

**September 18 - Noon - 1 PM**  
**206 Ingraham Hall**

"Patently Modern--The Evolving Debates Over Intellectual Property Law in India "

Shubha Ghosh

Professor of Law, UW Law School &  
Associate Director, INSITE, UW Business School

Shubha Ghosh holds a PhD in economics from The University of Michigan, and a JD from Stanford. He has been a professor at SUNY Buffalo Law School, Southern Methodist University School of Law, and the Department of Economics at The University of Texas at Austin and has given guest lectures at the National Law School of India University in Bangalore and at NALSAR in Hyderabad.

From attempts to patent traditional medicinal know-how by pharmaceutical companies to legal battles over place names and folk art forms, India has been a forum for debates over the scope, contours and need for intellectual property law. This talk will present some of these debates and place them in the context of the academic debate in the area of law and development.

**September 22 - Noon - 1 PM**  
**206 Ingraham Hall**

"Living in a Tough Neighborhood: Pakistan's War among the People"

Ejaz Haider

Op-Ed Editor, Daily Times  
Consulting Editor, The Friday Times, Host of political talk-show "The Alternative," on Dawn News, Pakistan's only English-language news channel

Haider's areas of interest include politics, political Islam, defence and security, theories and concepts of war, and civil-military relations. He has written extensively on these subjects for various publications in addition to his own. These include The Washington Post, International Herald Tribune, Beirut-based Daily Star, the Indian Express, Times of India, India Abroad, Central Asia Monitor and The World Today, a monthly publication of the Royal Institute for International Relations in London.

In addition to his reporting and editing work and analyses, Haider has been a Ford Scholar at the Programme in Arms Control, Disarmament and International Security at the University of Illinois at Urbana-Champaign and Visiting Fellow in the Foreign Policy Studies Programme at the Brookings Institution at Washington D.C.

Haider has also lectured at various universities and institutions abroad. At home he regularly speaks at the National Defence University, Command and Staff College, Quetta, the National

Institute of Public Administration (NIPA) and Administrative Staff College, both in Lahore.

The biggest internal security challenge facing Pakistan today arises from developments in Afghanistan. The United States' war in Afghanistan has plunged Pakistan into a politically and militarily unsustainable situation at home. The direct and indirect costs of the conflict are steadily increasing as extremist groups continue to attack US and NATO-ISAF troops in Afghanistan and Pakistan security forces within. The US military is increasingly getting impatient and has begun attacking targets on Pakistani territory. The recent US Special Forces heliborne attack in South Waziristan has caused deep resentment in Pakistan at all levels and for the first time Islamabad summoned the US ambassador and issued a demarche. The Pakistani military has said that in the future it will retaliate and if need be engage intruding troops. The internal security thus has a direct foreign policy dimension.

Given the deteriorating situation, there is need to see if all concerned actors need a policy shift. Pakistan alone cannot help correct the situation especially with the presence of other actors like Iran, Russia and India.

The talk will focus on Pakistan's counter-terrorism efforts, the US role in Afghanistan, the inability of Kabul to take control of its territory, the Russia factor given increasing tension between Moscow and Washington and the Indian strategy to trouble Pakistan. What is all this likely to lead to and is there a way to improve the situation.

**September 25 - 4:00PM - 5:15PM**  
**336 Ingraham Hall**

"Customary Organizations and the Foundations of State Building in Afghanistan: The Role of Maliks, Mullahs, and Jirgas in Local Governance"

Jennifer Brick

PhD Candidate, Department of Political Science, UW-Madison

Jennifer Brick is a Ph.D. Candidate in Political Science at the University of Wisconsin-Madison. She is completing her dissertation on the nature of public good provision in rural Afghanistan where she spent more than one year conducting field research. Prior to graduate school, she worked in former-Soviet Central Asia for more than five years, primarily in Uzbekistan. She has worked for USAID, UNDP, as well as several non-governmental organizations throughout the region on issues related to democratization, local governance, and rule of law. Her research interests intersect the fields of law, politics, and economics.

Despite state weakness, a surprising amount of public goods and services are provided at the community level in rural Afghanistan, largely through "customary" or "traditional" organizations such as maliks (village executives), jirgas or shuras (village councils), and mullahs. Do these organizations hinder the "state building" process? This talk will address the state of customary organizations in post-2001 Afghanistan and how they interact with a nationwide program designed to create new local governing councils that also seek to provide

public goods and services to communities. This talk is based on analysis of quantitative data sources as well as extensive field work across 32 villages in six provinces throughout rural Afghanistan.

This lecture is co-sponsored by CREECA (Center for Russia, East Europe and Central Asia)

**October 2 - Noon - 1:00PM**  
**206 Ingraham Hall**

"Museological Mahabharata: Visualizing the Vedic Past in the Epic Legends of Visvamitra"

Adheesh Sathaye

Assistant Professor, Department of Asian Studies  
University of British Columbia

By way of analogy with the modern museum, this presentation will explore how the tangled web of stories embedded in the Sanskrit Mahabharata, the longest work of literature ever composed in the premodern world, is designed both to allow the epic's audiences to visualize the 'significant' past and to regulate--as much as possible--this public knowledge experience. In particular, we will examine the Mahabharata's 'exhibit' of Visvamitra, the legendary king who becomes a Vedic Brahmin, and how the structure and design of the epic itself controls how we are to make sense of his stunningly counter-normative achievements.

Dr. Adheesh Sathaye is Assistant Professor in the Department of Asian Studies at the University of British Columbia. His areas of interest include the Sanskrit epics, drama, and story literature, alongside issues of performance, textuality, and literary culture.

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**October 16 - Noon - 1:00PM**  
**206 Ingraham Hall**

"Recent Excavations at Kanmer: A new look at the Harappan Settlements in Kutch, India"

Akinori Uesugi

Researcher, Research Institute for Humanity and Nature (RIHN)  
Kyoto, Japan

As a part of an interdisciplinary project entitled as 'Environmental Change and the Indus Civilization' by Research Institute for Humanity and Nature (RIHN), Kyoto, Japan, a series of excavations by a joint team of the Institute of Rajasthan Studies, JRN Rajasthan Vidyapeeth, Udaipur, the Gujarat State Department of Archaeology and RIHN has been conducted at a site of Kanmer which faces the Little Rann of Kachchh.

This site has an almost square plan and cultural deposits in height from the surrounding area to the highest point of the mound. The excavations has revealed five-fold cultural sequences starting from pre-/Early Harappan period through Harappan and Late Harappan periods to the Early Historic and Medial periods. The Harappan and Late Harappan settlements are enclosed by massive perimeter walls, inside which stone structures of each period has been uncovered. The cultural sequence of this site is significant in revealing the relations between the Harappan culture and the local cultural traditions in this region.

In this presentation, the preliminary observations of the results of the excavation will be presented.

Dr. Akinori Uesugi is a Researcher for the RIHN in Kyoto, Japan. He received his PhD from Kansai University, Osaka, Japan in 2003 for his dissertation “Archaeology of Urbanization in North India.” Dr. Uesugi has conducted many research excavations including: Sravasti (Maheth) in Uttar Pradesh, Jomon site in Japan, and Buddhist cave temples in Maharashtra. Several publications on his excavations have been published as well. He is currently working on the Indus Project, which he began work on in 2007.

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**October 23 - Noon - 1:00PM**  
**206 Ingraham Hall**

"Meditating Minds and Bodies in Space: Making Room for Ritual in Early Medieval Monasteries"

Dr. Tamara I. Sears

J. Paul Getty Postdoctoral Fellow, Yale University

The second half of the first millennium A.D. was a dynamic period that saw the rapid proliferation of new Saiva ascetic orders famed for their knowledge of yoga, japa, and specialized pujas. Because such rituals were believed to effect real internal transformations in the body of practitioners, the Gurus that headed these groups were widely sought after by disciples seeking to acquire magical powers or even the ontological status of living divinity. Whereas the nature of these internal transformations has been frequently studied by scholars, the extent to which the external, physical environment produced conditions conducive to realizing spiritual goals has rarely been assessed. This paper examines architecture's role in the creation of ideal spaces for the performance and transmission of intensive rituals. By drawing key examples from newly surveyed Saiva monastic residences (mathas) dating between the 8th and 12th centuries, I suggest that ascetic orders took their architectural settings very seriously. They designed their dwellings in ways that could meet the ritual needs of the resident communities, and carefully planned complicated spatial programs that maximized the potential for spiritual attainment.

Tamara I. Sears is currently on leave as a J. Paul Getty Postdoctoral Fellow. She taught at NYU for three years, and will begin a new position as an Assistant Professor in the department of the History of Art at Yale University in the Fall of 2009. She is currently finishing a book on the

political and religious functions of Saiva monastic architecture, and she has recently published essays in *The Art Bulletin* and *South Asian Studies*.

**November 6 - Noon - 1:00PM**  
**206 Ingraham Hall**

"Sites of Conflict: The Politics of Identity and Insurgency  
in Post-colonial Northeast"

Suryasikha Pathak

State University of New York, College at Oswego, Oswego  
Lecturer, Dept of History, Assam University, Silchar, Assam, India

Dr. Suryasikha Pathak was awarded both her Doctorate degree and M. Phil degree from the Centre for Historical Studies, School of Social Sciences, Jawaharlal Nehru University. She is currently employed as a Lecturer in the Department of History, Assam University, Silchar, Assam since October 2004. She also worked as a Research Associate in the Omeo Kumar Das Institute for Social Change and Development, Guwahati, for a project titled "Governance in Multi-Ethnic South and South East Asia: Experience of North East India, Myanmar and Malaysia" under the CINISEAS, for the period September, 2003 to February, 2004.

The region known as the Northeast India encompasses the states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. Though Sikkim has been now incorporated into the definition it is not a part of this talk. This is also a region, which shares international boundaries with China, Bhutan, Myanmar and Bangladesh, which also makes it a strategically important region for India. The seven states, or 'Seven Sisters' as they are popularly known, is home to at least thirty armed insurgent/militant organizations. The demands of these organizations are as varied as their ethnic composition and geographical location. While some militant group demand rights under the constitution or special status for the community they claim to represent, others have been leading movements for autonomy within the democratic structure of the Indian state, while others have agitated for separate state status within the region (for an ethnic group), and still others have been agitating for independence from India. Though it has been accepted that most of these movements are a fall-out of the developments or the lack of even development in post independent India, some of the movements have as long a history running parallel to the nation building process. All these organizations/ groups, old and new, have been perceived by the Indian state as a 'law and order situation' requiring military intervention and also constant negotiation for peace and conflict resolution. The civil society initiatives spearheaded demands for peace and also inquiry into instances of human rights violation by the state and the militant organizations. The region still grapples with these realities, which confronts its people and the plausible resolutions after endless peace accords and piecemeal solutions.

**November 13 - Noon - 1:00PM**  
**206 Ingraham Hall**

## "The Sufi Scene in Sri Lanka"

Dennis McGilvray

Associate Professor and Chair, Anthropology  
University of Colorado at Boulder.

He received his B.A. (1965) in Anthropology from Reed College, studied in the Social Relations Department at Harvard University (1965-66), and completed his Ph.D in cultural anthropology from the University of Chicago (1974). He previously taught at the University of Santa Clara (1972-73) and at Cambridge University (1973-78), and he was awarded a Mellon Fellowship at Cornell University (1978-80). His research and writing have focused upon the study of matrilineal kinship and marriage patterns, Hindu caste organization, cultural identity and inter-ethnic conflict, and the religious and ritual practices of Tamil-speaking Hindus and Muslims in the eastern coastal region of Sri Lanka. He recently led an interdisciplinary NSF research team to study the effects of cultural and regional identities on community recovery from the 2004 tsunami in Sri Lanka.

He has published scholarly articles and chapters on Sri Lankan Tamil and Muslim households and marriage, on Tamil concepts of gender and the body, and on the ethnic identity formation of Sri Lankan Tamils, Muslims, and Burghers (Eurasians). He has edited *Caste Ideology and Interaction* (Cambridge University Press 1982) as well as produced a traveling photo exhibit and accompanying book, *Symbolic Heat: Gender, Health and Worship among the Tamils of South India and Sri Lanka* (Ahmedabad: Mapin 1998). In 1987 he won the Stirling Award in psychological anthropology for his essay "Sex, Repression, and Sanskritization in Sri Lanka?" (*Ethos* 16, 1988). In 2007 he co-authored an East-West Center monograph with Mirak Raheem entitled *Muslim Perspectives on the Sri Lankan Conflict*. His newest book is *Crucible of Conflict: Tamil and Muslim Society on the East Coast of Sri Lanka* (Duke University Press 2008), the product of three decades of ethnographic research among the Tamils and "Moors" of Ampara and Batticaloa Districts.

Sufi traditions and devotional practices among Sri Lanka's 8% Muslim population have continued, and possibly even grown in popularity, in recent decades despite the opposition of Islamic reform movements. This talk presents an overview of fieldwork among Tamil-speaking Sufi Muslims in eastern Sri Lanka who also have historic links with saintly tomb-shrines and centers of Sufi teaching in Tamilnadu, Kerala, and Lakshadweep. The paradox of anti-Sufi violence and pro-Sufi devotional activities will be discussed in the context of the ongoing Sri Lankan ethnic conflict and the December 2004 tsunami tragedy.

**November 20 - Noon - 1:00PM**  
**206 Ingraham Hall**

**"Uncovering the Great Secret: Dara Shikuh, Hinduism and Politics in Mughal India"**

Munis Faruqui

Assistant Professor, Department of South & Southeast Asian Studies, University of California, Berkeley

Munis Faruqi teaches courses on Islam and the Muslim experience in South Asia. He is currently working on a monograph that focuses on the figure of the Mughal Prince to explore questions of state formation, imperial power, and dynastic decline in 16th and 17th Century South Asia. Recent and forthcoming publications include an examination of the creation of the Mughal Empire under Emperor Akbar; an investigation into the founding decades of the princely state of Hyderabad; and a study of the mystic and Mughal prince, Dara Shikoh. His other research interests include Islam's interaction with non-Muslim religious traditions, prosopographical approaches to studying Mughal history, and the development of Persianate cultural traditions in South Asia.

Called upon urgently, Sanskrit scholars congregated in Banaras in 1656. They had been commissioned by Prince Dara Shikuh to help translate the sacred Hindu text, the Upanishads, into Persian. Working at a furious pace they completed their task in a matter of six months. Dara Shikuh's introduction to the completed translation has the quality of feverish excitement. After all, the prince believed that he had uncovered the greatest secret of all time: that the Upanishads are the fountainhead of religious monotheism. So he titled this translation *Sirr-i Akbar* or "The Great Secret". Within months of the completion of the translation, however, the prince would find himself in a war of succession against his brothers and two years later, following the accession of Aurangzeb as the new Mughal emperor, he was executed. Not only did Dara Shikuh fail to fill out his case for solving humanity's greatest secret, but his audacious claim was also used against him in accusations of apostasy.

**December 4 - Noon - 1:00PM**  
**206 Ingraham Hall**

"Hari and Kumar go to HLS: The South Asian Graduate Experience at Harvard Law School"

Swethaa Ballakrishnen

Research Fellow with the Program on the Legal Profession and the East Asian Legal Studies Program, Harvard Law School Visiting Researcher, UW-Madison

Swethaa Ballakrishnen is a 2004 graduate of the National Academy of Legal Studies and Research (Hyderabad) and a 2008 graduate of Harvard Law School, where she did a Master of Laws (LL.M) with a shared focus in international finance and the sociology of legal education. Before studying at Harvard, she was a lawyer with the Mumbai offices of Amarchand Mangaldas and taught legal methods, family law and international finance at the National Academy of Legal Studies and Research, Hyderabad and the National Law Institute, Bhopal. Swethaa currently is a joint research fellow with the Program on the Legal Profession and the East Asian Legal Studies Program at Harvard Law School (where she works on globalization of the Indian legal market) and a visiting researcher with Professor Marc Galanter at the University of Wisconsin Law School.

*Who were the first South Asian students at the country's oldest law school and why did they travel beyond known English law schools to come to the US? Why did more students from South Asia attend Harvard Law School last year than ever before? And what does this mean for the new South Asian Legal Education growth curve?* In tracing the (first ever) South Asian law student history at Harvard Law School, Ms Ballakrishnen studies the numbers and the people to evaluate trends in admissions, interest and international relevance of Harvard's law programs.

The talk will deal in large part with the HLS Graduate Program numbers (which, due to the availability of geographical student data is easier to gauge) over the last century and discuss interesting trends in the interest and attitudes of both students and admissions committees at HLS. The premise comes from the argument that student admissions at HLS, like most international graduate study programs in law, started with (a) the **early exclusionary stage** (1922-53) where international students were determinately kept out for presumed lack of competency and applicability to the programs (Griswold) to (b) the **missionary stage** post WW2 (1953-80) which saw an increase in the numbers of "special students" at HLS from South Asian countries joining not legal programs, but specialized, mid-career tax programs aimed at aiding development through education to the current (c) **international recognition stage** where HLS is not only responding to the international interest in South Asia but also recognizing the potential for scholarship with renewed confidence.'

Although drawn from HLS numbers and students, the central focus of the talk is the new, symbiotic interest between South Asia and International legal education programs and the discussions will include the current legal education market, the globalized need of these new, elite law students and the fresh challenges that face Indian law school models.