

Spring Lecture Series 2010

January 21 - Noon - 1:00PM
206 Ingraham Hall

Spring Welcome Party!

January 28 - Noon - 1:00PM
206 Ingraham Hall

Gudrun Bühnemann

Professor, Languages and Cultures of Asia, University of Wisconsin - Madison

Complex Configurations: Śiva, Avalokiteśvara and the Golden Window in Patan

One major tourist attraction in the city of Patan in Nepal is the Golden Window above the portal of the (former) royal palace in Keshav Narayan Cok. The window features a representation of a Bodhisattva surrounded by miniature images of Brahmanical deities. The tympanum above the window likewise displays Hindu deities. It is often said that the window was constructed in the mid-17th century under Śrīnivāsamalla of Patan, but it has also occasionally been ascribed to Viṣṇumalla, who ruled in the 18th century. The configuration of divinities on and above the window, it is thought, was meant to suggest an identification of the king (who periodically appeared at the window) with the Bodhisattva, who in turn was subordinated to the major Hindu deity featured on the tympanum. This was supposed to illustrate the Malla kings' support of the Buddhist practices of their subjects, while providing a Hindu interpretative framework for them. Unfortunately, we do not have any reliable information on the date of the Golden Window, and the matter is complicated by the fact that there have been considerable renovations and additions to the royal palace over the centuries. On the basis of Sanskrit texts and images, the paper will examine the history and iconography of the Buddhist image represented on the Golden Window and elsewhere by tracing the development of the image from the Bodhisattva Avalokiteśvara who emanates Brahmanical deities (described in versions of the Kāraṇḍavyūha and Guṇakāraṇḍavyūha) to Sṛṣṭikartā Lokeśvara, one member of various groups of 108 Lokeśvaras. From the evaluation of the extant material it appears that artistic representations, which share many common characteristics, became popular from the mid-19th century. The paper will also suggest a later date for the construction of the Golden Window than thus far assumed and shed new light on the configuration of deities represented on it.

Gudrun Bühnemann is Professor in the Department of Languages and

Cultures of Asia at the University of Wisconsin-Madison. Her recent publications include *Maṇḍalas and Yantras in the Hindu Traditions* (Leiden: E.J. Brill, 2003; New Delhi: D.K. Printworld, 2007), *Eighty-four Āsanās in Yoga: A Survey of Traditions (with Illustrations)* (New Delhi: D.K. Printworld, 2007) and *Buddhist Iconography and Ritual in Paintings and Line Drawings from Nepal* (Lumbini: Lumbini International Research Institute, 2008). For more information, see <http://lca.wisc.edu/~gbuhnema/>

February 4 - Noon - 1:00PM
206 Ingraham Hall

Michael Thomas

Assistant Professor, Department of Curriculum and Instruction, University of Wisconsin - Madison

Neoliberalism, Neofundamentalism and Educational Technology in Pakistan

This paper brings together two major global trends and connects them to trends in educational technology implementation in Pakistan. Neoliberalism champions weak state controls over business entities and economic interests while neofundamentalism champions personal piety, Islamic modernism and calls for theocratic polity. Here connections are made between these trends to explain and predict the use, misuse, and lack of use of computers in schools.

Michael Thomas is an assistant professor in the Educational Communications and Technology program in the Department of Curriculum & instruction at UW-Madison. He earned his PhD in instructional systems technology from Indiana University-Bloomington. His research interests focus on the cultural issues related to the implementation of educational technologies in schools, the role of culture and identity in instructional design, and the use of virtual worlds as learning environments.

February 5 - 4:00 - 5:30PM
1641 Humanities

Lalita du Perron

Associate Director, Center for South Asia

The Context and Song texts of North Indian Art Music

The vocal genres khyal and thumri in North Indian Art (Hindustani) music are, on the modern stage, almost always performed by middle-class performers. Although in some strata of society being a professional

performer is not considered an appropriate career for women, the stigma attached to being a woman on stage is slowly decreasing. Most modern audiences are unaware of the colourful history of the genres they patronise, a history firmly rooted in courtly and courtesan milieus.

In this presentation we will look at some modern video footage of traditional performers, and analyse how the texts of the songs they sing have been altered through the ages to fit in with the respectable image that Hindustani music has in the modern era.

Lalita du Perron received her PhD from SOAS at the University of London. The resulting book, *Hindi Poetry in a Musical Genre*, was published by Curzon Routledge in 2007. She is the linguistic contributor to *The Songs of North Indian Art Music* which will be published by Ashgate in 2010. Lalita has recently joined UW-Madison as the Associate Director of the Center for South Asia.

This lecture is part of the [UW-Madison School of Music Colloquium Series](#).

Rescheduled for Feb 18
February 11 - Noon - 1:00PM
206 Ingraham Hall

J. Mark Kenoyer

Professor, Department of Anthropology
Director, Center for South Asia
University of Wisconsin - Madison

Stone Beads in Buddhist Art, Culture and Ritual: An Investigation of Technology and Trade during the Early Historic Period in South Asia

The production of stone beads during the Early Historic Period (600 BC to 300 AD) in Gujarat and other regions of the subcontinent represents an important technology that contributed to the global connections between various regions of South Asia and beyond. The growth of bead production coincides with the important spread of Buddhism throughout the subcontinent and many other parts of India and adjacent regions. The production centers of Nagara, Gujarat, and Taxila, Punjab and other sites produced a variety of beads and pendants that were used throughout the region, by various communities. In this paper we will focus on the role of beads in Buddhist art, ritual and ornamentation. The sources for this information come from carvings depicting Bodhisattvas and devotees ornamented with beads, as well as the paintings of caves such as Ajanta.

Beads were often given as gifts by devotees at stupas and many relic caskets also had precious beads included with the sacred relics. Technological studies of beads from production sites and domestic areas provide evidence for the early use of diamond drilling as well as mass production and polishing. The trade of these beads closely followed the spread of Buddhism and can be traced throughout the subcontinent as well as distant regions, such as Central Asia, Tibet, Southeast Asia, Africa and the Near East. The bead trade of Gujarat continued into the medieval and modern period, and is still an important industry that is globally connected.

Pakistani Cultural Heritage Lecture

February 11 - 6:00 - 7:00PM

1190 Grainger Hall

J. Mark Kenoyer

Professor, Department of Anthropology
Director, Center for South Asia
University of Wisconsin - Madison

Archaeology and Culture in Pakistan Today

This lecture is hosted by the [UW-Madison Pakistani Students Association](#).

February 18 - Noon - 1:00PM

206 Ingraham Hall

J. Mark Kenoyer

Professor, Department of Anthropology
Director, Center for South Asia
University of Wisconsin - Madison

Stone Beads in Buddhist Art, Culture and Ritual: An Investigation of Technology and Trade during the Early Historic Period in South Asia

The production of stone beads during the Early Historic Period (600 BC to 300 AD) in Gujarat and other regions of the subcontinent represents an important technology that contributed to the global connections between various regions of South Asia and beyond. The growth of bead production coincides with the important spread of Buddhism throughout the subcontinent and many other parts of India and adjacent regions. The production centers of Nagara, Gujarat, and Taxila, Punjab and other sites produced a variety of beads and pendants that were used throughout the region, by various communities. In this paper we will focus on the role of

beads in Buddhist art, ritual and ornamentation. The sources for this information come from carvings depicting Bodhisattvas and devotees ornamented with beads, as well as the paintings of caves such as Ajanta. Beads were often given as gifts by devotees at stupas and many relic caskets also had precious beads included with the sacred relics. Technological studies of beads from production sites and domestic areas provide evidence for the early use of diamond drilling as well as mass production and polishing. The trade of these beads closely followed the spread of Buddhism and can be traced throughout the subcontinent as well as distant regions, such as Central Asia, Tibet, Southeast Asia, Africa and the Near East. The bead trade of Gujarat continued into the medieval and modern period, and is still an important industry that is globally connected.

February 25 - Noon - 1:00PM
206 Ingraham Hall

Jason Hopper

PhD student, Department of Anthropology, University of Wisconsin - Madison

Who's Being Political? Reflections on a Demonstration in Bhutan

In 2009 six children died in a flash flood just south of Bhutan's capital of Thimphu. Widely viewed as a preventable tragedy, citizens in Bhutan's capital organized a demonstration, labeled a "solidarity walk", to express their outrage and frustration. Despite the seemingly obvious political tone of the march, the organizers of the event vehemently denied being "political". After the march a debate ensued over the very question of the "political" nature of the event, its relationship to the personal tragedy that inspired it, and the place of political expression in Bhutanese society. This talk will look at how the solidarity walk and the conversations that ensued afterwards can provide insight into some of the important issues surrounding contemporary political change in Bhutan. This talk grows out of pre-dissertation fieldwork conducted in Bhutan during the summer of 2009 and funded with a Scott Kloeck-Jenson Fellowship.

March 4 - Noon - 1:00PM
206 Ingraham Hall

Eli Franco

Professor, Institute for Indology, University of Leipzig, Germany

Arguments for Religious Authority in Buddhism and Hinduism

Up to the 4th or 5th century A.D., it seems that Buddhism and Hinduism

developed in mutual ignorance of each other. References in Buddhist literature (sūtra, abhidharma, narrative and poetic literature) to Hindu philosophy or religion are extremely rare and of negligible importance. The same is true for the late Vedic literature and early Brahmanical classical literature: Buddhism hardly seems to exist.

The situation changes radically after Dignāga (480-540?). All of a sudden South Asian philosophers are aware of each other and one finds them debating fiercely with one another. In the context of this interreligious disputation, the authority of the sacred texts is obviously challenged. A Hindu philosopher cannot advance an argument on the grounds that it is thus stated in the Veda. Nor can a Buddhist philosopher argue for the contrary, because it is stated differently in the Buddhist sūtras. Thus, the question naturally arose whether the Veda or the Word of the Buddha or the Word of Śiva are reliable sources of knowledge. The lecture will present some of the arguments that were used by South Asian, especially Buddhist, philosophers to defend their respective religious traditions, and will dwell on the philosophical ramifications in proofs of rebirth.

March 11 - Noon - 1:00PM
206 Ingraham Hall

Farina Mir

Assistant Professor, History, University of Michigan

The Punjabi Literary Formation: Language and Affect in a Vernacular Culture

This talk explores the contours of a colonial-era “Punjabi literary formation” in India, by which I mean those individuals who shared in the practices of producing, circulating, performing, and consuming Punjabi literary texts. I argue that the Punjabi literary formation’s pragmatic engagements with colonial institutions were far less important than the affective attachments its adherents established with a place, with an old but dynamic corpus of stories, and with the moral sensibility that suffused those stories. The talk will first address the peculiar relationship forged between the colonial state and Punjabi language and literature. On the one hand, the state recognized Punjabi as the sacred language of the Sikhs, while on the other hand it actively worked to replace Punjabi with Urdu as the Punjab’s vernacular language. I will conclude with a consideration of how the Punjabi literary formation established affective ties with a spatial milieu whose imaginative co-ordinates differed from those addressed by nationalist activists at the time.

Farina Mir holds degrees in English and Asian & Middle Eastern Cultures from

Barnard College (B.A., 1993) and in History from Columbia University (Ph.D., 2002). Trained as a historian of colonial and postcolonial South Asia, her research has focused on the social, cultural, and religious history of late-colonial north India. Her forthcoming book, *The Social Space of Language: Vernacular Culture in British Colonial Punjab* is a study of the Punjabi language and its literature under colonialism (from 1849–1947), with a particular focus on qisse, or epic stories/romances. Mir has published in *Comparative Studies in Society and History* and the *Indian Economic and Social History Review*, and has been the recipient of fellowships from the Social Science Research Council, the Fulbright Program, the American Institute of Pakistan Studies, the Ford Foundation, and the Whiting Foundation. She is currently an Assistant Professor of history at the University of Michigan, where she teaches courses on early modern and modern South Asia.

March 16 - Noon - 1:00PM

336 Ingraham Hall

Dr. Asok Kumar Ray

National Foundation India, New Delhi

[MP3 Download](#)

The Look East Policy and the North East India

With its genesis in the 1950s, the Look East Policy (LEP) drew attention when economic reform was at the doorstep of India in the 1980s. The LEP was restored in the larger context of economic reforms. This paper will discuss three major contours of the policy: regional groupings; trade, investment and infrastructure; and peace building and contextualize these in the specific context of northeast India.

The geographical proximity of the northeast with Southeast Asia makes the region more relevant for the prospects in regional cooperation, cross-border trade and in peace keeping. Considering this relevance, the LEP has re-imagined the once sensitive border region of northeast as a prospective economic zone. One is to see how the northeast has responded to the policy contours for development of this region. In this process the region has faced problems, yet the prospects are visible. This paper will open for discourse, the response, problems and prospects of the LEP in northeast India.

March 18 - Noon - 1:00PM

206 Ingraham Hall

No lecture March 18

[top of page](#)

March 25 - Noon - 1:00PM
206 Ingraham Hall

Eleanor Newbiggin

Research Fellow, Trinity College, University of Cambridge, UK

[MP3 Download](#)

Funding India's Secular Democracy: The Relationship Between Religious Law and Income Tax

Both in scholarly and popular debate, democracy is presented as the political panacea for modern times. It is largely understood as a political system that can heal religious tension and remove social inequality. This notion has particular resonance in India. Since the late 1980s, and particularly after the demolition of the Babri Masjid in 1992, academics and social commentators have argued that the Indian nation is caught in a battle between secular democracy and Hindu nationalism. This is often presented in terms of a breakdown or 'crisis' of the independent Indian state. This assumes that the transfer of power established a very stable secular democracy that has somehow become 'corrupted' by religion. This paper challenges this view. Looking at the development of representative politics under late-colonial rule, it argues that, far from undermining the political significance of religious identity, the emergence of a democratic, welfare-orientated Indian state was made possible through policies that rested on religious discrimination and differentiation. It shows how, in seeking to draw up new and sustainable funding sources to pay for devolution and state expansion after World War I, colonial officials focused particularly on taxation of the Hindu family and traces the way in which this drew the state into a unique financial relationship with, and dependency on, this social unit. Looking at the legacy of these developments for tax structures in modern day India, this paper calls for us to consider not only secular ideology but also the economic structures that support representative politics in order to understand better the relationship between religious identity and democracy, in South Asia and beyond.

Eleanor Newbiggin is a Junior Research Fellow at Trinity College, University of Cambridge, UK but is currently based at NYU for a three month stretch as a visiting scholar. Focusing on the Hindu Code Bill, her doctoral thesis examined family law and social reform in the first half of the twentieth century, exploring the way in which religious identity and gender relations informed debates about citizenship rights, democracy and secularism. She is preparing a manuscript based on this research while also beginning to

develop its findings for a second research project on the relationship between economic consumption and citizenship in early post-colonial India.

April 8 - Noon - 1:00PM
206 Ingraham Hall

Sultan-i-Rome

Assistant Professor, History, Jahanzeb College (Pakistan)
MP3 Download

Swat: An Analysis of Political, Administrative, Socio-Political and Economic Developments

Swat has been periodically invaded by formidable armies, of which the present deployment of the Pakistani armed forces is an example. The situation in Swat became volatile in 2007 as both government forces and extremist factions clashed. Clashes erupted again in spring 2009, which resulted in millions of IDPs (internally displaced persons) fleeing Swat.

There are many players involved with conflicting agendas. Swat is at a crossroads and if both sides refuse to budge, it is likely to spell ruin for Swat and its inhabitants. Professor Sultan-i-Rome will discuss agendas of the major factions, including the provincial government, TNSM, and Swat's local Tehrik-e-Taliban Pakistan (TTP), with an eye towards understanding how a peaceful solution from this increasingly volatile situation could be forged.

This lecture is co-sponsored by the [American Institute of Pakistan Studies](#).

April 15 - Noon - 1:00PM
206 Ingraham Hall

Roopa Singh

Adjunct Professor, Political Science, CUNY & Pace University
[MP3 Download](#)

Precious and Slumdog Millionaire: Beyond the Urban and the Melodramatic, Integrating American Popular Culture

In cinema studies, Indian films tend to be categorized as melodrama, and in the mainstream market, contemporary African American films often fall under the "urban" category. Are these tropes too narrow? Or are they just what they need to be at this stage of integration and American popular culture? This paper argues that rights based integration involving real property is necessarily supplemented, even completed, by cultural

integration involving intellectual property. That is, the powerful spectacle of black sit-ins at whites only lunch counters can and should be superimposed over the integration of the popular cultural topography of America. What has the integration of American popular culture looked like thus far? In cultural aggregate fashion, this paper pulls from: legal scholarship; two films that recently attained high visibility within the American cultural landscape, *Precious* and *Slumdog Millionaire*; as well as the emerging field of Hip Hop studies.

April 15 - 7:00 - 9:00 PM
335 Pyle Center

Broughton Coburn

[MP3 Download](#)

Secrets of Shangri-la: The Ancient Caves of Mustang

Broughton Coburn, Harvard graduate and author and editor of seven books (including two national bestsellers), is a premier authority on the culture and environment of the Himalaya, where he lived for two decades. In *Secrets of Shangri-la: The Ancient Caves of Mustang*, he recounts the recent National Geographic-funded expedition to a series of human-excavated cave cities that date to 2,000 B.C., yielding discoveries of international significance -- rare, abandoned text folios, and an exquisite, 14th Century mural depicting a lineage of high priests and mystical yogis. Who created these sacred and historic sites, and what do they tell us about human and world history? What life lessons do they offer to modern humans -- and what will happen to these sacred sites and the secrets they contain?

In a lively, illustrated presentation (including clips from the forthcoming National Geographic/PBS Special, *Secrets of Shangri-la*), Broughton Coburn unravels the pre-historic, religious, cultural and artistic legacy of this enchanted, living landscape. He traverses such diverse subjects as high altitude archaeology and anthropology, fragile mountain environments, global warming, Himalayan art history, issues of cultural change and modernization, and the inherent nature of the human mind -- all wrapped in a gripping adventure story that shares this year's findings with the public for the first time. It's a show that, broadly speaking, offers up the real-life version of the latest installment in the Indiana Jones series. [More Information...](#)



Photo by Marty Sohl

FOOTLIGHTS
Chitresh Das Dance Company

INDIAN KATHAK DANCE AND MUSIC
 Family Series: Tuesday, April 20, 6:30 p.m.
 Performance Series: Thursday, April 22, 7:30 p.m.

TICKETS
 Family Series: \$13 (\$10 member/student*)
 Performance Series: \$27 (\$22 member/student*)
*Includes current members and full-time students through age 21.
 Ticket prices include sales tax.

DINNER AND A SHOW
 Enjoy a delicious, three-course dinner in the ARTcafe prior to the performance. Call the Arts Center for pricing and reservations at 920-458-6144.



Wisconsin Arts Board
 Creativity. Culture. Community. Commerce.
 National Performance Network
Footlights is supported in part by Quasius Construction, Inc. and Lakeland College.
 This project is supported in part by an award from the National Endowment for the Arts and a grant from the Wisconsin Arts Board with funds from the State of Wisconsin.
 This project is made possible in part by support from the National Performance Network (NPN) Performance Residency Program. For more information: www.npnweb.org

JOHN MICHAEL KOHLER ARTS CENTER

608 New York Ave. P 920 458 6144
 Sheboygan, WI F 920 458 4473
 53081-4507 www.jmkac.org

April 22 - Noon - 1:00PM
 206 Ingraham Hall

Mario Gomez

Independent Consultant and formerly, University of Colombo Law School & Consultant, Law & Society Trust, Colombo, Sri Lanka

[MP3 Download](#)

Sri Lanka: A Crisis of Institutions and Constitutions

Sri Lanka has been in a state of transition for many years. Somewhere in the seventies it transitioned from democracy to a form of autocracy. A new constitution centralized power in Parliament, alienated Tamils and sowed the seeds of the violence that followed. In the eighties this transition was accentuated with the adoption of a new constitution that created a strong Executive Presidential system, unheard of in the democratic world.

In May 2009 the country made another transition when the LTTE was defeated and government's writ ran over the entire country for the first time in 30 years. In between there have been other mini-transitions. In 1994 a new political regime and a fresh political actor attempted to negotiate a peace with the LTTE and to address some of the rule of law issues of the previous regime. Both these failed. Part of that transitional process was an attempt to deal with human rights abuses that occurred during a war with insurgents in the South of the country and to provide reparations to victims.

In 2003 Sri Lanka experienced its first serious peace process when the government attempted to negotiate a constitutional peace with external facilitation. This process also failed and this led a new political regime to resume a military campaign against the LTTE. Despite its most important transition – from war to peace in 2009 – the country still grapples with an institutional crisis and a constitution that lacks credibility. There is no institution at the moment that commands widespread public respect.

If this transition is to be sustained it will require at least three things: Equitable Economic Growth; A constitution that must distribute power appropriately amongst the three organs of the state and between the centre and regions; and embed the values of multi-ethnicity, democracy and human rights; and Credible and independent institutions that will supervise the state and non-state actors ensure that the rule of law is adhered to.

This paper will explore some elements of the latter two processes: what are the elements that should figure in new democratic constitution for Sri Lanka and how may independent institutions be created and sustained?

April 29 - Noon - 1:00PM
206 Ingraham Hall

Alok Kanungo

Fulbright Scholar, UW-Madison; Deccan College, Pune, India

[MP3 Download](#)

Mapping Glass Production at Papanaidupet, Andhra Pradesh, India

In the study of glass trade beads Indo-Pacific glass beads have become synonymous with the village of Papanaidupet, Chittoor District, Andhra Pradesh, India. Production of tiny glass beads may have first started in India, possibly at the site of Arikamedu, but eventually the technology and finished beads spread to the rest of the Pacific world during the pre and early Christian era. These glass beads were traded to the East and the West, following the same routes as the agate and carnelian beads. Indo-Pacific glass beads appear in East Africa between 200 to 1600 AD, in Malaysia and Vietnam by about 1000 AD, and in Sumatra in the beginning of the 1st century AD.

The only surviving Indo-Pacific bead production site for the last two hundred years is at Papanaidupet, India. Unfortunately this industry is on the verge of disintegration, and many of the socio-economic features of guild organization, trading and labor hierarchy have changed but technology has remained fairly constant. This presentation will look at the issues of technology and trade as well as the relationships between the modern industry and those practiced in the historic past. Mapping of the village provides a record that will be useful in future archaeological studies that examine prehistoric and historic glass production and glass bead production centers.

Dr. Alok Kanungo (PhD, Deccan College, Pune India) was born in Orissa and grew up in close contact with many of the tribal communities of this part of Eastern India. For more than a decade he has been travelling and documenting the rich heritage of the Nagas of northeast India, and the Bondos and Juangs of Orissa. He has worked in many areas where it is difficult to say where anthropology or history stops and archaeology begins. He has published extensively on the subject of glass and glass bead production, and written or edited four books and more than two dozens of research articles in various journals. He is also the editor of the South Asian Archaeology Series published through British Archaeological Reports. He is currently an Honorary Fellow with the Department of Anthropology at UW Madison and a visiting Fulbright Scholar.

May 6 - Noon - 1:00PM
206 Ingraham Hall

Luca M. Olivieri

Co-Director, Italian Archaeological Mission in Pakistan (IAM)

[MP3 Download](#)

The Archaeology of Early Historic Swat: Activities and Challenges of the

Italian Mission 2000-2010

This illustrated lecture will present an overview of the archaeological research carried out by the Italian Archaeological Mission to Swat, Pakistan between 2000 and 2010. Swat Valley in northwestern Pakistan has been the center of militant insurgency beginning as early as 1998, but archaeological work continued up through 2006 at sites such as Barikot and Udegram. The site of Barikot is often associated with the conquest of this region by Alexander, but no Macedonian occupation levels have been found. The site continued to be an important urban center contemporaneous with the site of Taxila. It was occupied from the 2nd century BC to the 5th century A.D. On the acropolis of the city a later Brahmanic temple has been excavated (7th-11th century A.D.). The site of Udegram is also possibly identified with the city of Ora that was conquered by Alexander, and it continued to be occupied up through Indo-Greek and Kushana periods. During the 8th -10th centuries it was a major military center of the Hindu Shahi rulers and continued to be occupied as late as the 12th century. One of the earliest mosques in Swat Pakistan was discovered and excavated at Udegram. Plans for future research programs in Swat will also be discussed.