

February 7 - 7:30 PM - 9:00 PM
206 Ingraham Hall

Ritty Lukose, Ph.D. Anthropology, University of Chicago

<http://www.gse.upenn.edu/faculty/lukose.html>

February 14 - Noon - 1 PM
206 Ingraham Hall

Mary Jane Mossman

Telling the Story of Cornelia Sorabji: Connecting Law and Gender

www.osgoode.yorku.ca/faculty/Mossman_Mary_Jane.html

February 21 - Noon - 1 PM
206 Ingraham Hall

"Evolution of Communications Policy and Regulation in India"

Vikram Raghavan

Vikram Raghavan's presentation will trace the regulation of communications in India beginning with the East India Company's decision in 1854 to create a monopolistic telegraph network. He will highlight major statutory and policy developments before and after India's independence in 1947 emphasizing the post-1991 economic reforms. Those reforms transformed India's communications landscape and created huge, new markets for telecom, broadcasting, and Internet services. Vikram will also focus on the existing regulatory and policy framework that has helped established India as the fastest growing telecom market in the world.

[Raghavan Biography](#)

www.lawandotherthings.blogspot.com

February 28 - Noon - 1 PM
206 Ingraham Hall

"The Body, Sex and the Democratization of Transparency: Rethinking Religion and Globalization through the Sathya Sai Movement "

Tulasi Srinivas, Emerson College

In many religions the relationship between the body, sexuality and the spirit is contentious. I examine this complex relationship with reference to the little known yet highly successful, transnational, civil, Indic (Hindu- Islamic) Sathya Sai Movement that emerges out of India. The data suggests that the Sai religious self is re-constructed towards salvation through a set of cognitive, corporeal, seemingly Foucauldian inspired disciplinary tactics that are reinvented from traditional Hindu and Islamic sattvic (ascetic) experience. These disciplines construct a 'legible body' that in turn provides the grammar for the larger symbolic world of global Sai devotion. However, there are two recognized disputing parties over the meaning of this legible body and the level of compliance required --the global Sai Organization and the anti- Sai network—who I argue, engage differing yet similar “strategies of silence” when discussing the body and sex. This paper examines these strategies of silence that, I suggest, allow for and engage a vital “ambiguity” that is in seeming contrast to the “rhetoric of transparency” that all global institutions are presumed to adhere to. Using one example of a dispute, I reflect on the politics of knowledge and belief that shapes conceptions of embodied devotion and desire, through an analysis of the transnational Sathya Sai Movement’s conception of somatic experiences, and the varying emotional and moral values inherent in, and assigned to, these conceptions. I set them against the larger question; the nature of ambiguity in cultural translation, and the problems and paradoxes that a liberal project of religion faces in a rapidly globalizing world.

March 10 - Noon
Lubar Commons (7200 Law)

"Children's Right to Privacy under International Law "

Dr. Charika Marasinghe

March 27 - Noon - 1PM
105 Ingraham Hall

"Law as the Theology of Ordinary Life: Lessons from Hindu Law "

Professor Donald R. Davis, Jr.

The prevailing modern vision of law as secular, instrumental, and positive is a chimera produced in and by European and American nation-states and their courts over the last two centuries. The broader history of law in other times and places reveals notions and practices of law that challenge accepted 'truths' about law's reach and role in human life. In this presentation, a case is made that law everywhere may be profitably seen as the theology of ordinary life. At every level, the laws by which we lead our lives encode assumptions and ideas about what we aspire to as human beings and what we presume about ourselves and others, especially aspects of things near to us such as family, birth, death, sex, money, marriage, and work. Texts of the Hindu law tradition provide the inspiration and the evidence for the presentation, and the lessons learned

from Hindu legal texts will serve to begin a new kind of conversation about law and the humanities.

April 3 - Noon - 1PM
206 Ingraham Hall

"Peace Process in Nepal and elections for constituent assembly (April 10, 2008) "

Prakash Raj

A Maoist insurgency, similar to the Shining Path in Peru has brought profound changes in the Hindu kingdom of Nepal. The country was declared to be a "secular state" after Popular Movement in April 2006 which forced King Gyanendra to restore Parliament dissolved in 2002 . The Government formed under the leadership of Prime Minister Koirala signed a Comprehensive Peace Agreement with the Maoists and the United Nations was invited for monitoring both the Nepalese and the Maoist armies. Elections for constituent assembly are planned to be held on April 10th. Nepal may soon become a republic as the monarchy is now in "suspension". Such neighbouring countries as India and China have watched developments in Nepal with keen interest as has the United States which has not taken the Maoists off terrorist list.

Raj was educated in India and the United States. He worked for the UN for five years as staff member and as consultant to UNDP, ILO and the World Bank. He has written several books including Kay Aardeko- The Royal Massacre in Nepal (Rupa, Delhi, 2001), Maoists in the land of Buddha (Nirala, Delhi, 2004), Dancing Democracy (Rupa, Delhi, 2006 and Crisis of Identity in Nepal (Pilgrim, Varanasi, 2007). He is also author of several editions of Lonely Planet's guide to Nepal and co-author of Lonely Planet's India.

April 10 - Noon - 1PM
206 Ingraham Hall

"The Future of Democracy in Pakistan "

Akbar Zaidi

Often called a failed state, overwhelmingly Muslim, ruled for the most part by the military, a country with nuclear weapons, actively involved in the war on terrorism, Pakistan is a site which offers complex, complicated and conflicting scope and possibility, both as theory and as example, of how numerous factors determine political and economic futures. The recent impartial and free elections, a rare occurrence, offer yet new possibilities, building on its history and structural and institutional determinants. This lecture will examine the possibilities that emerge from these elections and what they mean for Pakistan, South Asia and the US.

S. Akbar Zaidi is a Karachi-based social scientist who specializes in the field of political economy. He taught at Karachi University for nearly fifteen years and continues to lecture at

Universities in Pakistan and abroad. Most recently (2004-05) he was a Visiting Professor at the School of Advanced International Studies at Johns Hopkins University. He conducts research and has published twelve books. He has published in numerous international professional journals on themes as diverse as devolution, health sociology, local government, fiscal policy, and international financial institutions.

April 24 - Noon - 1PM
206 Ingraham Hall

"Pakistan - Moving Forwards or Backwards? "

Dr. Ayesha Siddiq

Pakistan is euphoric after the general elections held on February 2008. The people sent a message to President Musharraf that he is no longer needed. But have the tables really turned on him? And is this the beginning of a change in Pakistan's politics?

Dr Ayesha Siddiq is currently a visiting professor at the South Asia Studies department, University of Pennsylvania. She has a Ph.D. in war Studies from King's College, London and is author of two books: (a) Pakistan's Arms Procurement and Military Buildup, 1979-99 In Search of a Policy and (b) Military Inc, Inside Pakistan's Military Economy. She is a Woodrow Wilson and Ford Fellow. She is a columnist for Pakistan's leading English daily, Dawn and has contributed articles in international journals.

May 1 - Noon - 1PM
206 Ingraham Hall

"Encompassing the biomedical body: Translation, temporality, and the universalization of the plural bodies of Ayurveda"

Matthew Wolfgram

This paper draws on ethnographic and historical evidence to account for the transformation of the theory of the body in the Ayurveda system of medicine from a complex of porous, dynamic, contingent, and multiplex bodies to a unified and universal body that encompasses the anatomical and physiological knowledge of Cosmopolitan medicine. Ayurveda apologists have at various points in late colonial and postcolonial India used translation as a means of encompassing this body and of projecting it back upon Indian history. Such encompassments make it seem as if Ayurveda has already anticipated or conceived and lost that which it is incorporating, an effect which apologists ideologize as a sign of the superior scientific parsimony and completeness of their system. I call this particular ideology of translation "salvage translation," which I argue was used to organize the Ayurvedic conception of time and history

around projects to “modernize” the science. I will demonstrate this cultural-linguistic and historical process as it occurred in the context of the modernization of medical education at the Trivandrum Ayurveda College. Matthew Wolfgram is a linguistic and medical anthropologist from the University of Michigan who is completing his dissertation titled “Translating into Modernity: Between the Languages of Ayurveda.” He currently lectures in the UW Department of Anthropology and conducts research on classroom discourse at the Wisconsin Center for Educational Research.