established in 1959, became the de facto arbiter in all matters of national performance. The idea of a national theatre gained universal currency in a few short years, connoting either a playwright-driven cache of urban middle-class plays or a director-propelled experimentation in ‘recovering’ one’s folk roots. Political theatre was pointedly excluded from this process of incipient canonization. I look at the women’s group Theatre Union, performing in the 1970s and 80s, to explore the modalities of resistance that were successfully enacted to counter state imperatives of a classically derived theatrical aesthetic. Not only does the group severely undermine the patriarchal hegemony of Indian theatre through its actors but also defies the implicit power structures of a cult of personality by adopting an ensemble ethos. I dialogue this presentation with the recent scholarly works of Aparna Dharwadker’s, which detail the modern mechanisms of an Indian theatre, and Vasudha Dalmia’s, which evokes the desire of Hindi theatre in Delhi to become a national theatre. Theatre Union operates in the crevice of such sanctioned theatre spaces to forge for itself an alternative space of political mobilization. The group abjures the formal to reanimate the popular on the

bureaucratic Delhi streets through its scripts, songs and sketches. It is the immediate precursor to the street theatre movement that has so vividly transformed from below the theatrical landscape of the capital today.

Mitra, Ananda

The Socio-cultural Impact of Indian Call-Centers

This paper will present preliminary findings related to the socio-cultural impact of working in call centers in India.

The advent of inexpensive and reliable Internet- and satellite-based telephone technology has allowed private enterprise in the United States and Western Europe to transfer a significant part of their phone service operations to India and China. Reliable data on the actual number of call-center employees and even the number of Western entities using Indian call centers are lacking, but back-office companies in India are currently estimated to export approximately \$3.6 billion worth of services annually.

Outsourcing has had two significant outcomes: 1) the development of a new class of employees in India; and 2) direct interaction between Western customers and workers in a foreign land, which creates difficulties on both sides. Given the need for “real-time” interaction, the workers’ conditions must match those of customers, and they must have a cultural orientation similar to the customers’. Like people who have to move from one country to another to find employment, the technologically enhanced diasporic experience of working with foreign customers, while it involves no real movement, produces a sense of displacement.

This techno-diaspora is mercurial; as soon as they leave the workplace, workers return to their native cultural environment, with many notable consequences. First, companies assume that customers feel more comfortable interacting with support personnel who are acculturated to the West. Strategies for workers, such as adopting a new name or a specific accent, remaining up-to-date with the customers’ popular culture, and generally hiding their own nationality, are common. But workers report that customers can become hostile as soon as they realize that the service provider is foreign.

Second, because call-center work must respond to customer needs, hours are often adjusted to fit customers. In India, most call centers operate from late evening to early morning because of the 5-10 hour difference between India, Western Europe, and the United States.

Third, emerging research and media reports indicate that the odd hours, self-effacing acculturation strategies, subjection to customer abuse, and diasporic life-style have had characteristic consequences for call-center employees, but to date, no reliable, systematic data have been gathered or analyzed on this increasing practice. This paper will report on the development of a methodology involving focus group meetings and Web-based surveys that will be used to collect preliminary data related to the state of work for the call center employees in India.

Mody, Sujata

Short Stories, Long Journeys: Traversing the boundaries of literature and nation

In the first two decades of the twentieth century, the prominent Hindi journal *Sarasvati* participated in the national and cultural project of modernization by attempting to establish the boundaries of a modern Hindi *sahitya*, or literature. Theoretical essays defining the literary in such a way as to incorporate the demands of a modern nation set the terms under which new literary genres such as the Hindi short story would operate. In this paper I examine how Hindi short story writers negotiated the disciplinary boundaries of literature and nation. Through fictional characters that grapple with new changes in the social and physical landscape of India, these authors illustrate some of the complexities and contradictions of the negotiation process both within and outside India in the early 1900s. I look at the work of a canonical Hindi short story writer like ‘Guleri’ along with writers from the margins, such as Satyadev, an Indian immigrant to the US, and ‘Banga Mahila,’ one of the first women to publish in Hindi. In doing so, I highlight the multiple, linked sites at which modern literary and national identities were constituted and contested in a journal that was a leading institutional force in the Hindi public sphere at this time.

Mohan, Kamlesh

Cultural Roots of Violence against Women in the Hindu Tradition

The main argument in this essay is that legitimacy of violence against women is deeply ingrained in the cultural consciousness of the Indian people. Their multiple religious traditions whether Hindu, Muslim, Sikh or Christian share a negative conception of women i.e. evil, greedy, fickle, temptation-incarnate, sexual-maniacs and indiscriminate. Lacking objectivity and intellectual ability, they must be kept under constant surveillance and conditioned to accept social control and physical punishment, if need be, for the welfare and preservation of the institution of family, society and dharma.

It can be said that patriarchal ideology and cultural traditions have legitimized the use of a variety of tools for the domestication of girls and women as dutiful daughters, wives and mothers. Violence against women- actual or threatened- by men (sometimes by women) has been regarded as a critical instrument of patriarchal control. This violence includes physical and mental torture. It may extend through the better part of a woman’s life. It may take the form of foeticide, infanticide, honour-killing, bride-burning, sati, battering of wives and domestic workers, desertion, seemingly routine but back-breaking house-hold drudgery, mental scarring by rape and disfiguring by acid or by any other means.

However, my purpose is neither to elaborate nor to duplicate the work of feminist writers (namely, Malavika Karlekar, Lila Visaria, Zoya Hasan and Ritu Menon) who have documented the range and extent and forms of violence against women. My task is to identify the cultural roots or sources of violence in the Hindu tradition through a brief analysis of three major religious texts such as Artha-shashtra, Manusmṛiti and Śrīdharmapadhit and folk-sayings. For the social context of this analysis, I shall turn to Punjab whose intricate cultural fabric is somewhat familiar to me owing to my long-term explorations into its historical past.

Moin, A. Azfar

The Millennium in Mughal India: Bada'uni's History Reconsidered

In the year 990 AH (1582 AD), the Mughal emperor Jalal al-Din Akbar celebrated the end of the first millennium of Islam. One of his court scholars and historians, Abd al-Qadir Bada'uni, famously described in his secret chronicle how Akbar declared the end of the period of Islam and instituted a new religion with himself as its prophet. Much ink has been spilled on Akbar's interest in heterodox Islamic doctrines, his evolving spiritual quest, his "liberalism" and astute political manipulation of religion. This scholarship, moreover, has depended heavily on Bada'uni's description of the religious dynamic at the Mughal court. Bada'uni has been understood as an "orthodox" Sunni, horrified at the heresies being perpetrated by the Emperor and his court favorites. In this paper, I argue that this sanitized and ahistorical image of Islamic orthodoxy from the Mughal period was developed by ignoring the pervasiveness of millenarian discourse. Millenarianism was hegemonic in the early-modern Persianate milieu. It not only found expression in regional political upheavals and popular movements of social change but also provided an idiom of imperial legitimacy for Mughal, Safavid and Ottoman rulers. In other words, there was an intense competition over the public symbols signifying the millennium. Badauni was well aware of the importance of millenarian discourse and, indeed, deployed it in his polemics against Akbar. In reinterpreting Badauni's historiography as millenarian, I focus on an important but understudied form of knowledge that structured political debate and social communication in early modern India.

Moorti, Sujata

Fictions of Caste: Violence and the terms of Women's Empowerment

Turning to the turn-of-the-century women's magazines, this essay examines how Indian women's political organizations articulated the intersections of gender- and caste-based violence. Focusing on the contents of 'Strī Dharma', the magazine printed by the Women's Indian Association (1917-1952), I foreground the manner in which subcontinental movements for national liberation and women's empowerment glossed over caste-based violence. While the women's wing of the nationalist movement had enunciated very carefully the structural conditions necessary for female empowerment, I contend that this discourse was made possible by neglecting caste. The early subcontinental women's movement isolated women's experiences of caste to individual, first-person narratives and failed to offer an institutionalized account for this violence. In this essay I explore the narrative strategies by which the question of caste enters the field of nationalist politics. Informed by scholarship in subaltern studies and dalit literature, I will explore how the embodied experiences of caste-based violence enters into discussions of women's rights and the particular narrative strategies through which caste is simultaneously elided even as it enters the arena of public debate.

Moorti, Sujata

Heritage Cinema and the Figure of the Woman

Over the last decade, the Hindi film industry has produced a series of "historical" narratives that bring to the forefront key anxieties characteristic of the contemporary era of globality. Glossy, glamorous productions such as *Paheli*, *Lagaan*, and *Mangal Pandey* are distributed and marketed as historical films, but I contend that they are parochially contemporary in their narrative strategies. In this paper I focus on the cultural work conducted by such a filmic "nostalgia without a memory." Drawing on scholarship from the fields of visual culture, feminism, critical cultural studies, my essay foregrounds the modalities through which Indian heritage cinema turns to the past to integrate women within the realm of contemporary consumer culture.

Through an examination of the figure of the female protagonist in contemporary Hindi cinema this essay offers theoretical interventions that allow us to locate filmic representations within a wider cultural archive, a field marked by transnational flows. The interdisciplinary nature of this project allows me to integrate concerns central to the fields of film studies, feminist scholarship, and cultural studies. Simultaneously, my essay broadens the terrain of inquiry beyond the diegetic text to locate Hindi cinema as well as the figure of the contemporary Indian woman within vectors of global flows. How has globalization affected Hindi cinema? How have definitions of Indian femininity shifted? Why does the figure of the woman mediate the commodification of culture and history? What are the specific modalities through which these commodification processes are effected? I will also foreground the specific ways in which a transnational feminist approach allows me to seek answers for some of these questions. I contend that such an approach to Hindi cinema allows me to pose a set of questions that emanate from the field of transnational studies but also to broaden the concerns of feminist scholarship.

The interdisciplinary nature of this project expands the field of film studies to explore the particular ways in which the figure of the woman is mobilized as national icon and as consumer-citizen. By turning to filmic para-texts, such as film magazines,

television advertisements and publicity materials, I bring the insights of feminist scholarship to offer an account of how the concerns of consumer culture have been integrated within the Hindi film industry.

Morenas, Leon

The Sounds of Everyday Life in Shahjahanabad

‘India lives in several centuries at the same time. Somehow we manage to progress and regress simultaneously’

—Arundhati Roy, *Power Politics*.

Shahjahanabad, the ‘Old’ Delhi of Delhi in India, is an excellent living example where various seemingly dichotomous conditions co-exist simultaneously— where the past lives alongside present and possibly the future, the global is manifested with the local, Muslim culture exists alongside Hindu culture etc. However the projected identity of Delhi as a “world-class city” [The Delhi Master Plan- 2021] sees and treats Shahjahanabad as an anomaly— “a special area zone”— paying scant attention to its historicity, its present quotidian-ness and thereby eliminating its possible role in Delhi’s future. This paper will begin by embracing this complex concrete reality using the condition of ‘the everyday’, as suggested by Henri Lefebvre. According to him, the everyday condition is an easily identifiable social territory that manifests its “irrationality beneath an apparent rationality”. He also suggests that ‘contemplative passivity’ should be replaced by ‘creative activity’ using innovative intellectual approaches and experimental tools for the analysis of the everyday condition.

Ecological soundscapes maybe one such tool that is able to capture and represent this Janus headed condition of Shahjahanabad’s everyday. I am particularly looking at the works of Hildegard Westerkamp in India, especially the piece titled “Gently Penetrating” from her album *Into India*, recorded in Delhi and positions Shahjahanabad relative to other places like Connaught Place and Janak Puri of ‘New’-er Delhi. The piece captures the “shimmering beauty and grungy dirt and pollution [that exists] side by side all the time”. By using this particular composition, I intend to demonstrate by means of the paper accompanied by supplementary aural media how soundscapes can be used to capture the contestations present in everyday living and how the specific-ness of place and culture are embodied and disembodied by the process of recording and composing. The deliberative acts of recording and composing can be interpreted as eco-logic-al actions resulting in the soundscape-as-object but in the process help establish a certain other set of relationships through the act of listening. In establishing these relationships, the main purpose of the paper then is an attempt to answer the following question: If we claim that we are engaged in an ecological act when exploring soundscapes in this fashion, how can these soundscapes be used for radical political action that empowers the quotidian of Shahjahanabad to challenge the hegemony of the global?

Mruthinti, Harshita

Constructing Bodied, Embodied, and De-Embodied Selves: A Theory of Performative Selfhood in the Context of South Indian Performance

The presence, absence, or partial existence of the self seems to be the focus of debate for cultural anthropologists studying Hindu religious traditions. Three theories significant within this discourse include Louis Dumont’s deconstruction of the Indian individual, McKim

Marriott’s notion of the dividual person, and Isabelle Nabakov’s description of a fragmented self. What links together these articulations on personhood is that each utilizes a paradigm of relationality, which features person-to-person or person-to-divine interactions, as a lens for deconstructing the self.

However, while these theories focus on understanding the self through relational interactions, they fail to consider the relationality implicit within Indian performance. The primary objective of this paper is to fill this lacuna by examining what performance, which requires the performer to relate to a particular character, can teach us about the self within an Indian Hindu worldview. In this paper I ask: does performance demonstrate the existence of the self within the performer, whose bodily and emotional states must encounter the character of another? In order to answer this question, I examine three South Indian performative contexts— guising in the Gangamma jatara, possession in Tamil healing, and the classical Indian dance tradition of Kuchipudi.

Furthermore, in order to theoretically frame these performance traditions, I outline three categories of performative selfhood that may be useful analytic tools when examining the presence of the self in South Indian performance. I define the first category as the bodied self, which is the specular state of selfhood expressed through the physical body of the performer. The characteristics that mark the performer’s bodied self include costume, makeup, and bodily gestures. The second category is the embodied self, which refers to the emotional faculty residing within the corporeal form of the bodied self, and which can utilize the physical aspects of the bodied self as a medium for expression. Finally, the third category includes the de-embodied self, which is the self-conscious faculty that exists external to the performer’s body, but has the ability to reflect upon and control both bodied and embodied selves.

Ultimately, I conclude that these three categories of performative selfhood work in tandem to overturn the deconstruction of the individual self, as posited by Dumont, Marriott, and Nabakov, by allowing for a lingering self during the moment of performance. As a result, South Indian performance reconstructs the possibility of Indian Hindu selfhood.

Mukherjee, Reshmi

The De-politicization of the Indian Women's Movement through NGO-ization: A Feminist Historiography

The Indian Women's Movement (IWM) that spanned from 1960-1980 was considered as one of the most rich and vibrant woman's movements in the world. But with the introduction of the donor-driven Non Governmental Organizations (NGO) in India since the 1980s, there has been a gradual waning of the IWM. This paper will deal with the issue of the gradual substitution of the IWM with NGO-ization and what led to a situation conducive for the funding agencies and capitalist forces to intervene and restrict the ethos of the original movement. The presenter will approach the argument from two different perspectives. Firstly, she will locate the rise of the NGOs in a historical context and map the new economic policies of liberalization and globalization which to a large extent have affected the outlook of the IWM. And secondly, she will share her own experience of working with an NGO on the issue of anti-Human trafficking and Child sex tourism, and her direct observation of NGO-ization as slowly and gradually hijacking the IWM. The foreign donors while appropriating many of the demands of the IWM have not accepted the principle clause of working through non-hierarchical organizational structure. They have failed to accommodate questions like rights discourse, welfares discourse, developing and treating 'socially marginalized categories' and women as 'beneficiary.' They appear to be a sophisticated face of the hegemonic and neo-imperialist endeavors of capitalist forces.

Murtuza, Athar

Literary portrayal of Nostalgia among South Asian Muslims, A Conversation

In *Istanbul: Memories and the City* (2005), Orhan Pamuk devotes a chapter to the topic of "huzun" a Turkish word with Qur'anic roots, where it occurs five times, is for Pamuk represents in various degree longing, nostalgia, and unrequited love; it is a state of mind, a communal emotion. For the Sufis and for Pamuk, it is an affirmative force even as it underscore the loss: a spiritual anguish that one feels at not being close enough to God.

Through the Sufis, Farsi and Turkish speaking, "huzun" came into ghazals of India Muslims. The readers of ghazals and Urdu literature will find in it something very familiar. In 19th and early 20th centuries, the humiliation brought on by the British rule serving as a catalyst, the huzun of mystic ghazals transformed itself into calls for Muslim renewal through reminding them of their civilization past: Khawja Altaf Hussain Hali "Hali's Musaddas: The Flow and Ebb of Islam" first published in 1879 was one such transformation. Then followed Muhammad Iqbal's work. The generation of poets that followed, Faiz Ahmad Faiz for instance, transformed the mystical longing of traditional ghazals even more into a call against the blind acceptance of degradation from not only their colonial master but also those who promoted the oppression of the have-nots. It is not only the poets alone so impacted, there is hardly any South Asian Muslim whose works have not been touched by such melancholy memories and they continue to be—even in the works South Asian prodigal progenies such as Salman Rushdie and Tariq Ali. Given its pervasive presence, it is hardly a surprise to find E. M. Forster making its presence among his Muslim character a major theme of his "A Passage to India."

The topic is rather immense—just dealing with nostalgia in Iqbal's works could take a life time of scholarship. Consequently, the paper is not encyclopedic, but much more of an introduction, perhaps even a conversation, devoted to looking at nostalgia for the Islamic past as presented in works of Hali, Iqbal, Faiz, Quratulain Haider, Rushdie and Ali. Understanding the perception of their past by Muslims of South Asia as represented in their literary works can go a long in helping to understand Islam at a crucial time in human affairs.

Murtuza, Miriam

Sophisticated Satire: Re-Assessing Akbar Ilahabadi's Urdu Poetry

The satirical poetry of Akbar Husain Akbar (1846-1921), an Urdu poet known as Akbar Ilahabadi, was quite popular during his lifetime and shortly thereafter. Since the middle of the twentieth century, however, Ilahabadi's work has largely fallen out of favor and out of print. Most contemporary literary critics have perceived Ilahabadi's satire as the simplistic grumblings of a reactionary in the face of seemingly inevitable "progress." Going against the grain, Urdu critic Shamsur Rahman Faruqi asserted in a 2002 lecture entitled, "The Power Politics of Culture: Akbar Ilahabadi and the Changing Order of Things," that Ilahabadi's poetry should instead be viewed as the complex insights of a prescient social critic in the face of seemingly inevitable imperialism.

Faruqi attributes Ilahabadi's poor reception among modern Urdu literary critics to two factors: (1) the "lowly" status afforded to comedy and satire in the Urdu literary canon and (2) the apparent contradiction between Ilahabadi's writing and his life. In his poetry, Ilahabadi expresses a virulently anti-colonial, anti-British sentiment, yet he himself had functioned, prior to his career as a poet, as a cog in the colonial machine, first as a low-level bureaucrat and later as a high-level judge. Faruqi speculates that Ilahabadi may have been cognizant of the contradiction between his life and political views and, as a result, may have channeled this irony into his poetry.

In my paper, I assert that Iahabadi must indeed have been aware of the ironic contrast between his first career as a colonial bureaucrat and his second as an anti-colonial poet; otherwise, his satire would have been neither as incisive nor as sophisticated. Moreover, I contend, the fact that Iahabadi wrote as an insider—one who was aligned, to his chagrin, with the colonial power—makes his critique of British colonialism all the more powerful. By translating and analyzing selected poems, I demonstrate how Iahabadi's criticism of a variety of aspects of colonialism—including Western science and technology, secularism, the English language, Western education for men and women, British cultural practices, and the 1905 partition of Bengal—is more complex than most Urdu critics have allowed. Iahabadi's satirical poetry deserves re-examination and re-evaluation, for nearly a century after its creation, it remains astute, trenchant, and, at the same time, humorous.

Myers, Kathryn

The Influence of India in Contemporary American Art

Various recent texts and exhibitions have effectively described the myriad influence of Asian philosophy and spirituality on contemporary artists in the west, including "Buddha Mind in Contemporary Art", "The Smile of the Buddha, Eastern Philosophy and Western Art", and "The Transparent Thread, Asian Philosophy in Recent American Art".

I will focus my presentation on the significant influence that Indian culture has had on contemporary American artists. This proposal grows out of my own experience. Since my first trip to India in 1999, the growing impact of India has profoundly altered my work over time. I have also learned much in seeking to understand how other western artists have absorbed and distilled these powerful influences. In curating two exhibitions, "Masala Diversity and Democracy in South Asian Art" and "India; Proximities of Distance" at the William Benton Museum at the University of Connecticut (where I am professor of studio art), I chose to exhibit the work of contemporary American artists alongside the work of artists from India and the South Asian diaspora. These exhibitions explored the response to a shared interest in India from different emotional and physical perspectives. Recently, I extended this research into a new course for studio art majors on Indian art and Popular Culture. While acknowledging the problematic nature of such interactions between West and East, in this paper I focus on the positive and beneficial influence that India has had upon the group of artists I discuss.

Through a variety of work in painting, sculpture and installation by contemporary American artists, I show how a range of Indian influences, from enduring ancient philosophical and ritual concepts and processes to the materials and methods used in craft and popular art, interact, intersect, and overlap with American artists grounded in western art and culture as well as their own very specific cultural or religious backgrounds.

Nachowitz, Todd

The Indian Diaspora in New Zealand: Historical Foundations, the Growth of New Faith-Based Communities, and Implications for Cultural and Religious Diversity

Since the relaxing of New Zealand's immigration laws in 1987, recent migration from Asia has had a significant impact on both the cultural and religious diversity of this small island nation of just over 4 million people in the South Pacific. New Zealand's population history reflects approximately 700-800 years of Polynesian Maori settlement, followed by about 150 years of European migration and dominance. Currently, New Zealand is comprised of indigenous Maori (about 15%), Europeans (about 68%), Pacific Islanders (about 7%), Asians (9%), and others (about 1%). According to recently released figures from New Zealand's 2006 census, ethnic Indians are now the fastest growing immigrant population, surpassing ethnic Chinese. This paper describes the historical foundations of Indian migration to New Zealand, the growth of new faith-based communities of Indian origin, and discusses implications for the cultural and religious diversity of this previously bicultural nation.

Nagaraju, Nagalapalli

Changing Concept of Home among the Tribes of North-East India

Arunachal Pradesh is part of an increasingly visible North-east India. A rugged and hilly terrain, the state has an area of 83,743 km² and a population (both tribal and non-tribal) of 1,091,117 spread over sixteen districts. The Tani group along with some other minor tribes constitutes 36% of the tribal population. Forming part of the central Arunachal, this group, with a common ancestor called Abotani and several other shared characteristics, is considered a representative one for the communities undergoing change in the state, and broadly in the tribal world of the North-East India. With modernity engulfing their lives, the Tani group of tribes of the state is interestingly poised; past modes of life are fast receding and new modes are still struggling to settle down. Debates, mostly internal, are raging about the fall out of this change. One of the significant images of this change, and an important indicator, is the changing concept of home.

From fuzzy notion which very often covered the whole hill inhabited by the community (For example Dafla Hills or Abor hills, to indicate the settlements of Nyshi or Adi communities), home, with growing urbanization, increasing individuation and internal displacement, has come to mean rather a restricted, physical, concrete structure catering to individual comforts even fantasies. With various technologies and gadgetry making quite entry, the cultural norms, which broadly define the space called home, are either ignored or followed in token terms. Narratives of self representation which have come to appear in print only recently talk about this complex change in terms of nostalgia, of loss and, alas, as an inevitability. Where as the traditional oral narratives told, among others, by the 'Nyabu' (the priest) give the features of traditional home which is not only a hut, a 'chang-ghar', but the whole hill-space inhabited by the tribe including the large trees which are supposed to be the homes of their ancestors. Groves and

riverbanks, strange though it may look, form part of this home. These narratives, however, are fast receding, cleared off their traditional space by the modernist incursions.

This paper will take up select narratives, oral and written, and other related images of home to study the conceptual shift in tribal home. The nature and implications of this shift, it will be argued, are felt at the community as well as national level.

Nair, Rahul

The Census of India, 1941 and the emergence of communal demography

Population anxiety took a very distinct communal turn in Bengal during the Census of 1941. This differed markedly from the prevailing notions of class, caste and community, which had characterized Indian civil society's engagement with population discourse in India. The emergence of a communal demography with its focus on differential rates of growth between Hindus and Muslims represented an attempt to construct Hindus and Muslims as political communities with distinct and mutually exclusive demographic features and interests. This paper argues that for scholars, the Census of 1941 and the controversy generated in the *bhadralok* press over census enumerations provides an important moment from which to examine the emerging vocabulary and imagery of communal demographic discourse which would find full expression with the rise of political Hindu nationalism in independent India.

Nair, Manjusha

The politics of the peasant-workers in contemporary Chhattisgarh

Using ethnographic evidence gathered in the summers of 2003 and 2004 and the year of 2006, this paper examines how the participants in the Chhattisgarh Mukti Morcha (Chhattisgarh Liberation Front, CMM) who are situated on the borders of rural and urban India, experiences the ambiguities in post-colonial nation-building, interpret their worlds and act upon it. CMM emerged in 1977 as a trade union of the manual workers employed in the State-owned iron-ore mines in central India. The participants were predominantly peasants from the neighboring villages who arrived in the mining town during the famines of the 1960s. The union widened into a regional political front representing the peasants in the region and the unorganized workers in the postcolonial industrial cities of Bhilai and Raipur. While the union has partly been successful in the mining town in securing the interests of the workers, it failed in the industrial cities where most of the participants were expelled from the jobs. Nevertheless, the trade union exists as a cohesive force, primarily engaged in legal battles with the State. Using interviews, observations and newspaper archives, the paper attempts to enter the quotidian world of the CMM members who exist in the margins of the Indian post-colonial development schema. It analyzes how their interpretations of politics conflate with, and yet differ from, the "modernism" of a peasant-worker party. Negating the scholarly view that "class" politics for the subalterns assume indigenous meanings, the paper suggests that class and community coalesce in their political practice. This, the paper argues, is because the "practice" of the participants as social agents transcends the duality of the "categories". For the CMM members, traversing through the multiple discourses of entitlements and loyalty, revolutionary politics and religion, martyrdom and rights is part of their quotidian rationality. Using that, they articulate their grievances against the post-colonial nation-State that has denied them full citizenship.

Narula, Smita

Rule of Law vs Rules of Caste: Exception and India's Untouchables

India's remarkable affirmation of the rights of Dalits (so-called untouchables) through constitutional privileges and legislative protections lays the legal foundation for real social transformation. Despite these formal protections in law, discriminatory treatment remains endemic and discriminatory societal norms continue to be reinforced by government and private structures, often through violent means. Much of the current scholarship on legal protections to counter longstanding caste-based discrimination has focused on the policy of proportional representation through reservations—caste-based quotas for 'scheduled castes' in federal government jobs, state legislatures, the lower house of parliament, and educational institutions. Scant attention is given to the corresponding under-enforcement of protective legislation or the caste-based abuses committed by those entrusted with the role of ensuring that the 'rule of law' trumps discriminatory societal practices.

In 1989 the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act was enacted to prevent and punish caste-based abuses, to establish special courts for the trial of such offenses, and to provide for victim relief and rehabilitation. The Prevention of Atrocities Act, together with its accompanying Rules, represents perhaps the most important pieces of legislation for the protection of Dalits. The potential of these laws to bring about social change, however, has been severely hampered by institutional prejudice and police corruption. Between 2001 and 2002 close to 58,000 cases were registered under Act. A 2005 government report states that a crime is committed against a Dalit every 20 minutes. These statistics, however, represent only a fraction of the violence committed against Dalits. A lack of police cooperation, fear of reprisals systematic non-registration or improper registration of atrocities cases, and additional failures of investigation have all contributed to underreporting and to the staggering acquittal rates associated with these crimes.

India's law enforcement machinery has therefore been strategically deployed to enforce the rules of the caste system, and not the "rule of law." This paper seeks to counter the prevailing perception that constitutional and legislative protections are in and of themselves sufficient to ensure basic protections for India's most marginalized citizens. Rather than ensuring basic rights, the preponderance of such legislation has in fact served to mask the daily reality of de facto segregation, exploitation, violence and other forms of 'untouchability' practices; and has discouraged further scrutiny into the condition of Dalits and other vulnerable groups who remain outside the scope of basic protections.

Nayar, Baldev Raj

Social Stability in India under Globalization and Liberalization

What is the impact of globalization and, by extension, economic liberalization on social stability? Social stability here refers to a situation where relatively low levels of violence, crime and labor conflict prevail in a society. The reference to "relatively low levels" is made advisedly, since no large modern society can be entirely free of these aspects. Do globalization and liberalization promote social stability or do they undermine it? Or, alternatively, do they accentuate social instability or do they attenuate it?

The critics of globalization maintain that it definitely aggravates social instability. They see a decisive relationship between globalization and social instability. The supporters of globalization, on the other hand, disagree, maintaining instead that it advances economic welfare and therefore it is likely to improve social stability. Where does the weight of empirical evidence actually lie – in favor of the critics or the supporters?

This paper proposal seeks to systematically investigate the issue; however, it will do so, not in respect of the world as a whole, but in relation to India only. The singular focus on India is justified by the country's vast size, huge population and diverse society. For the same reasons, and additionally because a systematic comparison of the period before and after globalization will be made, the investigation should constitute a significant case study of the impact of globalization on social stability. The investigation will be carried out through a diachronic analysis of quantitative data, drawing on aggregate statistics over the post-independence period that are available in the public domain.

In order to determine the impact of globalization and liberalization on social turmoil, it is essential to compare the period during which these social processes have prevailed with the period prior to their emergence. The post-independence economic history will be divided between (1) the period prior to globalization and liberalization, say, before 1975; and (2) the period of globalization and liberalization, consisting of several phases.

In analyzing the impact of globalization and liberalization, social instability will be examined along four dimensions: (1) crimes against the public order; (2) crimes against property, both with and without violence; (3) crimes against the person, and (4) labor conflict.

Nerlekar, Anjali

Arun Kolatkar: The Dingbat Demosthenes of Bombay

Kolatkar claims the space of the cosmopolitan Bombay but his Bombay is thoroughly and delightfully bastardized by the colonial, the global, the regional chauvinistic, and the regional global. In his poetry, he presents to us a Bombay that is at the same time living on a garbage dump but also one that is valiantly, and without any claims of victimhood, eking a living out of this dump.

In two of his last books of poems, *Kala Ghoda Poems (English)* and *Chirimiri (Marathi)*, the poet redefines the space of the biggest metropolis in India, Mumbai, by questioning the neocolonial elites who have reduced the working masses to a state of homelessness, the masses who now occupy the public spaces of parks and streets of the city. The cosmopolitan and rich Mumbai is revealed to stand on debris (literally), as a neo-colonial city that is created through land reclamation and one which stands on the backs, metaphorically, of the social refuse of the city-- the women, the beggars, the prostitutes, the strays.

This elite class comprises of those aligned with the power of the West but also those, like Bal Thackeray, who aggressively espouse a chauvinistic regionalism and who declaim against the cosmopolitan nature of the city. Kolatkar counters both these viewpoints with that of the Sant Tukaram and thus counters one political aggrandizing version of regionalism with another that includes and incorporates the world in itself. By writing in English and Marathi, and using Tukaram and Brecht to forward a vision of the city that is broader than the regional chauvinism of the reactionary politics of Bombay, Kolatkar reconfigures the definitions of "native" and "global" in his poetry. His Bombay is one that suffers because of both the regional/nativist and the colonial/global influences but also the one that is constituted by and defined by these contradictory and opposing ideological constructions.

O'Reilly, Kathleen

The very personal is very political: struggles over latrines and their meanings in North India

Mainstream policy makers recognize women's participation as a key element for the sustainability of water supply and sanitation projects. Women's preferences about construction and siting of latrines is viewed as fundamental to improvements in public health. While there is an abundance of prescriptions for how women might be motivated to use latrines, and some evidence about the gendered impacts of latrine availability, little research takes up the politics of latrine construction and siting. This paper addresses two phases of latrine construction: the marketing phase (when project staff seek to create demand for facilities); and the

usage phase after construction. Through a series of images from a Rajasthani water supply and sanitation project, I show the connections between water, latrines and village women that Indian project staff seek to develop. I then discuss the opportunities and contradictions that emerged over the course of the project due to latrines. The siting of latrines, their usage, and their acquisition played simultaneous roles in reinforcing and subverting social norms about women's access to public and private spaces and their movements within these spaces. The findings of this research apply to a broad context of water supply and sanitation projects insofar as they suggest that latrine building and usage promotion are both technical and complexly gendered, political interventions.

Owen, Lisa

Representations of Wealth, Fecundity, and Protection at Ellora

Representations of Wealth, Fecundity, and Protection at Ellora

The site of Ellora, located in Maharashtra, is well known for its Hindu, Buddhist and Jain rock-cut monuments. Spanning in date from the late sixth to the fourteenth century, the caves are carved with a variety of sculpted imagery. While most scholarship has focused on the site's shrine imagery (sculptures of a Jina, Buddha, and sivalinga) very limited attention has been paid to sculptures of other deities within the caves. Part of the neglect of studying "lesser" or "subsidiary" deities, however, may stem from the simple fact that Ellora's caves and their imagery tend to be studied in isolation according to their religious affiliation. Studies across the site, particularly comparisons of sculpted forms, have simply not yet been conducted. In this paper, I examine sculptures of Jain, Buddhist, and Hindu deities that express notions of wealth and well-being through their visual forms. Though these sculptures are of specific deities from the Jain, Buddhist, and Hindu pantheons, they do nonetheless convey similar themes of fecundity and abundance. Just how these themes are articulated through the different deities is explored in detail. Moreover, many of these sculptures are life-sized and located within their own shrines which clearly suggests their pivotal role in devotional activities. This paper, therefore, also questions the too common designation of these deities as "subsidiary." Their consistent presence within the cave-temples not only indicates the importance of these deities and the expression of well-being at Ellora but also suggests other functions for these sculptures. Female deities, for example, are commonly carved in liminal places -- at the entrance to the monument or flanking doorways. Their location at transitional junctures within architectural spaces is especially evident in some of Ellora's double-storied caves where these figures are found adjacent to stairwells connecting upper and lower stories. Thus, apotropaic functions of these deities -- in terms of protecting both the temple and the worshipper -- is also discussed.

Pai, Gita V.

Mapping a Mobile Monarch: Space, Vision, and Corporeality in *Vikkramacholan Ula*

A mere glimpse of a parading, proud king from afar weakens women with desire and wastes their bodies. Court poet Ottakuttar employs this literary device in his magnum opus, *Muvar Ula* about three successive Chola monarchs: Vikrama, Kulottunga II and Rajaraja II. In the poems, the effect of the Chola sovereign in an imaginary procession or *ula* is both heroic and erotic: the valiant king who protects and controls the territory he rules is also a handsome ruler who arouses lust in the female subjects of his kingdom. This paper focuses on *Vikkramacholan Ula*, Ottakuttar's encomium to his first royal patron, Vikramachola (1118-35) to understand the use of the *ula* genre to convey certain claims of Chola imperial vision and polity in the twelfth century.

Paidipaty, Poornima

The Administration of Difference: Colonial Anthropology and the Containment of Tribal Politics in 19th Century India

Starting with the Kol Mutiny, the 19th century witnessed a series of tribal uprisings in central India. In the aftermath of such revolts, the exigencies of maintaining political order resulted in the production of numerous administrative reports, each attempting to diagnose the sources of tribal discontent. Such writings formed, I will argue, a central part in the emerging canon of South Asian anthropology, helping to shape the discipline even in its later stages. The monographs, manuals and administrative reports, produced in the later half of the nineteenth-century helped to articulate for the first time a coherent distinction between tribes and castes as social communities. Such writings invariably presumed that tribal communities were anachronistic remnants of an earlier moment in universal linear time. Guided by this belief that tribes were pre-modern vestiges, the colonial administration in central India enacted a series of protective measures, to separate and buffer pre-political tribes from their more advanced neighbours. These legislative enactments inscribed tribes as objects of a culturalist gaze, and like the fragile endangered ecologies they were frequently embedded within, were thought to require the help of expert management if there were survive the onslaught of modernity. While many of these romantic assumptions of colonial tribal anthropology were rejected by later social scientists, they nevertheless helped structure both the possibilities and frustrations of post-colonial tribal politics, and continue to inform the demands of multicultural citizenship in India today. This paper therefore will examine the specific literatures (manuals, gazetteers, census reports, and ethnographies) that comprised the larger corpus of tribal ethnography in the late nineteenth-century, in order to examine how they frames the productive tension between tribal subjectivity and modern politics.

Paik, Shailaja

Dalit Patriarchy disinterred

This paper questions the commonly-held view that Dalit women are somehow more “liberated” than high caste women. I discuss how earlier feminist critiques were directed mainly against high caste patriarchy, with most attention being given to the position of elite women in family, marriage and kinship networks. In the process, such critiques largely ignored women of lower castes, in some cases denying that patriarchy was suffered to the same extent by lower caste women. It was suggested that Dalit women, though economically deprived, lead more sexually liberated lives. This form of understanding, which in essence romanticizes the lives of Dalit women, is even reflected in the writings of Dalit ideologues like Gopal Guru and Kancha Ilaiah. The paper questions these approaches, arguing that Dalit women also face patriarchal oppression, though it has a specific quality. It focuses on the particular context of Dalit femininity and oppressed sexuality, examining the specific history of the Dalits, and their culture, religion, class, personal lives, and self-hood. It seeks, for example, to explode the myth of the ‘loose’ Dalit woman. The whole situation, it is argued, compels us to defend the claim of Dalit women to talk differently.

Patel, Youshaa Patel

Tradition in Motion: Ibn Abidin in South Asian Islam

With the growing interest in madrasas as the repository of Islamic tradition in South Asia, in this paper I begin to explore the place of Muhammad Amin Ibn Abidin (d. 1836) in South Asian Islam. Known affectionately in South Asia as Allama Shami, where Sham refers to his Syrian origins, Ibn Abidin is perhaps the last great Hanafi juriconsult. His best known work, *Durr al Mukhtar*, a commentary on the *Radd al-Muhtar* by al-Haskafi (d. 1677) is considered by many to be the final word on Hanafi law. His works of jurisprudence are canonical texts in madrasa curriculums for aspiring juriconsults (Muftis).

Ibn Abidin lived, taught, and wrote in Damascus, Syria during the late 18th and early 19th centuries, prior to the Ottoman tanzimat reforms that led to the codification of the *Mejella*. Yet during Ibn Abidin’s life, Damascus still witnessed transformations resulting from European influence and intervention. Wael Hallaq argues that “the writings of Ibn Abidin...do reflect a certain sense of subtle and latent impatience with some constricting aspects of tradition.”

Attempting to manage this ongoing tension between a proliferation of local social practices resulting from these transformations and the limitations of universal norms, Ibn Abidin authored an important treatise on custom, *Nashr al-Urf*, *The Diffusion of Custom*. In the treatise Ibn Abidin attempts to work within the Hanafi legal tradition to legitimize a plurality of local social practices.

This project is very important for the rhetorical project of Indian polymath Shibli Nu’mani (d. 1914) who translates and comments in Urdu on the Arabic treatise in *Maqalat e Shibli*. Towards the end of his commentary on Ibn Abidin’s treatise, Shibli rhetorically queries, “After (reading) such texts who can argue that in Islamic law, progression and the capability of coping with the exigencies of necessity does not exist?” Shibli thus argues through the mouthpiece of Ibn Abidin that Traditional approaches to Islamic law maintain an ability to accommodate pluralism in local social practices.

By focusing on this brief intellectual encounter between Shibli Nu’mani and Ibn Abidin, I wish to explore the dynamic mobility of the Islamic tradition across networks of knowledge between the Middle East and South Asia while destabilizing the perception that these geographical entities are distinct and hermetically sealed.

Patel, Geeta

Financial Affect: Renumeration and the Nation

Colonial pensions were the financial forms through which claims to intimacy were adjudicated, and consolidated in law. This paper examines political, military and civil pensions given to “faithful” soldiers, mutineers and political pensioners who were both inside and outside the battles of 1857. In the aftermath of 1857, I argue that differentiated notions of self and family, producing genealogies of origin and reproduction, are carefully constructed and carried over from pre-1857 discussions of fraud and pensions. Some of the questions I raise are: How does the embodiment of sexuality transform these concepts of self-hood, and kinship ties? How can renumeration of a (native) body inform us about its failure and its worth?

Patel, Alka

Nation, Myth and Memory: Modern Receptions of Ghurid Architecture

This paper focuses on the place of architecture patronized by the Ghurid rulers of the 12th and 13th centuries in modern nationalist discourse. In addition to considering the discursive role played by the Qutbi Mosque ('Quwwat al-Islam') in Delhi, this paper questions why monuments west of the Indus, also attributed to Ghurid patronage, typically do not figure in

the same nation-building discourses. I propose that these monuments could not serve the same function because the cultural and political environments in which these architectural sites were first built have influenced their symbolic potential and their ability to be appropriated by the modern nation.

Paulose, Saira

Politics of Identity and Construction of Imagined Homeland: A Comparative Analysis of Namesake and Born Confused

Drawing on critical theories of transnationalism and diaspora, this paper explores the multiple ways in which homeland is imagined/constructed in the diaspora and its myriad influence on the identity formation of second-generation Indian American women characters in fictional narratives. Given the significance of minority cultural productions like *Namesake* and *Born Confused* in the diaspora, this paper also focuses on the representation of actual homeland in these diasporic cultural productions and its ensuing effect on second-generation identity formation. Contemporary scholarship on the politics of identity of second-generation South Asian Americans has mainly focused on the negotiation of “hybrid” identities through popular culture like Bhangra music and hip-hop. While it is important to understand the “hybrid” identity formations through the analysis of public culture, these conceptions, however, do not capture the unique ways in which cultural producers, informed by their own experiences in the diaspora, create distinctive identities for the women characters in their fictional narratives and how it is consumed by the mainstream media.

Using in-depth analysis of two contemporary Indian American fictional narratives –Lahiri’s *Namesake* and Hidier’s *Born Confused* – this study seeks to reveal the intersectionality of actual and imagined homeland in the identity formation of second-generation women characters. It is important to center the experiences of these women characters in a discourse in order to show how women, instead of being just victims, are active agents in negotiating their own identity in the challenging circumstances of the diaspora. I argue that, in *Namesake* and *Born Confused*, the second-generation women characters actively employ their Indian-ness by selectively choosing aspects from both the imagined as well as actual homeland that they are exposed to while growing up in the diaspora. Therefore, by focusing on the second-generation Indian American women characters and their identity politics in fictional narratives, this study underscores the agency of women in negotiating their identity and also reveals the significance of actual and imagined homeland on second-generation identity formation in the diaspora.

Pemberton, Kelly

An Islamic Discursive Tradition on Reform as Seen in the Writing of Deoband’s Maulana Taqi Uthmani

Two somewhat oppositional views have colored prevailing opinions about the Deoband movement and its most prominent spokesmen: one, represented by contemporary international political discourse, sees the Deoband movement and its affiliated institutions – most notably the madrasa, or Islamic school – as overtly political, while another, represented by what may be called the “interiorization” thesis, sees movements like Deoband as largely quiescent and apolitical, concerned more with the perfection of the faith of ordinary, individual Muslims (and concomitant denunciation of what is seen as un-Islamic), and less with the establishment or assertion of an Islamic political agenda. This paper seeks to complicate these two views by examining a select body of legal work by the prominent contemporary Deobandi scholar, Maulana Muhammad Taqi `Uthmani.

While assessing `Uthmani’s contribution to what might be termed a “contemporary discursive tradition” of Islamic reform, I focus upon two key tensions that emerge in his writing: between the idea of a “universal” Islam guided by the principles of Shari`a, and the particularities of Hanafi jurisprudence in contemporary Pakistan; and between Uthmani’s own apparently contradictory uses of taqlid (imitation of precedent) and ijtihad (independent reasoning). The paper argues that `Uthmani’s teachings carry broader implications for a recasting of reformist movements in Islam today, one that envisions them as part of an ongoing, and dynamic construction of religious authority.

Also, I propose that Uthmani and many of his like-minded Deobandi `ulama draw upon a specific set of discourses that allows them to both construct their own context-driven meanings of Islamic Shari`a and to portray these meanings as nothing more than a transposition of a larger meta-narrative about Islamic Shari`a that is presumed to be self-evident. Paradoxically, in their articulations of stable, fixed meanings of Shari`a, these religious intellectuals seem to deny a place to unqualified absolutism. More so than the homogenizing rhetoric of their literary output might initially suggest, their use of discursive strategies to elucidate matters of Islam evinces what Amir-Moazami & Salvatore have referred to as “internal interventions” that continue to transform religious authority in Islam.

Phalkey, Jahnvi

Doing science, making state: Nuclear research and state formation in India

When and how do ‘statist’ ways of knowing get constituted in the first place – and when does the priority of the state get established in constituting ‘governmentality’? This paper will explore these questions in the context of the Indian Atomic Energy

Commission's policy on nuclear physics education and research in India. Ideas of a new state for India were fermenting for sometime before independence and with freedom came the anticipated moment to recast state apparatuses as ones befitting a sovereign nation-state. Increasingly as Indian independence became imminent, the idea of building national institutions began to take priority. With the use of atomic bombs over Hiroshima and Nagasaki, nuclear physics was now a matter of warfare and got enmeshed into the business of states. The end of WWII coincided with accelerated plans for transfer of power to India and neither the exact form of the new state nor the shape of post-war nuclear research was self-evident. It was in their ideas of making of the state that the Indian physicists were seeking to make feasible their research agenda. In the rhetoric of what the new state would look like lay the constraints on legitimately possible research pursuits. The importance of co-production of the state and the scientific community in independent India cannot be overstressed.

Pinney, Christopher

Designer Discontent and Political Violence in Rang de Basanti

If cinema does indeed 'reflect' society, how might we understand Indian cinema's pre-occupation with the violent heroism of Bhagat Singh, and its converse disinterest in Gandhi? Rang de Basanti is Hindi cinema's most recent engagement with the revolutionary legacy of the Hindustan Republican Socialist Association. Does it represent the embourgeoisment of HRSA ideology, a kind of 'designer discontent', or is this (to invoke Jacques Attali) film as 'prophecy'?

Pinto-Orton, Nancy

Religious Sanctuaries and Ceremonies in Coastal Communities of Mandvi and Mundra

The material presented here is part of a larger ethnoarchaeological study about long distance sea-faring trade between the Red Sea and Gujarat, India. Through the study of traditional construction techniques of wooden ship and boat building, the daily round of maritime communities comes to life, revealing a complex interaction between material culture and religious belief. Little did I know that the nuts and bolts of ship construction would lead me to stories about saints, gods, and goddesses of the sea who saved vessels and crew from imminent drowning in raging waters.

In this paper I highlight the temple complexes found in Mandvi and Mundra, Kachchh where seafarers and shipbuilders worship. The system of belief is interpreted through the concepts of ethos and worldview as proposed by Geertz (1973). The social traditions found in coastal Kachchh envelop a culture of religion that infuses all aspects of life, something that creates order from chaos, something that explains and makes sense of a world of extreme uncertainty.

The Kharva Samaj Ratnagar Sagar Temple of Mandvi, the Khazipir/Shah Murad Pir Tomb Complex of Mundra, and the ceremony (naroj) for setting sail are emphasized. Each demonstrates the integration of religious practice across communities in the coastal regions. The syncretism of religion in activities related to the sea that I observed not only provide a metaphysical foundation to the wooden ship and boat building industry but also abstractly bestow security for trading journeys throughout the Arabian Sea. This study of maritime culture in the recent past sets a stage for the changes that have occurred in Kachchh over the next 25 years.

Prasad, Ajith

The Chronological and Cultural Context of the Harappan Cultural Remains at Jaidak in Gujarat.

This paper will present an overview of the recent excavations at the Harappan settlement of Jaidak in Pithad village of Jamnagar district, Gujarat. This site is one among the scores of Harappan Chalcolithic sites located along the Saurashtra coast of the Gulf of Kachchh. Located on the right bank of the Aji river, it covers an area of more than 11 hectares. The settlement appears to have well demarcated higher and lower segments, each protected by massive walls. Although the settlement organization shows the typical bipartite plan of the Classical Harappan culture, few Classical Harappan artefacts are found in the excavations.

The entire 2.30m cultural deposits unearthed in the excavation at the site primarily belong to the so-called Sorath Harappan, which show two sequential stages of development. These two stages – Period IIA and IIB – reflect the general trend in the overall evolution of the Harappa culture and its economic growth in the region. The early stage, Period IIA, is culturally and chronologically comparable with nearby sites, and dates to around 2200 to 1900BC during the final stage of the Harappan period. The bipartite planning and the construction of fortification wall around the higher settlement started in this early stage. An outer fortification protecting the lower part of the settlement was built either towards the end of this phase or in the beginning of the Period IIB, which has been dated within 1900 to 1700BC time bracket

The massive fortification wall is testimony to the economic status of the site during the Harappan period, and yet the site does not appear to have been a major craft activity center. There is little evidence of stone bead working at the site, however there are some indications that it participated in the larger trade networks with other Harappan bead making settlements in Gujarat. This site may help us to understand how regional sites that are located far away from the major urban centres, but close to the resource areas, integrated themselves in the overall Harappan economic network. The economic influence of Jaidak in the Period IIA may have

derived from the efficacy of this network as long as it lasted. The site appears to reflect the fluctuating economic fortunes of the Indus civilization in the beginning of the second millennium BC.

Prasad, Srirupa

Consuming Hygiene: Medicine and the Marketplace in Late Colonial

Advertisements on health care and hygienic products created and circulated conceptions of women in Bengali media, as in much of the rest of the world, between the late 19th and early 20th centuries. As women in the early 20th century became one of the principal targets and agents of advertisements on hygiene and well-being, gender expressed itself in and through the purposes, problems, issues, and places that were defined as concerns of women and their natural activities. This paper explores the development of a medical marketplace and patterns of medical consumerism in Bengal and India between the late 19th and early 20th centuries. More specifically, through an analysis of advertisements for hygienic and medical products, this paper investigates the commodification of hygiene as a modern practice. This paper studies some of the ideologies and strategies through which the medical marketplace became an indispensable linkage between the objectives of and the means to create a modern agenda on preventive medicine. In particular this paper looks at two phenomena in the production of this medical marketplace: Firstly, there was a marked pluralism that characterized this medical domain, with allopathic, unani, and homeopathic medicine, with each vying for legitimacy. Second was the gendered nature of this marketplace, which was expressed through the dominant trope of domesticity.

Preston, Charles

Substituting for the Pasu as Practice and Power

Substitutions for the pasu, the animal victim, in Vedic sacrificial performances are common in both historical and contemporary practice. Scholarship on the subject has neglected for too long to analyze substituting as a ritual strategy in the terms of practice theory. Following the practice theory and concept of a ritual logic suggested by Pierre Bourdieu and the theory of ritualization advanced by Catherine Bell, I attempt both to add substituting to the theoretical discourse on practice theory and to explain the practice of substituting for the pasu. To do so, I suggest a focus on “substituting,” the ritual strategy that has too often been theoretically objectified into “substitution,” an overused word which normally denotes the ritual symbolism of the use of substitutes or the abstract concept of the act of using a substitute. Substituting, the embodied act of strategically using a substitute, is always carried out in discourse with various power relations, such as those which obtain as a result of: marking between substituting and non-substituting performances, authorization by a text and realization by a practitioner, differentiation by class, and the attempt to create an orthodoxy as it differentiates itself from what it terms heterodoxy. In terms of this last issue, the modern push by certain groups to create a Hindu “orthodoxy” encourages this use of substituting for the textually prescribed (now proscribed) pasus while ironically favoring ancient practice. This “orthodox” use of substituting for the pasu, and other instances and aspects of the practice, are made more understandable by the practice theory re-reading presented in this paper.

Puri, Siddarth

Photographing the Margin: Power and Agency in Contemporary Hijra Portrayals

My paper focuses on contemporary photographic representations of hijra (transgendered) communities in India paying close attention to the relations between the metropolitan photographer and her photographed subjects. A number of artists, notably Dayanita Singh and Tejal Shah, have forged relationships with hijra communities in urban centers across India and produce artwork related to these interactions.

Based on extensive fieldwork in Delhi and Mumbai among hijra communities and the artists who represent them, my paper examines how the photographer has assumed the role of gatekeeper, spokesperson or intermediary, and acquired exclusive license to “artistically” represent these communities, which have rich and long-standing performative traditions of their own.

In examining the reception of these photographs among hijras, I explore how agency and identity are enacted within the space of these internationally circulating photographs. By raising questions of authorship, marginality and intersubjectivity, I intervene in the discourse on contemporary art practice in India, which tends to focus narrowly on the photographer’s avant-gardism or formal qualities of the work of art.

Rahaman, Muhammad

Social legitimacy of the Parliament of Bangladesh

The social legitimacy of a parliament is an important aspect of assessing the relationship of accountability between the legislature and the executive. The issue is even more important for countries like Bangladesh that have experienced regime change but where democracy has yet to be consolidated.

This paper examines the social legitimacy of the parliament of Bangladesh. More specifically, it seeks to explore:

- To what extent are the mass and elite publics in society supportive of parliament?
- Is it respected and trusted?
- Is parliament seen as a “rubber stamp” or is it believed to have the ability to exert influence on the executive?
- Are the MPs seen as self-seeking and corrupt, or as competent and hardworking?

With a view to answering the above questions, this study gathered information from two sources: primary and secondary. The primary information is interviews with representative elites and masses, and parliamentarians in Bangladesh, as well as with the parliament secretariat. Secondary information is based on research in the field, journals, and local newspapers. This study has found that the Bangladeshi public is seemingly disgruntled with the performance of both the parliament and parliamentarians. Said another way, elite and mass opinion do not support the performance of the parliament. Further, parliamentarians, whose role is crucial for parliament to function, are seen as self-seeking and corrupt; rather than competent and hard-working. Their corruption, which pervades national to local life, creates a negative impression about the parliament around the country. Likewise, due to numerous political, legal, and structural problems, power is increasingly concentrated in the hands of the executive making parliament a rubber stamp of the cabinet.

It should be noted here that parliamentarians are the driving force of the parliament. They are expected to play a critical role in strengthening the practice of accountability. Their willingness and ability are crucial in this respect. However, this willingness and ability are being affected by the party politics, the lack of resources and time, and quality and competency. For all practical purposes, the ineffectiveness of parliament and its committees, the non-observance of parliamentary behavior of the MPs (such as boycotts), along with corruption are all issues that have made the parliament in Bangladesh less-than-trusted by the people, and thus lacking social legitimacy.

Raheja, Gloria Goodwin

'Rambles and Recollections': William H. Sleeman and the production of colonial ethnographic method in India in the first half of the nineteenth century.

In her 1999 paper entitled “Shurreef, Herklots, Crooke, and the Qanoon-E-Islam: Constructing An Ethnography of ‘The Moosulmans of India,’” Sylvia Vatuk provided a masterful argument for the need to acknowledge the heteroglot and dialogic nature of early colonial ethnography, and the ways in which these aspects of the colonial production of ethnographic knowledge in the early part of the 19th century became less evident in the latter decades of the century, especially in William Crooke’s later emendations to the original 1832 publication of the Qanoon-E-Islam. In my own 1996 and 1999 work on 19th century colonial ethnography, I discerned a somewhat similar shift in the ways in which conversation, dialogue, debate and negotiation amongst Indian commentators were sometimes acknowledged in the ethnographic writing of the first half of the century, but erased in publications after 1860. In this paper, I examine the ethnographic writings and correspondence of W.H. Sleeman, produced in the 1840s, and suggest that the dialogic and heteroglot quality of his ethnographic observations was not found in later ethnographic writing that supposedly relied upon his texts (that of William Crooke for example), and this represented a fundamental change in colonial writing about Indian society and in the politics of colonial rule. I argue here that earlier colonial ethnographies such as those written by Sleeman were not averse to acknowledging the contradictions, debates and disagreements that characterized Indians’ own relation to their “culture,” but that after 1860, this aspect of Indian culture itself was obscured, as colonial administrators sought to construct visions of an abstract, dehistoricized and essentialized “culture” and “custom” that supported late 19th century colonial political agendas.

Rahman, M. Raisur

Mera Mazhab: Religion in the lives of qasbah-based Muslim Intellectuals

This paper engages itself with issues of religion as perceived by Muslim educated gentry residing in qasbahs (loosely translated, small towns or large villages) of colonial North India. South Asian Islamic Historiography has for long focused on the history of ideas around personalities living in certain prominent centers such as Delhi, and Aligarh. Qasbahs, as inheritors of a strong Islamic literary tradition, produced many intellectuals of considerable depth. Focused on the qasbahs of Rudauli, Amroha, and Bilgram, this paper shall focus on some such individuals who were prolific about their identity as Muslims, especially when faced with colonial modernity.

Drawing upon the qasbah-intellectuals’ autobiographies, monographs and essays on religion and religious issues, correspondence, biographical anthologies, and memoirs, I attempt to look into the various trends of religious thinking. What did religion mean to such intellectuals? How did their background affect their thoughts on religious affiliation? What impact did they see modern colonial ideas could have on their religion as a way of life? Last but not the least, how did they work out a way to accommodate various indices of modernity into their lives as Muslims? These are some of the questions that need to be analyzed at the level of qasbahs to better understand what religion meant to Muslims in South Asian context.

Rai, Amit

The Ittafaq-image in India's New Media Assemblage

This paper comes out of the broad assumption that, in liberalizing India, cinema—its cultures, imagistic regimes, technologies of sensation, and segmented audiences—is undergoing a phase transition as it is refunctioned in new media ecologies. One way of gauging this transformation, I argue in this paper, is to follow the changing dispensation of what I am calling the Ittafaq-image. (Ittafaq is derived from an Arabic compound whose semantic range includes, accordance, harmony, accident, conspiracy, agreement, concord, chance, event, opportunity.) As a particular combination of sound, vision, and tactility, the Ittafaq-image has historically erupted when the chance encounter between two soon-to-be lovers suspends the narrative between plot and song. In other words, the transition from chance encounter to harmonious heterosexuality defined the range of the Ittafaq event. Bodily, this suspenseful transition was often experienced as a mini-interval given the habit of many viewers to step out during songs, a kind of formal punctuation in the unfolding of a Hindi-Urdu film. But what happens to the Ittafaq-image when chance and harmony are severed and refunctioned through statistical probability and the algorithms of insurance? We know that at the level of its productive base (financial security, multiplex exhibition, and its circulation as brand-content across a variety of technological platforms), Indian cinema is literally feeling the effects of the explosion in insurance. From catastrophe bonds to protection against “riot, strike, malicious damage,” new insurance products are changing everyday life in India through the meshed strategies of a biopolitics of security, capitalizing on new sources of surplus value, and the mastering of a future no longer in thrall to chance. Taking as our point of departure the changing visual and aural styles experienced at the interface between various media platforms, I will argue that from the suspense of an older Ittafaq dispensation the event of chance has emerged as the dominant and thoroughly paradoxical habituation of India's new media assemblage.

Raj, Selva J.

Globalization and Indian Women's Autonomy (co-presented with Bindu Madhok)

Frequently, the academic discourse on globalization in developing countries like India focuses on the economic and political effects of globalization, ignoring the shifts and changes it has produced in the underlying ethical and religious values and perspectives of the people affected. In contemporary India, globalization presents new possibilities and avenues for young, educated, urban women to free themselves from the restrictive cultural, moral, and religious norms that have traditionally defined women's gender roles, allowing them to develop a new sense of autonomy in the personal decisions and choices they make in terms of career, marriage, and family. A popular trend among a growing number of these women is their willingness to pursue unconventional lucrative careers that sometimes require frequent solitary travel, prolonged absences from family and home, and adopting non-traditional lifestyles. While these new-found careers are purported to yield significant economic, social, and psychological dividends which help bolster women's sense of personal autonomy and self-empowerment, they also necessitate some compromise and modification, if not complete renunciation, of cherished traditional cultural, moral, and religious values and a redefinition of gender roles. Based on recent fieldwork in Calcutta, India, our interdisciplinary paper explores the specific challenges encountered by educated, urban, young women in the wake of globalization and how they negotiate traditional norms and expectations as they seek to redefine their autonomy and self-identity.

Bindu Madhok is Chair & Professor of Philosophy with research interests in ethical theory and its application to public policy, globalization, leadership, the environment, and science, as well as in cross-cultural ethics.

Selva J. Raj is Chair & Professor of Religious Studies with research interests in grassroots women's movements in contemporary India, popular Christianity in India, diaspora studies, and Hindu women spiritual leaders.

Rajagopalan, Mrinalini

Between Masjid and Monument: Muslim Subjects and the Consumption of Delhi's Cultural Heritage

The Purana Qila is backdrop to a week long festival of Indian classical dance. Peenaz Masani sings ghazals in the shadow of the Qutb Minar. Every winter, images of Delhi's many Islamic monuments circulate the urban sphere in the form of glossy posters, brochures, and ephemera. Through these images the body of the monument is consumed as a synecdoche for Delhi's identity as a historic center of bourgeois culture. This is largely an aesthetic consumption, where the monument appears as apolitical image—an icon where national culture trumps religion.

But these images of Delhi's Islamic monuments belie the contestations surrounding the city's aesthetic and cultural identity. In this presentation I refer specifically to a series of protests where Delhi's Muslims asserted their right to enter and pray within the many historic mosques of the city. By virtue of their antiquity, these historic mosques fall under the preservation mandate of the Archaeological Survey of India (ASI) and are subject to the Survey's general rules of admission, which do not necessarily follow Islamic sumptuary laws regarding prayer. In the late 1980s Delhi's Muslims demanded access to these mosques to fulfill their confessional duties without hindrance from the ASI or other governmental bodies. While mainstream print media represented the protests in the idiom of aggressive behavior by a “volatile” religious community I ask how these protests can be seen as the reclamation of a urban public realm by minority subjects. The presentation also hopes to broaden the definition of urban resource

beyond its secular connotations to include the particular politics that surround cultural resources (such as heritage icons and symbols) where currency is defined in terms of identity rather than use or exchange value.

Rajput, Ashok

Beyond Religious, Tribal, and Gendered Ideologies: Pukhtuns and Peasant Politics in Pakistan

The Pukhtun society and culture are extensively studied by Pakistani and non-Pakistani anthropologists, historians and other scholars. In recent years, the popular press has solely focused on the role of Islamic fundamentalist movement among the Pukhtuns. However, the peasant uprisings and the subsequent intertwined relationships between socialist, nationalist and religious politics among the largely feudal and tribal culture of Pukhtuns has been overlooked.

This paper explores the Hashtnagar peasant movement of 1970s. The Hashtnagar movement was a series of spontaneous responses of landless peasants, tenants, and agricultural laborers to the oppression of landowners in the fertile region of North West Frontier Province of Pakistan. The movement took its name after the villages of Hashtnagar, north of Peshawar city, where the peasants first resisted the landowners. The movement was spearheaded by agricultural laborers and farmers' party called Pakistan Mazdoor Kisan Party (Pakistan Worker-Peasant Party). The news reports of Mazdoor Kisan Party called "khabarnama," or the "circular" recorded the movement's struggle. The cyclostyled reports meant to be circulated only among the underground members of the party reveal events in detail and provide most of the data for this paper.

The opportunity to both explore and present views of Pukhtun peasantry involved in the political uprising will allow for an expanded picture of contemporary Pukhtun society and culture in Pakistan. An understanding of Pukhtun social structure can be developed that is less weighted towards information culled from the mainstream media, British colonial narratives, or provided by the more often interviewed upper class landed gentry.

Ramberg, Lucinda

Promiscuous Law and Devadasi Reform

In the most recent wave of over one hundred years of reform, the dedication of girls to deities as devadasis is subject to legal ban. The Karnataka Prohibition of (Devadasi) Dedication, passed in 1982, nullified the dedication of any woman to any deity and specified that dedication should not be an obstacle to "valid marriage". It provided funds for economic rehabilitation schemes such as loans for the purchase of sewing machines or dairy cows and payments of 5000 Rupees to men who married devadasis. Enforcement of the ban was accompanied by rehabilitation schemes promoting tailoring, animal husbandry, basket weaving and other forms of livelihood as alternatives to ritual and/or sex labor. Widely acknowledged to be ineffective, these economic rehabilitation schemes were abandoned in favor of an approach that more aggressively criminalizes all the rites belonging to devadasis and cultivates a new subject position, that of the ex-devadasi. In the early nineteen nineties, the Karnataka Women's Development Corporation subcontracted with an NGO to start a new kind of campaign promoting this conversion. The architects of this campaign determined that in order for the system to be eradicated the auspicious status and income generating power of devadasis would have to be undermined. They mounted a major education campaign to publicize the ban on dedication and the conduct of devadasi rites. Based on 20 months of ethnographic research conducted between 2001 and 2005, this paper considers murals, pamphlets and street theatre projects designed to communicate the illegality of devadasi dedication and rites as forms of legal promiscuity. In its efforts to enforce and incite the patrilineal family form, property relations and the reproductive aim might the law itself be characterized as promiscuous—indiscriminate, disorderly, and haphazard—in its logic, applications and modes of dissemination.

Rambukwella, Harshana Sassanka

Anagarika Dharmapala (1864-1933), the Colonial Historiography of Sir Emerson Tennent and Sinhala Buddhist Consciousness

A number of scholars have investigated the role of early nineteenth century British philological and historical scholarship on the emergence of modern Sinhala Buddhist consciousness (Gunawardana 1990; Hallisey 1995; Rogers 1990 and 1994; Wickramasinghe 1995 and 2006; Walters and Colley 2006). But there has been very little work on identifying the dynamics of this discourse at the level of the specific narratives produced in this encounter between the West and its Other.

In this paper I argue that the Sinhala Buddhist historical meta-narrative mobilized by Anagarika Dharmapala—one-time theosophist, pioneering Buddhist reformer and proto-nationalist—draws its authority from the historical research of British scholar-administrators like George Turnour and Sir Emerson Tennent. Tennent, Colonial Secretary of Ceylon from 1845-50, produced an account of the history of the island, which gained 'definitive' status, based mostly on the earlier work of Turnour. Tennant's Ceylon: An account of the Island (1860) had a major impact on the indigenous intelligentsia and was to a large extent uncritically adopted by local historians like James De Alwis.

Tennent's positivist historiography reveals a process of how nineteenth century European notions of nationality, state, religion and race become projected on to a pre-colonial polity and how the Mahavamsa (a sixth century Pali chronicle) becomes rarefied as an objective historical account. Reading Dharmapala and Tennent in tandem suggests how Dharmapala appropriated this colonial historiography for a nascent anti-colonial nationalism but at the same time reproduces the 'Orientalism' inherent in

the colonial historiographic work. Dharmapala's romantic vision of the Sinhalese past reproduces the notion of a homogenous Sinhala Buddhist nation embedded in Tennent's historiographic work. Tennent's work also provides unwitting historiographic validation for the construction of the Tamils as the historical enemy of the Sinhalese and buttresses Dharmapala's exclusivist proto-nationalism.

Ramusack, Barbara

Bonnie Babies and Modern Mothers: Baby Weeks in Madras

As one component of an effort to lower maternal and infant mortality rates and therefore strengthen Indian families, Baby Weeks were inaugurated in 1923 in Madras city and more generally in Madras Presidency. A year later this event was incorporated into a National Health Week that was to be celebrated throughout India and the British Empire. The National Health and Baby Week reflected the efforts of Indian politicians on the local and provincial level to demonstrate their commitment to the nation-building activities of health and education that had been transferred to them from the central Government of India in the early 1920s. Baby Weeks were intended to instruct Indian mothers in what were deemed more sanitary and more modern childbearing practices that would ensure healthier babies and their survival during their crucial first three years. This phenomenon quickly attracted both supporters and critics as well as several thousands of women and baby participants. The Council of the Corporation of Madras, which had an Indian majority and an Indian president by 1920 and provided an annual subsidy, was a major arena of debate about the effectiveness and legitimacy of Baby Weeks in Indian culture. With a focus on Madras city, my paper will examine how Baby Weeks emerged as sites of nation building where Indian medical women employed by the Madras Corporation sought to instruct and to motivate Indian women to be what they deemed to be more effective mothers. Baby Weeks became controversial for several reasons ranging from concern about exposing babies to public examination to the fact that they became sites for the advertising and consumption of artificial milk products produced by international companies such as Glaxo and Nestle that were an early form of globalization. My paper will argue that Baby Weeks reflect a growing emphasis on the responsibilities of Indian mothers to ensure healthy families and more broadly a healthy population for the Indian nation with limited attention to the material situation in which these women lived.

Rashid, Md Mizanur

Courtyard house vs. Monasteries: contesting spatial dynamics in 8th-10th century Bengal.

This paper will examine some distinct but interrelated aspects of planning of the 8th-10th century Buddhist monastery complexes in Bengal in comparison with the traditional courtyard house. Although constructed by the local craftsmen with indigenous technology, the unique geometry, architectural layout, spatial articulation and planning of the huge monastic complexes like Vikramashila, Somapura and Salban indicate an apparent shift from the vernacular mode of day-to-day architecture to a more conscious mode of purposeful and metaphoric creation. Two things work together to shape these monuments. In one hand, there is the conscious attempt of making of a particular place with religious and symbolic meaning, which is reflected at the most explicit level. On the other hand, at the most primary level exist the realm of the vernacular mode that centered on the world view of a particular culture, its values and attitudes towards space. In this paper we will try to analyze the morphology of different Buddhist monastery as well as the traditional courtyard house to understand how the perennial concepts 'Place' and 'Space' as well as the social and spatial interrelationship and hierarchy in the traditional peasant society contested with religious ideology of the Tantric Buddhism to determine the monastic architecture in Bengal

Ray, Bidisha

Sexuality, subversion and speech: locating the "fallen woman" in colonial Bengal

Prostitution may arguably be acknowledged as the sine qua non of the human social condition. While the issue of prostitution has been the focus of diverse scholarship, as emblematic of social, sexual and economic subordinations, the ubiquitous prostitute herself remains history's quintessentially ambivalent figure. Within the context of postcolonial histories emergent from South Asia, the subject of the prostitute has remained shadowed in the margins of theory. A deeply problematic entity who while representing "the absolute embodiment of patriarchal male privilege", in a colonial context is also a powerfully hybrid figure whose immunity to classification, and whose resistance to interpretive paradigms of collaboration, resistance or subalternity make her a crucible for testing some of the central mainstays of postcolonial theory - particularly hybridity, mimicry and ambivalence. This paper addresses the densely populated domain of colonial prostitution in Bengal from two angles, one, representations of the 'fallen woman' in male writing, whether as an easy tool of salacious literary spice within popular male-scripted pulp or the omnipresent apologetic figure in high-thinking morally rehabilitative endeavours of the 'bhadrak' nationalist literary project and secondly, constructions, negotiations and representations of the self within literary and autobiographical works produced by members of the prostitute community in the 'high colonial' terrain of late 19th century Bengal, including long-standing traditions of oral cultures from prostitute quarters. This paper, using a range of largely unexplored sources questions the received contours of historical classification, aspiring to problematise the subject position of the 'fallen woman' in colonial Bengal, and attempts to offer a new realm of analysis for the discursive, symbolic and material horizons of postcolonial epistemology.

Ray, Ayesha

A Model for Explaining Civilian Control of the Military in India

This paper examines the relationship between civilians and the military in India and how changes in the relationship since 1947 to the present day have influenced the extent of civilian control over the military. More specifically, I examine the extent to which, the Indian military has influenced civilian capacity to make decisions. Through extensive interviews with high ranking military and civilian personnel, I argue that while overall civilian control in India remains complete, the Indian military has influenced civilian capacity to make decisions in certain key issue-areas. The significance of this paper lies in understanding how a change in the relationship between statesman and soldier signifies a blurring in the division of labor between civilians and the military. It is a situation where it becomes unclear whether the political leadership is actually making policy (as it should) or whether the military is shaping policy and the political leaders are merely implementing such policy. I further argue that specific developments such as the 1962 Sino-Indian Conflict, the development of nuclear weapons, the Kargil war of 1999, Operation Parakram in 2002, the Siachen issue, and the involvement of the Indian army in tackling internal insurgency have significantly influenced the relationship between civilians and the military in India. Moreover, under specific conditions such as the absence of a coherent military doctrine, the presence of information asymmetries and the lack of institutional channels, one is more likely to expect a blurring in the division of labor between the two domains. The framework I propose provides an answer to two important problems that might emerge in the future; problems that are most likely to occur in the event of a war or crisis. First, the presence of a coherent military strategy to fight a nuclear adversary prior to the onset of a war or crisis can significantly strengthen civilian capacity to make decisions instead of undermining it. Second, the sharing of information between civilians and the military over matters of strategy can help reduce instances of military insubordination in future wars or crisis. Therefore, the overall importance of the framework is its ability to identify possible deviations to civilian control during both war time and peace time. The paper has a concluding section which compares the Indian experience of civilian control to the American experience of civilian control.

Ray, Utsa

Introducing 'foreign' food: Carolina rice experiments in Colonial Bengal

The year 1868 witnessed endeavors of the British government in India to introduce Carolina rice on a large scale. In Bengal these experiments were carried out for about five years and then given up because of a series of failures in experimentation. In this paper I have looked at a series of proceedings of the Lieutenant-Governor of Bengal which range from the Department of revenue to the Department of Finance in order to understand the motives behind the colonial state's introduction of Carolina paddy in India. From these correspondences I arrive at the conclusion that the colonial state had two reasons to delve into Carolina rice experiments-cultural and material. At a discursive level the colonial state argued for a rational mode of agriculture to be introduced for its native subjects. Subsequently the failures in Carolina rice experiments were attributed to the ignorance of the native subjects, backward mode of cultivation in India and ignorance of native cooks to retain the essential quality of the grain concerned. At a material level, I argue, the colonial officials expected Carolina rice experiments to yield large quantity of rice in India as it did in South Carolina, which they could then sell in the European market.

I will then argue on the basis of above proceedings as well as a set of proceedings belonging to the Agri-Horticultural Society of Bengal that Carolina rice experiments set the stage for experimentation with the culture of food of the subject population. Along with Carolina rice, experiments were also made to introduce 'foreign' fruits and vegetables like strawberries and broccoli in Bengal. However, these staples too mostly met with the same fate like Carolina rice. I conclude my paper with the argument that 'superior and rational' mode of cultivation could never be transplanted onto the Indian soil, because what the British encountered was dearth of information. They could neither grasp the climate and soil of the subject population, nor could they gauge the power of the resistance of the peasants who refused to cultivate this particular rice.

Reddy, Srinivas

Universal Sovereign of Poets. Kavi-sarva-bhauma

Traveling from court to court and being lavishly patronized by kings and wealthy merchants, the great Telugu poet Srinatha (~1400 CE), more than any other political figure of his time, etched out a regional empire based around a Telugu geo-linguistic identity. The trilinga region was his territory and he lived and composed in all three traditional areas of coastal Andhra, southern Rayalseema and interior Deccan. His Bhima-Khandamu, a sthala-puranaesque kavya, tells an origination myth and geo-culturally situates the great Saivite temple at Daksharama in coastal Andhra. In essence, his life and works define a Telugu identity during a transitional period after the Kakatiyas, and yet before the great super-structure of Vijayanagra.

Srinatha was royally welcomed in all the minor courts of the Andhra region and often had more fame and notoriety than his own patrons. During a time when local polities vied for regional dominance, the lack of a unifying state-centered empire allowed an itinerant poet like Srinatha to achieve great pan-regional influence and prestige. Kings, ministers, merchants and nobles all sought the talents of this flamboyant master of poets in order to gain immortality for themselves through his hyperbolic verse. Often these patrons were not kings, not even Telugu for that matter, and yet, the overriding dynamic at work is Srinatha's vibrant ability to transcend these differences and reinforce a Telugu cultural ethos.

This paper along with the other two in this panel seek to address issues of how various regional languages and literatures of medieval South Asia began to influence both local and imperial state-craft. In particular, we hope to explore the complex mechanics by which medieval South Asian literature functions as a mode of writing and creating political history.

Regmi, Ashok Raj

Governance regimes, rule enforcement, and forest conditions – A study of forest resources in Chitwan, Nepal.

Forest resources of Chitwan are managed under two distinct governance regimes. National forests and parks which constitute nearly 85% of the District's forest area are administered directly through government agencies and the remaining 15% is managed as community forests. Geographically, these two categories of forests are located both in the hills as well as in the plains and are associated with different forest conditions. Given these distinctions we ask what can best explain the variations. Is it the governance regime, geography, or the differences in the abilities of actors to monitor and enforce their rules that results in superior or inferior forest conditions?

Analysis is based on empirical data on Nepal generated by the International Forestry Resources and Institutions (IFRI) research program at Indiana University, and my field work in 2003. IFRI is a multilevel, multi country, extended time line study of forests and the institutions that govern, manage, and use them. Assessments of forest conditions are not only based on the IFRI database, but also on the analyses of remotely sensed images. Three satellite images (MSS 1976, TM 1989, and ETM 2000) are used to assess forest cover changes over a 24 year period.

Relis, Tamara

Contemporary India and Human Rights Violations Against Women: Paradoxes in Lower Courts Versus Informal Justice Mechanisms

Drawing upon preliminary insights deriving from new empirical fieldwork research in urban and rural locations in Delhi, Maharashtra, A.P. and Karnataka, this paper examines legal, lay and gendered actors' understandings, aims and experiences in the processing of human rights violation cases of serious violence against women. Actors' perceptions (victims, accused, family members, lawyers, judges/mediators) act as a lens to map, theorize and critically analyze the processing of these cases in formal lower courts, court-linked and extra-legal informal justice mediations (lok adalats, mahila panchayats, nari adalats).

In particular, I examine how, if at all, international human rights norms (e.g. CEDAW 1979) have permeated the processing of these cases in formal versus informal justice mechanisms, as well as the reception by local actors of international human rights norms relating to gender violence. In exploring the limits of human rights discourse, as well as the interplay between legal and extra-legal actors involved in these cases, the findings speak to the debate on universalism versus cultural relativism as well as the theoretical ideas informing these processes, e.g. restorative justice and norm diffusion theory. The paper additionally provides a critical look at the boundaries created between both formal and informal justice in India as well as between ratified international law and realities on the ground in the processing of gender violence cases.

The research is largely qualitative and partly ethnographic. The dataset encompasses 67 cases including 61 observations of mahila panchayat, nari adalat and lok adalat hearings, as well as 162 depth interviews with victims, accused, advocates, judges and mediators involved in these cases

Revuluri, Sindhumathi

History in translation: music in Annamayya and Sri Ramadasu

In this paper, I consider the intersection of historical imagination and popular taste in contemporary film music, using Annamayya (1997) and Sri Ramadasu (2006), both directed by K. Raghavendra Rao, as relevant case studies. Each film relies upon the near-mythic life stories of its main characters – Annamacharya, a 15th-century poet-composer, and Badhrachala Ramadasu, a 17th-century devotee of Rama and Carnatic composer. Music figures importantly in the narrative of their lives; each expressed their unparalleled devotion through music and arguably helped to define the future of the Carnatic tradition. In these two contemporary films, music again becomes an important vehicle through which to communicate not only the facts of their lives, but also the epic nature of their existence and accomplishments.

At first, telling the story of musicians through the already musically saturated medium of film would seem appropriate and simple. However, the differences in the conventions of each musical style – popular film music and traditional Carnatic music – required that actual musical lives be translated to suit filmic portrayals. This involved taking accepted renditions of the composers' music and re-imagining them in a popular style; techniques employed include enhancing numbers with modern studio techniques, updating vocal timbres, and changing song form.

Such revisions speak to a larger question of historical authenticity in music, particularly with respect to Annamacharya's compositions. Contemporary performances of his work, despite their basis in the conventions of Carnatic practice, can be considered imaginations because surviving written records can only help to approximate his intended sounds. Updating his music

to suit the needs of film could be deemed appropriate to his populist message, rather than a contamination of an already imagined historical tradition. However, it could also be read as a confirmation of music's role in creating a successful film: while a concern for historical accuracy is expressed on many levels in the narrative and production of both films, this concern clearly does not extend to music which is instead made explicitly contemporary to suit popular musical tastes. I argue that this translation, or concession, is both necessary to conveying the significance of these figures and their music to contemporary society, and revealing of the power of music in determining the commercial success and emotional impact of Indian films.

Riaz, Ali

Bangladesh: Democracy in peril or the emergence of a new order?

The installation of the military-backed technocratic government in Bangladesh on 12 January 2007 has been described in some international media as the 'guardian coup' while others have viewed this as a 'constitutional' act for the survival of the nascent democracy. The new government assumed power after weeks of political violence, and a day after a 'state of emergency' was declared. Leading up to the declaration of emergency the country descended into chaos, with violence, general strikes, and transport blockades, called by the major political parties demanding reform of the election commission, corrections in the voters' list, and the de-politicization of the administration. Analysts insist that the 4-party center-right coalition, which ruled the country until late-October, set up an elaborate plan to manipulate the election results.

The new administration cancelled the election scheduled for 22 January 2007. Political activities have been banned since, and the caretaker administration has arrested a number of political leaders in charge of corruption. Various institutions, including the Election Commission (EC) and the Anti Corruption Commission (ACC), have been reconstituted. The administration argues that it is "cleaning" the political system of corrupt practices and making a "level playing field" for a free and fair election, both necessary for the institutionalization of democracy. Sweeping changes in laws related to detention, confiscation of property, bail, and trials has been made providing the caretaker administration with enormous powers.

This paper examines whether these steps will jeopardize the political achievements of the last fifteen years and thus undermine the democracy in Bangladesh, or conversely help strengthen institutions necessary for the democracy to flourish. I argue that since 1991 the party political processes and dominant political culture have undermined the substantive aspects (i.e., political freedom and inclusiveness of processes) of democracy in Bangladesh, that the steps of the present administration must be examined against this backdrop, and that the structural and institutional impediments to the institutionalization of democracy must be addressed for the future of democracy.

Rinker, Jeremy

Striving for Social Legitimacy: The Ambedkar Buddhist Movement's Social Justice Narrative And the Construction of A Buddhist Cultural Identity

While the Ambedkar Buddhist movement focused in Maharashtra State has been predominantly pro-social in character as a non-violent movement of social change among Mahar untouchables, it is founded on a socially constructed identity that relies on a negative view of the 'other' and a strong sense of injustice to ferment legitimacy. This Buddhist cultural identity clashes with other dominant cultural identities in the Indian polis - - in particular the identity espoused by the Hindutva nationalist movement and the Sangh Parivar group of 'radical right' leaning political parties. This ethnographic narrative research seeks to understand this Buddhist cultural identity and how it interacts (or often fails to take advantage of opportunities to interact) with other contending identities. Focusing on the movement of Mahar untouchables that have organized around the Trailokya Bauddha Mahasangha, Sahayak Gana (TBMSG) and its umbrella social movement organizations Jeremy will focus on the inclusive and exclusive social justice frames this complex Buddhist cultural identity has created and maintained while discussing his recent trip to India for the 50th anniversary of Ambedkar's conversion to Buddhism. This research is aimed at developing framework for theoretically and practically approaching justice in peace building processes worldwide and as such provides an important cultural analysis of India's new Buddhists.

Robbins, Paul

Producing Wildlife: Conflict and Adaptation at the Kumbhalgarh Wildlife Sanctuary, Rajasthan

As police-like conservation enclosures in India have given way to participatory management only to be supplanted by a return to fortress conservation, the practical problem of making wildlife conservation work has only become more muddled. Can chaotic, semi-humanized environments be controlled to protect wildlife? Reviewing current research at the Kumbhalgarh Wildlife Reserve in Rajasthan India, preliminary findings suggest that many rare endemic wildlife species - those adapted to rule-breaking and illegal grazing, including panthers, langur monkeys, and blue bull - have managed to survive and thrive, while others have declined. The key to their survival, moreover, are subsidies provided to the ecological system through crop-raiding and predation on domesticated livestock. This suggests that while wildlife species cannot be preserved, they might instead be produced, but not under conditions free of their own agency.

Robertson, Thomas

Developing International Development: DDT and U.S. Environmental and Social Engineering in the Rapti Valley of Nepal, 1952-1965

Based on recent archival and field research, this paper is an environmental, political, and cultural history of the Rapti Valley Development Project (RVDP), the first major American development project in Nepal in the 1950s. The first of many U.S.-assisted malaria eradication and resettlement projects in the Tarai, the RVDP is especially interesting because it was both an environmental engineering and a social engineering project. Devoting nearly two million dollars to the project, an enormous sum for those days in a small country like Nepal, the U.S. built a 52-mile road, and established a sawmill, several demonstration farms, and over 50 farmers cooperatives. It ran programs to make the valley a site of improved farming techniques and modern health and living practices. Strikingly, the U.S. also worked—unsuccessfully it turned out—to make the Rapti Valley a site of relatively equitable land holdings, in the hope that it would show the world that the U.S. could address unequal class relations in rural societies.

In the paper, I tease out the American ideas of nature, disease, frontiers, poverty, farmers, technology, and development that informed the RVDP, and I contrast them with the ideas and practices of the various Nepalis involved with the RVDP. I trace the origins of the RVDP in American history and examine how it fit into larger Cold War strategy. But most importantly, I contrast the American ideas informing the RVDP with the experiences of variously situated Nepal actors—elites who worked for the RVDP, migrants from the hills, and the indigenous Tharu, who already lived in the resettlement area.

This paper will show the unusual role that international development—and American development efforts in particular—have played in this small Himalayan nation. Because politics kept Nepal closed to the world until the 1950s, and because poverty and geography have kept it isolated since then, official international efforts to spur economic development and social reform have played a more substantial role in Nepal than in most other countries. Arguably, “development,” as a set of institutions and policies, has provided the main point of contact between the outside world and ordinary Nepalis. Evaluating how and for whom development “works” are crucial questions for historians of Nepal’s recent past.

Roland, Alan

Across Civilizations: Psychoanalytic Therapy with Indian Americans

A great deal has been written about the Indian community in the United States from a social science perspective. Psychoanalytic therapy with Indian Americans offers a birdseye view of the inner landscape of their mind, as they live in the radically different culture of individualism from their original one. Or if raised here, they have parents from a radically different culture. Differences in value systems and world view, hierarchical relationships, and norms of human behavior are not simply "out there," but are internalized into a bicultural self that can often be conflicted and filled with inner turmoil. Variations in this bicultural self between the immigrant generation, 1.5s, and the second generation will be discussed.

The presentation then delves in greater depth into a few issues. Of paramount importance is the significant if not radical difference in the psychosocial dimensions of Indian and American hierarchical relationships. Psychoanalytic therapy with Indian Americans sheds light on the misunderstandings that can occur and some of the difficulties in handling American-style hierarchical relationships in a number of settings. A related issue is that of anger, the contexts in which it can or cannot be expressed, and its ramifications in American-style relationships. Another salient issue is the Indian emphasis on maintaining and enhancing each other's sense of esteem. This can result in considerable difficulties in a culture where maintaining esteem is not nearly so central.

Differences in communication is also of considerable importance, where the multi-leveled communication of Indians using the nonverbal as well as the verbal, contrasts considerably with the Euro-American emphasis on the verbal.

Gender issues will also be discussed in the context of radically different value systems for women in the two cultures. Repercussions of the immigrant experience on 1.5s and the second generation will be delved into, as well as the stresses that lead to domestic violence.

Brief, well-disguised case vignettes will illustrate the above issues.

Rotman, Andy

Recyclable Images: Affect, Imagination, and North Indian Jute Bags

Jute bags with images and text silk-screened on them are a common sight in Indian bazaars, bus stations, and train platforms. While an estimated 90% of these bags are *_gift-wala_*, adorned with promotional logos and given away by businesses as a form

of advertising, the remaining 10% are *_chalu-wala_*, “crappy” bags bearing some form of commodity image and sold in the bazaar for roughly 50 cents. The images that adorn bags in the latter category might be read as kitsch, for there is a predominance of affect-laden icons of cuteness and nostalgia accompanied by text in English, but bag vendors and their customers routinely resist such a reading. During my initial fieldwork in Banaras in 2003, in fact, they resisted *_any_* reading. To read the bags in the conventional sense of the term was to misread them as well as to misunderstand the visual economy in which these bags operated. Yet much has changed in the intervening years. Citations of global images and discourses have come to characterize not only the printed images but also the bags that bear them, with concepts like exoticism and biodegradability emerging as ways to redefine a workaday object. With the opening up of India’s economy, a new visual economy has emerged alongside a nascent consumer consciousness, and a new way of articulating value through icons of power and prestige. In my paper I explore this contemporary dynamic, highlighting the role played by images in the construction of a globalizing Indian marketplace.

Rouse, Shahnaz

Between Globalization and Militarization

In this paper, I will address the relationship between the U.S. War on Terrorism, globalization and militarization in Pakistan and their impact on gender relations. The paper attempts to create a different lens through which to address the dilemmas that most Pakistani women face, not only in Pakistan but also abroad. Rather than dwell on Islamism versus secularism -- an important reality but over-determined in current scholarship and policy practice -- I hope to highlight everyday violence with a view to examining the intersections of macro and micro processes that impact on different women in different ways.

My main argument is that processes originating in the U.S. impact on women in Pakistan in direct and also subtle ways. I will discuss how militarization and globalization in Pakistan together and separately, have over time, made conditions more problematic for women in general, and working women in particular. Various factors within and outside the country contribute to exacerbating issues like gender violence in the domestic sphere, and also increasingly, in the public sphere. These factors include Pakistan’s domestic politics including the legal framework and the lack of law enforcement, as well as the continuing lack of a democratic dispensation. On another level, the continued emphasis on the so-called ‘war on terror’ also reinforces violence against women in Pakistan.

I contend that in order to effect change in women’s lives we need to examine geo-politics and issues of political economy by looking within and beyond the borders of Pakistan.

Samuels, Jeffrey

Luring the Heart: Monastic Recruitment in Twentieth and Twenty-first century Sri Lanka

In a study published in 1966, David Wyatt has posited that the Thai monkhood has provided monks with an avenue for social mobility not found previously in Thai history. Since writing the article over fifty years ago, Wyatt’s thesis has influenced (and continues to influence) the works of a number of other scholars of the Theravada. Not simply adopting but oftentimes adapting Wyatt’s thesis, scholars such as Jane Bunnag, Melford Spiro, and Gananath Obeyesekere have posited that the desire for upward mobility itself is what drives most people toward the Sangha.

A cursory look at the makeup of the Sangha in Thailand, Myanmar, and Sri Lanka certainly lends support to the thesis that monasteries provide young boys with an avenue for social and, sometimes, economic mobility, even despite the growth of public education there. Indeed, for boys growing up in Sri Lanka’s many educationally disadvantaged areas, becoming a monastic and attending one of Sri Lanka’s many monastic colleges or *pirivenas* opens the door to many opportunities, especially since the introduction of secular studies to the monastic curriculum with the passing of *Pirivena Act 11828* in 1959.

In this paper, I do not wish to challenge the view of the monastery as an avenue for upward mobility. Nonetheless, I do wish to complexify the view that interprets monastic recruitment as being primarily or largely grounded on one’s desire to improve one’s own social and economic status. Besides creating an artificial dichotomy or opposition between material and spiritual factors that may occasion the decision to become a monastic (an opposition that is quite akin to Spiro’s own *nibbanic/kammatic* opposition that has been challenged by a number of contemporary scholars), such interpretations fails to account for the very dynamic nature of monastic recruitment, especially the complex, multifarious factors that oftentimes prompt a decision to ordain.

Drawing heavily on the voices of one head monk, several novices, and several parents of novices, I examine the active roles that head monks sometimes play in recruiting boys as well as locate a place for the emotions in monastic recruitment. In doing so, this paper presents a much more colorful and multifaceted picture of monastic recruitment than has hitherto been presented.

Sarbacker, Stuart Ray

Possession and Contextuality: Yoga and Tantra in The Self Possessed

This paper will examine the implications of Frederick Smith's *The Self Possessed: Deity and Spirit Possession in South Asian Literature* (Columbia University Press, 2006) with respect to conceptualizations and methodological approaches to possession (āveśa) in yoga and tantra. It will be argued that Smith's analysis of the issues of gender, embodiment, economics, and class in relation to possession demonstrates the sociodynamics of adorcism (encouragement of positive possession states) and exorcism (removal of negative possession states) that exist in a broader comparative context. This connection, in turn, will elicit further insights into the dynamic spectrum within yoga and tantra between world negation (cessation) and world surmounting (numinosity) that is characteristic of the Indian traditions of bodily and contemplative practice. On this ground, it will be argued that Smith's work provides greater contextuality to our understanding of possession on both a broad scale, and specifically with respect to South Asian religion.

Sarwar, Sehba

Beyond Extremes: Contesting Cultural Stereotypes

The urgency of addressing national/ international identity has become a crucial issue, especially since the global media has defined religion as the primary identity for writers and artists emerging from Pakistan. There is little space for discourse that addresses social issues in Pakistan that are not directly connected to religion – ie, Islam. Additionally, the economics of the publishing and arts world have made the superimposition of a religious identity a marketable resource. Many Pakistani writers and artists fall prey to the glamour of success and allow themselves to accept the imposition of a stereotypical image and then tailor their works in order to increase marketability and chances of publication in the West.

Given these realities, it is urgent for Pakistani writers and artists, particularly women who are usually bear the onus of 'national identity', to take ownership of their identities. There is now a need more than ever for Pakistani cultural practitioners to redefine and re-present themselves so their voices can have a place in international discourse, on their own terms. One of the challenges of this effort is that there cannot be one color painted upon a nation as there are no simple definitions that cover writers/ artists who were born in Pakistan. There must be a true reflection of the diversity and plurality that exists in Pakistan rather than a homogenous picture that feeds into existing stereotypes. The intent must focus on presenting a variety of views of personal identity to raise questions and underscore the necessity of resisting the global wave of painting a one-dimensional image of a region. How can we support and strengthen this intent?

Summing up, the current interest in multi-cultural or Islamic art combined with a deeply politicized post-9/11 world, has exacerbated issues of national and political identity for many writers and artists of "foreign" heritage, especially those emerging from Pakistan. This paper fits into a larger "arts debate" which reflects on the relationship between politics and literature/ art, while also offering a rare opportunity to examine the multi-layered process of defining a writing and artistic identity in the face of various biases.

Satpathy, Siddharth

Juggernaut: A Victorian Myth

The word 'Juggernaut' has a fascinating history. Its origins can be traced back to the seventeenth century, when Europe came into contact with the Hindu deity Jagannath and his chariot festival at Puri, Orissa. A number of pre-nineteenth century travelogues and diaries—Burton's *Haklyut Voyages* (1638), Hedges' *Diary* (1682), Hamilton's *A New Account of East Indies* (1727)—vividly describe the annual ritual: seated on a huge wooden chariot, Juggernaut is dragged by thousands of pilgrims to a nearby temple. However, it was only with the advent of Christian missionary narratives that the word truly entered European public imagination in the early nineteenth century. Widely circulated accounts by Baptist missionaries, which focused on alleged features of the festival—sexually charged rituals and the self-immolation of devotees beneath the moving wheels of the chariot—lent Juggernaut unprecedented publicity. By the time Yule's *Hobson-Jobson: A Glossary of Colloquial Anglo Indian Words* (1886) and Murray's *A New English Dictionary* (1901) were published, Juggernaut had acquired the status of a "standing metaphor" and a long history of literary and non-literary usage. Leading Victorian novelists and essayists, prominent newspapers, the House of Commons reports and others employed the word in a variety of contexts: American civil war, Gladstone's free trade policies, national education in Ireland, debates on opium law etc.

My paper intends to study the metaphorization of the Hindu deity as an instance of Victorian myth making. Taking a cue from Roland Barthes' work on French bourgeois mythologies, I describe the process in which Baptist missionary narratives rob the Hindu deity of its specific historicity and construct Juggernaut as a mythical signifier of native moral depravity. The myth has an intentionality built into it: its purpose is to naturalize the propriety of the evangelical project. The missionary's myth, my paper goes on to submit, is mythified in its turn by the Victorian novelist: especially in Charlotte Bronte, the rigid binary of self and the other gets momentarily destabilized. In her usage, Juggernaut becomes a polyvalent signifier; it speaks as much about the English bourgeois female subject as about the Hindus. In other words, my paper analyzes the ways in which evangelical projects and literary production engage with each other in the imperial culture of the Victorian era. Two caveats: I would attempt to conceptualize the role played by the natives in the formation of this Victorian myth and take into account the post-structuralist turn in myth studies.

Satya, Laxman D.

The British Empire and Famines in late Nineteenth Century Central India: A case study of six Deccan districts

This paper will look at six selected districts of northern Deccan (Amraoti, Akola, Yeotmal, Basim, Buldana, and Wun) and show how the British colonial encouragement of cash crop cultivation like cotton and the takeover of pastures, grazing grounds and forests led to the denial of people's access to these resources and became a serious cause of disastrous famines. It will show how these famines were not caused so much by the failure of rains or natural disasters but because of the colonial commercial policies of heavy revenue demand, grain exports, land survey and settlement, control over forests, railways, low wages and high prices, etc. It will be shown, how the British adherence to the laissez-faire ideology of non-interference brought nothing but disaster to South Asia in general but Central India particular.

The social and economic ties of pastoral nomads, agriculturists, forest dwellers, and urban folks that had traditionally facilitated in absorbing the shock of disasters like famine had broken down under the onslaught of British colonial commercialisation, exposing people to the vagaries of perpetual famines and scarcities. The colonial state and its official reluctance to even acknowledge the existence of famine or scarcity in this region made the bad situation worse. The indifference of British administration towards public spending and the lukewarm attitude towards relief measures led to popular protests. This paper will conclude by showing how the British Empire not only failed to check famines but was in fact the principle cause of it. The eventual consequence was the death of millions, not just in Central India but the whole of South Asia.

Saxena, Sanchita

Competition or Complacency? Can the Phase-out of the Multi-Fiber Arrangement Spur Domestic Policy Reform in South Asian Countries?

This paper analyzes how countries in South Asia have fared two years after the phase-out of the Multi-Fiber Arrangement (MFA), the system of quotas that restricted garment and textile imports to the United States, Canada and the European Union for 40 years by allocating quotas to countries throughout the developing world. Recent data from the Office of Textiles and Apparel show that after China and India, Bangladesh, Sri Lanka, and Pakistan all have a significant share of the global market. This follows closely with what some simulations predict. However, studies also predict that factors such as political stability and quality of infrastructure are important. Do countries like Bangladesh and Sri Lanka rank highly in these areas or are there other factors that might be more important in sourcing decisions than was previously thought?

This paper will test whether even under free trade and a competitive regime, countries and firms can still function inefficiently, while continuing to retain market share. My initial hypothesis is that the factors that are influencing sourcing decisions are less about domestic policy changes (like infrastructure and good business climate), but more about preexisting relationships or niche and specialized products that have already created a market for themselves. If this hypothesis is correct, then there are very important policy implications that follow. If domestic factors are not as important in decision making, then the phase-out of the MFA will not compel countries to reform inefficient domestic policies. If however, these domestic factors are important in the post-quota era, then there is hope that free trade and liberalization might compel these countries to reform policies to make their industry more competitive.

The study will use a combination of methods to test this hypothesis, including conducting a literature review, collecting and analyzing data from several sources (including the Office of Textiles and Apparel, The Global Competitiveness Report, and the Economic Freedom of the World Report), and conducting in-depth interviews with industry analysts, buyers, and compliance officers from various retailers with operations in Asia. An in-depth case study of Bangladesh will also be used to further examine this question in detail. This paper will try to uncover the real story behind what the numbers tell us, and put this issue into a broader context of trying to understand the policy implications of suddenly opening up a restrictive trading regime that was in place for decades.

Schultz, Anna

“Had I not become a journalist, I would have been a kirtankar”: B.G. Tilak and Marathi Kirtan

The ubiquity of Bal Gangadhar Tilak's statement, “Had I not become a journalist, I would have been a kirtankar” in publications promoting Marathi kirtan speaks not only to the nationalist leader's interest in Marathi devotional arts, but also to his continuing importance as a signifier of Marathi cultural and political identity. In the early twentieth century, Tilak was among the Marathi nationalist intellectuals who organized kirtan conferences intended to generate new interest in kirtan among “modern educated people.” The reverberations of Tilak's interest in kirtan were perhaps felt most strongly through the works of rashtriya (nationalist) kirtankar Dattopant Patwardhan, who performed at Indian National Congress events and who frequently narrated episodes from Tilak's life in his performances. Despite Patwardhan's unwavering commitment to Tilak's leadership, the religious and class disjunctures between these two men led Patwardhan to reinterpret Tilak's teachings in ways that subtly contradicted aspects of Tilak's cosmopolitan political strategy. This paper explores the dialectic between Tilak's interest in Marathi kirtan and Marathi kirtankars' interest in Tilak in an effort not only to shed new light on the reception history of Tilak's ideas, but also to

demonstrate how an all-India nationalist leader can serve as a foundational link in a chain of active participation by local nationalist leaders/preachers with divergent religio-political aims.

Schwartz, Jason

Bhakti Before the Poets

It is an unfortunate truism that the discourses retroactively re-described as the tantras promulgate an esoteric proceduralism within which the role of bhakti is characterized as insignificant. Such notions, as anachronistic as they are inaccurate, bear little relation to the self-representation of early tantric lineages. Instead this imagined tradition seems to serve primarily as a conceptual foil to later vernacular supposedly anti-hierarchical “bhakti movements.” In fact, early tantric discourse is replete with cross-traditional conceptual models of bhakti and the bhakta that are not only interesting in their own right but may provide significant formative antecedents for the later vernacular ‘bhakti’ traditions.

The present work is a preliminary attempt at reconstructing how notions of bhakti and the bhakta are construed in tantric discourse. I draw on over forty texts composed between the sixth and ninth century. The traditions represented include the Pasupatas, the pre-Tamil Siddhanta, pre-reform Trika, Tumburu, Pancaratra, Krama, Pascimanaya, Kula and Kaula transmissions. I aim to recover both the theological constructions surrounding bhakti within specific lineages as well as common structural and conceptual forms across traditions.

In addition, I contend that where bhakti has been noticed at all in the world of the tantras, later conceptions of bhakti as loving devotion toward a personal deity have been read back into tantric discourse. This has occurred not only for historiographical but also methodological reasons rooted in the elusive rhetorical strategies the tantras deploy. Succinctly, bhakti is prescribed as a precondition for inclusion into the community and the fulfillment of soteriological goals. Its presence is mandated, and criteria are enumerated for determining if it is present in a given context, but it is not defined and its content is not explicated. Instead, I would suggest that the strategic deployment of concepts of bhakti and the bhakta in tantric discourse reflect an awareness of the epistemological problems posed by attempts to access and evaluate modes of knowledge that are inherently not publicly accessible but can only be inferred through external referents.

Sengupta, Jayanta

Nation on a platter? The culture and politics of food and cuisine in colonial Bengal

This paper seeks to establish cuisine as an important site, on which the hegemonic aspects of colonial culture may be adapted, emulated, subverted or resisted. Bengal (India) makes an appropriate case study because of its early exposure to colonial rule, because of the vibrancy of nationalist thought in the region, and because of the availability of a substantial vernacular-language literature on subjects related to cooking, food, and nutrition, and the relationship between dietary practice and health. The first section of the paper examines British perceptions of ‘ideal’ food habits in tropical Bengal, and how these were linked – through a gendered politics of the body – to specific ideologies of the Raj. The second examines late-nineteenth century Indian nationalist constructions of an ideal and healthy diet, and the ways in which these constructions were related to notions of masculinity and effeminacy. The final one examines the space given to cooking in the new ideologies of domesticity at the turn of the nineteenth century, and to the growing debate on vegetarianism and non-vegetarianism, which became a surrogate commentary on the contrasting natures of Western and Eastern cultures. The paper argues that food and cuisine represented a vibrant site on which a complex rhetorical struggle between colonialism and nationalism was played out in Bengal. In so far as they carried symbolic meanings and ‘civilizational attributes’, cooking and eating transcended their functionality and became cultural practices, with a strong ideological-pedagogical content. The Bengali/Indian kitchen, so strongly reviled in European colonialist discourses as a veritable purgatory, became a critically important symbolic space in the emerging ideology of domesticity in the colonial period. The gastronomic excesses of gluttonous British officials – crucial in asserting the physical superiority of a ‘masculine’ Raj – became an object of ridicule in Bengali culinary texts, signifying the grossness of a materialistic Occident. And yet, serving the ‘nation’ on a platter did not involve a simplistic drawing of exclusivist communal boundaries in matters of food. Islam was given its rightful place in the forging of a culinary nation. Bengal’s manifold local traditions were freely drawn upon in an effort to culturally delineate a regional palate, and even the perceived discipline and orderliness of the Western kitchen were considered things worthy of emulation. It was through this curious interplay of emulation, adaptation, contestation and resistance that some of the least notices but nonetheless most important cultural practices of nationalism unfolded in the kitchen.

Shah, Alison M.

Islamic Inheritance and the Quest for an Urban Identity in Hyderabad, AP

In Hyderabad, rule by the Muslim Nizams until the mid-twentieth century meant that, in large measure, the transition to modernity was negotiated culturally through traditional Islamic institutions and ritual practices that had become peripheral to colonial India’s social movements. Since the formation of the state of Andhra Pradesh in the 1960s, however, the city’s Islamic cultural heritage has come to be seen as a legacy of the medieval rather than a formative zone for modern identities. In contemporary Hyderabad urban politics, the architectural heritage produced under the two Muslim dynasties that ruled from

Hyderabad, the Qutb Shah and the Asaf Jahs, has entered into new struggles to tie Islamic inheritance to new identities with little social connection to the Islamic past. In this paper, I use two striking examples of the interaction between Islamic inheritance and urban identity to frame a discussion of debates over Hyderabad's past. First, why did a commemorative volume on Hyderabad's 400th anniversary (1591-1991) completely neglect the four decades after the fall of the Asaf Jahi dynasty in 1948? I consider the role of the city in narratives defining community identity as Hyderabad underwent dramatic social upheavals after the end of the Asaf Jahi dynasty. I suggest why claims on Qutb Shahi origins were particularly potent in communities as socially different as old Hyderabad noble groups and slum communities with UNESCO development investment. Second, I examine why mosques catalogued as historic landmarks in the 1980s have recently been concealed behind new huge concrete pavilions. I show how professionalized preservation discourse presents its agendas as neutral, but, in fact, argues against the claims of a new Muslim community whose networks link Hyderabad to the Gulf states through labor migrations. In each case, groups are acting to make the Islamic inheritance speak to their power over Hyderabad's urban identity. The debates over the definition and character of "Islamic" document the many struggles to define new kinds of social power in one of India's historically Muslim centers.

Shah, Aqil

Path Dependence, Praetorianism and Political Regimes in South Asia

What explains variation in democratic-civilian control of the military in newly independent states with shared historical backgrounds and institutional templates? How is that variation linked to the prospects of political democracy? My paper provides a historically grounded explanation to the 'civil-military' and 'regime' puzzles by examining systematic differences in three South Asian states which make up one fifth of humanity: India, Pakistan and Bangladesh. In August 1947, Pakistan, Bangladesh (then the eastern wing of Pakistan) and India emerged from British rule with a shared historical legacy and colonial institutions. In fact, the Indian and Pakistani militaries originated from the same British Indian army inheriting its professional norms and organizational structures. Despite these apparent similarities, their political regimes show stunning divergence over time. Without claiming or proposing the 'right' answer to this complex historical puzzle, this paper draws insights from historical institutionalism to argue that initial differences in the configuration of political institutions, especially in the institutional cohesion and legitimacy of the military in relation to founding nationalist elites, form an important part of the explanation. But these institutional effects were tempered by elite choices made during the formative post-independence period, including mechanisms of civilian control and security policy, which acted to intensify or constrain military praetorianism.

Shah, Svati

"Legal Subjects and Legal Contests: Moving From 'Policing Prostitution' to 'Preventing Trafficking' in India"

Over the past decade, international legal terrains have aimed to address women and children through the rhetorics of protection embedded in anti-trafficking discourses. These rhetorics have constituted trafficking as equivalent with prostitution, and have largely supplanted discourses of the 'feminization of migration' in the Global South with legal injunctions to further close and regulate international borders as a strategy for protecting poor, primarily female, migrants from the imagined harms of various sex industries. This paper will aim to extend these critiques and perspectives on international debates on trafficking and prostitution by examining two recent anti-trafficking campaigns in India. The first was a localized campaign in Mumbai with national implications, involving the Maharashtra State High Court decision to overturn a law banning women from dancing for tips in beer bars throughout the state, primarily located in the city. The second is an on-going national campaign against proposed reforms to the Immoral Trafficking Prevention Act (ITPA) which serves as the main legal vehicle for criminalizing prostitution in the country. A reform process that has been underway for some time has gained momentum over the past year, one which would transition the ITPA from an anti-prostitution law to an anti-trafficking law. The paper will discuss local organizing efforts in both of these campaigns, as well as the discourses of neoliberalism, international labor, human rights, and sexuality rights which both campaigns serve to elaborate.

Shah, Vishnu Bahadur and Shah, Saubhagya

Engaged Ethnography: Creating an Uprising in an University Town

In April 2006 Nepal went through a great political change. Over the past few years there had been a triangular contest between the Kings the seven parliamentary parties and the CPN Maoist. In November, 2005 however the parliamentary parties and CPN Maoists signed a formal pact in New Delhi to fight against the Royal regime. They declared a national strike from 6th April which lasted for 19 days and ended the royal regime and brought the political parties into power again.

This paper is an attempt to examine the role of a university community in the 19 days-long mass movement. The political victory was achieved not by a single person or party's actions but due to the combined efforts of various sectors, classes and professions. This paper focuses on the political contribution made by student groups in mobilizing the university town of Kirtipur against the royal government by examining the mobilization methods, organization structure and protest techniques. The paper also highlights the relationships of the student organization with political parties, local residents and the media. The

available accounts, reports and renderings of the April uprising in Nepal so far have been mostly of journalistic nature and present a rather simplistic generalization of the complex political changes. This paper is an engaged ethnography of the Kirtipur events that is nuanced and grounded and shows the multiple positions, intentions and complexities of political action.

The ethnographic material will be examined in light the history of student politics in Nepal and the general literature on social movements and activism. Along with the ethnographic details of the 19 days of uprising, the paper will forward a few arguments in this paper. First Tribhuvan University students played a vital role in motivating and mobilizing the general mass comprised of various classes and caste in Kirtipur town. Second the cultural aspect of protest and mobilization was important as the political ideology in defeating the royal government. Third the various cultural, literary, artistic and musical resources were effectively used by the activists to mobilize the general public to participate in the movement. Finally, given the current political trend we argue that students' politics will remain an important components of Nepali politics in future as well.

Shaikh, Khanum

Gender and Religious Study in a Transnational Age: Pakistani Women and the Al-Huda Academy for Women

The Al-Huda Academy for Women is a highly prominent Pakistani Muslim women's organization that seeks to reform society through the promotion of Islamic education. Established in Pakistan in 1994, Al-Huda has had outstanding success in mobilizing and linking diversely located pockets of Muslim women through offering intensive coursework at facilities in Pakistan, and via the production and dissemination educational audio and video materials for religious education. Additionally, the organization has launched an extensive internet-based educational forum through which diversely located Muslims can take courses on Quranic study and other specialized topics, as well as engage in dialogue with other Muslims on a variety of issues. In the last two years the group's founder, Dr. Farhat Hashmi, established a branch of Al-Huda in Toronto that has attracted thousands of Canadian Muslim (mostly Pakistani) women. Over the years, Al-Huda has been heavily critiqued by some for mobilizing what is seen as a rigid and patriarchal approach to Islam. The fact that most students drastically change their mode of dress after completing their studies at Al-Huda (i.e. begin observing strict purdah) has itself been a source of much anxiety and controversy. Focusing on recent coverage in mainstream Canadian newspapers and the documentary *A Place Under the Heavens*, produced by Pakistani feminist film maker Sabiha Sumar, this paper will analyze the politics of representation through which these women are being made visible. I will contrast these representations with the voices of Al-Huda members I have interviewed to begin to explore and analyze points of disjuncture between the narratives being produced within these diverse locations.

Shakya, Mallika and Shakya, Sueev

In search of pragmatism within politics: Capitalists and Communism in Nepal

On the one hand, capitalists are said to be at the forefront of economic and social change; and on the other hand, they are ridiculed as shortsighted profit-seekers who lack taste for idealism and empathy for broader society. The paradox of Nepali capitalists' willing embrace of globalisation and their rigid resistance of the political struggle against totalitarianism is indeed striking. Equally striking is the inherent contradiction with which they quietly despise consumers' liberation while warmly welcoming the boom of consumerism – which is a fruit of consumer liberation. Even bigger a paradox, probably, is that, during the political upheavals of 1990 and 2006, as many small and big capitalists in Nepal have come out to the street to bite the bullet, as have Nepalis from any other walks of life.

All political regimes in Nepal have worked with the capitalists, to a greater or lesser degree, and with differing results. This paper attempts to bring capitalists' perspective into central focus in the ongoing debate about political and structural change in Nepal. It first analyses the criticism and suspicion political cadre and political thinkers hold against capitalists. These are then contextualised into capitalists' own priorities, understandings and convictions. Thirdly, it examines how half a century's history of Nepal show that capitalistic pursuits are well embedded into broader social quests for socialism, communism and ethnic activism. Finally, it analyses, why, despite the contradiction in the perspectives, and head-on clashes that emerge at times that bring to surface a tip of the iceberg of mutual suspicion and resistance, it is worth engaging with a conundrum relating to capitalism, communism, federalism and ethnicism in Nepal.

The paper reconstructs Nepal's modern history spanning a decade and a half, during which capitalism flourished in Nepal both during the rules of pluralistic socialism and pluralistic communism. It then turns to an examination of the way in which capitalism –in a greater or lesser improvised forms – might still be contained within the dimensions of communism as well as federalism being added to the scene of Nepali State politics.

Sharma, Shital

Promiscuous Priests: The Pustimarga Maharaja Libel

In 1860, Karshandas Mulji, a follower of the Pustimarga Vaisnava tradition, published an article in which he described the tradition as a corrupt, degraded and licentious sect, and accused the Maharajas (priests) of manipulating the sect's ideologies by dishonouring the wives and daughters of their followers. He substantiated his allegations by referring to the formal rite of initiation in which the brahmasambandha or atmanivedana mantra is given to the devotee. By reciting the mantra the devotee

makes a pledge to first dedicate all his possessions, mind, body, senses, and even his wife and children to Krishna before he accepts them and makes use of them as his own. Like Vallabha – the founder of the tradition – the Maharaja is accepted as an avatara of Krishna. In his article, Mulji described how newly wedded husbands were allegedly “offering” their brides to the Maharajas for the Maharajas’ own “use” before consummating their own marriage. Soon after these claims were made, the Maharaja of Surat, Jadunathji, filed an action for libel against Mulji. The case, which became known as the “Maharaja Libel Case,” was brought to trial before the Bombay High Court in 1862, and involved the examination of over sixty witnesses. Although the judge found Mulji guilty of libel, and from a legal standpoint Jadunathji Maharaja was victorious in the trial, it came at the great cost of “defiling” the reputation of the Pustimarga sect, both in the eyes of Orientalist scholars and members of the sect. The trial provided yet another opportunity for scholars and Hindu reformers to debate morality, sexuality, and the function of religious authority. It is perhaps for this reason that until recently the Pustimarga tradition did not receive serious scholarly attention. I will demonstrate how the trial undermined the Maharajas’ traditional authority, and how Pustimarga and its traditional pedagogical practices were reformed in this process. These reforms also extended into representations of modern Pustimarga theology. Today, Pustimarga discourse and practice foregrounds vatsalya bhava (the devotional sentiment in which Krishna is worshipped as a child) and for the most part eschews the historically dominant erotic focus (madhura bhava) of the tradition.

Shastri, Amita

Unitary, Federal or Something Else?: Politics of Devolution in Sri Lanka

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 is approaching its twenty-fifth year, and has resulted in over 70,000 deaths and a million displaced. Despite numerous efforts since 1983, no agreement has been forthcoming between the contending parties in the conflict. Core issues in the conflict have revolved around the structure of the state and its specifics as relate to the devolution of power between the center and the regions. This paper analyzes the irreconcilable positions of the main combatants in the conflict: the Sri Lankan government in Colombo and the militant Liberation Tigers of Tamil Eelam (LTTE), along with the fluid complexity created by the continued fragmentation and changes in political alignments on both sides. It examines the various structures for devolution being proposed in Sri Lanka by the contending groups, and assesses how likely each is of getting accepted. Viewing the dynamic interplay of political forces, it concludes that the competing and changing formulations for the restructuring of the state continue to make consensus regarding the devolution issue and a resolution of the conflict an unlikely prospect.

Sheik, Nafisa Essop

Making the Personal Civil: The Administration of Indian Personal Law in Colonial Natal, 1860-1907

This paper will examine administrative contestations centered on the shifting legal discourses and codes around the marriages of Indian indentured workers migrating to colonial Natal from the middle of the 19th century. In 1870, the British Colonial Office circulated a memorandum offering a resolution to the contesting claims of employers, colonial officials and Indian men about the labour of indentured women. Imbued with the gender ideology of later nineteenth century England, the memorandum stated explicitly that women could not be forced to perform wage labour of any kind. This intervention reinforced the domestic space, and the relations that constituted it, as the sphere in which women were primarily implicated. This radical break in the conceptualization of women’s work between slavery and indenture helped to focus the administration attempts of Natal’s settler colonial government on the area of the personal lives of Indians, especially the relations between men and women in the form of marriage.

As a result ‘personal law’ became the particular area of focus for the regulation of Indian migrants to Natal. The policy of British codification of personal law in India was premised on a pre-existing religious/cultural identity – and exemplified British ideas of an a priori tradition, one that was static and unchanging, although this policy was, of course, to be inconsistently applied in the Indian context. But the politics of settler colonialism in Natal which maintained the uncertainty of the immigration status of Indian indentured labourers, effectively halted decisive legislation around Indian ‘personal law’ in Natal for the first four decades of indenture.

In this legal fissure, indentured men and women began re-making the ‘customary’ realm as they entered into inter-caste, inter-religious and polygamous marriages; violating what the Natal colonial state saw as traditional Indian marriage taboos and raising a multiplicity of new ideas of what form ‘tradition’ and ‘custom’ might take amongst Natal’s Indians.

By the 1880’s the Natal state began to consider these new practices to be the site of moral permissiveness. The ensuing effort to intervene in these practices resulted in the Natal administration further codifying aspects of Indian religious personal law already codified in India, to personify a late nineteenth century settler colonial moral discourse on marriage and related issues such as divorce, while simultaneously attempting to preserve aspects of ‘tradition’ that suited the state’s administrative ends.

Sheoran, Nayantara

Advertising the “new” India in “Post-Liberalization” India: Creating new consumers with “Glocal” images

In March of 2005, President George W. Bush made a historic visit to India. While many agendas were forwarded, one that became explicitly clear was the need to build Indo-US relations based on India’s consumer power. Extending this new consumer power has entailed training the Indian masses in consumption and justifying its value to them. To forward an agenda, advertising offers all the benefits because of its ubiquitous nature and appealing imagery with simplistic claims, i.e. buying A will ensure your place in group 13, etc. Advertising then is a powerful tool in the hands of owners of the means of production to ensure consumption of their products, particularly in societies like India where multinational advertising targets traditionally visually unsavvy consumers.

Advertisements for multinational corporations, however have understood the need for “hybridizing” their messages and images to penetrate the Indian psyche. To that end, advertisements in India are visualized with an “Indianized flare” with international aspiration to create new consumers in this one billion strong economy. The nationalistic façade, the hybrid Indian navigating traditional value systems and “modern” consumer habits, the “progressive” family that drives a certain brand of cars, the “liberated” woman who’s the perfect homemaker, etc all are rhetoric, played out in advertisements, of the nation struggling with erasures of the old and fissures in the new.

This paper examines the visual imagery utilized by advertisements to encourage consumerism, all the while appealing apologetically the Indian guilt for succumbing to the hedonistic pleasures of conspicuous consumption. The justification offered, the motivations professed, the empowerment enacted in these advertisements leads to, on the one hand the enfranchising of some and on the other hand the dis-enfranchising of the other. A semiotic analysis of print media advertising in popular magazine advertisements for multinational corporations offers a robust discussion of the image of the “new” consumer in this “new” India, both with its guilt ridden baggage and green filled wallet.

Sherinian, Zoe

The Feminine and Feminist in Dalit songs of Tamil Nadu

The Dalit Christian theologian J. Theophilus Appavoo (1940—2005), significantly contributed to Dalit feminist politics through his folk music. Yet, this process was not without negotiation. The study of two different versions of Appavoo’s Tamil Christian song “Ammadi Kutti Ponna” (my young girl) reveals the tensions between the production and interpretation of women’s status within the Dalit Christian Community. Application of a high-pitched, thin nasal timbre, film-style female voice quality verses a raspier, lower folk quality leads to radically different interpretations of the same song: the former domesticated, virginal, modern urban femininity and the other grass roots feminist resistance. Women’s and Dalit movement groups on the other hand, have used another of Appavoo’s song, “One Plat Two Plats,” extensively as an awareness song. Its quick tempo and lively rhythm seems to easily reinforce its message that women’s roles need to be reconsidered as valuable. This paper will also consider the production and reception of iconic liberating female images that Appavoo has helped to construct and promote in the Dalit Christian community through his music. For example, the Christian parent God as both mother and father as well as the female parai drummer as a political symbol of Dalit resistance. Through analysis of the musical style as well as the textual construction of liberating feminine images in these songs, I will argue that while his contributions have provided transformative media for Dalits, without Appavoo’s close control of the music’s production and distribution these elements have sometimes been reinterpreted to reinforce women’s oppression, especially in a community that aspires to middle class urban status.

Shivadas, Vidya

Eco-art: Evaluating the Term in Contemporary Indian Art

My paper surveys the growing field of eco-art, or the art of environmental critique, in contemporary India. In recent years, artists have deployed a range of media from painting (N.S Harsha) and sculpture (Valsan Kolleri, Sheba Chhachhi) to performance (Atul Bhalla, S. Umesh) and photography (Ravi Agarwal) to explore ideas of waste, decay, pollution and violence. These artists take an expansive view of ecology, which is not limited to “environmental issues” as defined by current public policy debates but instead extends to the ways in which human subjects interact with space, objects, and each other.

Tracing the particular genealogies of environmentally-oriented art, that is, of earthworks and land art in the United States and Europe from the 1960’s and 1970’s, I show how this category has emerged in 1990’s India and marked itself as distinct, politically and aesthetically, from those earlier practices. Focusing on a few examples, I highlight some critical themes running through this work, analyze how it intersects with concerns of other contemporary art practice (identity, gender, sexuality and commodity) and speculate on future directions for this art.

Shoeb, Nadia

The Political and Social Role of Jamaat-e-Islami Hind in Contemporary India

This paper will look at the political and social role of the Jamaat-e-Islami Hind (The Indian Islamic Party, or the JI) and its impact on contemporary Islam in India. The main question I will be addressing is whether or not the organization has been a progressive or retrograde force for Indian Islam.

The JI, originally founded by the scholar Syed Abul Ala Maududi in 1941 deeply impacted Islam in South Asia. Originally founded as an organization that would preserve the Muslims as a “holy community” and improve their conditions during a politically tumultuous time, the JI’s top priority was social uplift. This end would be achieved through education and da’wah. Social uplift, it was believed, would in turn naturally serve the community’s political needs as well.

After the partition of the continent in 1947 into Pakistan and India, and then later in 1971 another partition of Bangladesh, the JI transmuted into essentially three different organizations. With the split, the original notion of the JI as the preserver of the holy community was thrown up in the air as the organization struggled with their future direction – should they continue to focus on preserving the holy community as its main priority or partake in politics?

Today the JI in Pakistan and Bangladesh partake in politics. The story is quite different in India though. Aside from a few public political flare-ups, JI-Hind tends to be more quiescent, and remains, for the most part, outside the realm of national politics and has not formed a political party. At the same time, the organization maintains its political interests

Through interviews and research from my time spent in Delhi, I will seek to address the following questions in this paper:

-How has the organization remained true or broken away from the originally ideology of the Maududi?

-How the Jamaat-e-Islami as a religious organization pursues its political objectives under a secular state, and what are its main political aspirations?

-In what ways does the JI further it’s social objectives – schools, newspapers, community outreach, (proselytizing)?

-Has the JI’s impact on Islam in South Asia been a progressive or a retrograde force?

Shrestha, Kaji Narayan

Community Forestry in Nepal at a Crossroads: where do we go from here? Narayan Kaji Shrestha

On the surface, community forestry in Nepal is quite a successful program. More than 16,000 user groups are managing more than one million hectares of forests. These changes in forest management have reduced forest degradation rates from 3.9% per year to almost 0.3%. User groups are also taking initiatives for community development. Nevertheless, community forests are being handed over without following proper processes, and this has created problems like elite control of forest resources and the marginalization of the poor, of disadvantaged ethnic groups, and of women. Because forestry resources are very valuable, four forces are contending for control, power, and authority over them: local elites, the forest bureaucracy, local government institutions, and forest user groups. Three kinds of decentralization are occurring and affecting the competitive strengths of these four sets of actors: devolution of decision-making to district and field level forest bureaucrats, decentralization of power to local government institutions and those who control them, and granting of limited forest management decision making power to user groups. The government bureaucracy receives its power and authority through the State, while local government officials gain authority by being elected by the people. Thus, user groups may be losers in this game, unless they are empowered by their own constituency. The only power and authority forest user groups receive is from the Federation of Community Forestry User Groups of Nepal (FECOFUN), an alliance of community forest user groups, which lobbies on behalf of their member groups and maintains high standards of governance. Despite FECOFUN’s efforts, I will argue that the current arrangements favor groups other than the forest user groups and that this will lead to the destruction of forest resources. Only when forest users have the authority to manage forests will Nepal’s forests be well managed, will they be able to fulfill local people’s needs, and will grass-roots community development be initiated.

Shrestha, Milan

Community Forestry and the Changing Context of Smallholding in Lamjung District, Nepal

Developed and promoted as the main strategy of national forestry policy, the Community Forestry (CF) Program in Nepal has both conservation and livelihood implications. Laws and regulations are in place to achieve two ‘intertwined’ goals: (1) conserve ecosystem and genetic resources by protecting forest resources from degradation, and (2) regulate the forest users’ groups to meet the basic needs for forest products on a sustainable basis. While the program has long been cited as ‘a successful model of forest conservation,’ its efficiency and effectiveness in meeting the livelihood goal have come under scrutiny in recent years. Some

critiques have even questioned the rhetoric of ‘community participation,’ incentive structures and property rights, heterogeneity and equity issues. These critiques are also contentious and hence, are open for debates. Nevertheless, these reiterate the fact that better understanding of the human dimensions part is crucial for the success of such conservation initiatives.

This paper presents the case example of Lamjung district of Nepal, which is partly based on my dissertation research conducted in 2004 to 2005. Specifically, by placing the analysis within the historical changes in smallholding, it discusses the impact of community forestry, as perceived by smallholders, on the agriculture-forest-livestock interrelationships. Aside from examining the patterns of forest cover change for the last forty years, it provides insights on how community forestry changed the dynamics of smallholding in Lamjung and what are the specific feedbacks.

In doing so, it puts forward a counterpoint to the dominant tendency that often blames subsistence agriculture for deforestation, as though the relationships between forest and agriculture always are linear—the same tendency that presents land-cover changes from forest to agriculture as irreversible phenomena. For smallholders in Lamjung, the meaning of forest conservation or community forestry is connected to their concept of forest-agriculture-livestock interdependence, in which the outcomes of one component constantly affect the other two. It does not necessarily mean their interests conflict with the community forestry goals; it only means that the success of community forestry cannot be ensured without understanding the concept of interdependence or interconnectedness. It also attempts to address the question of whether the existing CF governance structure and focus can ensure the sustained benefits of forests in the forest-dependent communities of Lamjung.

Shrestha, Srijana

Quality of life among elders in Nepal

Narratives within the field of gerontology often focus on the drastic increase in the number of people living into old age. The population growth has placed the needs of this population in the forefront of both international and domestic policy of countries around the world (United Nation, 2002). The structure of the aging population is especially stark in developing countries. The combination of large number of older people surviving into old age and lack of resources, pose unique challenges to researchers who are committed to understanding and addressing the needs of elderly living in developing countries. Unlike developed countries, where the state has programs designed to meet increasing needs of their elderly population, government spending on elderly care is non-existent or inadequate in developing countries.

One of the responses, within gerontology, to population increase and its impact on health care and social spending has been to focus on positive aging, which examines old age as encompassing a potential for growth, and positive contributions to society. This approach emerged as a critique of the medical model that paralleled aging and old age to decline, decay and dependency. Positive aging research with its focus on successful aging and its universal domains (low probability of disease and disease-related disability, high cognitive and physical functional capacity, and active engagement with life) provides a framework that is prescriptive, not only descriptive. First, the terms used to define positive aspects of aging have been accused of imposing a “Western template” of what it means to age well, as a universal concept (Thomas & Chamber, 1989; Torres, 2004). Similar arguments have also been put forth within feminist literature (Cruikshank, 2003). It is argued that the concepts of positive aging are based on a competitive and business model where a white, male, middle-class and Western approach to living is emphasized and universalized as a singular notion of aging in a positive manner. The different processes through which the experience of getting old, constructed by race, ethnicity, class and gender, thus, is not included in the definition of successful aging (Cruikshank, 2003).

The proposed paper will examine how what constitutes positive aging is constructed by elderly sample in Nepal. The focal argument of the paper will be to explore how age, class, caste and gender politics influences quality of life as experienced by the elderly.

Siddiky, Chowdhury Irad Ahmed

Mahatma Gandhi and the Prisoner's Dilemma: Strategic Civil Disobedience and Great Britain's Great Loss of Empire in India

This paper examines the relationship between statutory monopoly and collective action as a multi-person assurance game culminating in an end to British Empire in India. In a simple theoretical model, it is demonstrated whether or not a collective good enjoys (or is perceived to enjoy) pure jointness of production and why the evolutionary stable strategy of non-violence was supposed to work on the principle that the coordinated reaction of an ethnically differentiated religious crowd to a conflict between two parties (of colonizer and colonized) over confiscatory salt taxation would significantly affect its course. Following Mancur Olson (1965) and Dennis Chong (1991), a model of strategic civil disobedience is created which is used to demonstrate how collective action can be used to produce an all-or-nothing public good to achieve economic and political independence.

Keywords: confiscatory taxation, multi-person assurance game, strategic civil disobedience. JEL Classifications: H73, P16, C72, N45

Simmons, Caleb

Limited Spheres, Limited Space: Gendered Ideals within Hindutva

The Hindu Nationalist Movement (Hindutva) draws upon ancient dharmasastras and epic myths to construct gender roles and expectations for Hindus that fuels the tensions between Muslims and Hindus. The rhetoric used places the masculine and the feminine into two opposite spheres: the former is the active and dominant and the latter the passive and religious. The masculine is idealized by the noble Aryan warrior and the feminine as the docile mother. India, itself, is even viewed as a mother of all Indians, Bharata Ma. Women due to their passive nature must be watched over at all times as their virtue is the jewel of the Hindu collective. Therefore, Hindutva calls upon all of its adherents to protect both the individual female, as well as the nation, from the savage sexual adulteration of the Muslim. Men are to do protect them through violent warlike campaigns and women through instruction of their children and the cultivation of tejas by participating in pativrats.

Despite the movement's emphasis on the weak nature of women, there has been a growing active participation by women in violence against Muslims. Groups such as the Rashtra Seva Samiti and Durga Vahini train women in military proficiency. These women take on many of traits that have been classified as masculine by the movement. The female warriors thus redefined by the movement and take on a new identity that removes them from the feminine sphere by removing their sexual nature that has rendered them vulnerable from the beginning. Celibacy becomes an integral aspect of their devotion to Bharata Ma. Their identity is shifted to that of an asexual monk, or sannyasini.

Women are redefined when they overstep the boundaries that have been placed on them by the male leadership. It is a way for males to maintain dominance within the movement. However, many of these women are beginning to speak out against the male leadership and blaming the Hindu males' weakness for the current state of Mother India. They have begun to promote new images of women based upon images of warrior goddesses. Thus, women within certain factions of Hindutva are reconstructing their own identity in direct opposition of the movements own rhetorical constructions. This essay seeks to explore these varying gendered identities, their interactions, and their reincorporation into the movement as a whole.

Simpson, Edward

What Does It Mean For Things To Change? Competing Ideas From Post-Earthquake Kachchh

Six years ago, an earthquake in western Gujarat (Kachchh district) claimed around 14,000 lives, destroyed infrastructure and tens of thousands of properties. Many people I already knew well from previous research in the region died, more lost relatives, homes, and possessions. In this paper, I review in general terms what has happened to those who survived and I then turn to critically look as an anthropologist, at some of the social changes that have been ushered in to the region in the name of post-earthquake development. Generally, western India is changing rapidly, driven by an aggressive economy and a proactive government. Social change in Kachchh after the earthquake has been particularly rapid and dramatic. Money has poured into the region; swathes of countryside have been industrialized; densely populated towns and villages have been unpacked into new suburban-style housing colonies; people from all over India, attracted by the boom economy, have come to the region and introduced new languages, politics, and problems. It is tempting to see these changes in an entirely negative light and to be nostalgic for an older, quieter and more peaceful Kachchh. My friends and informants however are positively gleeful about much of the change, the dereliction of some traditions and the recreation of others. The ethnography explores their ideas of social change and contextualizes them in the frames of individual life, collectives such as caste, and an overarching sense of Kachchhi identity. In conclusion, I hold this material up against conventional anthropological theories of social change.

Singh, Abha

Imagined Self and Others: Satnamis, Mughal State and Society

The medieval Satnamis of Narnaul have so far captured little attention of the scholars. They are known to most students of history because of their uprising (AD 1672) during the reign of Aurangzeb. Satnamis were never recorded as prominently visible community either before or after the rebellion. However, they did seek the attention of the British missionaries. Since they rejected idol worship, the missionaries thought that they were non-believers, who could be easily brought into the Christian fold. Contemporary chroniclers' perception of the Satnami 'sect' is also quite different from what the Satnamis perceived themselves today and early in the nineteenth century?

Present paper largely attempts to analyse version of the Satnami 'self' on the basis of the late eighteenth and the early nineteenth centuries hagiographic accounts – Brahm Prakash and Batrawan ki Pothi of the Satnam Panth. Brahm Prakash, composed in 1815, is a long narrative written in poetic form, attempts to construct the superiority of the Satnam Panth, their Guru and the community. It emphasises that theirs being a revealed sect/Panth; their Guru was sent directly by God; Brahmans are shown surrendering to their Guru; Satnamis tried to legitimize Guru's divinity and saintliness. The constructions of the 'self' in the narratives do reflect community's attempt to carve out a distinct 'space' for themselves.

Batrawan ki Pothi (a late eighteenth century construction), largely written in prose (except banis), records anecdotes related to the Satnami sect. It furnishes explanation/s when and how a particular bani was 'revealed' or 'read'. In the process it provides number of narrative fragments that highlight and contextualise the origin of the Satnam Panth, their socio-economic status vis-à-vis their

relations with the political authorities. These narratives speak how the Satnami community perceived the contemporary situations; handled the challenges; and formulated their identity.

The paper addresses vital questions as to what extent the 'official' and the Satnami perception differed? Why there was need to construct this aura of narratives? Why the community's perception differed over the passage of time? What was the psyche behind these constructions? What is important in this entire fabrication is how the community attempted to locate herself within the existing contemporary environment during various phases. It reflects and highlights an important change in the psyche of the community as such and the leadership in particular.

Singh, Jebaroja

Dalit Women's Oral Narratives

This paper will discuss Dalit women's sense of identity and moral agency as revealed in traditional folksongs and folktales performed in Dalit communities in South India. I will present oral narratives that I recorded among Dalit women in Tamil Nadu. While these performances have been in place for centuries among Dalit communities, only recently have they drawn scholarly attention as rich, vibrant, cultural traditions expressive of Dalit identity.

The paper will highlight the roles of Dalit women in sustaining a positive cultural identity despite victimization by and subordination to their men and caste men and women.

I will show how the language Dalit women deploy in oral narratives constructs cultural identity that functions to protect their sons and daughters from competing identities imposed by the surrounding dominant culture. These Dalit women are determined to assert the sufficiency of their language in songs and rituals to cope with the slandering of their image. Thus, language in this context becomes more than just a tool or medium of expression – rather, it is a site of cultural conflict and contestation.

Sinha, Suvadip

The Nameless Body: (Mis)Reading Violence through Media Images

This paper looks at how the textual captions of photographs of collective violence like post- Babri riots and Godhra carnage, published in mainstream print/electronic media, strip the images of their "mythic aura of neutrality". In spite of W.J.T. Mitchell's much-celebrated diagnosis of a certain "pictorial turn" in the evolution of intellectual enquiry, these photographs, I argue, especially through the textual message acquire a stabilized, unilinear and easily decipherable role in our understanding of these incidents of violence. Looking at an array of photographs that accompanied written reports of communal riots in India, this paper diagnoses that though the images themselves do more than often open up speculative possibilities, the captions in their journalistic effort at being "authentic" and "correct" ask the reader/onlooker to identify human faces and bodies belonging to a particular religion. By erasing the possible complexities embedded within the visual accounts of communal violence, the linguistic messages try to control the denotative potential of the photographs, hence reinstating the possibility of a "primordialist" reading of communal riots in India.

Sinha, Amita

The Gomti Riverfront in Lucknow, India: Revitalization of a Cultural Heritage Landscape

The cultural heritage of Lucknow, the capital of the state of Uttar Pradesh in India, is interwoven with the Gomti River, on the banks of which it flourished in the 18th-19th c. The historic city was oriented to the riverfront with its monumental architecture of mosques, mausoleums, and palaces concentrated on the southern bank. Thus the river was much more than a transportation artery enjoyed for its views and breezes and appreciated for its utility. This elite riverfront landscape was transformed into the backwaters and disappeared from the public eye over time. Its centrality as a landscape of power was lost as a result of the momentous political and economic changes beginning with the Indian Mutiny/First War of Independence in 1857. New modes of transportation (railways, automobile), changes in the political structure (from kingly to colonial and then postcolonial governments), and economic shifts (from agrarian to industrial) over the next century and a half were responsible for the city turning its back on the river.

Although efforts are underway presently to 'beautify' the riverfront by lining it with parks and plazas, they do not explicitly evoke the historic landscape and are piece-meal efforts to provide greenery. Our presentation outlines a planning framework and design interventions based upon the premise of the riverfront as a cultural heritage corridor. 'Heritage' encompasses both material structures--historic landmarks and landscape remnants—and its intangible aspects—practices, living traditions, and memories associated with river. The nineteenth century riverfront was painted and photographed extensively by European and local artists—these representations allow us to 'read' the cultural landscape as shaped by picturesque and pictorial conventions of the time. The contemporary landscape is interpreted by documenting existing open space types, their uses and meanings. Based upon these 'readings' our redesign of the riverfront will reconcile the past and present by restoring the historic connection between heritage buildings and the river, at the same time accommodating current uses. The plan will serve as a catalyst for economic and cultural revitalization of the riverfront that the urban residents and visitors can enjoy as a public good. Thus our proposal is not a

thematic recreation of the past but one whose authenticity is derived from engagement with the ongoing trajectory of change, in the process reversing decline and ushering in a renewed engagement of the city with the river.

Skarpeid, Jon

New Indian devotional music: Indian aesthetics in transition?

Since the beginning of the millennium, the new “devotional music” has gained great commercial success in India. Some of this music is also popular among westerners, at least compared to classical Indian music. This paper will try to demonstrate some of the salient features of this popular music. The texts are bhakti-style with addresses to different Hindu gods. Raga-s, if they are used at all, are simplified or mixed in the background. Analysing the use of different that-s (moods or scales) seems to indicate that this music favours those that have western equivalents. As will be demonstrated in this paper, minor and major keys with some variations are widely used while more exclusive Indian that-s like Purvi and Todi, are rarely heard. Synthesizers and other modern western instruments are frequently employed, though traditional Indian music instruments like tabla and sitar are still widely used. At the end of this paper, I will briefly discuss why these important changes are taken place in Indian aesthetics.

Skinner, Michael

Kalinga: A Regional History of Ancient India

How does one differentiate region, what parameters determine this space, and how has the concept of region shifted over time? This paper will discuss the idea of region both as a constituent of modern state divisions and how regional characteristics existed in ancient India. The idea of region today implies borders on a map that distinguish between political, social, and cultural variances. Yet, in the ancient world the concept of region has a much more porous character, these being boundaries divided by natural obstacles (mountains, forests, oceans). The formation of regional distinctions led to the development of, as Bernard Cohn attributes to his concept of historical region, ‘symbol pools’ serving to unify peoples through commonalities such as language, traditions, and culture. After a brief discussion on modern Orissa this paper will focus primarily on examining how region can be perceived in ancient history, mainly the historical region of Kalinga. In this paper I argue that segregating Kalinga as a distinct region in ancient India allows for a more comprehensive understanding of this period of history as a whole.

Kalinga, situated on the east coast of India, has existed as a distinct and unique region throughout India’s past. References found in Buddhist and Jaina texts attest to Kalinga as a vibrant and prosperous region in ancient India. Furthermore, consulting Aśoka’s edicts pertaining to the invasion of Kalinga and the rise of the Chedi Empire in the first century BCE as recorded in the Hāthīgumphā inscription of Khāravela demonstrates the decimation and subsequent rebuilding of Kalinga. By focusing on Kalinga, this paper asserts that regional history challenges the homogenous construction of the ancient period as simply a time of expanding empires, overarching social changes, and broad cultural development. Redefining region in the ancient context and applying these new principles of region in relation to Kalinga help to resituate how historians can interpret the ancient world.

Sloan, Anna

Overflowing the Page: Displacing the Boundaries of Pakistani Miniature Painting

The past two decades have seen the revival and reinvention of miniature painting at the National College of Arts (NCA) in Lahore. This paper examines a set of recent forays in which artists have taken the miniature form beyond the confines of its historical frame by adapting it to large-scale, three-dimensional sites. This transposition from the page to the site can be understood in relation to a number of local and global genealogies—from the dissemination of the visual idiom through commodities marketed to tourists, to the circulation of images within prestigious contemporary art-world modes such as the biennial exhibition. In presenting some of the new spaces these reframed miniatures have begun to explore, I will discuss themes of nomadism, ephemerality, and materiality in the work of artists who are responding to the form’s commodification, on the one hand, and its valorization as a “traditional” or heritage art on the other. It will develop that a playful and potentially transgressive attitude towards boundaries, both compositional and environmental, can be traced across a range of works that display a destabilizing tendency, one educed in the marginalia of historical manuscripts no less than in such provocative contemporary moves as the site-specific installation of images in a toilet facility.

Smith, Sara

Where Every Body Matters: The Geopolitics of Religion and Fertility in Northern India

In the Leh District of Jammu and Kashmir, Ladakhi Buddhists and Muslims are becoming characterized in ways that naturalize an antagonistic political opposition. This political opposition is inseparable from the micro-politics of everyday life in Leh, and recent years have seen this tension manifest in a set of new concerns regarding fertility, as mutual suspicion leads to political discussions about who is having children and why. When female fertility is thus placed at the intersection of electoral democracy and identity politics, do political concerns begin to affect family planning choices? Is it possible for individual and family choices to resist these divisive politics? These questions are crucial for a more nuanced understanding of the connections between politics, fertility, women’s autonomy and everyday life. This paper presents preliminary results from qualitative research in Leh

district examining the intersections between local political narratives, international geopolitical narratives, and individual and family decisions about marriage and fertility.

Soneji, Davesh

“Whatever Happened to the South Indian Nautch?”: Devadasi Historiography and Salon Performance in South India

Sheikh Sur Jahan (b. 1930) is a famous harmonium player in the Telugu courtesan community of the Godavari delta region in Andhra Pradesh. His mother was dancer in the troupe of Kotipalli Manikyam, a famous “devadasi” performer of the early twentieth century. Colonial documents from 1907 also mention Muslim dancing women called Turku-sanis who in dance-troupes or melams in this region, and had sexual relations with men from high and middle castes like their Hindu counterparts. Figures such as Sur Jahan and lineage of Turku-sanis from which he descends are discomfited signs of the secular nature of the dance melam in South India. The elite culture of performance known as mejuvani (from the Urdu mezbani, “host of a feast, a man who entertains guests”) was widespread among Telugu-speaking bourgeoisie throughout the Madras Presidency from at least the late eighteenth century onward. But why do not hear of the secular mejuvani soirees in cultural histories of South India? Why is dance in South India merely linked to temples and temple culture? Why has the word “devadasi,” full of ritual and religious connotations, become the hegemonic appellation for dancing women in the entire region? Courtesans in South India have for the most part become fossilized into “temple women” – “wives of the god” – and thus ostensibly, it appears that there is no courtesan culture in South India apart from that of the so-called “temple dancers.” Integrating archival documents and ethnographic data from the East and West Godavari districts in coastal Andhra, this paper traces a genealogy for salon performances in South India, a project that has been left out of nationalist historiographies of dance and dancing women in the region. From the discussion of an English document dated 1806 that describes a salon performance from beginning to end and presents the first-ever English translations of songs by Ksetrayya in the Telugu padam genre, to analyses of songs still performed by the bhogam community of courtesans in coastal Andhra, this paper aims to recover the complex histories and performance practices of salon culture in Telugu-speaking South India from the late eighteenth-century to the present.

Srinivasan, Perundevi

“I Gave Those Pills Only After Calling them Margosa Leaves:” Healing Poxes and Measles in South India

This paper engages with the discursive practices related to ‘ammai’ (poxes and measles) and its healing within the paradigm of “goddess-possession” and “goddess-mediumship” (Claus 1979; Smith 2006) in Tamilnadu, South India. Taking up Frederick Smith’s discussion (2006) of “possession” as both “a cause and a result” of the “notion of a permeable embodiment of self,” my paper presents the healing contexts of ‘ammai,’ which, in spite of their appropriating “modern” medicine, do not subscribe to the key idea of a “coherent, sovereign self” of the West.

The Tamil term ‘ammai’ means both mother and the goddess Mariyamman, in addition to its denoting poxes and measles. Drawing from my fieldwork with ‘traditional healers’ of ‘ammai’ in Pudukkottai and Sivagangai areas, I will discuss the healing rituals where in the goddess is perceived to be present both in the healer, who is a “goddess-medium,” and in the sick person, who has been “possessed by the goddess.” These healing contexts disclose that the sick body is not a singular site upon which the healer exercises her authority or power: the sick body is also the superior body of the goddess that demands service and attention. Some times, “modern” medicine such as paracetamol, anti-histamines and anti-biotic were prescribed or given by some healers during the ritual. According to a woman healer, it was the goddess who asked her to get those medicines, and she asserted that she won’t earn the wrath of the goddess, for she had given those pills only after calling them ‘margosa leaves,’ the favorite leaves of the goddess. The assimilation of “modern” medicine into the ritual, which amounts to Tamils’ fitting the borrowed “science” into their own “context-sensitive” ritual slot (Ramanujan 1989), could be an instance where the “modern” becomes one more prop in the Tamil ritual-healing scene. Nevertheless, these ritual healing contexts in their foregrounding a flux situation of flowing identities do not subscribe to the central assumption of modernity in the West of a “sovereign self,” which is coherent and is abstracted from the divine.

Sriramachandran, Ravindran

Understanding the Coolie: A Reading of Tea Plantation Manuals

Tea became the largest single product in economic terms to reach the shores of Europe by the middle of the 18th century. The demand for tea was to reach heights unimagined ever before in the colonial world, and as a consequence tea plantations provided an important area for expansion in the colonies, both as sites of incredible economic opportunity and of possible employment for the “young adventurous Englishman”. The young plantation managers arriving in the Tea plantations of Sri Lanka and India were bereft of any managerial experience, except for a rudimentary training in botany or agriculture back home. The early planters, most of whom were plantation managers in the West Indies, drew on their earlier experience with slave labor (in Jamaica or elsewhere) before moving to South Asia, and wrote manuals on general plantation management, dictionaries of “essential words”

in native languages, native labor culture and memoirs which were to form a corpus of managerial knowledge by the 1860's. The paper moves between different historical periods (from the 1830's to the 1990's) and explores the relation between semantics and embodied practices that these manuals produce. As Sidney Mintz argues, it is 'plantation discipline' that becomes the model for later Industrial discipline. By seeing the manual not just as a 'source' but as 'subject' I move from analyzing them not as just 'archives-of-knowledge' but active 'producers-of-knowledge' that continue to inform governmental practices in plantations (in particular) and plantation districts (in general). Drawing on ethnographic and archival material, I intend to show how by taming and recasting local knowledges and local populations these texts, as a kind of 'anthropological' knowledge, produce self-governing coolies. Further this paper argues that the symbolic and metaphoric 'affects' thus produced continue to animate the management of plantation labor to this day.

Sugandhi, Namita

Parallel traditions and divergent accounts: Asoka Maurya in history and the present

Questions about the extent of the Mauryan empire have led to a re-examination of the evidence used in the construction of narratives about this Early Historic polity. Recent research investigating the nature of epigraphical, archaeological and textual sources has suggested that the Mauryas may not have exerted as much political control over distant parts of the Indian subcontinent as once presumed in historical scholarship. Focusing on written evidence from both inscriptions and early literary traditions, this paper argues that the estimation of Asoka's political magnitude has been somewhat conflated with his spiritual legacy in the history of early Buddhism. The two are not always the same, leading to questions about how inhabitants in peripheral regions may have perceived imperial markers, such as inscriptions, within the broader context of the local political-economic landscape. Additionally, it is suggested that contemporary rural communities may view the presence of Mauryan inscriptions in a similar fashion today – as a reflection of the sometimes tenuous relationship between local conditions and the claims of a unified nation-state.

Sundaram, Dheepa

Cracking Communities: Religious Territorialism Framed by Partition

In the *In the Discovery of India* Jawaharlal Nehru describes India as “an ancient palimpsest on which layer upon layer of thought and reverie had been inscribed and yet no succeeding layer had completely hidden or erased what had been written previously (51).” Much like a scar is a site of recovery as well as rupture the Indian subcontinent, after the jagged severing of Partition, is a patchwork nationalist landscape marked by the fissures of communal identity and religious territorialism. Specifically, my essay traces the development of communal relationships in Bengal and Punjab from the political partitions instituted in beginning of the twentieth century through independence in 1947, Partition, and its immediate aftermath. I argue that Partition functions as a “frame” that produces a divided cultural landscape. Within this mentally and physically divided site, communal violence is produced as a necessary catalyst in constituting religio-centric nationalisms that rupture and reorient existing ethno-social communities.

By employing a historical investigation into the conditions preceding and repercussions from Partition; my paper reveals how the physical division of the land produces a renewed nationalistic lens through which underlying and ongoing communal hostilities are necessarily revived, re-perceived, and therefore re-presented. The stakes of this shift in perspective cemented by Partition are monumental, as post-Partition communal violence in effect, represents the continued assertion of a citizenship couched in religious identity. As a result communal conflict has continued with disastrous results in the modern period, exemplified in such events as: the communal riots in Bengal in 1971 during the liberation of East Bengal, the Babri Masjid incident in 1992, and the riots in Gujarat in 2000.

Tabor, Nathan

“Ram never said to tear down mosques”: Composite cultural discourses in contemporary Urdu mushairahs

The concept of Indian “composite culture” often appears as a resistant discourse countering communal violence and divisive political practices. In contemporary public mushairahs (Urdu language poetry recitals), “composite culture” has become a standard literary trope invoked by Muslim and Hindu poets alike to offset the schismatic strategies of Hindutva-leaning organizations which often pit sections of Hindu society against India's minority (Muslim) populations. In this paper I aim to highlight and critique the pluralistic and “multicultural” poetry of the contemporary Urdu mushairah in order to answer the question: How does the mushairah as a public institution tactically shape itself in opposition to divisive political strategies and still retain its peculiarity as a Muslim cultural space? On one hand, the employment of “composite culture” discourses in the mushairah can be critiqued for obfuscating difference under the auspices of an elite secularist agenda. If this is the case, then how did the mushairah take on an inclusive and pluralistic ideology as a formally exclusive cultural institution reserved for the lettered Muslim elite of South Asia?

To address these questions, I will look at the use of “composite culture” tropes from various mushairah collected during fieldwork in 2005-06, read against the historical trajectory of the mushairah as an elite institution. I argue the contemporary mushairah's “composite culture” trope gains its ascendancy through poets highlighting aspects of the ghazal form as found in Urdu literary

aesthetics that can be interpreted to signify pluralistic forms of national identity. This approach premises interpretations of usually ambiguous poems toward specific political events (e.g. War on Terror, Ayodhya, and violence in Kashmir and Gujarat) and narrows the mushairah performance space into a specifically secularist poetry gathering. This inclusive and political-leaning poetry recitation contrasts with the history of Urdu mushairahs as patronized and attended by the Muslim elite. While the mushairah is still marked as a Muslim poetic space, it no longer holds the aesthetic cachet of the mythologized classical mushairah. The public mushairah in its contemporary and politicized forms allows for the establishment of an aesthetic and visibly Muslim aspect of civil society while not committing to exclusively Muslim forms of cultural expression.

Talukdar, Jaita

De-romanticizing the 'new Indian woman': Narratives of the 'new Indian woman' negotiating the traditional-modern dichotomy in an eastern metropolis city of India

The 'new Indian woman' occupies a unique social location in contemporary times; caught between the twin forces of 'recolonization' (the influx of a global, consumerist market) and 'reterritorialization' (patrolling and protecting women's familial nature); she is rising to meet the challenges of the occasion. In public imagination, her image is pasted as the woman who knows her place in the world. She has achieved the unimaginable by becoming the globe-trotting, successful executive by the day and the vigilant mother by the night. Under the theorist's gaze, she stands on a web of contradictions, caught in a double bind of meeting contradictory expectations of being simultaneously modern and traditional. However, in both imaginations, the new-woman has come to become a 'timeless entity' (Thapan, 2004), some one who has indigenized modernistic values. In this paper I will be presenting narratives of women living in urban metropolises construct their own interpretations of the traditional-modernity divide by using their life-style patterns as illustrations; like religious practices, family commitments, career aspirations and physical well-being. Findings suggest that the dichotomy gets diffused in the accounts given by women, with no identification of intractable expectations confronting them. However social class emerges as a major determinant of the institutions that women identify with and the strategies they come up with to explain for it.

Tareen, SherAli

The Rose and the Rock Revisited: Sufism, Reform and Heterologies in the Intellectual History of the Deoband Madrasa

The tensions between mysticism and legally oriented reform have remained a constant feature of Deoband's intellectual history.

My paper addresses this tension by examining the thought of Hajji Imdadullah Mahajir Makki, a major Sufi figure in 19th century India who is widely regarded as the spiritual founder of the Deoband Madrassa. More specifically, I consider his ideas on the permissibility of the Muslim ritual of Mawlid, or the celebration of the Prophet's birthday in an attempt to identify ways in which he deals with the inherent tensions between a mystical and legal epistemology.

Born in 1814, Hajji Imdadullah is a major player in the intellectual histories of both Chishti Sufism and the reformist Deoband Madrassa. Although a Chishti Sufi, Imdadullah is widely known as the foremost inspiration for the establishment of Deoband in 1867 and he served as the main spiritual master for the founders of Deoband, Maulana Muhammad Qasim Nanautvi and Maulana Rashid Ahmad Gangohi. Imdadullah often found himself in the midst of heated debates on questions of ritual and popular practice in Islam since his circle of close disciples included both reform minded 'ulama such as Rashid Ahmad Gangohi and other more mystically inclined individuals such as the Chishti Sufis or the members of the Barelwi school of thought. One of the most explosive of such debates revolved around the celebration of the Prophet's birthday/the Mawlid.

Towards the end of his career, Hajji Imdadullah drafted an essay in Urdu entitled "Faisala-e Haft Masala" (A Decision on the Seven Problems) in which he tried to establish some kind of compromise on these controversies surrounding the Mawlid. My paper is based on a reading of this text. By examining Hajji Imdadullah's hermeneutics of reconciliation, I conclude that his discourse is a clear case of a heterology, at once embodying rational and mystical logos in a mutually intelligible fashion.

The central issues examined in this paper are the following:

- 1) The problematic of translation in the articulation of mystical discourse when mediated through a distinctly legally oriented (Shari'ah based) vocabulary.
- 2) The status of the Prophet and the mobilization of the Prophetic spirit in both intra-Muslim contestation over matters of doctrinal significance and ritual practices, and in attempts to reconcile these differences such as that of Hajji Imdadullah.

Thoms, Christopher

Shifting Community Forestry Policy and Tensions between Users, Government

When exogenous actors such as bilateral aid projects and government agencies interact with local groups to facilitate local resource management, there are multiple potential points of tension between competing policy interpretations and ways of knowing. Shifts in Nepal's community forest policy illustrate this potential for tension and conflict. In particular, a policy

requiring expert forest inventories in community forests effectively constrains community forest user groups. Some forest officials interpret and implement onerous policies, like detailed inventories, to regain authority and power lost through forest devolution, while forest user groups push to expand their own authority over forests. Bilateral donor projects providing aid to community forestry play a complicated, dual role of supporting the government but promoting community rights. In this paper I explore the impacts of such conflicting agendas and roles on the success of community forestry in Nepal.

Toor, Saadia

Progressive Politics since Zia: an Assessment of the Human Rights and Women's Movements in Pakistan

After the mysterious death of Zia ul-Haq and the election of Benazir Bhutto in the elections of 1988, there was a sense of euphoria among the liberal-democratic forces in Pakistan. However, the death of Zia was not the end of the Islamization of state and society which he had attempted to initiate. The many ways in which the Zia regime has cast a long shadow over politics in Pakistan is fairly obvious – from the increasing colonization of the public sphere by a particular brand of religious extremism which continues to attack the position of women and minorities, the institutionalization of sectarian politics, the gun-culture which has pervaded all aspects of Pakistani society, mirroring on a different level the increasing militarization of state and society and the decimation of a democratic student politics.

A glance at politics before during and after Zia shows a rather drastic shift in terms of the political terrain – the space of that terrain as well as its content. Democratic forces – which had been so crucial in reigning in and resisting state authoritarianism since the very inception of Pakistan, and never more so than under the military regimes of Generals Ayub Khan and Zia ul Haq, appeared to be increasingly on the back foot, and increasingly ineffectual (barring some important legal victories by individual human rights lawyers Asma Jahangir and Hina Jilani). Something happened which shifted the character of progressive politics from a vibrant, mass-based political culture, to one of the odd demonstration outside the High Court. Very soon after Zia, the most visible face of the resistance to the regime and the demand for democratic rights in that era – the Women's Action Forum – became, for all intents and purposes, defunct.

This paper will trace the history of progressive politics since Zia ul-Haq in order to explain this change. I will argue that one of the main factors behind the shift in political practice and culture has been the NGO-ization of politics.

Trautmann, Thomas

H.H. Wilson on history, Indian history and Indian historical consciousness

Wilson was a major figure in the modern construction of Indian history. He undertook a survey of the Puranas as repositories of history and religion; he composed a textbook of universal history used in India and in England, which served to establish the place of India and its history in world history; he edited James Mill's three volume History of British India, trying to blunt its anti-Hindu and anti-Orientalist views, and wrote three further volumes bringing Mill's history up to date, expressing views sharply critical of British treatment of its Indian allies and other policy measures. Wilson upheld the view that ancient Indian literature had no genre properly called history, nor did ancient Indians have a historical consciousness. This paper explores Wilson's many writings on history and attempts to understand their logic, as a way of getting a new angle on the much-discussed question, Does India have history?

Tukdeo, Shivali

Dangerous Liaisons: Liberalization and the "Right Turn" of Education in India

Shivali Tukdeo will focus on cultural nationalism as it has been articulated within the institutional spaces in India over the last two decades. Her paper "Dangerous Liaisons: Liberalization and the "right turn" of education in India" focuses on the comfortable alliance between neoliberalism and aggressive nationalism. Soon after assuming the office in 1998, the National Democratic Alliance (NDA) led by the Hindu right (represented predominantly by the Bharatiya Janata Party[BJP]) began restructuring school curriculum in India. Their attempts to re-organize history textbooks in particular were consistent with the sense of Indian history that is projected and propagated at large by the Hindu right. Drawing parallels between neoliberal governance as well as the historical and social formations that informed the conservative curricula, Tukdeo's paper will present a nuanced critique of the changing terrains of education in contemporary India.

Vajpeyi, Ananya

How to perpetuate conflict: Law and exception in the Indian Northeast

This paper looks at the Indian Northeast – an area comprising seven states that border China, Bhutan, Myanmar and Bangladesh – as a zone of permanent exception to the rule of law, placed under the regime of the Armed Forces Special Powers Act (AFSPA) for the last several decades. With the AFSPA in place, the Northeast is effectively under the control of the security forces, both army as well as paramilitaries, and thus outside the scope of mainstream Indian democracy.

Ever since the late 1950s, the AFSPA has been enforced for two reasons: internal threats to national security from rebel groups operating in the region, especially in the states of Manipur, Nagaland and Assam; and external threats to the stability of the region from neighboring nations, especially China and Bangladesh. At present, a renewed program of counter-insurgency has intensified the presence and penetration of the armed forces in the Northeast, the draconian nature of their powers, and the impunity with which they can operate, allowing them to detain, arrest, and kill citizens with practically no checks from the executive, the judiciary, elected governments at the local or national level, civil society or international humanitarian organizations.

How is this persistent state of emergency, prevailing over almost 10% of India's landmass and almost 4% of the country's population, systematically undermining Indian rule of law, constitutionally guaranteed freedoms, electoral democracy, representative government, federal state structure, equal citizenship, civil liberties, human rights, and, eventually, the very integrity of the Indian nation that the AFSPA was designed to safe-guard? How does the Indian state withstand such an enormous and long-running bracketing of its legitimacy without falling apart? What has become of the call to repeal the AFSPA, to either reintegrate the Northeast into the Indian body politic, or excise it altogether into several independent nations, or quasi-independent entities? How can the basic dignity and legal entitlements of citizens be ensured in the interim, while a political solution to their independentist claims still remains to be found?

This paper argues that while exceptionalism is supposed to help tide over a crisis situation, it in fact constitutes and entrenches the crisis, and escalates rather than contains the threat to the security, stability and growth of the Northeast. It is within the rule of law and not in the space of exception that political conflict can and should be resolved.

Vaughn, James

Bengal's Inglorious Revolution, 1757-1773: Anti-Bourgeois Imperialism and the Early Formation of the Company State

This paper revisits the early phase of the transition to colonial rule in northeastern India, spanning from the Battle of Plassey in 1757 to the Regulating Act of 1773, in order to reinterpret the origins of the British Indian empire. Its central contention is that the East India Company's [EIC] conquest of Bengal – in particular, the consolidation and extension of British dominion undertaken during the second Bengal governorship of Robert Clive (1765-1767) – was the most important manifestation of a reactionary metropolitan project that sought to preserve Britain's aristocratic-oligarchic sociopolitical order.

The dominant account of this event -- the so-called "sub-imperialist" interpretation -- contends that the combination of post-Mughal successor kingdom rivalry, Anglo-French global warfare, and European-Asian collaboration "on the spot" in India ineluctably issued in a British imperial dominion. There was no significant metropolitan impulse toward empire; British administrators and officials conquered Bengal "in a fit of absence of mind."

This paper fundamentally challenges this conclusion through a reexamination of the foundations of the Company State in light of the aims and purposes of British imperialism as a whole. It commences with a brief assessment of mid-eighteenth-century metropolitan society and politics, demonstrating that the growth of bourgeois radicalism posed a serious threat to the oligarchic order (comprised of aristocratic magnates as well as elite merchants and financiers). The challenge posed by domestic radicalism generated a reactionary ideological and sociopolitical project that sought to preserve the overtly hierarchical character of metropolitan society. A crucial component of this project was a paternalist imperialism that sought both to consolidate the EIC's empire on the subcontinent and to lock the American colonies into a relationship of mercantilist dependency. The second half of this paper argues that emergent neo-Tory paternalist imperialism played a crucial role in the early formation of the EIC's colonial state, a role that existent historiography fails to appreciate. This distinctly anti-bourgeois imperial project, advocated most prominently by Prime Minister George Grenville and Robert Clive, secured the gains made by the EIC in post-1757 Bengal and consolidated a political dominion designed to transfer wealth to the debt-ridden British fiscal-military state. Neo-Tory paternalist imperialism shifted British expansion into Asia away from purely mercantile affairs and toward the erection of a territorial state devoted to the extraction of revenue from an indigenous peasantry.

Virdi, Jyotika

DEEWAR/WALL (1975)—Fact, Fiction and the Making of a Superstar

The twin foci of this paper are: What makes a successful box-office film part of the film canon and how was Amitabh Bachchan's superstardom fashioned? Yash Chopra's seminal *Deewar/Wall*, a critical 1970s' film prototype, prompted analysis of the iconic hero Bachchan popularized, facilitating comparisons to film heroes before and after him who became indices of continuities and ruptures in cultural flux. Summoning Stuart Hall's refinement of Roland Barthes' polysemic text, this paper examines *Deewar's* success: multiple meanings are available to a diverse audience in a film melding the melodramatic family saga, action, and the musical with oblique socio-political commentary. A throwback to another classic from the 1950s, the film reworks a narrative structure centered on the mother-son bond, a relationship bearing near mythic status in Indian culture. Deftly meshing the unusually intense emotional pitch this generates with the political climate on the eve of Indira Gandhi's notorious 1975 national Emergency that suspended citizens' rights, this 70s' film provides a benchmark, a link between films of the 1950s' and their 1990s' reconfiguration as slick gangster movies. Following trends in genre development and cycles afford insights into cultural

shifts, challenging the common assumption about the absence of genre in Indian cinema. Deewar is equally important for Amitabh Bachchan's emergent star power produced through the confluence of onscreen performance, the work of industry personnel, such as the screenwriter duo, Javed Akhtar and Saleem Khan, and well orchestrated off-screen narratives about the star, extraordinarily blurring fact and fiction. A close reading of the film long after its heyday resonates powerfully with the star's trajectory serving as an uncanny master text, a register against which Bachchan's star power becomes legible. Taking together the film text, context, its role as a star vehicle, and the interface between the 1950s and 90s, this paper explores the canonical status due to Deewar, a quintessential 70s' popular Hindi film.

Wadley, Susan

“Curing Snake Bite in western U.P.: The Ritual of Dank”

Men of primarily middle and lower castes have performed the ritual known as Dank to cure snake bite for more than 100 years in Mainpuri District, U.P. Distinctive songs and instruments mark this ritual as unique amongst the rituals of the village known as Karimpur, first studied by William and Charlotte Wiser in the 1920s. Their collection of folk lore contains mantras that are identical to those used today. Using video collected in 1994, this paper illustrates the use of mantra and song to draw the snake king to his victim and to interact with him to force his departure.

Waraich, Saleema

Authenticity as Intermediary at the Red Fort of Delhi

Current national narratives and popular discourse that surround the Red Fort of Delhi suggest that the fort's most consequential symbolism hinges on India's freedom from foreign rule and the triumph of a secular government. In contrast to its status as a romanticized tourist destination for those who wish to see the remains of Mughal opulence, popular nationalist accounts indicate that the Mughal identity of the fort has been marginalized, one indication of the rather ambiguous position of spaces associated with Muslims in modern India. This paper positions and interrogates the standard of authenticity applied to the preservation of monuments, as manifest in two highly influential Public Interest Litigation cases— law suits filed to protect the interests of India's citizens—as well as the Red Fort Reborn Project, initiated by the Archaeological Survey of India in 2002. The latter example in particular illustrates the conflict between what a nation such as India would deem worthy and appropriate as representative of a national symbol and the need for the nation to adhere to UNESCO's criteria regarding the preservation and promotion of the site's historic value. As played out at the Red Fort, UNESCO's vision and the nation's vision are at odds, for an authentic facade (as set forth by UNESCO's guidelines) ends up undermining the ways in which the nation wants to present itself. Such cases represent vital points of intersection where local memories, national discourse, and globalization—as mediated through the tourist industry and UNESCO—must confront each other. As such, they provide the foundation for a fruitful examination of how the subjective notion of, and ultimately unattainable quest for, authenticity functions as an intermediary among these players.

Weiss, Rick

Obscuring Knowledge: The Morality of Secrecy and Loss in South Indian Medicine

While secrecy has been a central feature in the transmission of siddha medical knowledge for centuries, the morality of secrecy in South India has dramatically changed since the beginning of the twentieth century. In Tamil-speaking South India, secrecy as a mode of disseminating knowledge has undergone a radical change in value, from its consideration as a moral duty that keeps powerful knowledge in the hands of the good, to its regard as a selfish act that has led to the disintegration of a unified Tamil community. In this paper, I will document the historical trajectory of obfuscation in siddha medicine, a history that is just one instance of more general debates in South Asia about whether the proper locus of knowledge is in public or private spheres, in the archive or in the home. I will argue that the function of secrecy as a strategy for garnering prestige is now served by another form of concealed knowledge, that is, Tamil medical knowledge that has been lost in the ravages of time.

Weiss, Anita

Can the Center Hold? Efforts to Strengthen Federal Power in Pakistan

Pakistan's experiment with democracy, now sixty years old, has few positive, constructive examples it can show in its history. Plagued by coups and subnational insurrections, the federal government has sought ways to legitimize itself and strengthen its power and influence throughout the country. Its efforts to reinvent itself, however, have often had problematic results. This paper analyzes some of the recent efforts undertaken by the federal government of Pakistan to restructure and decentralize its bureaucracy, transform ill-functioning institutions into new ones (e.g., the University Grants Commission into the Higher Education Commission) and strengthen the country's judiciary. Recent events, however, force us not only to question the utility and viability of such efforts but also if they might ultimately undermine central rule in the country itself.

White, Joshua

The Dynamics of Islamist Governance in Pakistan's NWFP

This paper presents a critical examination of the “Islamist governance” of the Muttahida Majlis-e-Amal (MMA) alliance in Pakistan’s North-West Frontier Province. The MMA’s unprecedented electoral success in 2002 was due in part to its ability to mobilize the conservative Pakhtun electorate with a pro-shari’ah agenda, a denunciation of the American action in Afghanistan, and a rhetoric that situated the Frontier areas as part of the larger phenomenon of a Muslim ummah under siege by foreign elements. This paper will consider the MMA’s five years of governance, evaluating not only the alliance’s ability to deliver on its electoral promises, but, more broadly, the ways in which its socio-religious agenda informed its governance decisions both within the domain of the provincial bureaucracy and within the decision-making structures of the constituent parties themselves.

Particular attention will be given to the formation of education policy, infrastructure development priorities, interaction with NGOs and international lending institutions, and the proposed Islamicization of the banking sector. The paper will also explore the means by which the implementation of the MMA’s agenda was subverted by the actions of a reticent civil bureaucracy, by the inherent limitations imposed by the federal structure of Pakistan, and by substantial ideological fault lines within the alliance itself. In light of the upcoming general elections in Pakistan, this research will provide a measure of insight into the social and political implications — and limitations — of the recent phenomenon of Islamist governance in the Frontier.

Wilkerson, Sarah Beth

Dalit women and the pen: gendering Hindi Dalit literature

Scholarship on the Dalit movement in general, and Dalit literature more specifically, has habitually positioned Dalit women as ‘the oppressed of the oppressed’. The search for the ‘authentic’ Dalit woman’s voice has been taken up by a growing number of academics, and a smaller number of male Dalit writers who make broad statements such as ‘Dalit women talk differently’. This paper aims to address both this search for the Dalit woman’s voice and the question of ‘difference’ in ways these Dalit women conceptualise caste oppression through an examination of Dalit women’s literary works in Hindi. It considers what has been said about Dalit women by academics and male Dalit writers, and how this compares to Dalit women’s own writings, which, albeit small in number, are steadily increasing in Hindi Dalit literary journals. Through their Hindi short-stories, Dalit women writers such as Rajat Rani ‘Minu’, Kaveri, Rajni, Sumanprabha and Kusum Meghaval reveal the tensions and challenges unique to the Dalit woman’s experience. In a sense, this literature provides a unique space which these Dalit women authors can use to highlight the dilemmas arising from the intersection of their caste and gender identities and explore various means of negotiating such dilemmas. Thus, while such expressions take place in the realms of fiction, their message and intellectual impact is highly political. Finally, this paper also attempts to address a more inherent question to Dalit women’s marginalisation within the burgeoning Hindi Dalit literary movement—that is, do Dalit women always say what male Dalit writers, feminists or even academics want them to say? In other words, what are the deeper political implications of Dalit women taking up the pen and speaking for themselves?

Wilkinson, Steven

Colonialization and its long term effects on democratic stability in South Asia and beyond

This paper, part of a larger book project, looks at how patterns of democratic competition, institution-building and ethnic biases during the colonial period have influenced longer term patterns of democratic consolidation in South Asia and beyond. It uses a new dataset on more than 150 colonies, as well as more specific archival research on South Asia.

Wilkinson-Weber, Clare

The pillars of the house: production studies and Hindi film workers

Production studies, or the examination of how negotiations among cultural producers construct media forms, occupy a small area within film studies (one panel out of four days of concurrent sessions at this spring’s Society for Cinema and Media Studies conference for example). In this paper, I look at the implications of extending production studies more widely to the study of Indian film, Hindi film in particular. Specifically, I address a tendency in most production studies to focus upon high value cultural producers who are widely considered to have legitimate interests in, as well as influence upon, the forms that result. To date, few models exist for connecting film practices among lower level practitioners with signification systems of film, although film is enabled and constrained by workers at all levels of filmmaking. While this is in part an extension of existing traditions within film studies that privilege actors, directors and so on, it also reflects broader social assumptions about who is important in cultural production, and who is entitled to make aesthetic judgments, assumptions that anthropology, with its long-standing interest in the lives and ideas of ordinary people, is well placed to question.

Wilson, Liz

A Paternal Mother Reborn Bloodlessly: A Feminist Reading of Angulimala's Conversion Narratives

This paper uses Pali accounts of the conversion of the serial-murderer Angulimala as an occasion to explore intersections between sacrificial logics (Vedic and post-Vedic), Buddhist structures of paternal affiliation, and the work of Buddhist women as child-bearers. Angulimala's guru demands one thousand human fingers as his fee for teaching, thus setting this future Buddhist convert on a trail of destruction that earns him the sobriquet "Finger Garland." The Buddha intervenes when Angulimala is about to kill his final victim, none other than his own mother. If Vedic sacrifice can be described by Nancy Jay's formulation as "birth done better" (compared to the non-ritualized conditions under which most women give birth), does the same gendered logic hold true for the moral deeds that Buddhist authorities substitute for the act of taking life in a Vedic yajna? Can we view the Buddha's intervention to save Angulimala's mother by converting the murderer as a form of male parturition whereby the Buddha bloodlessly gives birth to a transformed man, a new being in the Buddha's own lineage? And, finally, does Jay's work help us to understand the Angulimala paritta and Angulimala's subsequent career as a patron saint of women in labor?

Wolfgram, Matthew

Ayurveda and its Nationalist Salvage Historiography: Translation and Temporality

In this paper I analyze the relationship between practices of translation and the three-part Indian nationalist typification of time, which is both inhabited and contested as European and Indian scholars, doctors, and scientists debate the historical parallelism of ayurveda and Cosmopolitan Medicine. Classicalist Time privileges Hippocratic medicine as the world's first rational system. The Orientalist and Nationalist critics of Eurocentric classicalism construed the translation of the Tridosha (a three-part pathology which is the basis of ayurveda treatment) as an asymmetrical time-coded exchange from India to Greece, and not its vice versa, which presupposed the superior antiquity and civilizational first-ness of "Hindu Medicine." The concept of time delineated in the ayurveda texts, what I call "Stric Time," holds that the science originated outside of history in the perfect mind of God, and that after its complete transmission to the original sages this knowledge began to gradually decline on account of human laziness and ignorance, and the vicissitudes of history, i.e. the Muslim invasions and European colonialism. Translation in this context, like the quality of time itself, is devalued as a defective rendering of the more pure knowledge of ayurveda in the original Sanskrit texts. Modernist Time, the linear and progressive structure of the history of science, takes historical progress as the ultimate sign of scientific consciousness. Under the ideology of this sign, modernist historians include ayurveda within the Enlightenment narrative of human progress via translations which demonstrate progressive semantic change over time. Based on historical and ethnographic examples I argue that the iconic resemblance which is constructed between the structures of time and the practices of translation is projected back upon Indian history as a strategy to salvage ayurveda, and that that same icon is used to guide future-oriented projects to "develop" (vikasana) the science.

Yazijian, Edward

Kavikankan Mukundaram's Candimangal, Goddesses and Tax Collectors

The Candimangal is a work written in the latter part of the sixteenth century CE and belongs to the mangal-kavya genre, texts which glorify a god or goddess and establish its cult in the region, and which flourished from the twelfth to the nineteenth centuries CE. The Candimangal of Kavikankan Mukundaram Cakravarti is particularly unique and valuable among works of this genre because it engages with many of the events during the author's life and times. In this paper I will situate the Candimangal and its author in their historical context by discussing the events and time in which it was written. When reading this text in the context of the author's life and the events of his time, it is quite clear that he intended it not only as a sacred text glorifying the goddess Candi and her devotees, but also as a social commentary on the intrusion of Mughal revenue collectors and the effects they had on the lives of the people of Bengal. Through an examination of Mukundaram's Candimangal itself, other contemporaneous literary texts, and historical accounts, I will situate Mukundaram and his work in the events and concerns of his time with the aim of understanding how this text might have been read by his audience.

Zare, Bonnie

Indigenous Feminist Pathways: Gogi Saroj Pal's and Vaasanthi's Images of Transformation

Maitrayee Chaudhuri, in her Introduction to Feminism in India, isolates several consequences of global processes, amongst many, which must be attended to by any group working for social justice. One of these consequences is the proliferation of a Western-imported but now also self-generating discourse that celebrates "consumption, choice" and "womanhood" as an achievement to be gained by individual initiative (xl). The promotion of this idea, in different contexts such as women's magazines or Western-funded family planning agencies, has received pointed criticism from a number of prominent Indian feminist scholars such as S.

Tharu and T. Niranjana, M. Kishwar, M. John, I. Chanda, and V. Bhagwat. They rightfully point to the urgent need to nurture feminism by unearthing and celebrating its deeper roots in Indian soil, roots that are more relevant and accurate within the specific context of India. Yet, as Chaudhuri points out, isolating elements of an indigenous or local form of feminism is complicated: how can agreement be reached as to what qualifies as indigenous within a linguistically, regionally and religiously diverse society? Too, there is the danger of unthinkingly elevating essences that would not be recognizable or close to all.

Although art in itself may not start a revolution, contemporary art and literature can further feminist dialogue; vivid imagery has the power to inspire its viewers and readers. This essay will elaborate on two particular kinds of artistic imagery, arguing that they promote women's empowerment and deserve recognition as an indigenous form of feminism that is distant from a feminism influenced by consumerism. The essay first examines human-animal interchangeability or transformation, explained by reference to Delhi artist Gogi Saroj Pal's paintings of cows, birds and horses with women's faces. These works bring out the paradox of limiting any species. A second kind of representational pattern highlights a repeated puja for the goddess. Passages from Vasanthi's novel *Birthright* (translated by Vasantha Surya in 2004 from the original Tamil novel *Kataici Varai* of 1996) will be drawn upon to suggest how a certain kind of ritual, undertaken in a women's-only setting, may provide women with a space to confront and purge the gender demons that they have internalized.

Zelliot, Eleanor

Three Ambedkar Buddhist Pilgrimages

Pilgrimage among Dalit Buddhists in Maharashtra stands out as a particularly vibrant example of Dalit cultural expression in India today. While Buddhist ceremonies such as Buddha Jayanti in the Navayana Buddhist community tend to be local, there are three pilgrimages in the Ambedkar movement that go beyond the local. The most important is the celebration of the conversion in Nagpur on Ashok Jayanti (also Dassara), which involves Buddhists from many parts of India, converging in the hundreds of thousands at the Diksha Bhumi in Nagpur. The focus in this pilgrimage, physically centered on the enormous stupa at Nagpur, is devotion and education.

The December 6 observance of Ambedkar's death anniversary in Dadar, Mumbai, illustrates the range of Ambedkar's followers, from suited government servants to village boys with "Jai Bhim" headbands. Many go down to the center of Mumbai, some to the Prince of Wales museum to see Buddhist art.

The January 1 ceremony at Bhim Koregaon near Pune brings only folk from the Pune - Mumbai area but also takes on the nature of a pilgrimage, some young men performing a torch-bearing relay run. The pillar at Koregaon celebrates the British victory over the Peshwai of Pune, a Brahmanical government, in 1818, and many of the names inscribed on the pillar commemorate Mahar (Dalit) soldiers who fought with the British.

All three occasions reinforce a sense of community, belonging and commitment.

Ziegfeld, Adam

Re-Thinking Dravidian Hegemony in Tamil Nadu Party Politics

Dravidianism constitutes the most crucial element in the received wisdom about post-Independence Tamil politics. This paper argues that the importance of Dravidian ideology and the Dravidian parties has been both over-stated and misstated. Though I do not contest the hegemony of Dravidian ideology in the discursive realm and in the domain of official political discourse, I contend that as an explanation for mass political behavior and the evolution of the Tamil party system, the role of Dravidianism must be rethought.

This paper makes two central contentions. First, the period during which the Congress Party declined (as well as the magnitude of this decline) has been largely misidentified. Through the late 1970s, Congress retained a popular following on par with that of both the ADMK and DMK, and the party's real decline occurred much later than is typically suggested. Second, this misidentification of the timing of the party's decline has, in turn, led to a mistaken characterization of the reasons behind the decline. Congress misrule in the 1960s, dysfunctional relations between Tamil Nadu and the Centre, and the appeal of Dravidian ideology are most often cited as reasons for the party's decline. In contrast, this paper contends that Congress lost support primarily because of the strategic errors made by the High Command in voluntarily abrogating the party's position as one of the state's two main parties. This decision came largely in response to the formidable organizational capacity of both the DMK and ADMK, which allowed both parties to challenge and eventually supersede Congress in the aftermath of its strategic errors. Party strategy and organization, I argue, best explain the emergence of the Dravidian parties as the two main axes around which Tamil politics now revolves.

In making these arguments, I support these claims with detailed analysis of election data in combination with over 200 interviews with local-level politicians in four assembly constituencies in Tamil Nadu and state-level politicians in Tamil Nadu and Puducherry.