



South Asian Studies Association

SASA Conferences

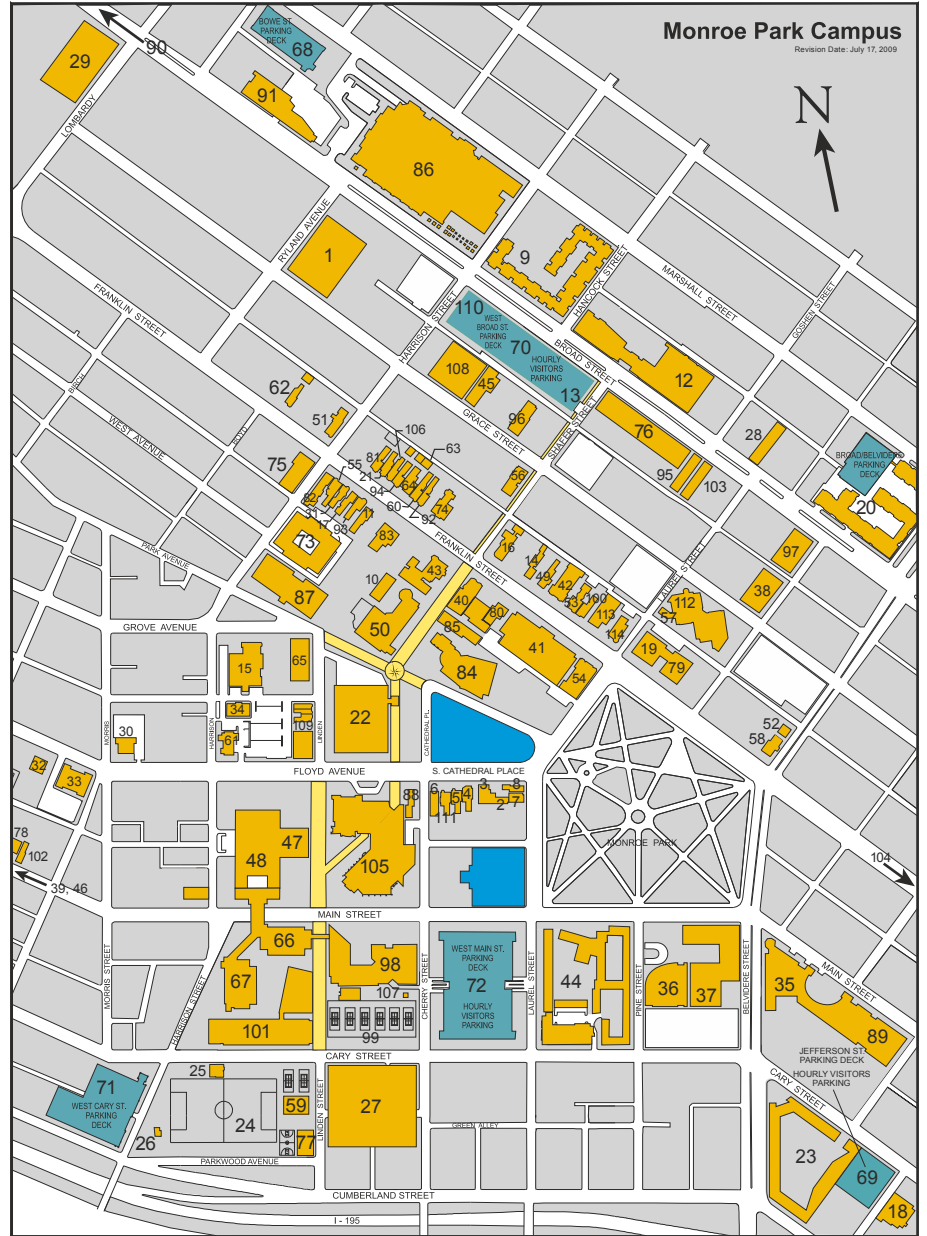


© Virginia Commonwealth University

VCU Monroe Park Campus

A ■ B ■ C ■ D ■ E ■ F ■ G ■ H ■ I ■ J

1. (D-3) 500 Academic Centre, 500 N. Harrison St.
2. (F-9) 807 Cathedral Place, 807 S. Cathedral Place
3. (F-9) 809 Cathedral Place, 809 S. Cathedral Place
4. (E-9) 811 Cathedral Place, 811 S. Cathedral Place *
5. (E-9) 813 Cathedral Place, 813 S. Cathedral Place *
6. (E-9) 817 Cathedral Place, 817 S. Cathedral Place *
7. (F-10) 14 N. Laurel St.
8. (F-9) 16 N. Laurel St.
9. (F-4) Ackell Residence Center, 1100 W. Broad St.*
10. (E-7) Anderson Gallery, 907 1/2 W. Franklin St.*
11. (D-6) Anderson House, 913 W. Franklin St.*
12. (H-5) Arts Building, School of the, 1000 W. Broad St.*
13. (G-5) Barnes & Noble @ VCU, 1111 W. Broad St.*
14. (F-7) Bird House, 820 W. Franklin St.
15. (C-8) Black Music Center, James W., 1015 Grove Ave.*
16. (F-7) Blanton House, 826-828 W. Franklin St.
17. (D-6) Bowe House, 917 W. Franklin St.
18. (J-14) Brandcenter, 103 S. Jefferson St.*
19. (H-8) Brandt Hall, 720 W. Franklin St.*
20. (J-6) Broad and Belvidere Student Apartments, 600 W. Broad St.*
21. (E-6) Buford House, 922 W. Franklin St.
22. (D-9) Cabell Library, James Branch, 901 Park Ave.*
23. (J-14) Cary and Belvidere Residential College, 301 W. Cary St.*
24. (C-13) Cary Street Field*
25. (C-13) Cary Street Field Check-in Center, 1005 W. Cary St.*
26. (B-13) Cary Street Field Support Facility, 1011 W. Cary St.*
27. (D-13) Cary Street Gym, 101 S. Linden St.*
28. (I-6) Center for Cultural Experiences in Prevention, 906 W. Broad St.
29. (A-1) Center for Psychological Services and Development, 612-620 N. Lombardy St.
30. (B-9) Child Development Center, VCU, 1128 Floyd Ave.*
31. (D-6) Crenshaw House, 919 W. Franklin St.
32. (A-9) Dance and Choreography Building, 1315 Floyd Ave.
33. (A-9) Dance Center, VCU 10 N. Brunswick St.
34. (C-9) Education Annex, School of, 109 N. Harrison St.*
35. (I-12) Engineering East Hall, School of, 401 W. Main St.*
36. (G-12) Engineering West Hall Addition, School of (Health and Life Sciences Engineering Labs), VCU, 620 W. Cary St.*
37. (H-12) Engineering West Hall, School of/Virginia Microelectronics Center, 601 W. Main St.*
38. (I-7) Facilities and Financial Services Building, 700 W. Grace St.*
39. (A-10) FMD – Renovation, 1508 W. Main St.
40. (E-7) Founders Hall, 827 W. Franklin St.*
41. (F-8) Franklin Street Gymnasium, 817 W. Franklin St.*
42. (G-7) Franklin Terrace, 812-814 W. Franklin St.*
43. (E-7) Ginter House, 901 W. Franklin St.*
44. (G-12) Gladding Residence Center, 711 W. Main St.*
45. (F-5) Grace Street Theater, 930-934 W. Grace St.*
46. (A-10) Graphic Design Center, 1509 W. Main St.
47. (D-10) Harris Hall Auditorium, 1015 Floyd Ave.*
48. (C-10) Harris Hall, Grace E., 1015 Floyd Ave.*
49. (F-7) Harrison House, 816 W. Franklin St.
50. (E-8) Hibbs Hall, 900 Park Ave.*
51. (D-5) Humanities and Sciences Annex, College of, 1000 W. Franklin St.
52. (I-8) Human Resources Building, 104 N. Belvidere St.*
53. (G-7) Hunton House, 810 W. Franklin St.*
54. (G-8) Johnson Hall, 801 W. Franklin St.*
55. (D-6) Kearney House, 921 W. Franklin St.*
56. (F-6) Lafayette Hall, 312 N. Shafer St.
57. (H-7) Laurel Street Carriage House, 207 N. Laurel St.*
58. (I-9) Lindsey House, 600 W. Franklin St.*
59. (C-13) Mary and Frances Youth Center, 120 S.



60. (E-7) Founders Hall, 827 W. Franklin St.*
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62. (G-7) Franklin Terrace, 812-814 W. Franklin St.*
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69. (F-7) Harrison House, 816 W. Franklin St.
70. (E-8) Hibbs Hall, 900 Park Ave.*
71. (D-5) Humanities and Sciences Annex, College of, 1000 W. Franklin St.
72. (I-8) Human Resources Building, 104 N. Belvidere St.*
73. (G-7) Hunton House, 810 W. Franklin St.*
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88. (C-10) Harris Hall, Grace E., 1015 Floyd Ave.*
89. (F-7) Harrison House, 816 W. Franklin St.
90. (E-8) Hibbs Hall, 900 Park Ave.*
91. (D-5) Humanities and Sciences Annex, College of, 1000 W. Franklin St.
92. (I-8) Human Resources Building, 104 N. Belvidere St.*
93. (G-7) Hunton House, 810 W. Franklin St.*
94. (G-8) Johnson Hall, 801 W. Franklin St.*
95. (D-6) Kearney House, 921 W. Franklin St.*
96. (F-6) Lafayette Hall, 312 N. Shafer St.
97. (H-7) Laurel Street Carriage House, 207 N. Laurel St.*
98. (I-9) Lindsey House, 600 W. Franklin St.*
99. (C-13) Mary and Frances Youth Center, 120 S.
100. (F-12) Parking, West Main Street Deck, 801 W. Main St.*
101. (D-7) Pollak Building, 325 N. Harrison St.*
102. (E-6) Presidents House, 910 W. Franklin St.
103. (D-6) Raleigh Building, 1001 W. Franklin St.*
104. (G-5) RAMZ Hall, 933 W. Broad St.*
105. (D-13) Recreational Sports Storage, 130 S. Linden St.*
106. (A-10) Rehabilitation Research Training Center, 1314 W. Main St.*
107. (H-8) Rhoads Hall, 710 W. Franklin St.*
108. (F-7) Ritter-Hickok House, 821 W. Franklin St.*
109. (E-6) Robertson Alumni House, Richard T., 924 W. Franklin St.*
110. (D-6) Scherer Hall, 923 W. Franklin St.*
111. (E-7) Scott House, 909 W. Franklin St.*
112. (E-8) Shafer Court Dining Center, 810 Cathedral Place*
113. (E-8) Shafer Street Playhouse, 221 N. Shafer St.*
114. (E-2) Siegel Center, Stuart C., 1200 W. Broad St.*
115. (D-7) Singleton Center for the Performing Arts, W. E., 922 Park Ave.*
116. (E-10) Sitterding House, 901 Floyd Ave.*
117. (J-12) Snead Hall, School of Business, 301 W.
118. (E-6) Stokes House, 918 W. Franklin St.
119. (H-5) Student Media Building, 817 W. Broad St.*
120. (F-5) Survey Evaluation Research Laboratory, 912 W. Grace St.
121. (I-6) Technology Administration Building, 701 W. Broad St.
122. (E-11) Temple Building, T. Edward, 901 W. Main St.*
123. (D-12) Thalheimer Tennis Center, 920 W. Cary St.*
124. (G-7) Thurston House, 808 W. Franklin St.
125. (C-12) Trani Center for Life Sciences, Eugene P. and Lois E., 1000 W. Cary St.*
126. (A-10) Transportation Safety Training Center, 1310-1312 W. Main St.
127. (H-5) Treasury and Foundations Services Building, 807-809 W. Broad St.*
128. (J-10) T/TAC and Community Service Center, 10 E. Franklin St.*
129. (E-10) University Student Commons, 907 Floyd Ave.*
130. (E-6) Valentine House, 920 W. Franklin St.

Walking directions are in beta.
Use caution – This route may be missing sidewalks or pedestrian paths.

**Walking directions to 301 W Franklin St,
Richmond, VA 23220**

Suggested routes

- 1. W Main St
0.5 mi
11 mins
- 2. W Franklin St
0.6 mi
11 mins

Harris Hall Auditorium
Richmond, VA 23284

1. Head south on N Linden St toward W Main St

259 ft

2. Turn left at W Main St

0.3 mi

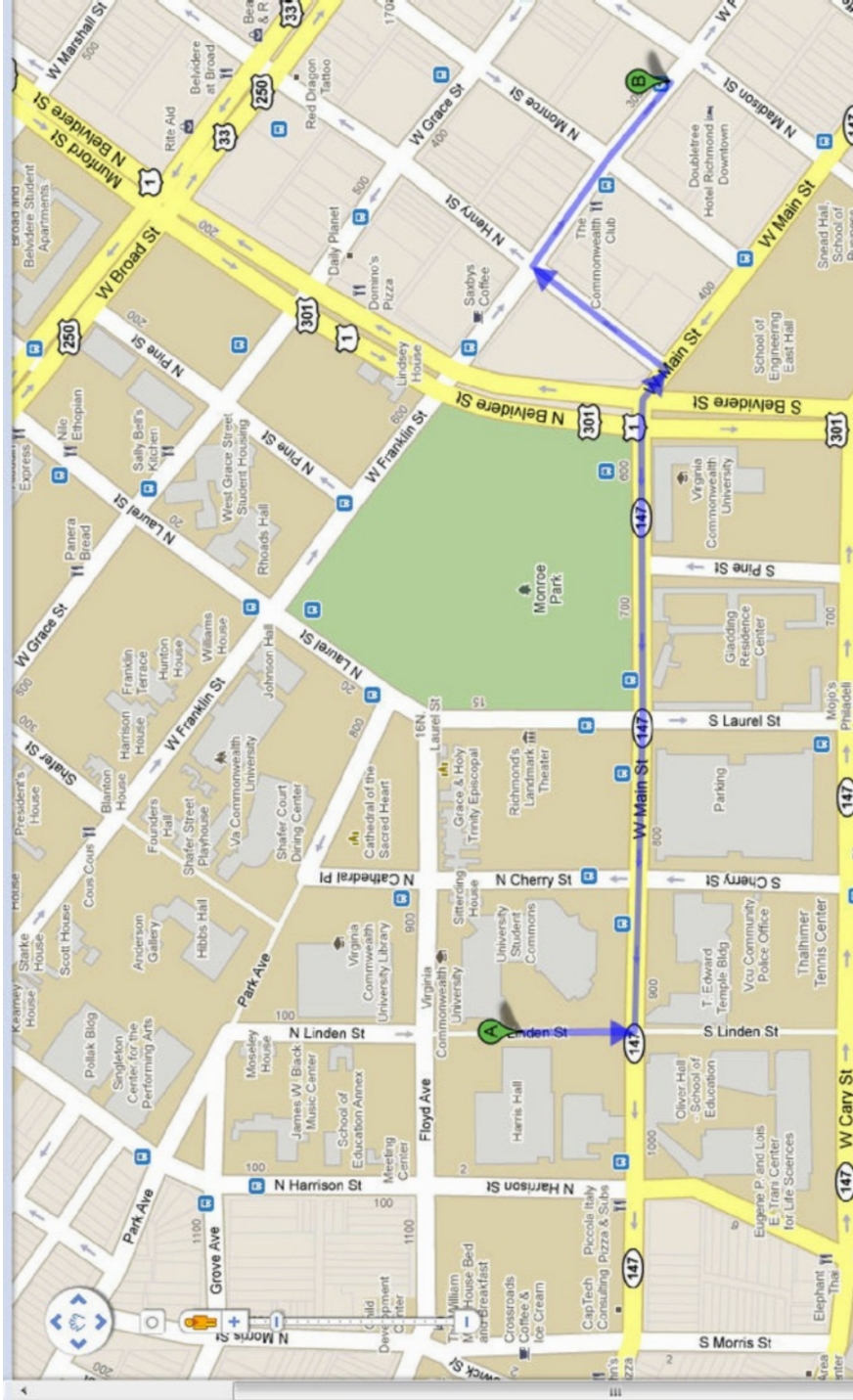
3. Turn left at N Henry St

397 ft

4. Turn right at W Franklin St

0.1 mi

301 W Franklin St
Richmond, VA 23220





South Asian Studies Association

Understanding South Asia's Peoples, Cultures, Issues and Opportunities

April 8, 2011

Welcome. On behalf of the South Asian Studies Association Board of Directors, welcome to our fifth annual conference. SASA is a 100% volunteer effort; we can't thank all of those involved enough. While everyone on the Board has played a part, the key players this time around include:

- **Vandana Asthana**, Eastern Washington University, program chair. At one time or another you all have been in contact with Vandana. SASA has developed a tradition of two terms as program chair. Vandana has done us all proud with her enormous dedication and attention to detail both last year and this. She is an absolute pleasure to work with.
- **Muthusami Kumaran**, University of Florida, program co-chair. The program chair workload is overwhelming and growing as SASA grows. Kumaran stepped in in a timely manner to relieve Vandana of some of the burden with first-rate expertise and enthusiasm. We now face the problem of cloning him.
- **Dina Bangdel**, Virginia Commonwealth University, is liaison with The Virginia Museum of Fine Art and the South Asia community in and around Richmond. Without her support many of the conference's fine touches would not have been possible.
- **Joe Pellegrino**, Georgia Southern University, webmaster. Joe is an interdisciplinary Renaissance man providing indispensable service in a wide range of areas. He has redesigned our website, implemented our new online registration, structured the automated paper submission system and continues to improve all of them. He is great at photography and invaluable at tech support.
- **Gunjan Bagla**, Managing Director, Amritt, Inc. Gunjan is a SASA board member, charter member of TIE Southern California, our primary tie to the real world and an extraordinarily energetic and focused individual. He has to be to run a successful consultancy, be on our board and serve as the president of the global IIT alumni association. He is self-effacing, generous to a fault, and a great public speaker. His contributions have enriched several SASA conferences, including this one.
- **VCU**. Without a university host there is no way we could stage a conference like this. Hotel facilities are simply too costly. The facilities here at VCU compare favorably to those anywhere in the nation. We were able to move ahead because of the extraordinary support received from **Dr. McKenna Brown**, Executive Director of VCU's Global Education Office.

Enjoy the conference, make new friends.

Dr. William Vanderbok
SASA President
wv@sasia.org

**RE: South Asian Studies Association
Fifth Annual SASA Conference
April 8-10, 2011
Virginia Commonwealth University
Richmond, Virginia**

Global Education Office

Office of the Executive Director

817 West Franklin Street
P.O. Box 843043
Richmond, Virginia 23284-3043

804 827-8471
Fax: 804 828-2552
TDD: 1-800-828-1120

Dear SASA Conference Participant:

On behalf of **Virginia Commonwealth University**, it is my great pleasure to welcome you to our Monroe Park Campus for the Fifth Annual South Asian Studies Association Conference!

The conference program reflects the striking diversity of the region, addressing topics such as political trends, Colonial history, religion and spirituality, security issues, social mobility, international relations, women's studies, resettlement, civic engagement, literature, art, music... the list goes on. We are confident this will be an exciting and productive event.

VCU is proud to serve as host to this scholarly and collegial forum for dialogue. Our University has taken immense strides in our approach to internationalization in our Academic programs and also in our engagement activities. Out of our 32,000 Undergraduate and graduate students, roughly 1,500 are international students and scholars. We take great pride in opening our doors to the international community, And in enabling every student to engage in a culturally diverse academic environment.

With best wishes for a successful conference,



R. McKenna Brown, PhD
Executive Director and
Professor of World Studies

SASA Program 2011

Daily Program
Friday 8 April 2011

**At the Virginia Museum of Fine Arts
200 N. Boulevard, Richmond, VA**



Registration Opens at 4:00 pm

Feel free to browse VMFA's galleries, including the outstanding South Asia galleries

Welcome Reception 5:30 pm – 7:30 pm

Dance performance by Uma Ettigi
Remarks by Dr. Shankar Prasad Sharma, Ambassador of Nepal
Honoring Dr. Joseph M. Dye, III. Curatorial Chair, VMFA



Ambassador Sharma presents his diplomatic credentials.



Joe Dye



Uma Ettigi

Saturday, 9 April 2011

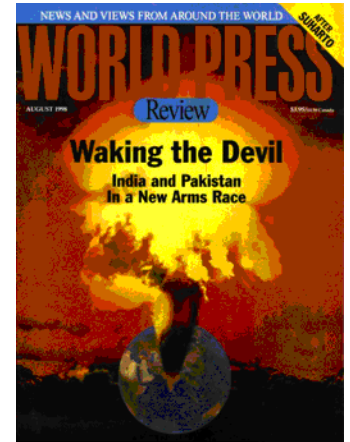
Registration Opens at 8:15 am in Harris Hall 2129

SESSION 1: 9:00 am – 10:30 am

Panel 1A, Harris Hall 2105

Trends in South Asian Politics and International Relations

Chair: Ram Roy, California State University, North Ridge



The Evolution of Sino Pak Relations: Where Does Pakistan Fit in China's Foreign Policy?

Zain Irfan

Monterey Institute of International Studies

East Meets East: Foreign Relations Between India and Eastern Europe, 1947 - 1989

Nameeta Mathur

Saginaw Valley University

Fall of Monarchy in Nepal: A Critical Analysis of the Role of Different Political Forces

Eashvaraiah Pulluru

University of Hyderabad

Panel 1B, Harris Hall 2106

Embodied Dimensions of Buddhist Practice in Nepal

Chair: David Bromley, Virginia Commonwealth University

Reading the Mysteries: Visual and Textual Encoding in a Newar Buddhist

Ritual Manual

Eric Huntington

University of Chicago



Sacred Renewals in Newar Buddhism: Consecration Rituals of the Great Stupa at Svayambhu

Dina Bangdel

Virginia Commonwealth University

Tantric Buddhist Dance of Nepal: An Embodied Art of Spiritual Transformation

Miranda Shaw

University of Richmond

Here Comes the Bride: Ehee Tradition of the Newar Community of Nepal

Deepak Shimkhada

Claremont Graduate University

Panel 1C, Harris Hall 2107

Literary, Art, Musical and Spiritual Expressions in South Asia

Chair: Joe Pellegrino, Georgia Southern University

Looking for the Hidden Colours of Sufism in the Shadow of a Song

Christina Everaert

North Carolina State University

Bulleh Shah the Sufi Poet

Ravinder Gargash

Hankuk University of Foreign Studies

Performing Ruhunu Mask Dance for Sri Lanka Design Festival 2010: A Sense of Comic Relief and Healing

David Blundell

National Chengchi University

Illuminations of the Iconographic Program of Nepali Illuminated Manuscripts

Angela May

The University of Alabama at Birmingham



MIXER/BOOK BROWSE 10:30 am – 11:00 am

Harris Hall 2129

Beverages and Snacks Served

SESSION 2: 11:00 am – 12:30 pm

Panel 2A, Harris Hall 2105

NGOs, Civic Engagement, and Social Mobility in South Asia

Chair: Muthusami Kumaran, University of Florida

Sex-Worker's Theater in India

Betty Bernhard

Pomona College

Panchayati Raj in India: Towards Fulfillment of Gandhian Dream

Mohana Kumar

Devaswom Board College



Savings-Investment Correlations in Developing Countries
Mohammad Salahuddin
Southeast University

Transparency and Accountability in Indian NGO Sector
Muthusami Kumaran
University of Florida

Panel 2B, Harris Hall 2107

Security/Insecurity Regimes in South Asia

Chair: Vandana Asthana, Eastern Washington University

Taliban! The Insurgents behind Afghanistan's Mud Curtain
Mark Silinsky
US Army

Misunderstanding Tribal Identity in Southern Afghanistan
Matthew Yalch
Michigan State University



Security/Insecurity in Southern Asia : A US Policy Perspective

Vandana Asthana and Majid Sharifi
Eastern Washington University

Panel 2C, Harris Hall 2106

Religion and Politics in Contemporary South Asia

Chair: Cliff Edwards, Virginia Commonwealth University

Commercialization of Religion in Pakistan
Rana Eijaz Ahmad
University of the Punjab

Orientalism, Empires and Vocabulary: How Muslim Empires can Inform "Religion"
Ilyse Morgenstein Fuerst
University of North Carolina at Chapel Hill

Islamic Alms in an Afghan City
Chris Taylor
Boston University





LUNCH: 12:30 pm – 1:45 pm

Rodney's, Schafer Court Dining Center

***Program: A Conversation with Ron Somers, President of the U.S.-
India Business Council; Gunjan Bagla, host***

SESSION 3: 2:00 pm - 3:30 pm

Panel 3A, Harris Hall 2106

Regional and Dalit Politics in India

Chair: Niraj Verma, Virginia Commonwealth University



Ron Somers



Gunjan Bagla

**Radical Politics in the Punjab: The Curious Case of Ideological Migration from Naxalite to
Khalistan**

Dave Morland

Teesside University

Critical Study of Dalit Politics in Independent India

Karan Singh Chauhan

Hankuk University of Foreign Studies

**The Impact of a Geographical Separatist Movement on Political, Professional and Social Identi-
ties: Will it Immobilize or Further the Struggle for Telangana in the Indian State of Andhra
Pradesh?**

Dean Eugene McHenry

Claremont Graduate University

Panel 3B, Harris Hall 2105

Colonial History, Impacts and Remnants in South Asia

Chair: Paul Hanson, California Lutheran University

**Edwin Lutyens and the Vision of an Empire: Architecture, Ornament, and
the Making of an Indic Style**

Randip Bakshi

University of Victoria

The Instant Orientalist: Lord Lytton “Discovers” India

Edwin Hirschmann

Towson University



Education in Colonial Bengal (1854 - 1947): An Authentic Discourse
Md. Anowarul Islam
University of Chittagong

Some Reflections on Radio and the British Empire in India, 1920s-1940s
Chandrika Kaul
University of St. Andrews



Panel 3C, Harris Hall 2107

Patronage, Power, and Divine Plays: Expressions of Vaisnava and Saiva Practice

Chair: Deepak Shimkhada, Claremont Graduate University

The Architectural Patronage of Ahilyabai Holkar: A Preliminary Inquiry into Style and Patterns of Patronage

Cathleen Cummings
University of Alabama



The Mason of Grace: *Svarupa* Veneration and Artistic Mediation in the Pustimarga Sampradaya
Ankur Desai

The Ohio State University

Shiva's Playground: The Tiruvilaiyadal Purana in Madurai

Amy-Ruth Holt

Washington and Lee University

Celebrating Siva at Pashupati Temple

Tim Ward

Virginia Commonwealth University



MIXER/BOOK BROWSE 3:30 pm – 4:00 pm

Harris Hall 2192

Beverages and Snacks Served

3:15 pm SASA Publications SIG open meeting
(Special Interest Group)

SESSION 4: 4:00 - 5:30 PM

Panel 4A, Harris Hall 2105

Institutions, Development and Resettlement in South Asia

Chair: Manu Gupta, Virginia Commonwealth University

Bhutanese Refugees and the Re-settlement Process

Sreeja Balarajan

Virginia Commonwealth University



Colonialism, Labour Migration, and Development of Modern Hindi Language and Literature

Bhoopal Singh

Agra College

Institutional Analysis of Globalization: A Case of Pakistan

Bushra Hamid

University of Peshawar

Linguistic Preferences for Understanding Analytical Status of Parts of Speech

Kali Bahl

University of Chicago

Panel 4B, Harris Hall 2106

Women in South Asia: Mediating Religion and Autonomy

Chair: Archana Pathak, Virginia Commonwealth University

Discourse of Feminism in the Perspective of Allama Iqbal

Abida Ejaz

University of Punjab

Islamization and Women's Status during General Zia ul

Haq's Rule

Shireen Khan Burki

Independent Scholar



"Modernity" in Pakistan: Muslim Women's Religiosity and Autonomy

Amarah Niazi

Oregon State University

Blurring the Boundaries: Telugu Biblewomen, Itinerancy, and Social Mobility

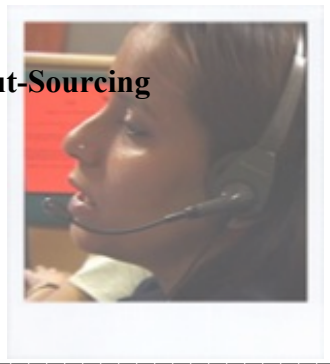
James Elisha Taneti

Union Presbyterian Seminary

Panel 4C, Harris Hall 2107

Screening of “Nalini by Day, Nancy by Night” Award-winning Documentary on Out-Sourcing

Discussant: Sonali Gulati, Virginia Commonwealth University



Commons Ballroom

**RECEPTION &
CULTURAL PROGRAM
5:45 pm**

DINNER: 6:30 pm – 8:45 pm

Awards and recognitions

**Keynote speaker: Mr. Pranay Verma, Counsellor
(Political), Embassy of India**



SUNDAY 10 April 2011

**REGISTRATION OPENS AT 8:15 AM
Harris 2129**

SESSION 5: 9:00 am – 10:30 am

Panel 5A, Harris Hall 2105

Female Empowerment in South Asia: Past, Present, and Future

Chair: Ramdas Lamb, University of Hawaii - Manoa

**(Tri)ya: Protest of Indian Women in Medieval Literature,
Culture and History
Anuradha Dwivedi
M.S.J. College**

**Sex-Selective Abortion and Son Preference in Indo-Canadian Communities
Sugandha Nagpal
York University**

**Analyzing Indian and American Women: Gender in Social Settings
A.C. Shukla
Independent Scholar**



Panel 5B, Harris Hall 2107

Literary, Art, and Spiritual Expressions in South Asia - II

Chair: David Blundell, National Chengchi University

~~**Poetics Against Snakes and Their Poison in the Atharvaveda**~~

~~**Carlos A Lopez**~~

~~**University of South Florida**~~

Birds and Nature in the Art of India

Purnima Bhatt

Hood College

Deepa Mehta's "Fire": The Manipulation of "Ramayana" and "Gitagovinda"

Yumi Park

Virginia Commonwealth University

Ethnobotanical History of Bundelkhand Tribes and Tribal Health and Happiness

Ashok Kumar Awasthi

BND College, India



Panel 5C, Harris Hall 2106

Terrorism and Insurgency in South Asia

Chair: Majid Sharifi, Eastern Washington University

Urgency for Inter-state Dialogue for Fighting Terrorism in South Asia

Umbreen Javaid

University of Punjab

Taliban Shift Media Strategy

Rona Kabiri

Monterey Institute of International Studies

Regress and Progress in the FATA of Pakistan

Zahid Anwar

University of Peshawar, Pakistan

Jihadi Conclusion and Update

Geoffrey Cook



MIXER/BOOK BROWSE 10:30 am – 11:00 am
Harris 2129



Beverages and Snacks Served

SESSION 6: 11:00 AM – 12:30 PM

Panel 6A, Harris Hall 2106

Situating the Local and Global in Contemporary Indian Art

Chair: Dina Bangdel, Virginia Commonwealth University

Jamini Roy, Bengal, and Indian Nationalism
Abira Mukhopadhyay
The Ohio State University

A Life Lived and A Life Imagined: Vivan Sundaram's Retake of Amrita
Grace Astrove
Virginia Commonwealth University

Anita Dube: Rethinking Feminist Discourse in Contemporary Indian Art
Rachel Levy
Virginia Commonwealth University



Panel 6B, Harris Hall 2105

Cultural Politics and Literary Sources of Understanding South Asia

Chair: Chandrika Kaul, University of St. Andrews

Operatic Portrayals of the "Exotic" and the Parallels with the Official Colonial Narrative: Representations of South Asia in Bizet's Les Pêcheurs de Perles
Zara Barlas

Hibernicized India, Orientalized Ireland: Juxtapositions of Kipling and Joyce
Joe Pellegrino
Georgia Southern University

Negotiating Cultural Fault Lines: The Parallel Histories of the Indian Constitution and "Partition"
Vivek Prahladan
Jawaharlal Nehru University

The Story of Jaymathi's Death and Humiliation: Reworking of Indigenous Sources in Nineteenth and Early Twentieth Century Assamese Historiography
Sudeshna Purkayastha



Panel 6 C, Harris Hall 2107

Nature/Power: Reexamining Dominance without Hegemony in Environmental History
Chair: Peter Schmitthenner
Virginia Tech

Water is Free with Savvy Hard Work, but Clear-cutting Trees can Cost you Blood: 'Sustainability in Late Pre-colonial India
Richard B. Barnett
University of Virginia

Mediating zoological natural history through translocated knowledge among France, Britain and India in the late eighteenth and early nineteenth centuries
Johan Mathew
Harvard University

Subaltern *Shikaris*: Histories of the Hunted in Colonial Central India
Ezra D. Rashkow
Montclair State University & Columbia



LUNCH: 12:30 pm – 2:00 pm

Rodney's, Shafer Court Dining Center

***Program: South Asian Studies,
the road ahead, part 2***



SESSION 7: 2:00 pm – 3:30 pm

Panel 7A, Harris Hall 2106

From Epic Bollywood to Art Films: Exploration of Identity and Historicity

Chair: Deepak Shimkhada, Claremont McKenna College

Fire Ignites Fire in the Indian Society: Fire as Purification and Reconciliation

Yumi Park

Virginia Commonwealth University

Women's Identify in the Films of Mira Nair

Glenna Barlow

Virginia Commonwealth University

Bringing History into the Bollywood Film: Changes in Akbar

Colleen Truax Yarger

Virginia Commonwealth University



Panel 7B, Harris Hall 2105

Politics in India – II

Chair: Dean Eugene McHenry, Claremont Graduate University

The Micro-Politics of Vote Banks in Karnataka 1955 - 2009

Mary E. Breeding

The World Bank



Indian Nationalist Discourse and the 'Other': Perceptions of Bangladeshis in India

Rizwana Shamshad

Monash Asia Institute

Freedom of Expression of Artists in India:

**Government as Patron-Role
of the State in Arts and Rights of Artists**

Malvika Maheshwari

CERI Sciences

Historical Preconditions and Regularities of Democratization: The Case of India in Comparative Perspective

Eric Komarov

Institute of Oriental Studies, Russian Academy of Sciences, Moscow

Panel 7C, Harris Hall 2107

Emerging Trends in South Asian Academia

Chair: William Vanderbok, Independent Scholar



**Towards Creating a Technology-enhanced Language Classroom:
Some Pedagogic Considerations from the Perspective of Bangladesh**

Md. Maruf Morshed

Producing Two Pakistanis: A Textbook Analysis
Kate Zyskowski
University of Pennsylvania

Palm Leaves and Stylus in the Age of Facebook and Twitter: Introducing the Writings of Savariraya Pillai in a Course on Modern India

John Paul

Fitchburg State University

Publish or Perish Roulette: where scholars of South Asia place their research bets

William Vanderbok

Independent Scholar

Hybridity in the High School Art Classroom: Exploring the Work of Siona Benjamin, Bharti Kher, and Shahzia Sikander

Alena Greer

Virginia Commonwealth University

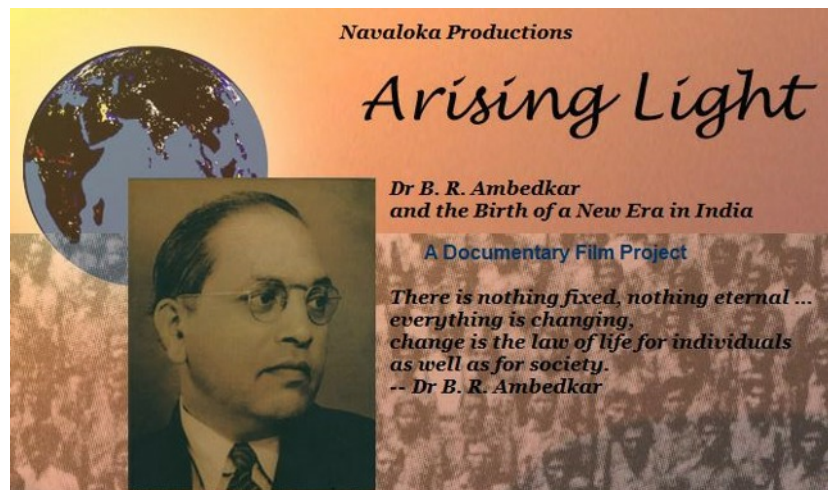
Panel 7D, Harris Hall Auditorium

Film Screening, *Arising Light*

David Blundell

National Chengchi

University



ADJOURN 3:30 pm

Abstracts of the Fifth Annual Conference *South Asian Studies Association*

ETHNOBOTANICAL HISTORY OF BUNDELKHAND TRIBES AND TRIBAL HEALTH AND HAPPINESS

Ashok Kumar Awasthi

BND College

Aspects of ethno-botany in developing regions of South and East Asia especially, the problems of socio-economic development of tribals vis-à-vis local resource and knowledge seems a meaningful discourse of local assumptions, and regional and global dimension. Bundelkhand, India situates itself in an area of rich plant diversity, vast array of local races and its wild relatives of medicinal and crop plants. This region is also a home of varied ethnic groups striving to carve their place in the developing societies. Bundelkhand region of India is inhabited by Kuchbandhya, Gonds, Lodhies, Sahariyas, Naths and Kols tribes relegated to the nick-name of van putras based on their intimate knowledge and living in harmony with forests and its resource. These tribes, as many other forest dwellers cling to the remote areas of the region in the Vindhyan Plateau in deep forests preserving and using the forest lands and its resource. This opens up opportunities and scope for studying folklores and folk claims for enhancement of knowledge preserved with these primitive tribal communities for systematic utilization and sustainable exploitation of forest lands and plant resources for the benefit of mankind, especially, the medicinal and herbal use of endemic and rich biodiversity in South Asia. Despite this interesting socio-economic construct studies on the region have remained casual and patchy, and could not provide answers vis-à-vis tribal health and happiness based on the strength of vast array of local ethnobotanical resource and its usage in the historical past, and use this applied knowledge elsewhere. Herein this article ethnobotanical history of Bundelkhand tribes and tribal health and happiness is analyzed with inputs for utilization of this knowledge in other societies.

COMMERCIALIZATION OF RELIGION IN PAKISTAN

Rana Ejaz Ahmad

University of the Punjab

In the twenty first century religion has been commercialized for the vital interests of the few people in the world, may be called as so-called ulema or shrewd political demagogue. They use religion for their purpose not to unite people but to disunite them. This unhealthy attitude of the politico-religious flavor gives rise to commercialization in religions. • This commercialization of religions is found in every corner of the world.

This paper is focusing on Pakistan only that how politico-religious forces have demolished the binding force of the religion and disunited the society on the grounds of petty issues. First partition of India in 1947 occurred under the concept of two-nation theory (TNT). Second, the East Pakistan was separated from the Western part of the country based on misinterpretation of religion in 1971. Since then to date, politico-religious factor in Pakistan has been very important in the destiny of the country.

In Pakistan religion exploitation is a strong force for disintegration rather a binding force. The politico-religious aspect always kept the so-called ulema and political demagogue in action for employing people for their vital interests. I regret to say that the so-called ulema and political demagogues in Pakistan have demolished the binding nature of the religion. This paper is going to explore the commercial nature of religion in Pakistan. The empirical analysis is the essence of the paper. The deductive and inductive approaches have been used to discover the reality.

REGRESS AND PROGRESS IN THE FATA OF PAKISTAN

Zahid Anwar

University of Peshawar

During the "Great Game" the borders of the British India reached the Durand Line while those of the Tsarist Empire extended to Amu River. The Durand Line Border Agreement concluded on November 12th, 1893, between the British India and Afghanistan fixing the boundary line from Wakhan in the north to the Iranian border in the south, which has been inherited by Pakistan, the Successor State of British India. The Federally Administered Tribal Areas (FATA) of Pakistan are located in the east of the Durand Line and comprise of seven Agencies and six FRs (Frontier Regions). The FATA has passed through many ups and down in its checkered history. Political, economic, social and judicial developments in the FATA were slow compared to other parts of Pakistan. Political agent held enormous powers, Malaki system produced a privileged class, literacy rate remained low, infrastructure left undeveloped and industrialization took place with snail's pace. The vicious circle of rampant corruption, pervasive poverty and violence kept the people backward; law and order was kept intact through FCR (Frontier Crimes Regulation). In 1996 Pakistan decided to introduce adult franchise in the Tribal Areas for the elections held in 1997. The post 9/11 developments in the region influenced the north western Pakistan, particularly the

FATA. Despite international financial assistance and support for peace, democracy and development, the clash of interests and regional militancy remained the tribal areas in the line of fire. The fall out of Afghanistan's imbroglio also set the FATA ablaze. It has become flash point in the global war against terrorism. Though the region suffered yet it has also given an opportunity to the people of the FATA to progress. Regional engagement and close cooperation between regional and global powers will be a great leap forward for conflict resolution and development of the region.

A LIFE LIVED AND A LIFE IMAGINED: VIVAN SUNDARAM'S *RETAKE OF AMRITA*

Grace Astrove

Virginia Commonwealth University

One of Vivan Sundaram's most profound photographic series was *Re-Take of Amrita* from 2001. This series looked at the private life of one of India's most famous modern artists, Amrita Sher-Gil. The exhibition is a collection of digitally altered photographs that combine historical images from Amrita's life and her own paintings. The photos are generated from a personal place as they are images of Vivan's aunt, Amrita Sher-Gil, his grandfather, himself and other family members, but then he brings them into the public sphere to negotiate Amrita's identity.

In analyzing the series, this paper will look at Amrita's artistic work as she developed over her short and extraordinary life. Furthermore, this paper will investigate how Vivan examines her life from a personal perspective as he exposes Amrita's multi-layered character in modern Indian and European society. In addition, the medium for his work, digital photography, is itself a hybrid of the modern and traditional, using both old photographs and modern technology to change their appearance. I will also explore how this physical layering serves as a metaphor of Amrita's identity in contemporary Indian art.

SECURITY/INSECURITY IN SOUTHERN ASIA: A US POLICY PERSPECTIVE

Vandana Asthana and Majid Sharifi

Eastern Washington University

The intent of this paper is to examine the role of the United States in providing security in Southern Asia in general and Iran, Afghanistan, Pakistan where the United States has invested in blood and money without improving the security of the region or self. Since 9/11 attacks on the World Trade Center in New York, the extent of America's involvement in the region has continued to expand, so have the amount of money, the number of U.S. military and civilian casualties, and the level of anti-Americanism in the region. Our preliminary research shows that U.S. policy objectives for the region, even when achieved, produce greater inter-state, as well as, intra-state insecurity for the region. Our preliminary research also confirms that U.S. military, political, economic, human rights policies and practices have generally contributed to the production and perpetuation of the status quo—dominant “regime of insecurity” in the region, despite good faith intentions, efforts, and sacrifices on the part of Americans in terms of life, treasure, and numerous personal sacrifices. The systemic trust deficit and its endemic insecurity, under-development, and lack of rights and welfare associated with it, continue to grow along with the rising wave of anti - Americanism throughout the region. Building on our preliminary research this paper questions: Why have U.S. policies not been successful in creating a "security community," despite aid and military intervention?

LINGUISTIC PREREQUISITES FOR UNDERSTANDING ANALYTIC STATUS OF PARTS OF SPEECH

Kali Charan Bahl

University of Chicago

Term "Linguistic prerequisites" referred to three kinds textual formats, labeled as (a) pronominally dominated textual wholes composed in [+event] format, (b) nominally dominated textual wholes composed in [-event] format, and © textual designed based textual wholes that were independent of [±event] format. Totality of inter-personal speech behavior on the parts of the speakers of Modern Standard Hindi (=MSH).

Term "analytic status" of parts of speech in MSH referred to the contrast between nouns and pronouns in the language, and pronouns were an independent category that constituted contextually conditioned manifestations of the concept of (grammatical) person.

Term "functions" of pronouns referred to a variety of sociological-cum-cultural phenomena that involved traditionally defined sociological-cum-cultural identities as well as forms of the speaker_Faddressee and addressee_{speaker} relationship. The term also

included a set of non-traditionally defined pronominal forms. Existing grammars of MSH listed the dictionary forms of pronouns as grammatical phenomenon that constituted of mutually independent forms mw', hm, tU, tum, a;p, vh, ve, yh and ye.

We will discuss the significance of the above mentioned prerequisites for an analysis of pronouns only, leaving a description of their implications for the other parts of speech in the language.

EDWIN LUTYENS AND THE VISION OF AN EMPIRE: ARCHITECTURE, ORNAMENT, AND THE MAKING OF AN INDIC STYLE

Randip Bakshi

University of Victoria

The English first came to India in 1612 and subsequently, ruled over the sub-continent for a period of three hundred years, first, under the guise of the East India Company and later, as direct colonial administrators. Yet, a systematic architectural program for Britain's most valuable possession – India – is instituted only after the Indian Mutiny in 1857. Even then colonial architecture oscillates between the "foreign" and the "exotic." Foreign design idioms gain favour and prominence in major urban centres, such as the Gothic Revival in Bombay (Mumbai) and the Neo-classical in Calcutta (Kolkata). Elsewhere, in regional centres of power, a highly exotic version of Indo-European architecture termed "Indo-Sarcenic" gains momentum. Neither of these architectural styles embodies the *unity* – an amalgamation of English thought and Indian aesthetics – that is so essential to British administration in India. Many scholars attribute the term "Indic" to the Indo-Sarcenic; some even suggest the Gothic Revival is Indic in nature but can colonial architecture be termed Indic solely because it is pertaining to India and its people/culture? Does it not require a synthesis both in (architectural) form and (symbolic) meaning to be termed Indic? It is not until the creation of New Delhi that British presence is given a truly unified visual meaning. To this end, this paper will argue that the Viceregal Lodge – constructed by Edwin Lutyens and Herbert Baker – embodies the changing colonial ideology of control over India. It marks the final stage of colonial domination and is indeed, the unified style the English were desperately in search of. The architectural ornament defines this unity and this paper will elaborate on how the ornament functions to promote synthesis and unity, factors that lead to the making of an Indic style.

BHUTANESE REFUGEES AND THE RE-SETTLEMENT PROCESS

Sreeja Balarajan

Virginia Commonwealth University

The paper focuses on the Bhutanese refugees, especially those who have been re-settled to the United States. The Bhutanese refugees, evicted from Southern Bhutan, during the late 1980s and early 1990s were eventually settled into UNHCR camps in Eastern Nepal. After nearly two decades of exile, and a bilateral process that turned out to be futile, the Bhutanese refugees were offered/encouraged the option of third country settlement. This process, initiated in 2007, has to date, re-settled about 40,000 refugees world-wide, and has become UNHCR's largest re-settlement program. The paper focuses on the issues that favored re-settlement to countries like the United States, over repatriation back to the country of origin, Bhutan. It also aims to analyze the policy implications of this process for the South Asian region, particularly those pertaining to citizenship, nationality and refugees.

SACRED RENEWALS IN NEWAR BUDDHISM: CONSECRATION RITUALS OF THE GREAT STUPA AT SVAYAMBHU

Dina Bangdel

Virginia Commonwealth University

An inscribed 16th century Nepalese painting at the Virginia Museum of Fine Art commemorates the renovation of the Great Stupa of Svayambhu in 1565. As an important visual document, this painting offers a rare glimpse into the reconsecration and vivification of the most sacred Buddhist monument in Nepal. Almost 450 years later, in 2008-10, the Buddhist community of the Kathmandu Valley had the opportunity to participate in one of the most significant restorations in the last 90 years--the 15th recorded renovation in the last 1500 years. The offering was sponsored by Tarthang Tulku, founder of the Tibetan Nyingma Meditation Center in San Francisco.

This paper examines the deconsecration and reconsecration rituals related to the recent renovation, highlighting in particular the authority of Newar Vajracharya priests in the (re)interpretations of iconographic and ritual texts. In the context of the Svayambhu consecrations, many of the rituals were performed for the first time in almost 100 years. As a way to understand the past through the present, this study can provide a framework to underscore the dynamic relationship of image, ritual, and text in Newar Buddhism, and more broadly, to contextualize the function of "art" in Buddhism.

OPERATIC PORTRAYALS OF THE “EXOTIC” AND PARALLELS WITH THE OFFICIAL COLONIAL NARRATIVE: REPRESENTATIONS OF SOUTH ASIA IN BIZET’S LES PÊCHEURS DE PERLES

Zara Barlas
United Kingdom

Representations of South Asia in European literature and arts are an important signifier of the general perceptions of South Asia in the West. The similarities that exist between portrayals of South Asia in Bizet’s *Les Pêcheurs de perles* (both musically and otherwise) and the official discourse of the British metropole exemplify the mutually acknowledged European perception of the South Asians as a distinctive racial group with specifically identified characteristics that might be seen to correspond with the dynamics of nineteenth-century Orientalism. In analysing representations of South Asia in *Les Pêcheurs de perles* and comparing them to contemporary official narratives within the historical and political contexts, this paper proposes a model of analysis that might be applied to other nineteenth-century operas set in exotic locations to further explore the intentions of representation of colonised possessions in European art and culture. The study involves an analysis of the opera’s libretto and surrounding historical and political context, in addition to providing a comparison to official colonial discourse in the nineteenth century.

WOMEN’S IDENTITY IN THE FILMS OF MIRA NAIR

Glenna Barlow
Virginia Commonwealth University

Nair’s films, *Salaam Bombay!*, *Mississippi Masala*, *Kama Sutra*, and *Monsoon Wedding*, and the ways in which their portrayal challenges the ideas behind four female stereotypes. The history and development of Bollywood cinema is one as rich as the culture of India itself. Based on the nine traditional *rasas*, or emotions, Bollywood films span a remarkable range of genres, oftentimes in a single film. Being rooted in traditional Indian values have allowed for freedom of expression, yet have also paradoxically limited directors, resulting in a genre of mainstream Bollywood movies that follow a particular formula and reinforce stereotypical portrayals of women and the sub-altern. Mira Nair, one of only a handful of women directors in India, has been a champion for questioning these assumptions. Through the medium of parallel film, which can appeal to both mainstream audiences as well as art film enthusiasts, Nair brings to life thoughtful stories with well-developed, dynamic characters. A thorough examination of her work is essential to understanding the course of Bollywood film as directors seek to broaden their message to include those outside the typical tropes of ‘true love’.

From the beginning of her career, Nair has examined marginalized people. As she progresses as a director she has continued to examine the notion of identity and the role of women in defining their identity. In this paper I focus on characters from four of Nair’s films, *Salaam Bombay!*, *Mississippi Masala*, *Kama Sutra*, and *Monsoon Wedding*, and the ways in which their portrayal challenges the ideas behind four female stereotypes. The history and development of Bollywood cinema is one as rich as the culture of India itself. Based on the nine traditional *rasas*, or emotions, Bollywood films span a remarkable range of genres, oftentimes in a single film. Being rooted in traditional Indian values have allowed for freedom of expression, yet have also paradoxically limited directors, resulting in a genre of mainstream Bollywood movies that follow a particular formula and reinforce stereotypical portrayals of women and the sub-altern. Mira Nair, one of only a handful of women directors in India, has been a champion for questioning these assumptions. Through the medium of parallel film, which can appeal to both mainstream audiences as well as art film enthusiasts, Nair brings to life thoughtful stories with well-developed, dynamic characters. A thorough examination of her work is essential to understanding the course of Bollywood film as directors seek to broaden their message to include those outside the typical tropes of ‘true love’.

commonly seen in mainstream Bollywood film. It is through Nair’s characters and their development in dealing with complex issues that Nair highlights female empowerment in Indiana cinema and, perhaps, in Indian society at large. commonly seen in mainstream Bollywood film. It is through Nair’s characters and their development in dealing with complex issues that Nair highlights female empowerment in Indiana cinema and, perhaps, in Indian society at large.

BIRDS AND NATURE IN THE ART OF INDIA

Purnima Bhatt
Hood College

My paper focuses on the representation of birds and the place of nature in the water-architecture of India, extending over a thousand years. These structures provided scope for the expression of artistic and aesthetic beauty and served as a site for women’s rites and rituals. The carvings and images inside these buildings portray humans, divine beings, mythical creatures, animals, plants and myriad

birds. I will focus specifically on birds in the iconography of stepwells and discuss their symbolism and significance in women's art. It deals with the sacred universe of the Indians and their unique understanding of the world of nature.

PERFORMING RUHUNU MASK DANCE FOR SRI LANKA DESIGN FESTIVAL 2010: A SENSE OF COMIC
RELIEF AND HEALING

David Blundell

National Chengchi University

This paper looks at the presentation of the Ruhunu mask dance as a cultural system. This is to say that a culture will be viewed in terms of a "worldview" and preferences in life that form an identity of people within a society. The case I am exploring comes from a heritage the Sinhala people have shared with their land and history in a web of relationships across time. Components for this understanding are introduced as a structure and functional process determining the way people recognize a culture based on perceived tastes or sentiments.

Anthropology offers the tools for viewing and representing people in their own terms to understand diverse strands of a culture as a holistic notion of beliefs, things, and sense of place.

SEX-WORKERS THEATRE IN INDIA

Betty Bernhard

Pomona College

V.A.M.P. is the umbrella NGO organization for sex-workers in Sangli, India, near Pune which contacted Sushama Deshpande, a well known theatre activist playwright, director, and actress, to work with the women to devise an original play based on their own life experiences. Contrary to expectations by many, the mainly illiterate women presented "My Mother, My *Malak*, and Me" a play about their every day challenges: prejudices against their children; the problems with police and *goondas*; relationships with lovers (*malaks*) and clients; the problems of learning to "write" and act; their work in AIDS prevention; their pride in the final production; interviews with the director, actor/prostitutes, and NGO workers; scenes of rehearsal and performance; all combine to present a provocative look at how theatre techniques bring confidence and dignity to these women.

THE MICRO-POLITICS OF VOTE BANKS IN KARNATAK 1955-2009

Mary E. Breeding

World Bank

M.N. Srinivas coined the term "vote bank" in his 1955 essay, "The Social System of a Mysore Village." Today the term-rooted in obligation and reciprocity- is used throughout India by scholars, media personnel and political parties to refer to the exchange of benefits and favors to citizens in return for their political support. I review vote banks in Karnataka applying five years of research and field work on the topic to explore Srinivas's original definition. I question the motivations of parties to engage in vote banks and further highlight similarities and differences between 1955 and modern operations of vote banks in Indian electoral politics. While the structure of vote banks remains largely unaltered, three changes in Indian politics have shaped the meaning of obligation and reciprocity in modern vote banks: the rise of party competition, changes in identity politics, and economic growth and reform.

ISLAMIZATION AND WOMEN'S STATUS DURING GENERAL ZIA UL HAQ'S RULE

Shireen Khan Burki

Independent Scholar

This paper analyzes a critical time in identity and gender politics in Pakistan (1977-1988). During this period, the state found its identity being challenged by new state actors in the form of the military regime of General Zia-ul-Haq that appeared bent on transforming the state's semi secular form into a theocratic one. The paper will examine specific legislative and structural measures taken by the state under military rule to implement its version of an Islamic agenda that had a direct (and generally detrimental) impact on the lives of Pakistani women. The second half will explore how the gender policies of this state under General Zia politicized urban women. It examines how these urban women, over time, became adept at mobilizing both nationally and internationally to become a real threat

to the state's gender agenda. Did the state's metamorphosis succeed? What does this attempt to redefine national identity, and more specifically, gender identity, suggest about state resiliency or lack thereof? And what does the evidence suggest in terms of social resistance when faced with unpalatable state measures?

CRITICAL STUDY OF DALIT POLITICS IN INDEPENDENT INDIA

Karan Singh Chauhan

Hankuk University of Foreign Studies

Dalit politics is increasingly becoming influential in post-Independence political arena of Indian democracy. It can be safely predicted that as the consciousness of its position and power grows among the Dalits, it will increasingly become a deciding force in any power combinations.

Looking historically, it is not the first time that Dalits are up against the upper castes in a vocal and violent way. Throughout Indian history, they or their torch bearers tried to raise their voice and even revolted against the high caste dominated social system. Rise of Buddhism and Jainism in essence were anti-Brahmanic movements. These movements in their time got wide support among the common people for their logical, pro-people and humane concepts. It is no secret that Brahmanism was put on defensive by the ideological positions and popularity of Buddhism and Jainism. Brahmanism was compelled to make basic changes in their theoretical approaches and were forced to shun violence. Likewise, Bhakti movement in medieval period rose within the Hindu religious parameters and its pioneers and propagators mostly were from the lower castes and women. The movement became a popular revolt against the established system and aroused the high hopes of liberation among the downtrodden. All of these were very forceful, popular movements. In spite of that they were not able to break the caste based exploitative social nexus. The paper tries to provide a logical explanation in the background for this phenomena.

British colonialism changed this situation for ever when it broke the centuries old Indian economic system and reality mainly based on caste system. That is why, Dalit leadership during the independence movement was more inclined to support the colonial powers as they saw lot of benefits given to Dalits by this power. They provided them opportunities to serve in public services and by religion conversion opened to them the opportunity of modern education and thus equality. That is why, Indian main stream politics castigated Dalit leadership of the time as pro-imperialist and anti-Independence or anti-national.

This being the immediate background of the subject taken up in this paper and provide concrete clues to the contemporary Dalit attitude towards basic issues facing the nation and its antagonism with mainstream politics. During Independence India, Dalit leadership is raising all those unsettled issues and taking up definitive positions on various important political, social, cultural issues. The questions of political alignment, the language question, the question of globalization and liberalization etc. have created a divide between mainstream political lines and the strategy and tactics of Dalit politics in post-Independence India. The paper critically analyse the question in an objective manner.

DISCURSIVE REPRESENTATION OF BANGLADESH IN BRITISH BROADSHEET NEWSPAPERS

Razima Selim Chowdhury

Independent University Bangladesh

The discourse of development encompasses almost every possible human experience of Third World nation-states today. It has become such a dominant discourse that Third World citizens' identity has to be defined within or against this paradigm. Many believe 'development' is the ideological basis of the representation of the least developed nation-states in international media replacing the older model of 'cultural imperialism' and 'colonization'. My thesis investigates how the ideological construction of development and otherness is realized in the linguistic construction of news texts in the UK focusing on the discursive construction of Bangladesh in four British broadsheet newspapers. I chose Bangladesh as the representative of Third World/least-developed/developing nation-states. In the international media, Bangladesh is most often associated with natural disasters and poverty. My thesis looks at how Bangladesh is represented within the global discourse of development. A corpus search in databases of four British broadsheet newspapers from August, 2008 to July, 2009 is used as data. A methodological synergy (Baker *et al.* 2008) of *Critical Discourse Analysis* (Fairclough, 1995) and corpus linguistics techniques is used to explore the discourse of poverty in the representation of Bangladesh.

JIHADI CONCLUSION AND UPDATE

Geoffrey Cook
Muslim Observer

Ayesha Jalil's last book on the South Asian Jihadi maintains that both in the Colonial period and presently, the Jihadi in South Asia were not only influenced by the politics of their own regions, but to those of West Asia – especially the birth and continuance of the State of Israel with all the injustices to the Palestinians.

Modern Jihadism arose in West Asia and North (Arab) Africa against these very suppressive systems there. Claims are made currently in the international press that the internal regime changes in Egypt, the Maghreb and Lebanon, and the challenges in the (Persian)Gulf – even Iran and the Arabian Peninsula itself may make this (Jihadi) movement less politically attractive if the upheavals towards the repressive regimes create Islamic-style democracies, and along with it, economic openings to the bulk of their citizens. If Arab (Muslim) democracy can be instituted on the soil of formerly oppressive regimes, how will South Asia – especially if these States will better support the Palestinians -- leading to a solution in the Occupied Territories, sway politico-religious ideology in Southern Asia.

If the geo-political tensions within the Fertile Crescent are lessened, will this increase political pressure on the Subcontinent – particularly over the issue of Kashmir? Did the concentration of the Jihadi Movement shift to a greater degree to Northern Pakistan and the Hindu Kush as the Arab mercenaries came into Afghanistan during the last Russian war? Otherwise will the Jihadi appeal intensify over the hinterlands of Peshawar and Afghanistan and to a lesser extent India, or go the way of the Islamic West?

In conclusion, (this paper) will look at the effect of these changes of Muslims in the Middle East impact upon our topography of analysis. This inquiry can be fit into the cross-boundary category.

THE ARCHITECTURAL PATRONAGE OF AHILYABAI HOLKAR: A PRELIMINARY INQUIRY INTO STYLE AND PATTERNS OF PATRONAGE

Cathleen Cummings
University of Alabama

The reign of Ahilyabai Holkar, queen of Malwa from 1767 until her death in 1795, has been described as a “golden age.” Known for her just and capable administration of the Holkar lands, her reign brought an unparalleled era of prosperity and peace to parts of the Maratha polity in Madhya Pradesh and Maharashtra that earned her the status of saint, and even *avatar*. Ahilyabai was a prolific patron of architecture and her constructions are spread across a broader geographical area than perhaps any other Maratha patron. She erected forts, temples, chhatris, ghats, dharamshalas, and tanks across north and central India, as far west as Dwarka in Gujarat, south to Andhra Pradesh and Karnataka, north to Gangotri in Uttarakhand, and east to Gaya in Bihar. To date, no study has been undertaken of the religious architecture erected by Ahilyabai, nor addressing the nature of her patronage of architecture.

This paper discusses few of Ahilyabai's most prominent architectural projects—including those at Maheshwar, Varanasi, and Ellora—and raises questions about her role as patron. In particular, the paper asks whether there is something that can be identified as an “Ahilyabai style” as a sub-style of the broader Maratha tradition, and interrogates the implications of the presence—or absence—of an Ahilyabai style. Do her monuments employ their architectural style in a way that is design to suggest a united territory that exceeds the political boundaries of the Holkar domain? As a female ruler, was there a need to legitimize Ahilyabai's authority while also reiterating her female identity via the erection of charitable and religious institutions that emphasize the “motherly” aspects of her personality?

THE MANSION OF GRACE: SVARUPA VENERATION AND ARTISTIC MEDIATION IN THE PUSTIMARGA SAMPRADAYA

Ankur Desai
The Ohio State University

This paper aims to present the use and function of sacred self-manifested images, *svarupa*, in the western Indian Vaisnava sect known as Pustimarga. Focusing on the artistic, liturgical, and lavish ritual traditions of the sect, specifically based at the shrine of Nathadvava in Rajasthan, I examine and introduce how the traditional use of images within the larger framework of Hindu practice is redefined by this sect, thus creating for itself a unique identity within the Vaisnava tradition. The paper will introduce the history of the principal cultic image of Srinathji, an eternally living form of the Hindu deity Krsna, and will serve as the primary case study in this analysis. Through both iconographic examination of large-scale cloth paintings, *pichhvai*, and an overview of sacred poetry produced during the formative years of the sect, I aim to demonstrate how Pustimarga adherents are able to create a unique space of ‘eternal play’ for the *svarupa* images thus bridging the gap between the temporal and spiritual realm.

(TRI)YA: PROTEST OF INDIAN WOMEN IN MEDIEVAL LITERATURE, CULTURE AND HISTORY

Anuradha Dwivedi

M.S.J.College

‘Triya’ (त्रयि) is a Sanskrit word use for women generally but wear an other meaning of matriarchic formations of ancient Indian history also. In later time it became a idiom of ‘triya charitra’(त्रयि- चरतिर) unbearable act of women. In a patriarchic society how women became unbearable character, this is my basic point of research. These all three women come from different strata of society, different areas from India, different languages of India, but common is patriarchic social structure and their protest. Scholars of Bhakti movement had reduced their protest in form of Bhakti- all are equal for the God. In the period of Sanskrit poetics tool of ‘Nayika Bhed’ (women’s classification in poetics) made women as a tool of patriarchic lust and leisure without any desire of womanhood. These triyas had made protest against that construct of woman. This is not a indigenous process of Indian social history. There were so many reasons like migration process, contact with different social, religious structure etc. making ground for change.

DISCOURSES OF FEMINISM IN THE PERSPECTIVE OF ALLAMA IQBAL AND THE WEST

Abida Eijaz

University of the Punjab

Feminism is a movement for the political, social, and education equality of women with men; the movement has occurred mainly in Great Britain and the United States but it has its repercussions in other countries as well. Literature, books, seminars, talk shows, conferences, demonstrations and many other tools are being used in the propagation of the feminist agenda and in this process, the apostles of feminism do not waste any chance in painting Islam as a backward and discriminatory religion. Allama Iqbal, a great Muslim philosopher, has also discussed about women’s role and status in a society, therefore he may be studied in this respect. More particularly, his lectures, discourses, research papers and poetry like ‘Ramooz-eBekhudī’, ‘Zareb-e-Kaleem’, and ‘Javed Nama’ can be analyzed for his feminist approach as well as Allama has analyzed the Western attitude towards women.

In the past, women have been degraded, subjugated, enslaved, suppressed and sexually tortured in most parts of the world. In modern times, women struggled for their emancipation and claimed for ‘equality’ and ‘complete freedom’ that appeared in the form of different feminist movements. Iqbal is against the ‘equality’ demanded by European women because the natural responsibilities and the perceived roles of men and women are different, how both can be evaluated by the same scale. According to Iqbal feminist movements are a trap and intrigue of the capitalists and money-lenders, devised in the name of ‘revolution.’ This paper compares and analyzes western feminist movements with Iqbal’s standpoint on feminism.

LOOKING FOR THE HIDDEN COLOURS OF SUFISM IN THE SHADOW OF A SONG

Christine Everaert

North Carolina State University

When one watches the music clips of the immensely popular songs 'Chaiya Chaiya' and 'Satrangi re', written by Gulzar, one hears up-beat, catchy, through-and-through Bollywood songs. It is hard to find more Indian than this: a love-song, to the tune of which the couple and a group of men dance on top of a driving train, with in the background an Indian mountainous landscape. A couple, performing a pysterious, erotic dance in the middle of the desert. But... is that all there's to it? 'Chaiya Chaiya' and 'Satrangi re' are the ideal song to illustrate how comprehension of history of literature, classical Persian writers and their philosophy, religion and society, as well as linguistics can add tremendously to discerning and grasping a deeper or hidden layer of popular culture.

APPLIED CRUXES OF MODERN SRI LANKAN BUDDHISM IN A REVIVAL BASED PERSPECTIVE

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Applied Buddhism is not quite surely a new term which occurred in the neo-semantics of popular Buddhism. It was emanated with the assumptions of people who thought of more about the mundane happiness and so on. Engaged Buddhism is on the contrary renders many stimuli for the spiritual life. Apart from it, we have some other forms of Buddhism such as Social Buddhism, Socially Engaged Buddhism and Green Buddhism. Therefore, applied Buddhism centers around the modern practices of the doctrine such as Bodhi tree homage, pagents, psalms and many more. To some sources, this might refer to the Buddhist teachings of our daily life in which many life aspects like bio-ethical, financial, modern matters are concerned. One other peculiar fact with regard to applied Buddhism is that

it renders a background for non-believers of Buddhism to embrace so called practices without being converted as Buddhists. So, Applied Buddhism is a place of unification in which all other forms of Buddhist practices integrate as in string theory of quantum physics.

When looking at the forms of Sri Lankan Buddhism, it seems to have been coined with diverse ideologies with either homogeneous or heterogeneous views. The first era was absolutely influenced by a strict spiritualization while this was transferred into a social addendum by the middle. At the epoch of Kandy, we easily note a penetrative point of applied Buddhism which was juxtaposed by both the people and laity. There were no Buddhist monks in the era. Nevertheless, some Buddhist monks represented their availability in the form of laymen. People payed their obeisance and sought them with whatever ecclesiastical needs they had at the time Ven Sangharaja appears as an outcome of this grim background so as to resolve the problem by submitting a neo-Buddhist approach which we identify in the name of Applied Buddhism. The very crux of his innovation was to offer a set of practices based on the merit statement. This concept led many to concentrate their domestic works towards the Buddhism in a better way. My suggestion in this regard is also the extant of the influence of this merit statement even to the present Buddhism in Sri Lanka. The fact that the situation of Sri Lankan Buddhists in this phenomenon is not so surprisable when concerned the canonical citations in Pali which encapsulate the formidability of emancipation without being satisfied, impressed and gone away their true nature.

In this way, my focal attempt in this presentation is to bring to public the vividness of this nature which I call as a revival of applied cruxes of modern Buddhism in Sri Lanka with the help of the so called merit statement. I will also inquire into the concordance of such attitudes of the people with some canonical references. One other vital attempt is to investigate whether this format would really convince a neo-Buddhism in Sri Lanka or a revival of some other existed beliefs such as Engaged, Socially Engaged and Green Buddhism.

BULLEH SHAH THE SUFI POET

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Bulleh Shah (1680-1758) is undoubtedly one of the greatest Punjabi poets of all time and a humanist par excellence. He has given a new dimension to the Sufi tradition in Punjab which was begun by Hazrat Baba Faridu'ddin Ganj-i-shakar, and further developed by many other poets like Shah Hussain, Sultan Bahu and later by Ali Haider etc. Originating in Arabia, it is generally believed that Sufism in Punjab and also in other parts of South Asia is a synthesis of semitic Islam and Indo-Aryan Vedantism, and the philosophical emphasis has been on leading a simple life with pure spirit. In South Asia, the poetry of Bulleh Shah assimilates the best of every faith that could contribute towards the emotional enrichment of human life as opposed to religious dogmas. His poetry is expressive of annihilating one's being through the process of exploring and loving the other. The intimate relationship between man and woman is the metaphor that connotes the ultimate relationship between the 'mureed' (disciple) and his 'murshid' (teacher) and between man and God. In Islamic countries God is expressed in both masculine and feminine terms but in Punjabi poetry of Bulleh Shah the 'murshid' and God are viewed as masculine and the 'mureed' and man as feminine. The greatness of Bulleh Shah's poetry, however, is due to the fact that nowhere does he provide descriptions of the eyes, nose, neck, cheeks, and other physical characteristics of the beloved. His poetry is expressive of the true, natural emotions of yearning and love for reunion with the divine.

Bulleh Shah's poetry provides humanistic solutions to sociological problems while he lives through them simultaneously pursuing his search for God. His poetry highlights his spiritual journey through the four stages of 'Shariat' (Islamic law), 'Tariqat' (the path of sufism), 'Haqiqat' (reality - God) and 'Marfat' (divinity). He begins by following rules of Islam and eventually ends up at a point where he accepts the existence of God everywhere with no discrimination whatsoever, a stage where proportion, differences and pairs of opposites do not exist. He saw God in Muhammad as well as in Christ, Krishna, a poor beggar in the street, or his own self. All religions to him were the same and none was more efficient than another in finding the supreme loved one.

The present paper will explore not only the underlying traits of sufism in the poetry of Bulleh Shah but will also study his stylistic use of the traditional poetic forms like 'kafi', 'athwara', 'bara mah' etc.

**HYBRIDITY IN THE HIGH SCHOOL ART CLASSROOM:
EXPLORING THE WORK OF SIONA BENJAMIN, BHARTI KHER, AND SHAHZIA SIKANDER**

Alana Greer

Virginia Commonwealth University

Many contemporary artists of the South Asian diaspora explore the hybrid nature of identity through works that merge elements of tradition and modernity, juxtapose iconic imagery from multiple cultures, and create surreal narratives as a means of expressing this hybridity. The work of artists Siona Benjamin, Bharti Kher, and Shahzia Sikander – while stylistically diverse – share the common trait of responding visually to the duality of identifying with another culture in addition to being South Asian. For all three artists, ‘home’ lies somewhere between the East and the West. Through her paintings, Siona Benjamin confronts the hybrid role of being a Jewish, Bombay-born Indian now living in the United States. In her sculptures and two-dimensional works, London-born Bharti Kher appropriates traditional Indian icons as part of an exploration of her heritage which she conducts as a resident of Delhi. With her traditional miniature paintings and animations, Pakistani-American Shahzia Sikander explores the fluidity of her identity as she examines the relationship between Islam and Hinduism as well as her personal navigation of cultural hybridity.

These three artists create semiotic works that convey their self-exploration, hybridity, and search for home through formats that remain accessible to diverse viewers. This paper highlights the ways in which artwork by Benjamin, Kher, and Sikander can be used in the high school art classroom. Particular emphasis is placed on teaching these artists through the framework of “big ideas” which engages students in thoughtful discussion and reflective art-making.

INSTITUTIONAL ANALYSIS OF GLOBALIZATION: A CASE OF PAKISTAN

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The rapid growth of globalization in recent years has led to greater activity on part of the vested interests, rent-seekers and organizations to pursue their respective selfish agendas. The paper argues that the process of globalization resulted in emergence of institutions and professions that are more detrimental to global peace and prosperity. Moreover, it underscores hazards of the concepts of globalization when realized in a conceited manner. Case of Pakistan is cited to explain the course.

THE INSTANT ORIENTALIST: LORD LYTTON “DISCOVERS” INDIA

Edwin Hirschmann

Towson University

Lord Robert Lytton had completed “a careful study of the native character” three weeks after his arrival in India as viceroy in 1876. He informed Prime Minister Disraeli that “the presentation of guns and banners” would be “much more effective than any political concession” at the huge “imperial assemblage” at which he would proclaim Queen Victoria “Empress of India.”

Other Westerners, and even Indians, might need a lifetime of studying Indian character and society, but Lytton already had the answers. A big splash would impress Indians, because “the farther east you go, the more important becomes a bit of bunting.” His view of India, like that of most Victorian Englishmen, was of a static society, paralyzed by caste and dominated by Brahmans, which would meekly follow the leadership of its maharajahs and other traditional princes. (Within a century an Indian-elected leader, Indira Gandhi, would abolish what remained of the privileges and purses of the princes.)

The Indian peasantry, Lytton reported, was “an inert mass”; the only political Indians were “the Baboos, whom we have educated to write semi-seditious articles in the native Press.” He feared only Sir Salar Jung, dewan of the Nizam of Hyderabad, whom he called “the most dangerous man in India.” Lytton had nightmare visions of Sir Salar plotting an all-Muslim uprising in support of an invading Turkish army, the entering wedge for a Russian invasion of India. His fears and impatience led him to violate orders from the British cabinet and try to force a representative on Sher Ali, Amir of Kabul, which led to war.

In this paper, Lytton also is discussed in the context of the discussion about “Orientalism.” In the late 20th century “Orientalist” became a term of scorn for Westerners who had used their knowledge of Asia to exploit its people. India’s census, the land and tax records, its archeological and linguistic surveys, were all seen as devices to tighten the British grip, since “knowledge is power.” But this viceroy’s power was the power of an empire, certainly not the power of knowledge.

SHIVA'S PLAYGROUND: THE TIRUVILAIYADAL PURANA IN MADURAI

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In the south Indian region of Tamil Nadu, the text of the *Tiruvilaiyadal Purana*, or *The Divine Play of Shiva*, plays a significant role in the festivals, imagery and temples found in the ancient Nayak capital of Madurai. The stories and events from this *purana* greatly form the religious character of this city and the outlying region. In the *Tiruvilaiyadal*, the god Shiva appears to his followers in order to bless

them with salvation and relieve them from suffering. During the Nayak Dynasty in the mid-seventeenth century, Paranjoti Munivar composed the most popular version of this text. Immediately following, the most powerful Nayak king of this city, Tirumala Nayak, built a number of temples in this region that describe through sculptural imagery stories from this text. Further, the state temple of Tirumala in Madurai, the Menakshi-Sundaresvara Temple, holds a number of images from this particular text, suggesting that Tirumala might have purposefully patronized images from this text in order to draw support for his reign in this region. Even today, the worship of the stories of Shiva found in this text are celebrated inside the Menakshi-Sundaresvara Temple nineteen-times a year on days referred to as *Tiruvilaiyadal Kadsai*, or "Sacred Decorations of Shiva's Divine Play." At these festivals, models of Shiva defeating demons and blessing devotees are enshrined and presented offerings. Given the great importance of this text in the Madurai reign, this text can be seen as constructing the political and religious realm of Shiva on earth, or as I call it, his divine playground.

READING THE MYSTERIES: VISUAL AND TEXTUAL ENCODING IN A NEWAR BUDDHIST RITUAL MANUAL

Eric Huntington

University of Chicago

This paper presents a case study of various manuscripts describing a single, foundational ritual performed by Buddhist priests in Nepal. These manuscripts are essentially "cheat sheets" for ritual officiants, outlining the most important parts of the ritual and recording its most unique and technical aspects to insure accuracy. As a result, the manuscripts present a highly abbreviated and dense picture of what can be a long and complex ritual. My paper investigates 1) how the complexities of a full ritual are encoded and abbreviated linguistically, organizationally, and in numerous illustrations; and 2) how the ritual relates to (and diverges from) the canonical texts that inform it.

Methodologically, I take an interdisciplinary approach that examines the text and illustration as well as the physical objects of the manuscripts themselves. In comparing multiple textual descriptions of the same ritual, we can also compare which parts may have been considered most important or confusing, as well as identifying different levels of elaboration in ritual practice. The important ritual described in these manuscripts gained prominence in Buddhism even as far as Japan, but it also represents a unique and fascinating window into the particular local traditions of Buddhist Nepal.

THE EVOLUTION OF SINOPAK RELATIONS: WHERE DOES PAKISTAN FIT IN CHINA'S FOREIGN POLICY?

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The Sino-Pak relationship is exemplary of fruitful diplomacy by China. From being the largest provider of military equipment, it is now the largest foreign direct investor in Pakistan. China's policy towards Pakistan has been shaped by its immediate desires, and how Pakistan can fulfill them. At first, China looked towards Pakistan for gaining entry into the United Nations Security Council, since Pakistan had some influence on American foreign policy. During this time, China addressed Pakistan's security concerns against India. With the expansion of its economy, China's policy towards Pakistan is addressing Chinese economic desires. This paper examines the SinoPak relationship, and where Pakistan fits in China's foreign policy. This includes exploring the military and economic cooperation between the two, and what other factors have influenced this relationship. Considering the current political and economical situation of Pakistan, this paper will propose ways Pakistan might benefit from this relationship.

EDUCATION IN COLONIAL BENGAL (1854-1947): AN AUTHENTICITY DISCOURSE

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This study is an attempt to investigate the history of education in colonial Bengal during the above mentioned time frame. The problem that is proposed to be examined in this article is designed within the framework of the research paradigm namely anti-colonial discourse or post colonial discourse. Colonialism is much more than political control or colonial policies. It is best seen as a structure within which colonial interests and policies, colonial state and administrative institutes, colonial culture and society, colonial ideas and ideologies each have a fair share. When the British conquered India they were introduced to a new world, both in extent and character. Confronted with problems and unprecedented issues the British masters tried to comprehend them in their own way with the hope of strengthening control over their conquest. India, as a colony, underwent fundamental transformation; the old economy, social formation and structures were uprooted to make way for a structured colonial society. Meanwhile colonial ideology underwent a major change. The aim of British rule was declared to be a permanent "trusteeship" over India, and Indians were declared as permanently immature, a "child" people needing British control and guidance. Geography, race, climate, history, religion, culture and social organization were cited as factors which made Indians permanently unfit for self government. The British, therefore, was to exercise benevolent despotism over them for centuries to come. The corrupt Indians were to be uplifted by the upright and morally superior British. They were to be ruled to civilization and morality so that the primitive backward inferior oriental society would finally be transformed in Europe's image. Against this background I intend to make an in depth study of the impact of education on social, political, economic and religion lives of Bengal between 1854 and 1947.

URGENCY FOR INTER-STATE DIALOGUE FOR FIGHTING TERRORISM IN SOUTH ASIA

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Pakistan and India are two major countries of the South Asian Sub-continent. Unfortunately, since their inception, these nuclear archrivals have been unable to resolve their mutual disputes. This situation makes the region a global flashpoint. It is noteworthy that in their post-independence life, occasionally, these countries have also gone through periods of détente, when they remained engaged in dialogue that sometimes ended with pacts in various fields. These occasional and intermittent dialogues have been helpful in reducing tension between these two neighbors. This situation has also been supportive in promoting peace and stability in the region as well as affecting positively the lives of one quarter of the global population living on the Sub-continent. However, this has not been a permanent feature, as on a number of occasions, there have been frequent suspensions in the dialogue process. Obviously, these disruptions have led to mutual mistrust which adversely affected the poverty stricken general public in both countries. The present regional and global situation urgently demands that both countries need to act in a responsible way, especially towards tackling the menace of terrorism that has badly affected the region. Since the two events of terrorism, i.e., the attack on Indian Parliament in 2001, and Mumbai attack in 2008, India has taken a very stern attitude towards Pakistan regarding terrorism. But it is a hard fact that Pakistan itself is a target of terrorist activities that have engulfed the whole country leaving no place safe for any one. Every other day there are blasts which have damaged and destroyed humans as well as property. India while blaming Pakistan for supporting or providing protection to certain fundamentalist groups, should realize that at present Pakistan is the greatest victim of terrorism. This delicate issue should be handled very carefully by both the countries as another attack by terrorists may lead the two countries to war. This can only be avoided by initiating a series of serious dialogues aiming at the reduction of existing tension between these two countries. These efforts will be helpful in diverting the human and financial capital from armaments to the socio-economic development of the populations and curtailing terrorism through joint efforts. Inter-state dialogue at present seems to be the only option available to both the countries as to counter terrorism.

PANCHAYATI RAJ IN INDIA: TOWARDS FULFILMENT OF GANDHIAN DREAM

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Mahatma Gandhi's concept of decentralization was based on his realization of the drawbacks of parliamentary system of government. He developed an integrated view of Indian polity from village to the union level. Decentralization was not an independent concept of *Gandhi*, but was a by-product of the integration of his other concepts. Swaraj and non-violence are the two pillars on which the entire Gandhian concept of decentralization has been built. Swaraj, according to Gandhiji, means 'self-rule and self-restraint and not freedom from all restraint which independence often means'. Swaraj promotes the individual's freedom and his creative qualities. Swaraj, according to Gandhiji, is meant for all people irrespective of his social or economic status. Swaraj cannot be realized unless the

value of non-violence is internalized by the individuals. In short, Swaraj and non-violence are two sides of the same coin. Swaraj and non-violence cannot be attained unless the polity is decentralized. Here, the supreme consideration is human beings. The end to be sought is human happiness combined with full mental and moral growth. This end can be achieved under decentralization framework. Centralization as a system is inconsistent with non-violent structure of society.

This paper is an attempt to analyse how Gandhian ideas influenced the policy makers in India to develop a decentralized political system. The paper unfolds the historical status of Panchayat Raj system in India. Villages were central to the community life of Vedic civilization and Panchayat system was central to the life of Vedic civilization. The central administration did not interfere with the rural administration which was in the hands of the village community. The villages, economically self-sufficient, enjoyed complete autonomy. The paper also examines recent efforts leading to the passing of the 73rd constitutional amendment which contributed towards sharing power to the grassroots politician as one of Gandhi's lessons for us in the 21st century is 'justice and freedom require empowering the oppressed and redistributing power in society.

TALIBAN SHIFT MEDIA STRATEGY

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Taliban, mainly insurgents of Afghanistan, have changed their media strategy by running a website in latest years of war in Afghanistan. This paper presents how Taliban, as a radical group who opposed internet technology's development during their rule in Afghanistan, themselves use internet for propagation means. This issue is particularly important because the website trains extremists; publishes the news of combat to maintain the psychological war; propagates for Talib insurgents; and confronts Afghan and NATO forces who fight against the Taliban. As it is widely available for all kinds of users, at least, Taliban could attract sympathizers. Publish of the Taliban's messages in five languages help them to reach a wider number of readers.

Presently, the website is accessible in Afghanistan and around the world. This paper recommends for the government of Afghanistan to ban the website instantly, in Afghanistan. Taliban's ties with Al-Qaida add to the level of website's threat to Afghan state's counter insurgency operations. Through website, Taliban could efficiently communicate and disseminate their messages to their related networks and stay connected. The website also publishes the materials for the western audiences. It covers the war news for particular groups of readers around the world. Whereas the website is not taken seriously by NATO and Afghanistan's counter-insurgency units, Taliban publish a variety of materials, which are important to be considered and neutralized by the government of Afghanistan.

HISTORICAL PRECONDITIONS AND REGULARITIES OF DEMOCRATIZATION: THE CASE OF INDIA IN COMPARATIVE PERSPECTIVE

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A brief introduction contains a concise reference to the largely specific historical preconditions of democratization in India where an essentially democratic political set-up was established along with the achievement of Independence, whereas in most of other developing countries democratization, if any, started many decades later.

The study is focused on political developments which reveal certain regularities of democratization in the case of India. It is based on the analysis of results of the LS and LAs elections since the 1960s and the content-analysis of election manifestos as well as on other source material. Some respective cross-country comparisons are made.

Following political developments are analyzed and interpreted as certain regularities of democratization in specific conditions of India: *one-party dominance* of a reform oriented party, the Congress at the initial stage of democratization; *regional development of opposition parties* (whether recognized as national or regional parties) and *the rise of a specific "system of alternative parties"* capable to rotate in office usually in coalitions with smaller parties initially at the state level and subsequently at the national level; *two distinct stages of development of coalition politics* instrumental in the emergence of alternative parties; *transition from confrontation to competition* reflected by the reduction of differences between the major political actors on the basic issues of development; *political democracy as a major condition for the unity and integrity of an ethno-territorially diverse country*. The process of democratization has suffered deficiencies, set-backs and perversions which however can hardly change the mainstream of development towards further consolidation of political democracy and social democratization.

TRANSPARENCY AND ACCOUNTABILITY IN INDIAN NGO SECTOR

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Since independence, and accelerated during the last three decades, Indian NGOs have grown in number and in size, mobilized more resources, raised awareness on a host of social issues, provided channels for the public to voice concerns, and helped disadvantaged groups in social and economical development. As the role played by the NGO sector grows in importance, so does its responsibility to the society at large. Because NGOs work for the "common good" and are driven by missions, the public expects them to be particularly righteous. However, the growth of NGO sector has not necessarily been accompanied by adequate transparency and accountability standards.

This paper provides a broad overview of the issues faced by the Indian NGO sector in transparency and accountability, government regulations and how they affect NGO accountability, and some specific responses from the NGO sector to address issues of accountability and transparency.

ANITA DUBE: RETHINKING FEMINIST DISCOURSE IN CONTEMPORARY INDIAN ART

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Anita Dube is a prominent artist in India whose work has become synonymous with contemporary feminist discourse. The artist has been labeled "feminist" for two reasons: she is a woman producing work in a country where the professional female artist is still a relatively new phenomenon, and her works often explore gender issues. However, these issues of gender do not exclusively characterize her oeuvre, as they are one of the many social issues that Dube explores in her work. Engaging in diverse themes, as well as media, her body of work often critiques the issues of political violence, social injustice, capitalism, the fetishism of commodities, and religious fundamentalism-issues currently affecting India's increasingly globalized environment. This paper will analyze Dube's recent art installations, as a framework to rethink and redefine feminist discourses in contemporary Indian art. Here, I will demonstrate how gender is not the sole defining factor in her work, but is indicative of the larger contexts of post-modern discourse of contemporary Indian art.

POETICS AGAINST SNAKES AND THEIR POISON IN THE ATHARVAVEDA

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This paper examines how the Atharvaveda mantras, especially those of PS 13.3-4, poetically operate to make the potency of snake (*ahi*) venom ineffective by linking all snakes to the great cosmogonic battle between the great god Indra (*ahihan*) and his cosmic adversary Vritra. Snake venom is made 'sapless' through its correlation with substances that can be scattered. •Natural remedies against snake venom, including certain trees, plants, and animals (horse and mongoose), provide immunity through their poetic correlation to Indra, who is unable to be defeated by Vritra. •The new Paippalada Samhita hymn is dedicated to the horse Paidva, whose neighing seem immediately kills snakes.

FREEDOM OF EXPRESSION OF ARTISTS IN INDIA: GOVERNMENT AS PATRON-ROLE OF THE STATE IN ARTS AND RIGHTS OF ARTISTS

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Despite South Asia's legacy of judicial activism and application of rule of law, freedom of expression has severely been restricted in recent years, as Islamists and Hindu nationalists have exerted an ever-stronger influence. Writers, painters, and filmmakers have been attacked for 'blasphemy' and 'hurting religious sentiments.' I argue that an important formulation of such violence and religious radicalization does not only lie in the commonly called intolerant culture, or fundamentalism or their antagonism to modernity. The reason for violent regulation of freedom of expression lies in the arena of modern politics; they are closely connected to the role of the State in stopping violence against the artists.

In this paper I turn attention to the role of the National Akademies of Art and the sagacity of its practice of freedom of expression. It's importance lies not just in the state being a regulator for artistic expression but as an allocator. After independence, Government patronage came to be a central idea-a concept and a belief. In this guise it awarded licenses, rented apartments, hired

artists, provided money for the arts etc. Some of these changes were reflected on our variable of freedom of artistic expression, which became highly complex concerning its theoretical counterpart in the constitution. The paper looks at the development of a *national* art through efforts of state: the way the post colonial nation invoked itself in its art history and future and ritualized its presence in the contentions of space for free expression. I argue that an understanding of institutional mechanisms of freedom of expression of artists can inform us of myriad aspects of artist's rights and role in South Asia, including the recent violent attacks.

EAST MEETS EAST: FOREIGN RELATIONS BETWEEN INDIA AND EASTERN EUROPE, 1947-1989

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This paper serves as an analysis of foreign relations between countries in Eastern Europe and India from the time when India regained her lost independence in 1947 up until the collapse of communism in Eastern Europe in 1989. As such, my research interests focus more on foreign relations between Poland and India. However, any such investigation into relations between the diverse regions of Eastern Europe and India needs to be contextualized within the omnipresent communist ideology in Eastern Europe and India's commitment to the Non-Aligned Movement. Because India's non-alignment was the result of the Cold War crisis between eastern communism and western capitalism, India's relations with the members of the eastern bloc were intertwined with her relationship with the Soviet Union and the United States. The purpose of the paper, therefore, is to first explore this triangular relationship between Washington, Moscow and New Delhi for the time period under consideration and then to integrate the eastern bloc countries, including Poland, within the intricacies of foreign relations between east and west.

ILLUMINATIONS ON THE ICONOGRAPHIC PROGRAM OF NEPALI ILLUMINATED MANUSCRIPTS

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Early examples of Nepali painting can be found on the cover and within the palm leaf pages of their illuminated manuscripts. These manuscripts were often worshipped directly, either as a kind of relic (in the Buddhist context) or an embodiment of a god or goddess that served as a focus for puja in both Buddhist and Hindu contexts. Thus, in some sense it is as if these manuscripts were used as a kind of mini-temple: a container for something sacred that needed to be kept safe, yet available for the devotee. Paintings within these early manuscripts, however, generally do not correlate to the content of the text on the page. Instead, these images seem to serve as a way to reify and vivify the text. I suggest that these images are not arbitrarily placed nor do they lack purpose. Buddhist and Hindu temples regularly incorporate iconographic programs into their structural and sculptural fabric, and these programs serve as protection and as a guide for the devotee's spiritual endeavor. If an illuminated text is thought as extremely sacred and can be worshipped directly, would artists apply the same strategy to the manuscript as one would to a temple?

In this paper I will explore the possibility that illustrations on the cover and in the pages of Nepali illuminated manuscripts serve as an iconographic program in their own right. Individual images on each page may not correlate with text, as a whole, the pictures are placed in a specific order; creating a program for the devotee to understand separate from the text. This program is used to protect the manuscript and those that read it as well as to elevate the devotee's understanding of spiritualism beyond the content of the sutra printed in the manuscript.

**THE IMPACT OF A GEOGRAPHICAL SEPARATIST MOVEMENT ON POLITICAL, PROFESSIONAL AND SOCIAL IDENTITIES:
WILL IT IMMOBILIZE OF FURTHER THE STRUGGLE FOR TELANGANA IN THE INDIAN STATE OF ANDHRA PRADESH?**

Dean Eugene McHenry

Claremont Graduate University

As the struggle for the separation of Telangana from Andhra Pradesh has grown, it has significantly impacted the hierarchy of other identities in political, professional and social groups. In this paper, we will examine this impact. What appears to have occurred is (a) the growth of division within the groups and (b) their weakening as identity with the geographical region and its people has become relatively more significant than identity with the group. Whether the result will further the movement toward Telangana or serve as an obstacle is not clear. Yet, the potential outcome appears likely to be significant. Our intention is both describe the phenomenon and to assess likely impacts of that phenomenon. The study will be based on prior field research in Andhra, documents, newspapers and other journalistic/scholarly published material.

ORIENTALISM, EMPIRES AND VOCABULARY: HOW MUSLIM EMPIRES CAN INFORM "RELIGION"

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A major problematic in Islamic studies over the past few decades has been the nexus where lingering issues of Orientalism and the study of religion meet in the Western academy. Following classics like Edward Said's *Orientalism*[1] and Marshall Hodgson's *Rethinking World History*[2], critiques that focus on the problems of Islam as a category of inquiry within the larger framework of historical analysis and religious studies have successfully been levied. In his well-regarded and widely-read article "Religion, Religions, Religious," Jonathan Z. Smith argues that all studies of religion are part of an imposition of Western Christian normative ideas about "true" religion as opposed to "extant" religions.[3] More recent work including Tomoko Masuzawa's *The Invention of World Religions*[4] continues the critique of Western scholarship and the development of the field of religious studies—and even the term "religion" itself—in an attempt to historicize our constructs of religion, religious identity, and religious practices. However, despite these leaps and bounds in the theorization of religion and how Islam may or may not fit into this category given its complex history, it appears to be the case that little effort outside of critiques have been made. In the course of my paper, I will argue that by using Islamic history (or histories) scholars may be able to propose a more complete definition of "religion," and in so doing, fill a void within the field. First, I intend to briefly trace the history of the term, starting with Kant and Hume and moving into more recent critical works. Then, I will trace the complications to the category that Islam poses, and how scholars have attempted to prove and deal with this. These would include W. C. Smith, Marshall Hodgson, and even Carl Ernst. Lastly, I will argue that if we take the history of Muslim empires into account, we will be able to find a comparable concept of "religion," using evidence from the Mughal Period, specifically that of Akbar and Aurangzeb.

RADICAL POLITICS IN THE PUNJAB: THE CURIOUS CASE OF IDEOLOGICAL MIGRATION FROM NAXALITE TO KHALISTAN

Dave Morland

Teesside University

In the second half of the twentieth century the majority Sikh state of Punjab in north-west India was witness to two separate and ideologically distinct radical political organisations: the Naxalite movement and the Khalistan Sikh separatists. Like a number of other states of India, Punjab has a long history of Marxism that has helped to shape the political landscape (Singh 1994) but that mode of politics competes alongside religion, caste and regionalism in a complex socio-cultural environment that enveloped the manifestation of radical politics during the 1970s and 1980s. This paper explores the nature and development of Naxalism in Punjab and its relation to the more widely recognised Khalistan movement. In particular, it focuses on the ideological transition from left-wing Marxist-Leninist-Maoist movement to a right-wing religious-nationalist group made by a handful of individuals that migrated from Naxalism to Khalistan. By drawing on personal narratives from those involved in the Naxalite movement and those that subsequently became involved with Khalistan, this paper aims to offer some insights into the reasons why some Naxalites migrated to Khalistan and how these journeys relate to a multifaceted politico-religious-cultural environment in Punjab under a shared umbrella of radical insurgency.

TOWARDS CREATING A TECHNOLOGY-ENHANCED LANGUAGE CLASSROOM: SOME PEDAGOGIC CONSIDERATION FROM THE PERSPECTIVE OF BANGLADESH

Md. Maruf Morshed

Bangladesh

The present paper aims at illustrating the significance of using technology in the language learning classroom. It basically and in general focuses on some of the current practices of Bangladeshi educational institutions in line with the global way-forward. Technology-enhanced language learning is a common phenomenon now-a-days all over the world. Technology aids in the process of language learning in the classroom. The paper focuses on the application of the technology in foreign language learning scenario. At the same time, it brings into light the current scenario of technology uses in the language learning set-up of Bangladesh. It, at the same time, intends to disseminate the information on global and regional foreign language learning set-up.

BENGAL, AND INDIAN NATIONALISM: Jamini Roy

Abira Mukhopadhyay

The Ohio State University

Jamini Roy is often discussed as an artist whose work rejected the British style, and was therefore important to India's freedom movement in the early 20th century. However, rather than advocating a national unity among the various Indian regions, Roy can perhaps be better explained as a 'Bengali patriot' who fought for the protection of the folk tradition of his home region, Bengal. Roy's works of art essentially express his identity as representative of traditional Bengali culture. After gaining mastery of the mechanical perspective of the European academic style and five years of experimenting with the European traditions, Roy began to believe that an artist could only enjoy his freedom if he could share the social consciousness of the tradition in which he worked, and this could only be obtained by being born in that society. With time, more contradictions and questions arose which led Roy to look for a pure, positive, myth-oriented expression that could portray Bengalis and their folk history. This presentation will show that while struggling to find his identity, Roy experimented with different styles. Finally, imbued with and skilled in a variety of new styles, he reached the definition of ultimate simplicity so well known in his art. At the same time, Roy's art highlighted the diminishing golden traditions of Bengali folk culture. Thus, while Roy's art fits within the paradigm of Indian nationalistic art, his focus was, in fact, his native region of Bengal.

SEX-SELECTIVE ABORTION AND SON PREFERENCE IN INDO-CANADIAN COMMUNITIES

Sugandha Nagpal

York University

In India, sex-selective abortion and son preference are established phenomena that cut across rural/urban, educational and socioeconomic status divides. Increasingly, media reports, sociological and medicolegal literature have identified sex-selective abortion in diasporic Indian communities. This paper utilizes a transnational, anti-racist feminist and reproductive justice lens to map the complex dynamics of sex-selective abortion in the South Asian Canadian context. The analysis indicates that: diasporic transformations of cultural norms, institutionalized racism, the immigrant experience, patriarchal forces and liberal pro-choice feminist discourse significantly shape the terrain for resistance movements against sex-selective abortion. Moreover, medical and state policies embedded in the multiculturalism framework are limited in their ability to prevent sex-selective abortions. An examination of progressive community-based initiatives implemented in India offer directions for future interventions and research projects.

"MODERNITY" IN PAKISTAN: MUSLIM WOMEN'S RELIGIOSITY AND AUTONOMY

Amarah Niazi

Oregon State University

This paper explores the relationship between Muslim women's religiosity and their perceptions of personal autonomy as reflected through access to education and reproductive healthcare in an urbanizing village community in southwestern Pakistan. It focuses on how the notion of personal autonomy is emically constructed and operationalized within the changing local and national patriarchal contexts. The study attempts to problematize the relationship between gender, religiosity, autonomy, and modernity, thus complicating the notion of "modern woman" in Pakistan. The research examines if religiosity has a definitive impact on the way women define and exercise personal autonomy, especially in their ability to access education and reproductive healthcare. The post cold-war rise in religiosity among Muslim youth in several Muslim majority nations has been described primarily as a consequence of Islam's politicized position in the world. In this charged global political climate, an examination of how and through what means Muslim women express their autonomy in conjunction with religiosity is essential to problematize the gendered experiences of life under Islam. By building on the argument that globalization, communication, and migration have altered the most fundamental human experiences of space and time, this research examines how these changes are manifested in the lives of women living in a village community in Pakistan. Examining women's positionality and experiences under unprecedented social change in conjunction with a contested reinforcement of strict Islamic principles in Pakistan is especially relevant for understanding how women negotiate both religion and patriarchy in their daily lives.

DEEPA MEHTA'S "FIRE": THE MANIPULATION OF "RAMAYANA" AND "GITAGOVINDA"

Yumi Park

Virginia Commonwealth University

Imagine a society in which it is profoundly important for wives to venerate their husbands at all costs. Then, imagine introducing a movie in which wives stand up to free themselves from that conservative rule. It would likely be received with outrage and even violence. That is exactly what happened when female Indian film director, Deepa Mehta, released her movie, *Fire*, in 1996. *Fire* caused a huge uproar in the Indian society. Not only the men, but even most Hindu women in India detested this movie, and many participated in destroying movie posters and even demolishing parts of the movie theaters that showed *Fire*. There are two reasons for the uproar. First, *Fire* introduced the first Indian film treatment of homosexuality, which is largely unaccepted in the conservative Indian society. Second, Mehta criticized the androcentric Hindu society by manipulating traditional Hindu mythologies, including *Ramayana* and *Gitagovinda*.

This paper will discuss how Mehta uses the fundamental goddess tradition to challenge the traditional social norms and reconcile the androcentric Hindu society with a new vision for a contemporary, more egalitarian society. Following a thorough analysis of *Fire*, the negative response to the movie will be discussed. Then, this paper will compare the traditional mythologies of *Ramayana* and *Gitagovinda* as seen in the seventeenth century paintings with their reinterpretations in the film. This analysis of *Fire* will show how Mehta used her clever manipulation of Hindu mythologies to reveal the reality of Hindu women in the violently androcentric Indian society.

PALM LEAVES AND STYLUS IN THE AGE OF FACEBOOK AND TWITTER: INTRODUCING THE WRITINGS OF SAVARIRAYA PILLAI IN A COURSE ON MODERN INDIA

John J. Paul

Fitchburg State University

This paper examines the challenges inherent in teaching Modern India at institutions that emphasize undergraduate education. Students access various technologies that have become an integral part of their learning and the ease with which they navigate these devices baffles their professors. When I decided in fall 2009 to incorporate selections from the writings of Savariraya Pillai (1801-1874)—the patriarch of a Christian family in southern India—I had no idea how students would respond to a text with numerous annotations on every page. As a catechist with negligible knowledge of English, Pillai had produced, in Tamil, a literary *tour de force* (about 2,358 pages in 3 volumes) by recording his activities between 1836 and 1874, in addition to the 540 letters.

Several factors motivated my decision to introduce this text. First, I wanted to expose students to the extraordinary lives of people, who despite their poverty had surmounted adverse circumstances that interrupted their social mobility. Second, I asked them to analyze the patterns of systematic missionary penetration in the south and situate their analysis within the British India perspective. Finally, I encouraged them to identify recurrent themes—such as birth and death, education, and marriage—that characterized the lives of Savariraya Pillai and his family as well as those in the United States.

The exercise spurred them to gain familiarity with an array of practices and beliefs and compare them with what they had already learned from their grandparents about life in the 19th century United States. "Except for the obvious differences in the names of people and places," a student observed, "the issues that Pillai had to tackle were so human and as such were so universal!"

HIBERNICIZED INDIA, ORIENTALIZED IRELAND: JUXTAPOSITIONS OF KIPLING AND JOYCE

Joe Pellegrino

Georgia Southern University

The characters of Rudyard Kipling's Kimball O'Hara, the multiracial friend of all India, and James Joyce's Molly Bloom, the multiracial personification of desire and fulfillment, share a peculiar post-colonial Indian-Irish connection. They are both constructions of the colonial moment, orientalized objects of desire, ultimate others, hybrid identities who are blank slates upon which many men wish to write their futures. The creation of the latter owes much to Joyce's admiration of Kipling's skill, and Joyce's recognition that, "If I knew Ireland as well as R[udyard] K[ipling] seems to know India, I fancy I could write something good." While the veracity of this statement may be challenged, the sincere appreciation behind it is inviolable. This paper will use a post-colonial theoretical construct to explore the imposition of definition and desire on these two characters. I argue that for both Joyce and Kipling, the achievement of the universal is merely a patina over that most local of sites, the unvoiced hybrid mimic.

NEGOTIATING CULTURAL FAULTLINES: THE PARALLEL HISTORIES OF THE INDIAN CONSTITUTION AND “ PARTITION”

Vivek Prahladan

Jawaharlal Nehru University

The Indian Constitution has, as part of the history of nation making and the process of nation building become the site of contestations of power. The anti-colonial discourse embedded within it a parallel contest between two visions, one of constitutional politics and the other of mass mobilizations. A core concern of this paper will be to explore the discourse of negotiations between communities (Hindu, Muslims and Sikhs) within the constitutional framework, rather than in the domain of mass movements, and how this discourse was first challenged and then replaced by the discourse of cultural confrontation and cultural war leading to ‘partition’ and putting forth an alternate episteme for the idea of ‘partition’ and the emergence of the Indian constitution. This paper is an initiative of constitutional history that has, as opposed to the vast corpus on mass movements, remained a historiographical vacuum in modern Indian history.

FALL OF MONARCHY IN NEPAL: A CRITICAL ANALYSIS OF THE ROLE OF DIFFERENT POLITICAL FORCES

Eashvaraiah Pulluru

University of Hyderabad

The present paper analyses the ideology, strategies and tactics adopted by the two major political forces United Marxists Leninists (UML) and Maoist Party’s. The main objective of the paper is to highlight how the Nepalese left parties have applied Marxism and Leninism and Maoism to Nepalese culture, its tradition of struggles for social change and political development. A brief presentation of the previous regimes under the monarchy will be made. Their achievements and failures will be highlighted in our paper. How the left parties developed their own understanding of the Nepalese state, social structure and strategies needed for a Marxists Leninist revolution.

What are the reasons for the leftist to limit their path of arm struggle to the stage of over-throw of monarchy only? What implications this strategy has for the nature of revolutions in India where more or less similar traditions of struggle can be found? This is because India is a long and rich tradition of resisting violent and aggressive strategies of political action.

The paper also will reflect on the experience of parliamentary and arm struggle approaches to radical political change in India. What are the reasons for the failure of both parliamentary and arm struggle approaches?

THE STORY OF JAYMATI’S DEATH AND HUMILIATION:

REWORKING OF INDIGENOUS SOURCES IN NINETEENTH AND EARLY TWENTIETH CENTURY ASSAMESE HISTORIOGRAPHY

Sudeshna Purkayastha.

Assam University

The present study has tried to focus on the reworking of the indigenous Assamese sources which here imply the pre colonial written texts dealing with the events of the past and commonly known as the *buranjis*, in the evolution of modern Assamese historiography. The study also tries to delve into the changing dimensions of a historical event with the appropriation of multiplicity of meaning and wants to show the multiple crystallizations of past process are associated with the mnemonic pattern of history writing. With these objects in view the present study has selected Jaymati, a female figure of the seventeenth century Assam, who was assassinated by the royal executioners under the orders of the Ahom King Sulikpha. The intellectual journey from the historicization of Jaymati’s execution to the shaping of an institutional history form the central theme of the study.

The present study has selected three narratives on Jaymati written by three authors of three different times. Along with these narratives, a ballad on Jaymati, quite popular in Upper Assam has been taken in the study to prove the impossibility of conscious acts of historical remembering and reinterpretation in historical narratives.

The co existence of historic and non-historic mode in *buranji* texts had wider implication on the shaping of modern Assamese historiography since the term buranji and history had been used as synonymous by the historians of the nineteenth and early twentieth century Assam. Consequently, the multiple crystallizations of Jaymati can reaffirm that objectivity may not be possible in history writing. Past is an unfamiliar terrain. A historian’s task is to make the unfamiliar past familiar to the audience. Therefore, retelling of the past shares multiplicity of meanings and conscious reinterpretation may not be possible in historical narratives.

SAVINGS–INVESTMENT CORRELATION IN DEVELOPING COUNTRIES

Mohammad Salahuddin

Southeast University

In contrast to Coakley–Rocha findings, this paper discovers another puzzle such as smaller savings–investment correlation for developing countries than for developed ones. Furthermore, this doesn't disappear even when heterogeneity and cross sectional dependence are explicitly taken into account in a panel of developing countries.

INDIAN NATIONALIST DISCOURSE AND THE 'OTHER': PERCEPTIONS OF BANGLADESHIS IN INDIA

Rizwana Shamshad

Monash Asia Institute

The separation of Bangladesh from Pakistan, the formation and fight of the Tamil Tigers in Sri Lanka, the rise of Hindu nationalism in India, the ongoing problem of Muslim nationalism and cultural identity in Bangladesh and the political changes in Nepal all indicate that nationalism in South Asia is a process that is far from complete. It remains an ongoing process amidst political volatility and transnational movements of people in the region. This paper investigates the perceptions of Bangladeshis as articulated within the paradigm of Indian nationalist discourse. Unofficial estimates of Bangladeshis in India range from 2 million to 20 million migrants, though the Bangladesh government officially denies the existence of any illegal migrants in India. Some scholars insist that there is no debate about it—movement across the Indian–Bangladesh border has been historically a natural phenomenon. For centuries it has never been regarded as 'illegal migration' or 'infiltration'. It was only in the early 1990s that Bangladeshis in India became a major political issue in the aftermath of the demolition of the Babri Mosque in 1992 because of the fear by the Bharatiya Janata Party (BJP) that the Indian Muslim would recruit these Bangladeshis to demand for a separate territory connected to Pakistan. The paper argues that some of the negative perceptions of Bangladeshis in India may originate from the mistrust of Indian Muslims, who are seen as the threatening 'other' and whose loyalty to the Indian nation is questioned by right wing Hindu parties in India.

TANTRIC BUDDHIST DANCE OF NEPAL: AN EMBODIED ART OF SPIRITUAL TRANSFORMATION

Miranda Shaw

University of Richmond

The Tantric Buddhist dance tradition of Nepal is known as Charya Nritya, which means "dance as a spiritual discipline." This sacred dance form is one of the religious arts of the Vajracharya priests of the Kathmandu Valley, who perform it as part of their esoteric meditation practices, rituals, and celebrations. A large proportion of the dances body forth the deities of the Newar Buddhist pantheon. For over a thousand years, this dance tradition was held in secrecy, its practice restricted to initiates of the Vajracharya lineage. The dance was not performed publicly until 1957, when it was represented at an international Buddhist gathering in Kathmandu.

Based on extensive field research, this paper introduces the movement style, costuming, repertoire, and performative contexts of Charya Nritya and relates the dance form to Newar Buddhist art, architecture, and origin legendry. Of central concern is the embodied nature of the tradition as a vehicle of ethical refinement, deity meditation, ritual performance, and yogic practice. At the heart of this contemplative and yogic performance genre is the Newar belief that bodily movements can generate religious insights and accomplish spiritual transformation.

HERE COMES THE BRIDE: EHEE TRADITION OF THE NEWAR COMMUNITY OF NEPAL

Deepak Shimkhada

Claremont Graduate University

Girls from the Newar community of Nepal between the ages of five and nine—before menstruating—go through a mock wedding ceremony called yehee (also spelled ihi) in which they are married to a bel (aegle marmelos), an exotic fruit. The fruit stands for the Hindu God Vishnu. Because God never dies, even though the mortal husband with whom the girl eventually winds up marrying might die while she is alive, she does not become a widow—theoretically, that is. So by marrying a bel she may remarry if she chooses, and she would not carry the same stigma of a widow as is often encountered in India. There have been no studies on the origins of ehee. Therefore, much of what is written is based on supposition. However, what is presented here is culled from various interviews

conducted over the years and information gathered from a smattering of written documents. One author has termed it a puberty rite like the bratabandha for boys. But clearly, as the evidence presented here shows, it addresses the thorny issues of widowhood, not a puberty rite as proposed.

THE JOURNEY OF INDIAN AND AMERICAN WOMEN: ANALYZING GENDER IN SOCIAL SETTINGS

A . C. Shukla, Independent Visiting Scholar

Eastern Washington University

The global societies are under going tremendous change and transformation. The age old concept of traditional societies manifesting in terms of man's superiority is challenged in contemporary world. The patriarchal society, the bro-pression and he-identity is gradually weakening and declining in both discourse theory and practice in two great democracies of the world – India and America but differently. The gender discourse debates and feminist bent seeks affirmative action in a bid to providing and provisioning valiantly a level playing field to men and women to eliminate the gender bias existing in social settings.

There is however, an apparent surge in women emancipation and her meteoric rise in modern societies. Men are being gradually pushed back from their dominating position and women replacing them. Underneath this facade of change, lies stratification and variance in the attainment of gender power shaping in social environment. While in India a Women President, Prime Minister, Speaker of the House Leader of party in power or opposition are realities in America its a close race yet to succeed. In America are men getting out of loop, or giving up or signing off in face of stiff competitors - the women folk? Statistics supports that in 2006 women out numbered men on American college campuses and the incremental trend continues; Overall testosterone levels dropped 17 percent during 1987-2004; Ten to forty percent children grow fatherless; Single mother families surged 12 percent in 1970 to 26 percent in 2003; and Earnings of women gradually increased 10-15 percent since early 1990s. There is also declining exercise of the male voting right and engagement in raising children they father. These facts are pointers of men loosing out to women, the coveted male domination in American society. In India the women are assuming iconic positions in political leadership, government, administration and bureaucracy forming high echelons of the society but are far and few. Empowerment of women is in nascent stage, slow and within confines of urban settings, yet to reach rural Indian societies. This paper analysis the resurgence of women in India and America under two varied conditionality of civilization, culture, religion and tradition, and examines commonalities and contrasts in political, economic and behavioral social settings impacting the process of women empowerment.

TALIBAN! THE INSURGENTS BEHIND AFGHANISTAN'S MUD-CURTAIN

Mark Silinsky

US Army

In America's longest war, the Taliban present enduring challenges to US military operators, strategists, diplomats, and developmental specialists. This paper will argue that the resurgent Taliban can be defeated only by a combination of lethal and non-lethal counterinsurgency techniques. It will offer a broad perspective on the leadership, goals, philosophy of the Taliban and of the means by which the the Coalition is trying to defeat the insurgents. It will finally ask, "Who is winning?"

COLONIALISM, LABOUR MIGRATION AND DEVELOPMENT OF MODERN HINDI LANGUAGE AND LITERATURE

Bhoopal Singh

Agra College

In medieval Indian literature question of Indian philosophy is directly depends on religious paradigm. This is not fruitful for modern concerns. Shifting of paradigm from religious to political is important and made difference in human concerns. This took 'living problems' in center of ideas, activities, developments, constructions, researches, productions and almost every creative sphere. Due to colonial interference the problem of need of man power for production, protection, profit industry made labour migration as grand reality in colonial India before this migration was a situation, now this became problem. The Problem of colonial rulers made a compulsion to change language for make conversion with labors migrated from many dialects speaking areas of India. British opened schools of Hindi learning and textbooks for these. This structure of language became standard for upcoming language and literature written in language became modern Hindi literature. Standardization of language makes language emotionally poor. Colonial

standardization of hindi language created emotionally fractured and dehumanized population of labor in India. Even today a dialect speaking person feels inferior to Hindi speaking person same as Hindi speaking person feels inferior to English speaking person. Implications of colonialism and migration can be seen in Hindi literature also.

BLURRING THE BOUNDARIES: TELUGU BIBLEWOMEN, ITINERANCY, AND SOCIAL MOBILITY

James Elisha Taneti

Union Presbyterian Seminary

Telugu Biblewomen, i.e., female preachers, crossed spatial boundaries and defied social restrictions through their itinerancy. While retaining religious activism from Hindu and Dalit roots, they improvised on itinerancy they inherited from Dalit sooth-saying practices and messianic movements of the nineteenth century. The distances women preachers traveled were limited and the direction often moored them back to domestic sphere. Their mobility across the villages earned them freedom and took Christianity to Dalit hamlets.

The aspect of social protest in religious itinerancy is evident in the restrictions imposed on women's spatial mobility. Dalit communities confined the cultic services of their priestesses to their hamlets while local Hindu propriety prohibited women from leaving their villages unaccompanied by men. These restrictions on the spatial mobility regulated the social status of Telugu women. Defying these cultural regulations, Telugu Biblewomen traveled across village boundaries and preached Christianity.

The practice of itinerancy among Telugu women can be dated back to the mid nineteenth century. Women's enthusiasm to cross the geographical borders of their villages and blur the social boundaries should be seen in the context of the women's assertion movements in nineteenth-century Indian subcontinent and the travel culture that modern economy has necessitated and colonial administration offered. Telugu women's access to western education and arrival of Christianity also contributed to the practice.

Besides analyzing how Telugu Bible women perceived and practiced itinerancy and preaching, I also probe the social and religious agenda and implications of the practice. I confine my research to the itinerancy of Telugu Bible women in the first half of the twentieth century.

ISLAMIC ALMS IN AN AFGHAN CITY

Chris Taylor

Boston University

This paper examines the practice of Islamic alms-giving as an enactment of both Islamic discourse and social identities in the Afghan city of Herat. Islamic discourse as constructed through scriptural interpretations and religious education has promoted alms (zakat) as "worship" linked to purifying wealth and its donors. Madrassas and mosques are influential wellsprings of this discourse. Based on field interviews from the summer of 2010, with alms-givers, clergy, and organized Islamic charities, I examine the role of this individual ritual practice within Afghan public life. I provide an overview of a variety of associational forms established for the collection and distribution of alms in Herat, and I discuss a variety of overlapping normative discourses which informants cite as influential in alms giving practices. The practice of organized Islamic charity is locally perceived as non-political and pious, although interviewees recognize similarities with NGOs which are seen as having political ideologies associated with various local and foreign stakeholders. Conclusions place the Afghan practices in regional comparative perspective. Case studies from scholarship on Indian Muslim social welfare associations illustrate the process of global Islamist dialogues becoming localized in two divergent socio-political environments. I present a preliminary model that identifies localized factors in Afghanistan and India which contribute to differential enactments of global Islamic discourses by Afghan and Indian Muslim associations.

CELEBRATING SIVA AT PASHUPATI TEMPLE

Tim Ward

Independent Scholar

Each year at Pashupati Temple, Kathmandu, sadhus gather from across Nepal and India to celebrate the birth of Siva. The name *Pashupati* means "Lord of the Animals." This is Siva's earliest manifestation, and remains one of his most important throughout the Hindu world. According to early scriptural references, the early followers of Pashupati were yogis—long haired, god-intoxicated ascetics who covered their bodies with ash. In the Second Century B.C., a formal Pashupati sect took shape. At the heart of the sect was the notion that human civilization covered up the true non-dual nature of reality, and so their yogic practices sought to free one

from all social conventions. They let their hair and nails grow to stupendous lengths. They covered their bodies in ash, or else wore tiger skins, or went completely naked. And so they were called Lunatics...

This paper explores the roots of this prehistoric festival, the beginnings of yoga, and the men who still follow it austere and sometimes bizarre path - including an interview with three present-day yogis. Images of Pahupati's *sadhus* will be displayed as part of the presentation.

MISUNDERSTANDING TRIBAL IDENTITY IN SOUTHERN AFGHANISTAN

Matthew Yalch

Michigan State University

The exploitation of tribal identity and kinship networks has been used to some effect on the battlefield in Iraq within the past decade. As a result of increasing international and popular attention to the war in Afghanistan, the tribal model of social orienteering has been exported to South Asia along with an array of other tactical, operational, and strategic techniques with the hope that they will expedite nation building and otherwise minimize U.S. and allied military and non-combat commitments in the region in the medium and long terms. However, for reasons of geography, economics, and socio-historical context, understanding tribal affiliation in Iraq as being functionally similar to tribalism in Afghanistan is fallacious and has not only been unsuccessful, but actively counter-productive in this latter environment. This paper will argue that based on both ancient and modern Afghan history, patterns of natural resource distribution, and traditional Afghan social and collective bargaining norms, a more functional definition of Afghan tribalism, and of Afghan social relations more generally, would be beneficial for future makers of strategy and military planners in the region.

BRINGING HISTORY INTO THE BOLLYWOOD FILM: CHANGES IN AKBAR PERIOD SET DESIGNS

Colleen Truax Yarger

Virginia Commonwealth University

Two of India's most famous period films are 1960's *Mughal-E-Azam*, directed by K. Asif, and 2008's *Jodhaa Akbar*, directed by Ashutosh Gowariker. These two films are similar in the sense that their plotlines surround aspects of the famous Mughal emperor Akbar's reign (r. 1556-1605). *Jodhaa Akbar's* plot addresses historical challenges that Akbar faced in the earliest years of his reign, whereas *Mughal-E-Azam's* plot surrounds the fictional challenges that Akbar faced in the later portion of his rule. Although these films surround the life of the same ruler, the way in which the movie sets were designed could not have been more different. This paper will show the differences in set design and explore the reasons why K. Asif opted for lavish, over-the-top set designs that loosely adhered to the tenants of later Mughal architecture, whereas Ashutosh Gowariker filled his movie with historically accurate sets.

It would seem that in the five decades between the production of *Mughal-E-Azam* and *Jodhaa Akbar* ideological changes occurred in the Bollywood film industry that affected the way in which directors create their sets, and what audiences expect from epic Bollywood film. This change would explain the differences in set design. K. Asif was creating movies during a time when spectacle, and not historical accuracy, was deemed essential for movie making. Asif pleased the audience, and gave viewers the visually stunning sets they had come to expect. Fifty years later, Ashutosh Gowariker believed that as long as the movie contained an excellent story he could include many historical motifs and references in the costumes, jewelry, and set architecture. Each film is a product of the time period in which it was produced. Being able to compare and contrast films of similar subject matter, allows us to see the strides that have occurred in Bollywood cinema.

PRODUCING TWO PAKISTANIS: A TEXTBOOK ANALYSIS

Kate Zyskowski

University of Pennsylvania

An analysis of the language, facts included and excluded and structuring principles of two fifth standard Social Studies textbooks in Pakistan demonstrate how these two publics carry vastly different understandings of the world around them. In analyzing this bifurcation due to education, I draw on Rajagopal's conception of a 'split public', which he articulates as a 'multiply fissured rather than seamless public' (Rajagopal 2001: 151). In his book on media in India, he argues that a 'split public' developed along linguistic lines, and that the English news and television differed greatly from the Hindi medium media. His analysis of the structuring morals of English print media correlate with my findings in the Pakistani Oxford University Press textbook, "English language news emphasized the truth-value of news as information serving a critical-rational public" (Rajagopal 2001: 151). On the other hand, he argues that the vernacular press appeals to emotions and sentiments. The same pattern is evident when looking at the government textbook and the

OUP textbook. Yet, in my analysis I differ from Rajagopal's conclusion that the 'split public' is divided along an English/vernacular line, as both textbooks I analyze are English medium. I argue, with the increased demand for English medium education, the government published English medium texts that carry the same emotional appeal, and lack of 'truth-value' as the vernacular texts. In this way, the line cannot be drawn strictly on linguistic terms, but the line is one that is drawn past the upper echelon educational institutions in Pakistan.

Textbooks inherently have an effect on how citizen students view themselves in their society and world. Orsini, on her work on the Hindi public sphere, has two ways of expressing the impact of textbooks and education on worldview. First, Orsini argues that the way a historical construction is presented may become a 'fulcrum of identity' for students (Orsini 2002: 207). Furthermore, she articulates that schools are extensions of the wider political and economic environment, while simultaneously serving as a space in which ideas about culture, society and identity are worked out (Orsini 2002). Textbooks, as a medium through which state ideology can be distributed, can have a large effect on personal subjectivity and identity.



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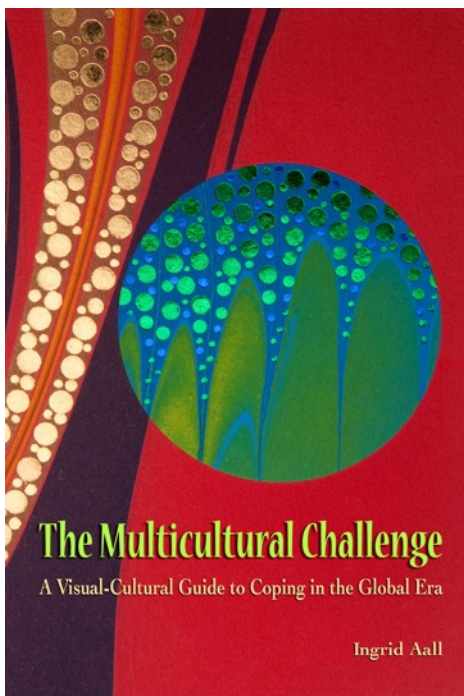


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Throughout the book, students are challenged to take a personal journey in visual and cultural literacy and to reflect on the shared responsibility of the future of our world. I encourage you to accept Dr. Ingrid Aall's challenge.

F. King Alexander

President, California State University Long Beach

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