

The Center for South Asia Lecture Series History

Spring 2012

Thursday, February 2: 12-1 PM

206 Ingraham Hall

Thomas L Eggert, Senior Lecturer, School of Business, UW-Madison

SUSTAINABILITY AND CONSUMPTION

One of the successes of the last ten years is the increase in quality of life for people in both India and China. However, the cost of this success is the increased demand on our world's resources. Tom will talk about the pros and cons of the continuing development in South Asia from a sustainability perspective.

Tom Eggert is the founder and co-director of the Business, Environment & Social Responsibility Program (a graduate certificate program) at the WI School of Business. For the last fifteen years he has taught classes on sustainable development and corporate social responsibility and has taught the Ethics classes for the MBA program. In addition to his work with the School of Business, he directs the WI Sustainable Business Council, and coordinates the annual WI Sustainable Business Council Conference. He holds a law degree from George Washington University, and, prior to law school, was a Peace Corps volunteer in the Philippines.

Thursday, February 9: 12-1 PM

206 Ingraham Hall

Gudrun Buhnemann, Professor and Chair, Department of Languages and Cultures of Asia, UW-Madison

THE BUDDHA'S RETURN JOURNEY TO LUMBINĪ

According to Newar Buddhists, Śākyamuni Buddha visited his birthplace Lumbinī after his enlightenment. Depictions of this journey became popular in nineteenth- and twentieth-century Nepal. They show the Buddha riding standing up on a snake while being attended by Hindu deities in service to him. The scene, known as the lumbinī-yātrā, is represented in numerous paintings and in wood and metal work, and is also described in texts. This strand of the Buddha legend is specific to Newar Buddhism and not attested in Indian biographic or hagiographic accounts of the Buddha's life. This paper will trace the history of the lumbinīyātrā theme by examining descriptions in texts and artistic representations. Professor Buhnemann will then discuss elements of the yātrā which are also found independently in other contexts. In conclusion, she will offer some thoughts on the significance of the lumbinīyātrā theme.

Professor Gudrun Buhnemann received a PhD (Classical Indian and Buddhist Studies) from University of Vienna in 1980. Her areas of specialization are Classical Indian Studies (Indology), Sanskrit language and literature, Hinduism, Indian Buddhism, Tantric iconography and ritual.

Thursday, February 16: 12-1 PM

206 Ingraham Hall

Lalita du Perron, Associate Director, Center for South Asia, UW- Madison
BHOPAL 27 YERAS ON

Lalita du Perron is the organizer and convenor of the Center for Global Health's course "Perspectives on Global Health: South Asia".

In 2011 she took 6 UW students to intern in the Sambhavna clinic in Bhopal. This clinic looks after victims of the 1984 Union Carbide gas disaster. In her presentation, du Perron will talk about the ongoing aftermath of the disaster, current activism, and her experience of bringing UW students to this extraordinary place.

Lalita du Perron is the Associate Director of the Center for South Asia and the Faculty Associate for the India Initiative, as well as Faculty Co-Liaison for the study abroad program in Varanasi and the Academic Co-Director for SASLI. She teaches Advanced Hindi language (LCA 653) in the Spring semester, and a FIG "Musical Cultures of South Asia" (LCA 300) in the Fall. She has proposed a FIG entitled "Sexual Diversity in South Asia" for the Fall 2012 semester.

Thursday, February 23: 12-1 PM

206 Ingraham Hall

A. Aneesh, Associate Professor of Sociology and Global Studies, University of Wisconsin-Milwaukee

MUTATIONS OF CITIZENSHIP: INDIA AND THE WORLD

How to "include" people who increasingly find themselves outside the state's sheltering sky? While the notion of national citizenship has long held the promise of inclusion, it has proved less useful in a world of circulating cultures, people, and loyalties through money, media, and migration. It is not surprising that dual and multiple citizenships are on the rise across the globe. Yet, given rampant anti-immigrant sentiments, is it possible to transcend the debate that pits immigrants against citizens in the global age? As new possibilities emerge, we may use India's Overseas Citizenship scheme to think and talk about changing formats of citizenship.

A. Aneesh is Associate Professor of Sociology and Global Studies at the University of Wisconsin, Milwaukee. Previously, he taught in the Science and Technology Program at Stanford University (2001-04). Author of *Virtual Migration: the programming of Globalization* (Duke 2006), his scholarship intersects a plurality of research realms: globalization, migration, and technology. With a wide background in the social, cultural, and technological landscape of India and the United States, Aneesh has spent more than a decade researching and writing about nationalism, global software development, and about the world of immigrant programmers. Over the years his scholarship has included awards and grants from the McArthur Foundation, Social Science Research Council, Population Council, and the School for Advanced Research in Santa Fe. Currently, Aneesh has recently completed a book manuscript, *Neutral Accent*, on India's call centers, and starting a project on global citizenship.

Thursday, March 1: 12-1 PM

206 Ingraham Hall

Dr. Ahmad Shahid Rajput , Islamic Art Historian, Chairman Dept. of History and Pakistan Studies, International Islamic University, Islamabad

ISLAMIC ARCHITECTURE IN PAKISTAN

The paper will discuss the common features of Islamic archaeology in the countries of the region such as Afghanistan, Pakistan and India together with the Central Asian and Iran and an attempt shall be made to highlight their significance.

Islamic Archaeology in the region is found in abundance, what state it is in and what attempts are being made for its upkeep in various countries of the region at present shall also be the part of this paper. A critical analysis shall be brought forward on the attempts made in the recent days for the conservation and preservation of the Islamic archaeological sites in the regional countries and an attempt shall be made to find the possible future projects for the conservation and preservation of the Islamic archaeology of the regional countries.

Evidence has it that these countries were linked together through trade by land and sea routes. Important archaeological sites of the region connected through the trade routes shall be highlighted and the finds from these sites shall be brought into discussion of this paper.

Thursday, March 8: 12-1 PM

206 Ingraham Hall

Rikhil Bhavnani, Assistant Professor, Department of Political Science, UW-Madison

CORRUPTION AMONG INDIA' S POLITICIANS: WHAT DO ASSET DISCLOSURES SUGGEST?

Asset disclosures, mandated of a third of the world's legislators, may be used to study corruption among politicians. I conduct such an exercise here, using data from India. Comparing the change in winners' and losers' self-declared family assets in India's recent state and national elections indicates that election winners increased their assets by 4-6% a year. 4-9% of election winners appear suspect, as their asset increases exceed the premium that they could legitimately earn. Although these results are arguably modest and statistically fragile, they are larger and more statistically robust for members of the BJP. Subject to data reliability, these estimates give us reason to doubt the popular characterization of all of India's politicians as massively corrupt. Members of parliamentary majorities and cabinets, and those from constituencies reserved for minorities, are more likely to be suspect. The method developed here could be used to study corruption among politicians elsewhere.

Rikhil R. Bhavnani (Ph.D. Stanford University 2010) is an assistant professor of political science. His research and teaching focus on inequalities in political representation and corruption among politicians, particularly in South Asia. Other projects examine the effects of migration on political participation and violence in India, the role of the Great Depression in helping the countries of South Asia secure their political independence, the selection and impact of leaders, and the effects of foreign aid on economic growth. Rikhil's research is characterized by a close attention to causality, and by interests in political and economic development. His work has been published

in the American Political Science Review and is forthcoming in The Economic Journal. Prior to his appointment at Wisconsin, he was a visiting fellow at the Center for the Study of Democratic Politics at Princeton University.

Thursday, March 15: 12-1 PM

206 Ingraham Hall

Marc Galanter, Professor of Law Emeritus, UW-Madison Law School

"WHAT HAPPENS IN INDIA WHEN YOU GET HURT?" INDIAN TORT LAW

Marc Galanter is the John and Rylla Bosshard Professor of Law and South Asian Studies at the University of Wisconsin - Madison and LSE Centennial Professor at the London School of Economics and Political Science, studies litigation, lawyers, and legal culture. He is the author of a number of highly regarded and seminal studies of litigation and disputing in the United States (including "Why the 'Haves' Come Out Ahead: Speculations on the Limits of Legal Change," one of the most-cited articles in the legal literature. His work includes pioneering studies on the impact of disputant capabilities in adjudication, the relation of public legal institutions to informal regulation, and patterns of litigation in the United States. He is also co-author of *Tournament of Lawyers* (with Thomas Palay, 1991) which is widely viewed as the most robust explanation of the growth and transformation of large law firms.

Much of his early work was on India. He is recognized as a leading American student of the Indian legal system. He is the author of *Competing Equalities: Law and the Backward Classes in India* (1984, 1991) and *Law and Society in Modern India* (1989, 1992). He is an Honorary Professor of the National Law School of India, served as advisor to the Ford Foundation on legal services and human rights programs in India, and was retained as an expert by the government of India in the litigation arising from the Bhopal disaster. He is currently engaged in research on access to justice in India.

A leading figure in the empirical study of the legal system, he has been editor of the *Law & Society Review*, President of the Law and Society Association, Chair of the International Commission on Folk Law and Legal Pluralism, a Guggenheim Fellow, and a Fellow of the Center for Advanced Study in the Behavioral Sciences. He is a member of the American Law Institute and a Fellow of the American Academy of Arts and Sciences. He received degrees in philosophy and law from the University of Chicago. In addition to the University of Wisconsin and the London School of Economics, he has taught at Chicago, Buffalo, Columbia, and Stanford

This lecture is co sponsored by Global Legal Studies Center and the South Asia Legal Studies Working Group

Thursday, March 22: 12-1 PM

206 Ingraham Hall

GIRI VENKATARAMANAN, Professor of Electrical and Computer Engineering, UW-Madison

Audio Download

"PERSONAL PERSPECTIVES ON HIGHER EDUCATION IN INDIA - PRE/POST Y2K "

Higher education system in India is a chaotic mix of autonomous colleges, affiliated colleges, universities and deemed universities, that operate as state government institutions, central government institutions, private not-for-profit institutions, semi-private institutions managed by not-for-profit agencies but operated from governmental funds, etc. It is not uncommon to find conflicting values among stakeholders in negotiating access to resources and students and often imparting education becomes an incidental outcome. I will provide a brief statistical picture of institutional evolution in the post-independence era and identify the challenges that are facing the higher education community at large. I will end by introducing a meaningful approach for UW-Madison to engage in India in light of recent discussions on opening up the higher education sector to international institutions.

Professor Venkatramanan is an expert on electric power applications in homes, business, industry and transportation with specific interest in improving sustainable energy use.

Thursday, April 12: 12-1 PM

206 Ingraham Hall

Pir Zubair Shah, Correspondent, The New York Times

THE PERILS OF REPORTING IN PAKISTAN

This lecture is co-sponsored by the School of Journalism and Mass Media

Thursday, April 19: 12-1 PM

206 Ingraham Hall

Stephen Young, Assistant Professor of Geography and International Studies, UW-Madison

"GEOGRAPHIES OF YOUTH ENTERPRISE IN INDIA"

Most of Professor Young's research focuses on the everyday ways in which people - particularly youth - are negotiating economic change in India. Young's doctoral work examined struggles surrounding the commercialization of microcredit programs in coastal Andhra. Drawing on qualitative fieldwork he explored the multiple ways in which microcredit programs were both challenging and reproducing socio-economic inequalities in a small, rural town. He plans to conduct follow-up research on this topic in 2012.

Professor Young is currently involved in a project that examines the livelihood strategies and cultures of enterprise developed by educated, unemployed youth in Uttar Pradesh, India. He is also part of a large, multi-country study that will identify similarities and differences in the way that middle-class actors in different parts of the world engage with issues of poverty and inequality.

Professor Young has a strong interest in critical geopolitics. One other strand of collaborative research that he hopes to extend concerns US government efforts to control informal communication flows. This includes Cold War 'psyops' that sought to perfect the diffusion of propaganda in the early-1950s, initiatives to control the circulation of rumors believed to be inciting urban unrest in the late-1960s, and current

efforts to harness social networking sites such as Facebook for geopolitical ends.

Thursday, April 26: 12-1 PM

206 Ingraham Hall

Philip Lutgendorf, Professor of Hindi and Modern Indian Studies Co-Chair, South Asian Studies Program (SASP), University of Iowa

CHAI WHY ? THE MAKING OF THE INDIAN "NATIONAL DRINK"

This presentation offers a report on my ongoing research into the promotion and popularization of tea-drinking in 20th century India. It is inspired in part by recent ethno-historical work on everyday culinary commodities, by anthropological interest in the "social life of things," and by my own recognition of the remarkable role that tea, modified to Indian taste, has come to play in diet, social intercourse, and public culture in a relatively short span of time. My research focuses on the mass popularization of indigenized "chai" through changes in manufacturing, marketing, and consumption, and in eating habits, urban space, and social networks, and involves both archival and field research. In my talk, I will emphasize the role played by advertising images in transmitting the "tea habit" to Indians, both prior to and following Independence in 1947.

Philip Lutgendorf is Professor of Hindi and Modern Indian Studies and has taught in the University of Iowa's Department of Asian and Slavic Languages and Literature since 1985. He regularly offers Hindi language classes as well as courses on written and oral narrative traditions of South Asia, including Indian film. His book on the performance of the Hindi Ramayana, *The Life of a Text* (University of California Press, 1991) won the A. K. Coomaraswamy Prize of the Association for Asian Studies. He received a Guggenheim Fellowship in 2002-03 for his research on the popular Hindu "monkey-god" Hanuman, which has appeared as *Hanuman's Tale, The Messages of a Divine Monkey* (Oxford University Press, 2007). His interests include epic performance traditions, folklore and popular culture, and mass media. He maintains a website devoted to popular Hindi cinema, a.k.a. "Bollywood" (www.uiowa.edu/~incinema). He is presently translating the Ramcharitmanas of Tulsidas for the Murty Classical Library of India/Harvard University Press, and researching a book on the popularization of chai in 20th century India.

Thursday, May 3: 12-1 PM

206 Ingraham Hall

Tarini Bedi, Senior Research Associate, Humanities Division; and Associate Director, South Asia Language and Area Center, and Committee on Southern Asian Studies, University of Chicago

THE FEMINIZATION OF PATRONAGE: URBAN BROKERAGE AND THE LOCALITY OF POWER

This paper looks at the performative and discursive ways by which female political subjects are produced out of formal and informal political and cultural processes framed by a political party that functions both within, and outside the state. It examines the party politics of women of a militant, political party in urban India, Shiv Sena (Shivaji's Army) to examine the emergence of urban female "patrons" and

“power-brokers.” This is a unique form of gendered patronage that relies heavily on the deep involvement of the “patron” in people’s everyday lives, as much as it does on the perception of the patron as “protector” in some way. The paper attempts to shift the discussion of political patrons in South Asia away from the domain of elite politics and male centered political action. It does so by suggesting that urban political power at the local and often informal levels of party activity is a continually negotiated process where constitutions of gendered personality become critical to the production of personal and political power. Increasingly, the contest over urbanization that has been unleashed by transnational visions of urban space has opened up particularly significant spheres of influence for female party-workers at the local levels of Shiv Sena’s functioning. Using data from extensive fieldwork conducted with women of the Shiv Sena party, I focus on specific cases of urban contest in urbanizing Maharashtra to illustrate the emergence of female patrons and power-brokers and the performative constitution of gendered, urban political power.

Fall 2011

Thursday, September 15: 12-1 PM

206 Ingraham Hall

CSA Film Series

Allahabad's Mela: The People and Their Great Fair

This film provides the background of Allahabad's January 2001 great pot (or pitcher) fair (maha-kumbha-mela), offers interviews with Hindu holy men and some of the millions of lay devotees who come to live in a tent city and bathe where the Ganges, Jamuna and invisible Saraswati Rivers meet, and talks with Muslims and members of different occupations about tolerance, justice, and the mela's culture . (Edited by Joseph Elder from Sudheer Gupta's original 89-minute film SEARCHING FOR SARASWATI)"

Thursday, September 22: 12-1 PM

206 Ingraham Hall

Gowri Ramnarayan, Deputy Editor, The Hindu

Sarpa Satra/Sarpa Sutra: The Mahabharata, Arun Kolatkar, and an Experimental Play

Gowri Ramnarayan is an award-winning playwright in English, a trained musician, a veteran journalist, a major theatre critic, and translator of Vijay Tendulkar's play Kanyadaan. She has a Ph.D in Aesthetics from the University of Madras (1989 - The Language of Emotion in Art: a Comparative Study of Some Indian and Western Theories). She is currently Deputy Editor for The Hindu, a national English daily with 13 editions in India, and a circulation of over a million copies, writing features, interviews, profiles and reviews on cinema, theatre, music and literature.

To be followed by a performance at the Mitchell Theater, Vilas Hall (821 University Ave.) entitled Lost in Love: A Musical Narrative About Bhakti (Devotion) Sep. 22, 4 p.m.

Thursday, September 29: 12-1 PM

206 Ingraham Hall

Donald R. Davis Jr., Associate Professor of Languages & Cultures of Asia, University of Wisconsin – Madison

Legal Consciousness in Medieval Indian Narratives

This paper employs the notion of legal consciousness to examine stories about law and justice in medieval India. Legal consciousness refers both to ordinary people's awareness of how law operates and to gaps that exist between what people think they know about the law and what actually happens in legal matters. Drawing on stories found in collections such as the Kathasaritsagara and Rajatarangini, as well as the famous Mrcchakatika of Kalidasa, evidence of literary depictions of legal problems and their resolution will be used to gain some insight into contemporary consciousness of law and legal procedures in medieval India. The conclusions made about erstwhile ideas of legality and justice will be shown to supplement the understanding of India's legal history possible from other sources.

Thursday, October 6: 12-1 PM

206 Ingraham Hall

Ajantha Subramanian, Morris Kahn Associate Professor of Anthropology and of Social Studies, Harvard University; Assistant Professor of Anthropology and Social Studies, Duke University

Gifted: Merit and Caste in the making of Indian Technical Knowledge

In India today, the technical sciences are prized as the true measure of intellectual worth and a proven means of professional advancement. Abroad, the technical graduate has become the country's greatest export, widely understood to exemplify India's comparative advantage in the global marketplace. At the center of India's success story are the Indian Institutes of Technology (IITs), a set of institutions founded and administered by the Indian government with the aim of producing native engineers to help with technologically driven nation-building. The IITian is seen as a uniquely meritocratic individual who is gifted with an innate capacity for technical knowledge. In this paper, I address the production of the IITian's technical merit by illuminating the relationship between meritocracy and caste exceptionalism. Using ethnographic data, I show how IITians have come to deploy notions of autonomy and individuality to characterize their alma maters as state-free spaces and themselves as self-made men. At the same time, state and caste haunt their claims, revealing a gap between the expressed ideology of meritocracy and the affective and political economic dimensions of their relationship to state and community. Finally, I argue that the ideology of technical merit that underwrites the exceptionalism of the IITs has served to occlude a structural critique of caste.

Thursday, October 13: 12-1 PM

206 Ingraham Hall

Qasid Mallah, Professor of Archaeology, Shah Abdul Latif University Khairpur

Lakhan-Jo-Daro, Sindh: New Excavations at an Urban Center of the Indus Civilization

Indus valley civilization is one of the largest civilization of the world which covers huge area of South Asia i.e. the entire length of present Pakistan and parts of India. More than 2000 settlements are recorded with several major urban centers. The largest settlements so far known are Harappa, Mohenjo-daro, Dholavira, and Ganweriwala. Recent excavations at the site of Lakhan-Jo-Daro are revealing this new site as another large urban center.

The settlement of Lakhani-Jo-Daro is located along right bank of Indus River in a development area of Sukkur City at Latitude 27°.43'.27 North and 68°.50'.51 East degrees longitude. Until now three major mounded areas such as western mounds central mounds and eastern mounds; collectively all mounds encompass area more than three kilometer radius. The central mounds are further divided as "A" , "B" , "C" and "D" mounds. These mounds have been investigated since 1988 and six excavation seasons (1994, 1996, 2000, 2006, 2008 and 2009/10) have been launched. In the course of the most recent excavation project important new features of Indus architecture and artifacts have been recovered that confirm the overall significance of the site. This lecture will provide an overview of the site and recent discoveries in the larger context of contemporary studies of the Indus civilization.

Dr. Qasid Mallah received his MA (1997) and PhD (2000) from the University of Wisconsin - Madison. His professional training is in experimental archaeology (ceramics), with a specialization in survey and excavation. He is currently Professor and Chair in the Department of Archaeology at Shah Abdul Latif University in Khairpur, Sindh, Pakistan. He has written numerous articles for international journals on Indus period archaeological finds and ancient civilization. He is also the editor of a research journal entitled Ancient Sindh.

This lecture is part of the Pakistan Lecture Series sponsored by the American Institute of Pakistan Studies

Thursday, October 27: 12-1 PM

206 Ingraham Hall

Akinori Uesugi, Independent Scholar

Excavations at the Harappan Cemetery at Farmana: New Insights on Relationship Between the Harappan and Local Cultures in the Ghaggar Plain, Haryana, India

The socio-cultural relations between the Harappan culture and local cultures during the Harappan period (2600 - 1900 BC) is one of the important issues in understanding the social structure in the urban phase of that period. The burials provide a number of clues for this issue. A Harappan cemetery at Farmana in the eastern half of the Ghaggar plain that was excavated during 2007 and 2008 has provided many information relevant to this issue. This paper will overview the evidence for the relations between the Harappans and locals through the Farmana cemetery as well as some evidence from other sites related to this issue.

Thursday, November 3: 12-1 PM

206 Ingraham Hall

Jeffrey Samuels, Associate Professor of Religious Studies, Western Kentucky University
Toward an Aesthetic of Monastic Recruitment: The Monastery as an Avenue for Upward Mobility?

One theory that is often used to account for monastic recruitment in South and Southeast Asia posits that boys become monks because monasteries provide them with an avenue for social mobility. While monasteries may provide children with a level

of education that may not otherwise be available to them, reducing monastic recruitment to an individual's or a family's economic wants and needs masks how aesthetics, social bonds, and emotions affect monastic culture in general and the recruitment process in particular.

Turning to conversations with Sri Lankan monastics, ordinands, and their parents, I seek to nuance the upward mobility thesis. In doing so, I will suggest that accounting for the place that affective-aesthetic bonds have in the recruitment process challenges not only our understanding of monastic recruitment, but also the model of generalized economic exchange that is sometimes used to describe how Buddhist institutions are formed and sustained.

Prof. Samuels' research interests center on the intersection of religion and culture in contemporary Sri Lanka and Malaysia. He recently published a monograph titled *Attracting the Heart: Social Relations and the Aesthetics of Emotion in Sri Lankan Monastic Culture* (University of Hawaii Press). Since 2006, He began a new book-length project examining the social history of Theravada Buddhism in Malaysia. Besides publishing one book and co-editing another book (with Anne Blackburn) on Buddhist texts and practices in South and Southeast Asia, he has published more than two dozen articles, book chapters, and book reviews.

This lecture is supported by the University Lectures Committee.

Thursday, November 10: 12-1 PM

206 Ingraham Hall

CSA Film Series

Dadi and Her Family: A Rural Mother-In-Law in North India

This film focuses on a grandmother (Dadi) in a Jat farm family in Haryana. Dadi is committed to preserving her family consisting of her husband, her sons, her daughters-in-law, and her grandchildren, all sharing their incomes and expenses. During the film Dadi contrasts the behavior of daughters-in-law today with daughters-in-law in her day, organizes household work as well as celebrations, and describes the ultimate dependence of women on the men to whom they are given in marriage. Dadi and her family recognize, but cannot fully control, the constantly changing forces holding the family together as well as threatening to break up the family and to divide and separate the family property.

Thursday, November 17: 12-1 PM

206 Ingraham Hall

J. Mark Kenoyer, Professor and Chair of Anthropology and Director of Center for South Asia, University of Wisconsin-Madison

The Role of Marine Shell in Ornament, Art and Ritual of the Indus Civilization: An Ethnoarchaeological Perspective

This lecture will present an overview of the role of the marine shell, specifically *Turbinella pyrum*, which has been called the Sacred Conch shell, by some scholars. The shell was used extensively during the Indus civilization circa 2600-1900 BC, to make

ornaments, inlay and various ritual objects. It continued to be used for the production of various types of ornaments in later historical times and is still used in modern Bengal. The unique feature of this shell is that it is found only in the waters of the Indian subcontinent and this allows the study of the distribution of finished objects throughout South Asia and beyond. The talk will highlight recent discoveries of this shell in the Indus region and present a brief discussion of the ethnographic studies carried out by the author in Bengal and most recently in Bangladesh.

Thursday, December 1: 12-1 PM

206 Ingraham Hall

Shelley Feldman, President of American Institute of Bangladesh Studies and Director Feminist, Gender and Sexuality Studies & Professor, Development Sociology, Cornell University

Constructing States and Citizens: Partition as a Social Project

Discussions of the 1947 partition of South Asia often presume the dramatic and violent division of the subcontinent as the basis for the formation of a Muslim majority and Hindu majority state: East and West Pakistan and India. In this paper, I reframe this popular understanding of partition through an exploration of the myriad ways in which states unfold as social projects as, for example, through the promotion of regulations regarding who is and is not recognized as a citizen of the nation. I examine such regulations and attend to the practices that constitute the making of home and belonging, including the significance of social as well as territorial claims of borders and boundaries.

Thursday, December 8: 4-6 PM

336 Ingraham Hall

Censorship and Scholarship: The Indian Case of A.K. Ramanujan's "300 Ramayanas"

Vinay Dharwadker, Professor, Languages and Cultures of Asia

Sandeep Kindo, PhD student, Languages and Cultures of Asia

John Stavrellis, PhD student, Languages and Cultures of Asia

Recent developments in India stemming from the removal of A.K. Ramanujan's "300 Ramayanas" from the Delhi University history curriculum raise issues of local politics, scholarly freedom, censorship, and the Indian constitution. This panel discussion will map the key developments and players, comment on the essay itself, and highlight legal issues relevant to the controversy.

Spring 2011

Thursday, January 27: 12-1 PM

206 Ingraham Hall

John Peters, Director, UW Soil Testing Laboratories and Extension Soil Scientist

Public/Private Partnerships in India: An Agricultural Model to Enhance Rural Prosperity

The project has the following objectives: (1) to raise yields in high value vegetables and milk production; (2) to strengthen farmers' links to output markets and input suppliers; and (3) to increase human resource capacity by training farm-level advisers, laboratory technicians, and management.

The partners are, alphabetically: Agricultural Consultancy Management Foundation (an NGO operating demonstration farms and outreach activities);

Mahindra and Mahindra (leading tractor and implement producer; over 1000 outlets in India);

Rajiv Gandhi Charitable Trust (mobilizing women's self help groups);

Tasty Bite (India's largest exporter of prepared foods);

The project was designed to build the technical expertise needed to run over one hundred soil testing laboratories located at Mahindra and Mahindra tractor dealerships as well as with ACMF. This is supplemented by developing the capacity to advise farmers on best practices for crop production. The project is also designed to build the technical capacity of dairy and crop advisers working with women's self help groups in Uttar Pradesh. This would include the Rajiv Gandhi Charitable trust staff as well as the Community Resource Persons working directly with the women milk producers. Tasty Bite operates its own farm and also buys from district farmers to supply its processing plant in Maharashtra. Tasty Bite's goal was to use their land as a demonstration farm and base for outreach to the district farmers. This project gives assistance to Tasty Bite in upgrading the farm and establishing demonstration plots to help bring improved production practices to area farmers.

John Peters is the Director of the UW Soil and Plant Analysis Laboratory and UW Soil and Forage Analysis Laboratory and conducts research and extension programming in the areas of diagnostic services, soil fertility and liming, manure analysis, and land application of waste materials. For twenty-one months during 2009-2010, John served as Chief of Party of a USAID funded agricultural development project in India.

Thursday, February 3: 12-1 PM

206 Ingraham Hall

Randall Law, Honorary Fellow, Anthropology, UW-Madison

Preliminary geologic assessments of rock-cut temples and cut-stone monuments in South India

After a decade spent in Pakistan and northwest India doing intensive research into the rock and mineral trade networks through which Bronze Age Harappans acquired raw materials for small portable items like beads, Randall Law has embarked on a new study of stone at Historic Period rock-cut caves and cut-stone temples in South India. This research is part of a larger NEH-funded project directed by art historian Vidya Dehejia and sculptor Peter Rockwell that is examining the unfinished aspects of these monuments. As a supplement to this project, Law's task was characterize the rock types into which and/or from which the monuments were created, to assess material quality from place to place and, where needed, to identify stone sources. Thirty locations (archaeological sites and stone quarries) within the southern Indian states of Maharashtra, Karnataka, and Tamil Nadu were visited and sampled in January of 2010. The analysis of these materials is only partially complete. In this presentation, Law will provide an overview of the geology of the study area and main types of stone

examined in it, briefly discuss the evaluation and sampling of rocks from monuments and quarries, and give a site-wise summary of the observations and analytical results generated to date.

Thursday, February 10: 12-1 PM

206 Ingraham Hall

Henri Schildt, Honorary Fellow, Center for South Asia, UW-Madison

The Māṭakkōvil Shrine Type in Kerala

This paper presents two Kerala māṭa-k-kōvil-type shrines: the Māṭattilappan shrine of the Peruvanam Śīva Mahādēvan temple (District Trichur) and the Śīva temple of Paṅampantali (near Guruvayoor, District Trichur), both dating to the late 11th or early 12th century. The essentials of the two structures of a square plan are a high monolithic ground floor provided with a monumental stair before the western first-floor entrance. The first-floor square sanctum houses a Śīva Liṅga. The second and third floors are blind square and octagonal chambers without entrances, forming in both cases a sequence from the square plan to the octagonal. In the Kerala temple architecture, the māṭa-k-kōvil shrine appears to be a shrine type for a Śīva Liṅga. Its origin is in Tamilnadu where it can also house images of Viṣṇu. The Malayalam term māṭa-k-kōvil consists of two parts: the māṭam, a storied house and the kōvil a temple. In the paper the three examples of Kerala māṭa-k-kōvils from central Kerala are compared to six Tamil māṭa-k-kōvils in Tirunelveli District.

Dr. Henri Schildt is currently a Honorary Fellow in The Center For South Asia in University of Wisconsin-Madison. He is also an Associate Professor in the Department of World Cultures, University of Helsinki (Finland). He is running a project titled "Peruvanam Śīva Mahādēva Temple" financed by Academy of Finland.

Thursday, February 17: 12-1 PM

206 Ingraham Hall

Narendra Subramanian, Associate Professor, Department of Political Science, McGill University

Nation and Family: Personal Law, Cultural Pluralism, and Gendered Citizenship in India

The recognition of difference in religious personal law is in tension with aims to reduce inequalities, promote individual liberties, limit and change the public roles of religion, and treat various religious groups similarly. Discourses salient among ruling elites (specifically, nationalist discourses, understandings of religious and other cultural traditions, and visions of the forms of modernity appropriate for a society) and features of state-society relations (the social bases that governing elites have and aim to build) influence how states address these tensions. The inclination of the majority of India's political elites to build broad social coalitions, and to modernize society in ways that accommodated the important roles of religion, ethnicity and the joint-family, led them to introduce gradual reforms in the various personal laws based on the relevant group's traditions and initiatives.

Neither minority recognition nor the promotion of constitutional values shaped

personal law policy. Policy-makers focused their visions of the modern Indian family on Hindu law alone as they equated the Hindu, the Indian, and the secular-modern. The equation of the Muslim, minority difference, and resistance to modernity led them not to change the minority laws until the 1970s, and to thereafter introduce more limited changes in these laws than group opinion and tradition enabled. The imagination of the nation, its constituent groups and cultures, and its deepest inequalities through asymmetric engagement with the various religious groups shaped other aspects of Indian multiculturalism as well, and weakened efforts to build inter-religious understanding and reduce durable inequalities.

Narendra Subramanian studies the politics of nationalism, religion, ethnicity, gender and race, primarily in India. His work explores the role of identity politics in political mobilization, electoral competition, public culture, and public policy; the functioning of democracies amidst social inequalities with long histories; and different ways in which policy-makers and citizens attempt to resolve the tensions between official secularism and the significant presence of religion in public life. He is Associate Professor of Political Science at McGill University. His book, *Ethnicity and Populist Mobilization: Political Parties, Citizens and Democracy in South India* (Oxford University Press, 1999), explored how mobilization behind language and caste banners strengthened democracy in parts of India. He is completing a book manuscript titled *Nation and Family: Personal Law, Cultural Pluralism, and Gendered Citizenship in India*, which examines the personal laws specific to religious group, as sites in which official nationalism, multiculturalism, secularism, and citizenship were formed. A new project of his compares the effects of enfranchisement on the socio-economic status of India's lower castes and African-Americans, focusing on two regions of particularly high ascriptive inequalities - the Kaveri delta in southern India and the Mississippi delta in the southern United States. Subramanian received his B.A. from Princeton University, and his M.A. and Ph.D. from the Massachusetts Institute of Technology.

This lecture is co-sponsored by the Global Legal Studies Center and the South Asia Legal Studies Working Group and is part of the lecture series on "Role of Law in Developing and Transition Countries" with support from the Division of International Studies, The International Institute and Global Studies.

Thursday, February 24: 12-1 PM

206 Ingraham Hall

Balasubramaniam Murali, Advisor for Afghanistan & Iran in UNDP's Regional Bureau for Asia & the Pacific

Development Challenges in Afghanistan

In 2010, Afghanistan continues to grapple with an enduring low-grade insurgency which, after a generation of conflict, presents an extremely complex and challenging environment in which to support the establishment of the foundations of a functioning state and the provision of human security for its citizens. Despite massive efforts by the international community to assist the Afghan government significant progress continues to be confounded by deteriorating security exacerbated by increasing poverty and the narcotics trade, a high degree of geographical and programmatic aid fragmentation, and the precarious legitimacy of the Government in the eyes of many

Afghans. Though Afghanistan has seen significant improvement in the health and education sectors, progress against MDG targets for gender quality and income generation is minimal, while Government capacity, corruption and security constraints continue to prevent the provision of even basic services to large swaths of the population. Thus it has turned out to be one of the biggest development challenges of our time.

Balasubramaniam Murali is currently Programme Advisor / Desk Officer for Afghanistan & Iran in UNDP's Regional Bureau for Asia & the Pacific based in UNDP HQ in New York. Afghanistan is UNDP's largest programme globally with a 2010 programme size of US \$ 750 million. Concurrently he is also an elected Staff Representative in the UNDP/UNFPA/UNOPS Global Staff Council. He is also a visiting/guest faculty at the Fordham Law School / Leitner Centre lecturing on MDGs & development. He is a faculty of Junior Chamber International after graduation at the Training of Trainers (JCI TROT) Programme held at Kuala Lumpur, Malaysia in May 1984. He has a Ph.D in Economics from the University of Manitoba, Winnipeg, Canada. He has a Masters Degree in Economics from the University of Madras, India.

Dr. Murali's visit to UW-Madison is being hosted by the Center for Russia, East Europe, and Central Asia, Center for South Asia, Global Health Initiative, Global Studies, Go Global!, International Learning Community, International Student Services-Millennium Development Goals Awareness Project, Model United Nations, and WUD-Global Connections. For more information, email mdgap@studentlife.wisc.edu or see <http://www.iss.wisc.edu/mdgap>.

Thursday, March 3: 12-1 PM

206 Ingraham Hall

Rakesh Basant, Visiting Professor, Business, UW-Madison

Who Participates in Higher Education in India? Rethinking the Role of Affirmative Action

The introduction of reservation for Other Backward Classes (OBCs) in higher education in India has rekindled the old debate around affirmative action. Some empirical results on how an individual's participation in India's higher education (HE) is dependent on her religious affiliations, socio-economic status and demographic characteristics. The key argument is that an appropriate measure of 'deficits' in participation should inform the nature and scope of affirmative action. On isolating the effect of socio-religious affiliation from other factors that may influence participation in HE, what emerges is a suggestion that the deficits faced by some marginalised groups are not substantial. If reservation policy for these groups is to be justified only on the basis of low participation, it may require a review.

Rakesh Basant is currently a visiting Professor at the School of Business at UW, Madison. His regular position is that of a Professor of Economics and Chairperson, Center for Innovation, Incubation and Entrepreneurship (CIIE) at the Indian Institute of Management, Ahmedabad, India. Current teaching and research interests focus on firm strategy, innovation, public policy & regulation. Recent work has focused on competition policy, inter-organizational linkages for technology development

(especially academia-industry relationships), strategic and policy aspects of intellectual property rights, linkages between public policy and technological change, industrial clusters, economics of strategy and the small scale sector in India. Sectoral focus of the research in the aforementioned areas has been on Pharmaceutical, IT, Electronics and Auto-component industries. Was a member of the Indian Prime Minister's High-Level Committee (also known as Sachar Committee) to write a report on the Social, Economic and Educational Conditions of Muslims in India. In continuation of this work, part of his current research focuses on issues relating to affirmative action especially in higher education. Has also been a recipient of the of the Ford Foundation Post-Doctoral Fellowship in Economics and has spent two years at the Economic Growth Center, Yale University, USA as a Visiting Research Fellow. He has also worked as a consultant to several international organizations.

Thursday, March 10: 12-1 PM

206 Ingraham Hall

Farida C. Khan, Professor of Economics and Co-Director, Center for International Studies, UW-Parkside

Predicaments of Plains Adibashis or Indigenous Groups in Bangladesh

Building on visits made to different parts of Bangladesh, this talk will describe the ongoing problems faced by various adibashi groups in Bangladesh. Large numbers of adibashis in the Eastern part of the country are located in the less densely populated hills as opposed to others who are part of the plains, many living at the edge of forests in their own villages or intermingled with other communities. This talk will focus on these communities who are not in the hills – or can be called plains adibashis. These peoples are very often indistinguishable in appearance from mainstream Bangladeshis and both the state and society has largely tended to deny that they belong to unique communities. It has therefore been necessary to place the recognition of their identity on to a political platform. The plains adibashis have joined the clearly distinguishable hills adibashis to further this political program.

The distinctions of identity are disappearing among plains adibashis, often through rapid or slow violence, making it difficult to identify them as separate groups. How are the state and society complicit in such a disappearance of identity and what is the future of such a transition? Under the assumption that preservation is desirable, what types of forces are in place allowing preservation, what kind of preservation has been encouraged, and what possibilities exist within the current frameworks?

Thursday, March 24: 12-1 PM

206 Ingraham Hall

S. Akbar Zaidi, Visiting Professor, International Public Affairs & Middle Eastern, South Asian and African Studies, Columbia University

A More Democratic Pakistan?

Unlike many other developing countries which have moved away from military rule and the military's dominance in the past, with the strengthening of democratic processes and institutions, Pakistan still struggles with a weak democratic set-up following nine years of its most recent military rule. Do Pakistan's political actors and

civil society have the ability to strengthen democracy in Pakistan, or will the chronic dynamics of a security-state, continue to determine Pakistan's political future? Has the United States played a role in strengthening democracy in Pakistan, or with the war on terror, and along with Pakistan's military, has democracy been compromised? Do Pakistan's political and civilian actors at all have the ability to establish democracy?

S. Akbar Zaidi is the author of a number of books, including, *The New Development Paradigm: Papers on Institutions, NGOs, Gender and Local Government* (1999), *Pakistan's Economic and Social Development: The Domestic, Regional and Global Context* (2004), and *Issues in Pakistan's Economy* (2005). His most recent book, *Military, Civil Society and Democratization in Pakistan* (2011), examines the political economy of the Musharraf regime. He lives and works in Karachi, Pakistan, but is currently a visiting professor at Columbia University, New York, where he has a joint position at SIPA (the School of International and Public Affairs), and at MESAAS (the Department of Middle Eastern, South Asian, and African Studies).

Co-Sponsored by the American Institute of Pakistan Studies & the Pakistani Students Association

Who Benefits From U.S. Aid to Pakistan?, S. Akbar Zaidi. Carnegie Endowment for International Peace Policy Outlook, 2011. Download the PDF.

Thursday, March 31: 12-1 PM

206 Ingraham Hall

Mitra Sharafi, Assistant Professor of Law & History, University of Wisconsin - Madison
Parsi Legal Culture in British India

This talk explores the unusual and strategic use of law by one ethno-religious minority in colonial South Asia. I use the example of the Parsis, who were Persian migrants to India and followers of Zoroastrianism, to show how one ethno-religious community gained, rather than lost, cultural autonomy through its heavy use of colonial law. As lobbyists, legislators, lawyers, judges, jurists and litigants, Parsis worked from within and through the colonial state, rather than from outside or against it, to de-Anglicize the law that applied to them. By the end of British rule in 1947, Parsi law consisted of distinctive legal institutions and substantive law, all of which came about through Parsi-led initiatives and professional opportunities exploited by Parsis, as well as a steady traffic of intra-group litigation. Through the adoption of the colonizer's legal ways, Parsis came to control that law that governed them.

Mitra Sharafi studies the history of law in colonial India. She holds two UK law degrees and a doctorate in history. At the UW Law School, she teaches Contracts I to first-year law students. She is also part of UW's Legal Studies program, an interdisciplinary undergraduate major that combines law with the humanities and social sciences. Sharafi teaches two Legal Studies courses: "Legal Pluralism" and "Law and Colonialism." Sharafi is affiliated with the History Department, and is involved with the UW Center for South Asia.

Co-sponsored by the Global Legal Studies Center and South Asia Legal Studies Working

Group

Monday, April 4: 4 PM

206 Ingraham Hall

Deba Prashad Chatterjee, Associate Professor in Sociology, Maulana Azad College at the University of Calcutta, and Fulbright Visiting Lecturer at the Oklahoma State University

Globalization, Human Rights, and Agrarian Movements in Contemporary India

Globalization for India has two opposite implications. While it has opened up new possibilities of economic and social development despite infrastructure bottlenecks, the problem of distributive justice seems to be intensifying. Besides the rise of a sizeable middle class and the concomitant robust economic growth promises, the feeling of relative deprivation is mounting among the underprivileged sections of the population often resulting in sustained protest movements of the agrarian population in different parts of the country. Post-colonial state's response to such movements is also creating newer instances of human rights violation and injustice at times.

Following the lecture will be a PERFORMANCE entitled "Singing the Rural: India Meets America in a Cross-Cultural Agrarian Song Swap" at 7:30 P.M., 325 Pyle Center. Environmental sociologist and Bengali folk singer Deba Prashad Chatterjee will swap rural songs with Madison folk musicians. A number of Madison musicians have been invited to trade tunes with him. These events are free and open to the public and are co-sponsored by the Department of Agroecology and the Development Studies Program.

Thursday, April 7: 12-1 PM

206 Ingraham Hall

Ellen Raven, Lecturer, International Institute Asian Studies, Leiden

The emergence of the early Gupta style in gold coins and non-miniaturized arts

By the end of the 4th century CE, subtle changes hail the emergence of a new stylistic vocabulary for the North Indian arts of the Gupta period. It expresses itself through rock-cut reliefs at sites of worship, through terracotta panels lining brick temples for the Hindu gods, and via an opulent imagery applied in gold coins. These coins were struck from the time of King Samudragupta, around 350, until the very end of Gupta rule by the early 6th century. Their manufacture runs parallel with that of early and mature sculptural arts in media other than gold. Although important studies exist for the sculptural styles of the early Gupta age, the numismatic manifestation of this new vocabulary remains virtually unstudied. Certain continuities and innovations in visual designs of the early Gupta period (both in sculpture and in gold) illustrate coherence in workmanship transcending the limits of individual media.

Ellen Raven (PhD with honors, Leiden University 1991) lectures in arts and material culture of South Asia at Leiden University, The Netherlands. She specializes in iconographies and styles of early Indian arts and architecture. Her research focuses on numismatics of the Gupta period in North India (4th-6th cent. AD), in particular the gold coins of the period. She is the general editor in the international bibliographic

project ABIA South and Southeast Asian Art and Archaeology Index and secretary of the European Association of South Asian Archaeology and Art.

Co-Sponsored by University of Wisconsin Lectures Committee.

Tuesday, April 12: 6-7 PM

Pyle Center Auditorium

Thomas Hammes, Colonel, United States Marine Corps (Ret.)

Developing a Strategy for South Asia: A Contrarian View

Ten years into the Afghanistan conflict, the United States still lacks a coherent strategy for Afghanistan. Yet because of the nature of the region and the conflict, we really need a regional strategy for South Asia. This talk will briefly discuss U.S. efforts to develop a strategy to date, examine the problems associated with that strategy and suggest an alternative approach based on a regional strategy.

Col. T.X. Hammes retired from the Marine Corps in 2005 after 30 years of service. He received his Ph.D. in modern history from Oxford University and is currently a Senior Research Fellow at the Institute for National Strategic Studies, National Defense University. He has lectured widely at U.S. and International Staff and War Colleges and has been a featured speaker on future conflict and homeland security at conferences around the world. Hammes has published two books and over 80 articles and opinion pieces. His most recent book, "Forgotten Warriors: The 1st Provisional Marine Brigade, the Corps Ethos, and the Korean War", was released September 2010. The book concludes that culture as much as technology is at the heart of military effectiveness. In his earlier book, "The Sling and the Stone: On War in the 21st Century" (2004), he examines the evolution of warfare in the 21st century and questions whether the U.S. military is evolving effectively.

Thursday, April 14: 12-1 PM

206 Ingraham Hall

Neeti Nair, Assistant Professor of History, University of Virginia

The Problem of Return for Partition's Punjabi Hindu Refugees

Recent scholarship on the Partition of India has engaged with one of the largest migrations of the twentieth century mostly by focusing on particular forms of violence inflicted between religiously informed communities, and against women. These narratives of trauma tell one kind of story. In my forthcoming book 'Changing Homelands and the Partition of India', I explore several different life histories of Punjabi Hindus who moved from west Punjab to Delhi in 1947. Although every life history is scarred by Partition violence, life since 1947 has shaped these refugees' memories in very different ways. In my talk I will examine two different sets of interviews. One tells the presumably typical story of loss, nostalgia, and the desire to return 'home' while the other speaks more openly of settling down and not wishing to return to what has now become Pakistan. I argue that these different experiences are a testimony to the work of time over the last six decades. These life histories also complicate the way we tend to conceive of the Partition generation and the longer term consequences of Partition.

Thursday, April 21: 12-1 PM

206 Ingraham Hall

Lauren Mueenuddin, Specialist in International Maternal and Newborn Health
Maternal and Child Health in Pakistan

Lauren Mueenuddin, a public health specialist, and South Asian FLAS Scholar, will discuss the current state of maternal, child and newborn health in Pakistan as well as some of successful government and non-governmental interventions to address their needs.

Lauren Mueenuddin has been working in the field of international maternal and child health for over 20 years, most recently at the World Bank in the Health, Nutrition and Population Unit in Washington DC. Prior to this, she spent fifteen years in Pakistan working in maternal and reproductive health (RH) with USAID (as Senior Technical Advisor and Deputy Chief of Party for the \$50 million Pakistan Initiative for Mothers and Newborns), with the United Nations (UNICEF, UNFPA) and various international NGOs including Save the Children, the Population Council, Population Services International (PSI), and Doctors of the World. Her area of expertise is in the development of field-based interventions for maternal and newborn mortality reduction. She holds a masters degree in public health from Johns Hopkins University (2002) and a masters degree in International Affairs and South Asian Studies from Columbia University (1990).

Thursday, April 28: 12-1 PM

206 Ingraham Hall

Kishan Rana, Distinguished International Visitor
Understanding India's Rise as a Great Power

India is seen today as a leading element in the 'rise of Asia'. Together with China, the country enjoys a high rate of economic growth; it has a 'young' population of 1.2 billion (as per the 2011 census results announced in April). As the same time, the country faces daunting social and human development challenges. What role is India likely to play in international affairs? Is its rise likely to be a benevolent phenomenon, for its neighbors, for Asia and for the rest of the world? We explore these challenges, and look at the positive and negative factors that may shape the outcome.

Co-Sponsored by University of Wisconsin Lectures Committee.

Thursday, May 5: 12-1 PM

206 Ingraham Hall

Katherine Ewing, Professor of Anthropology, University of Wisconsin-Madison
Baishakhi Taylor, Associate Director, North Carolina Consortium for South Asian Studies; Program Director, Duke Engage Kolkata, India; Assistant Adjunct Professor of South Asian Studies
Mourning, Ambivalence, and Acceptance: Friends, Family and Sex Reassignment Surgery in Kolkata

While the Indian nation state struggles with the question of citizenship and rights for its 'queer subjects', the word 'queer' and the idea of a "sexual identity" are becoming more salient in public culture, though discussions of sexuality continue to be off limits in many social circles. Within this changing social and legal environment, how do families respond to the process of coming out? In this paper we look at stories from two different but related groups: individuals in India who have come out to their friends and family, and individuals who have had friends and family come out to them. The narratives, based on interviews conducted during the summer of 2010, illustrate negotiations of sexuality and a range of "queer" identities among urban middle class families in Kolkata. In our analysis, we find strategies of acceptance within families that often contrast with publicly salient social taboos.

Katherine Pratt Ewing is Professor of Anthropology at the University of Wisconsin, Madison. Before moving to UW in the fall of 2010, she was Professor of Cultural Anthropology and Religion at Duke University, where she also served as Executive Director of the North Carolina Consortium for South Asian Studies. Her research focuses on debates among Muslims about the proper practice of Islam and the complex relationships among Islam, secularism, and modernity. She has done ethnographic fieldwork in Pakistan and Turkey and among Muslims in Germany, The Netherlands, and the United States. Her books include *Arguing Sainthood: Modernity, Psychoanalysis and Islam* (Duke, 1997), *Stolen Honor: Stigmatizing Muslim Men in Berlin* (Stanford, 2008), and the edited volumes *Shariat and Ambiguity in South Asian Islam* (University of California, 1988) and *Being and Belonging: Muslim Communities in the US since 9/11* (Russell Sage, 2008).

Baishakhi Banerjee Taylor is the Assistant Director of the Duke Center for Civic Engagement. She is also the Associate Director of the North Carolina Consortium for South Asian Studies and an assistant adjunct Professor of South Asian Studies at Duke University. Currently she is also a core faculty for the Focus Cluster on " Knowledge in the Service of Society" where her course explores the methods and ethics of doing civic engagement. A sociologist by training, Baishakhi's research interests focus on mixed methodology in social sciences. Her previous research projects include analyzing political campaigns and HIV/AIDS prevention research. Baishakhi's recent scholarship includes developing interculturally competent curricula for US classrooms, funded by US dept of Education Fulbright Hays Grant.

Fall 2010

Thursday, September 9: 12-1 PM

206 Ingraham Hall

Nita Kumar, Professor of South Asian History, Claremont McKenna College
Education and Modernity in India

In this lecture I look at the contemporary scene of schooling in India, and briefly at its history, to discuss what kind of modernity we might desire and the role that schools would play towards achieving this modernity.

I posit two perspectives on 'modernity': one as performance, and the other as a reality incompletely achieved.

Then I am interested in two little-discussed subjects: the "technology" of modernity, comprised by a certain use of space and time, rituals and activities; and the politics of modernity: what childhood and adulthood is understood to be; and what science, history and tradition. I discuss how schools have a mandate to create a modern citizen, and how they work towards it, and how the family works vis-a-vis the schools.

Prof. Kumar is the Brown Family Chair of South Asian History at Claremont McKenna College as well Honorary Director of the Centre for Postcolonial Education and NIRMAL.

Provincialism in Modern India: The Multiple Narratives of Education and their Pain

Tuesday, September 14: 5:30-7 PM

206 Ingraham Hall

Mohammed Waseem, Professor of Political Science, Lahore University of Management Sciences

Pakistan: Democracy in the Age of Terrorism

Professor Mohammad Waseem is currently a visiting fellow in the Brookings Institution, Washington DC for the summer 2010. He is Professor of Political Science in Lahore University of Management Sciences (LUMS) Lahore. He has written on ethnic, Islamic, constitutional, military, electoral and sectarian politics of Pakistan. He has published several books: Politics and the State in Pakistan (1989), The 1993 Elections in Pakistan (1994), Strengthening Democracy in Pakistan [jointly with S. J. Burki] (2002) and Democratization in Pakistan (2006). He also edited the book Electoral Reform in Pakistan (2002).

Professor Waseem was Pakistan Chair at St Antony's College Oxford from 1995 to 1999. He has been a visiting professor in Delhi University, Sciences Po Paris, International Programme for Advanced Studies MSH, Paris, Fulbright Fellow in New Century Scholars Programme at The Brookings Institution, Washington DC, fellow of the Ford Foundation at Oxford, DAAD fellow at the University of Heidelberg, Fulbright Fellow at Columbia University New York, fellow of the Indian Historical Research Council New Delhi, fellow of the British Council in London, and fellow of the American Political Science Association in Washington DC.

Professor Waseem has been on the editorial boards of international academic journals Ethnicities (Bristol), Contemporary South Asia (Bradford) and International Studies (New Delhi).

This lecture is co-sponsored by the Center for World Affairs and the Global Economy.

Thursday, September 16: 12-1 PM

206 Ingraham Hall

Sarah Hodges, Associate Professor, History Department, University of Warwick

Biotrash in Chennai: On the Neoliberal Governmentality of Risk and Value

This talk is fresh off the boat. Having just finished a year's worth of fieldwork in

Chennai, tracing the economic afterlives of biotrash, or, items routinely discarded in medical encounters, this talk takes a first stab, ahem, at theorizing (or at least outlining) two sets of relationships that animate, and are animated by, Chennai's biotrash. That is, I seek to understand 1) how medical waste is transformed into resource, and, at the same time, 2) how this resource is constituted by the transformation of risk into value. This paper contends that whilst the economic afterlives of medical garbage tell many stories, one of the most compelling is that of the at times alarming conditions generated by the growth of Chennai's health care sector over the past three decades of India's concomitant economic liberalisation.

Sarah Hodges is an Associate Professor in the Department of History, and core member of the Centre for the History of Medicine, at the University of Warwick, UK. She is the author of *Contraception, Colonialism and Commerce: Birth Control in South India, 1920-1940* (2008) and editor of *Reproductive Health in India: History, Politics, Controversy* (2006). Her current research traces the economic afterlives of Chennai's contemporary biotrash, or, items regularly discarded in routine medical encounters.

Monday, September 20: 5-7 PM

206 Ingraham Hall

Surendra L. Rao, Member, Board of Governors, Institute for Social and Economic Change, India

India's Energy Scenario and Climate Change

This event is co-sponsored by the UW India Initiative and the Center for World Affairs and the Global Economy.

Thursday, September 23: 12-1 PM

206 Ingraham Hall

Ayaz Naseem, Associate Professor of Education, Concordia University

Education and Gendered Citizenship in Pakistan: A Postcolonial Investigation

In this presentation I challenge the uncritical use of the long held dictum of the development discourse that education empowers women. Situated in the post-colonial and post-structuralist feminist position I argue that in its current state the educational discourse in Pakistan actually disempowers women. Furthermore, through a systematic examination of the educational discourse in Pakistan I argue that the educational discourse (through curricula, textbooks and pedagogical practices) constitutes gendered identities and positions them in a way that exacerbates and intensifies inequalities between men and women on one hand and between the dominant and minority groups on the other. Gendered constitution and positioning of subjects also regulates the relationship between the subjects and the state in a way that women and minorities are excluded from the development and citizenship realms. Finally, I attempt to uncover the mechanisms through which the educational discourse in Pakistan constitutes a militant nationalism and militaristic nationalistic subjects.

Dr. Naseem holds a Ph.D. in comparative and international education from McGill University. His research interests include feminist theory and philosophy, post-structuralism, diversity in classroom, peace education, democratic and citizenship

education. Dr. Naseem has also taught at the Quaid i Azam University, Islamabad, Pakistan in the departments of International Relations and Defense & Strategic Studies.

Thursday, September 30: 12-1 PM

206 Ingraham Hall

Venkat Mani, Associate Professor, German, University of Wisconsin - Madison
Anuvaad (Translation), Anukaran (Mimesis), Samvaad (Dialogue): Translating Bertolt Brecht's Die Dreigroschenoper (1928) as Teen Kaudi ki Nautanki (2010)

This paper presents preliminary notes on Teen Kaudi ki Nautanki, my current project of translating Bertolt Brecht's Die Dreigroschenoper (1928) from German into Hindi. Conceived as a preface to the translation, the paper addresses the relevance of a new translation of this play into Hindi, while outlining specific challenges that accompany such a translation.

The paper begins with a brief historical overview of adaptations/translations of Brecht's plays into Hindi/Hindustani and their productions for Hindi-speaking/comprehending audiences in India, highlighting the intertextuality and interculturality of Brecht's Hindi adaptations. By focusing on just Hindi adaptations—which in most cases draw on the English translations of the plays—the paper privileges specific evaluations of non-Anglophone linguistic contexts for locating Brecht in/and Asia. To this end, the paper identifies historical and political markers in post-Independence India as they bear upon translations/adaptations. The new Hindi translation of Die Dreigroschenoper reads issues central to the play—class, corruption, crime, and capital—in the context of early-21st century India of free-market economy, multinational finance, and the ever-growing rift between the lowest, middle, and upper classes. The translation therefore utilizes a Hindi that is inevitably influenced by globalization and migration, without reducing the interpretation of these influences to Bollywood Hinglish, which is often cast as an easy alternative to the dry, bureaucratic, artificially Sanskritized Hindi. Situating the act of translation (anuvaad) in the possibility of an intercultural mimesis (anukaran) of/and dialogue (samvaad), the paper spotlights the linguistic hybridity and multiplicity to imagine the afterlife of the play in Hindi in the 21st century. The paper will be delivered in English.

Thursday, October 7: 12-1 PM

206 Ingraham Hall

Jehangir Patel

Micro and Macro Perspectives on Indian Journalism: A Case Study of a Minority Community

Jehangir Patel is a Mumbai-based journalist and editor of Parsiana, the leading Parsi magazine in India and worldwide, as well as a lecturer in Journalism, Xavier Institute of Communications, Mumbai.

This lecture deals with the present journalistic trends in India for both the national publications as well as the smaller publications. Journalistic coverage given to a small global community of around 85,000 and the interaction with readers will also be discussed. One focus will be on our biweekly magazine, Parsiana, which covers the

international Zoroastrian community. Parsis are largely based in Bombay with the largest overseas population being concentrated in North America. The future possibilities of digital news media impacting print in India will also be touched upon.

Thursday, October 14: 12-1 PM

336 Ingraham Hall

Imtiaz Gul, Journalist and Independent Scholar

The socio-economic cost of conflict to the people of Pakistan

Besides losing thousands of civilian and army lives, Pakistan has also suffered socio-economically in a volatile security environment. Investments have dropped, governance worsened, business badly affected, precipitated also by a grueling energy crises. Lack or absence of planning by the federal government. Most recently the unprecedented flooding has created new problems and increased the impact of these other issues. This talk will present an overview of the current situation in Pakistan.

Imtiaz Gul, is currently the Executive Director of the Islamabad-based independent Centre for Research and Security Studies that he founded in December 2007, with the support of Germany's Heinrich Boell Stiftung. The Centre is a research and advocacy outfit, focused primarily on security and governance. His first book "The Unholy Nexus; Pak-Afghan relations under the Taliban," was published in July 2002, and he also edited a book on "Islam and Liberalism", soon after the U.S-led coalition unleashed the controversial War Against Terrorism. Penguin-Viking India published Gul's second book "The Al-Qaeda Connection – Taliban and Terror in Tribal Areas" on August 20, 2009, which profiles the evolution and nature of militancy in the Pak-Afghan border regions and how it fell under the influence of Al-Qaeda. Penguin US/UK is publishing the revised edition of this book with the new title "Most Dangerous Place – Pakistan's Lawless Frontier" in June.

Besides reporting for the Urdu, English and Hindi language services of Deutsche Welle, Germany's foreign languages' broadcaster since 1989, Imtiaz Gul has also been broadcasting with the CNN TV between 1998 - 2000, and with the Hong Kong-based Star World TV, Japanese National Broadcasting Corporation NHK, the National Public Radio in the United States, and also regularly files for FOREIGN POLICY, USA, THE FRIDAY TIMES (weekly)Lahore, PULSE (weekly), Islamabad, and Daily DAWN (KARACHI) on issues such as militancy, border regions, Afghanistan, and Indo-Pak relations. He regularly appears as an analyst / expert on the the Doha-based Al-Jazeera English/Arabic satellite tv channel for his expertise on the areas such as Afghanistan/Tribal Areas/ and the Kashmir militancy, which has been extensively covering since 1988. His Afghanistan travels brought him in contact with a number of Pakistani and Afghan officials and people at large. This helped him trace and analyze Pakistan's involvement with different Afghan factions, and eventually the Taliban and Kashmiri separatists in the Indian-controlled Kashmir.

This lecture is co-sponsored by the Department of Anthropology and the American Institute of Pakistan Studies.

Monday, October 18: 5-6 PM

Student Activity Center, Caucus Room
Imtiaz Gul

This lecture is made possible by the Center for South Asia and the American Institute of Pakistan Studies.

Thursday, October 21: 12-1 PM

206 Ingraham Hall

Anne Blackburn, Asian Studies Department, Cornell University

Engaging the Adventurers: A New Perspective on Dharmapala and Olcott in Colonial Lanka

19th-century Lankan Buddhism is often described in terms of a 'Buddhist revival' linked to the laicization of Buddhist leadership and, especially, the activities of two strong figures: Anagarika Dharmapala (associated first with the Theosophical and then the Maha Bodhi Society) and Henry Olcott (the Theosophical Society). Drawing on diaries, and epistolary and newspaper records in Pali, Sinhala and English from Lanka, as well as records from the Theosophical Society and the Maha Bodhi Society, this paper reconsiders the relationship between these lay activists and leading Lankan monks at a time of dynamic Buddhist responses to changing social and economic realities, as well as the reception given to Olcott and Dharmapala in the regional Buddhist world of their time.

Prof. Blackburn also delivered a lecture on Friday, Oct. 22 as part of the Center for Southeast Asian Studies Friday Forum entitled
Buddhist Diplomacy in Colonial Southern Asia
[Audio Download](#)

Anne M. Blackburn is Associate Professor of South Asia Studies and Buddhist Studies in the Department of Asian Studies at Cornell University. She taught at the University of South Carolina before joining Cornell's faculty. She holds a BA from Swarthmore College, and MA and PhD degrees from the University of Chicago Divinity School. Blackburn studies Buddhism in South and Southeast Asia, with a special interest in Buddhist monastic culture and Buddhist participation in networks linking Sri Lanka and mainland Southeast Asia before and during colonial presence in the region. Her publications include *Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture* (Princeton, 2001), *Approaching the Dhamma: Buddhist Texts and Practices in South and Southeast Asia*, co-edited with Jeffrey Samuels (BPS Pariyatti Editions, 2003), and *Locations of Buddhism: Colonialism and Modernity in Sri Lanka* (Chicago, 2010). She is working on a new project, *Monks, Texts, and Relics: The Sihala Sangha in Southern Asia*.

Thursday, October 28: 12-1 PM

206 Ingraham Hall

Giancarlo Casale, Associate Professor, History, University of Minnesota

The Ottoman Empire, the Indian Ocean, and the Dialectic of Universal Sovereignty

The sixteenth century marks a critical moment in world history, a time during which

intellectuals first began to reconceptualize political space in global terms, and states began to promote new ideologies of rulership that formed the basis for the world's first truly global empires. But was this a development, from the perspective of intellectual history, that was specifically limited to Europe? Or is it one that can be understood as involving other states, and other intellectual milieus, in a dialectic process? This paper, by switching its vantage point from the Atlantic world—the traditional focus of most narratives of early European expansion—to the Indian Ocean, explores the ways in which the Ottoman Empire's encounter with both the Portuguese Estado da India and the Muslim polities of maritime Asia constituted a central element in the emergence of history's first "global age," providing a catalyst for the consolidation of various ideologies of universal sovereignty in both the West and the Islamic world.

Giancarlo Casale is associate professor of history and 2009-2011 McKnight Land Grant Professor at the University of Minnesota, where he has taught since 2005. As of this fall, he is also executive editor of the *Journal of Early Modern History*. His first scholarly monograph, *The Ottoman Age of Exploration*, was published earlier this year by Oxford University Press.

This lecture is co-sponsored by the Global Studies Center.

Thursday, November 4: 12-1 PM

206 Ingraham Hall

Ketu Katrak, Professor, Department of Drama, University of California, Irvine

Multiple Idioms of Contemporary Indian Dance

Katrak's talk delineates the multiple idioms of Contemporary Indian Dance as practised in India and the diaspora. I analyze selected artists' creative choreography that combines movement with theatre tools in the exploration of gender and social concerns.

Thursday, November 11: 12-1 PM

206 Ingraham Hall

John Nemeč, Assistant Professor, Department of Religious Studies, University of Virginia

The River of Kings and The Ocean of Stories: Brahmins, Kshatriyas and Tantrikas in the Rajatarangini and the Kathasaritsagra

In this talk, I explore the narrative elements of two nearly contemporaneous Kashmiri literary works, one an historical account of Kashmiri political and social life, the other a compendium of fictional stories written for a court audience. In doing so, I explore the similarly difficult relationship with tantra on display in both texts. Simultaneously, both works express their respective authors' strong interest in reinforcing Brahminical norms, in particular the importance of fidelity to the brahmin-kshatriya alliance. In doing so, the works deploy similar narrative strategies, despite the differing genres and supposed purposes of the respective works. By reading these texts in tandem, then, one gains some insight into court attitudes regarding the roles of Brahmins, Kings and Tantrics in Kashmir around the turn of the twelfth century.

Thursday, November 18: 12-1 PM

206 Ingraham Hall

Gautama Vajracharya, Emeritus Lecturer, University of Wisconsin - Madison

Unicorns in Ancient India and the Utilization of Their Horns for Making Vedic Ritual Implements

According to Ṛṣyaśṛṅga's story found in the Sanskrit epics and Buddhist literature, ṛṣya was an animal with a single horn.

Atharvaveda tells us that parīśāsa is an object which is closely associated with the ṛṣya's physique and can be chopped off above its skin. Vedic people collected the objects to make lifting sticks or a pair of tongs to lift a cooking pot out of the burning sacrificial fire. They called the implement parīśāsau or śaphau. Previous scholars' view that parīśāsa is a strip of the ṛṣya's skin cannot be accepted as correct because it is not possible to make lifting sticks out of the skin. On the other hand, if we compare this Vedic information with the Mahābhārata and Buddhist statement regarding a ṛṣya having a single horn it becomes abundantly clear that parīśāsa is the single horn of the unicorn.

We made an image placing crosswise two horns of the two different unicorns depicted in the Indus seals. The image closely resembles the stylized representation of bovine hoof or footprint known to the ancient artistic tradition of India as nandīpada. Thus, if our view that parīśāsa is the horn of a unicorn is correct the Vedic implement has to look like a nandīpada that we see in ancient Indian art coins. Fortunately we do have evidence to prove that the implement did look like a nandīpada. We mentioned earlier that the implement was also known as śaphau, which is indeed a Vedic synonym for nandīpada because both these words, śaphau and nandīpada, literally means bovine hoof or footprint. It is auspicious because people in Ancient India believed that when the footprint of a bull is filled with rainwater the drought is over. More detail at the lecture.

Thursday, December 2: 12-1 PM

206 Ingraham Hall

Mathangi Krishnamurthy, Andrew W. Mellon Postdoctoral Fellow, University of Wisconsin - Madison

Waking Life/ Working Life: The Sleepless Subjects of the Indian Call Center Economy

Regimes of late capital seem to demand increasingly more flexible life practices from its worker subjects. For example, in India, the foray of call center work among young urban populations has led to an entire economy of sleeplessness. Based on two years of ethnographic research among a set of such workers in the university town of Pune, India this paper looks at sleep as one among the various properties of the body sought to be managed within the realm of global work. Through ethnography, montage, film, legislation and event, I track the individual, societal and cultural practices that are both essential to, and arise out of this maintenance of sleeplessness.

Mathangi Krishnamurthy joins the Institute for Research in the Humanities and the

Department of Anthropology as an Andrew Mellon Postdoctoral Fellow under the World Citizenship program. She moves from The University of Texas at Austin where she completed her doctoral work entitled "1-800 Worlds: Embodiment and Experience in the Indian Call Center Economy".

Spring2010

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 Sṛṣṭīkartā 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.

February 11 - Noon - 1:00PM *Rescheduled for Feb 18*

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,

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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 Kloock-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

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 25 - Noon - 1:00PM

206 Ingraham Hall

Eleanor Newbigin, Research Fellow, Trinity College, University of Cambridge, UK
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 Newbigin 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)

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

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

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...](#)

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

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 transited 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

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)

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.

Fall 2009

September 10 - Noon - 1:00PM

206 Ingraham Hall

Deepika Bahri, Associate Professor, Department of English, Emory University

What Happened to Race in South Asia? The Curious Case of Salman Rushdie

This paper explores the silence in postcolonial studies around the question of race in South Asia. Although visible both in the historical archive and in literature, race has nonetheless failed to gain traction as significant for postcolonial theory or criticism focused on South Asia. The reasons for this are manifold, as this paper will suggest, as are the potential benefits of pursuing an investigation of the problem of race. The paper then goes on to examine racially hybrid characters in the novels of Salman Rushdie to illuminate a historically uneasy relationship to the problem of race.

Deepika Bahri is Associate Professor in the English department at Emory University. Her research focuses on postcolonial literature, culture, and theory. She is the author of *Native Intelligence: Aesthetics, Politics, and Postcolonial Literature* (University of Minnesota Press, 2003) and co-editor of *Between the Lines: South Asians and Postcoloniality and Realms of Rhetoric*. She has written several articles on postcolonial issues in journals and book collections. She is currently working on the representation of Anglo-Indians, Eurasians, and racial hybrids in postcolonial literature.

September 17 - Noon - 1:00PM

206 Ingraham Hall

Cynthia Packert, Professor and Chair, History of Art and Architecture, Middlebury College

From the Cradle to the Forest: Swings, Celebration, and Krishna

Swings have traditionally been associated with childhood and play; and they also evoke notions of abandon, flirtation, and freedom. The focus of this colorfully illustrated presentation will be on the symbolism of swings and their connection to the god Krishna. Examples will be drawn from poetry, miniature paintings, Krishna-lila theater performances and temple presentations. Images from popular culture and

contemporary material culture will also be considered.

Dr. Packert received her Ph.D. in Fine Arts from Harvard University. She teaches courses in Asian Art and Religion at Middlebury College.

September 24 - Noon - 1:00PM

206 Ingraham Hall

Aparna Dharwadker, Professor, Dept. of Theatre and Drama & Dept. of English, UW-Madison

Representing India's Pasts: Time, Culture, and the Problems of Performance Historiography

Like other forms of modern history-writing in India, theatre historiography is an inherently embattled field because it seeks to reconstruct the past in a culture where "history," "historicity," "historical experience," "historical consciousness," and "the historical sense" have been, and continue to be, deeply contested concepts. To a large extent this crisis is a product of cultural difference: it registers the conflicts between Indian and Western, intrinsic and extrinsic ideas of time and history that were inevitable under the asymmetrical power relations of colonialism between the late-eighteenth and the early-twentieth centuries. In the postcolonial period, a sophisticated rethinking of Western and Indian models of historiography has thoroughly professionalized the academic discipline of history, and revisionist historians (notably the Subaltern Studies collective) have undertaken an "Indian historiography of India" that systematically critiques and displaces colonialist historiography. Theatre history, however, remains a largely amateur field fragmented by region and language, and even the more ambitious historians tend to recirculate orientalist or revivalist positions as they grapple with the challenges of constructing a "national theatre history" for a multilingual, multifaceted performance culture spanning more than two millennia. The activity of representing the past in Indian theatre historiography is therefore inseparable from the problem of the past: of how to approach, define, and order the vast performance archive of an ancient culture that allegedly lacks a sense of history, and is deeply invested in tradition even as it negotiates the ruptures of colonial and postcolonial modernity. In this talk I approach the subject of time as an ordering principle in theatre history by way of the polarized philosophical-cultural arguments that problematize the ideas of time and history, and underscore the necessity of creating desiderata for Indian theatre historiography outside both indigenist and orientalist frameworks.

October 1 - Noon - 1:00PM

206 Ingraham Hall

Sangeeta Desai, PhD Candidate, Department of Languages & Cultures of Asia, UW-Madison

Living the Text in South India

This talk focuses on the Bhāgavata saptāha--the seven-day exposition of the Hindu devotional text, the Bhāgavata Purāna. The Bhāgavata Purāna, a devotional text centered upon the life of the deity Krishna, is one of the most widely circulated Hindu texts in India. Drawing upon tools from literary analysis, we will explore the saptaha as

a form of reading in oral societies.

Using as a case study the 90th annual saptaha of Kolluru, a village in Andhra Pradesh, I examine the audience's role in the performance. Employing Eco's idea of the model reader, I illustrate how the saptāh's seven-day structure and concomitant rituals and austerities, in conjunction with the Bhāgavata Purāna's narrative frames, position the audience as key devotional characters in the text, thereby transforming them into performers as well. By revealing these further layers of the performance, ultimately both the multivalent layers of the Bhāgavata Purāna that are read during the saptāha, as well as of the saptāha, itself can be exposed.

Sangeeta Desai will be finishing her dissertation on the performative and textual history of the Bhāgavata Purāna over the summer and defending sometime in early spring.

October 8 - Noon - 1:00PM

206 Ingraham Hall

Flavia Agnes, Attorney, Bombay High Court

From Shahbano to Kausar Bano - Contextualizing the 'Muslim Woman' within a Communalized Polity

The paper attempts to weave together two significant and seemingly isolated incidents in Indian history – the Supreme Court verdict in the Shahbano case in 1985 and the controversy that followed, and the more recent communal carnage and sexual violence that was unleashed upon Muslim women in Gujarat. Though apparently isolated, both these incidents bring to the center stage the subaltern Muslim woman, within a communally vitiated political arena. While marking the period of the rising wave of Hindu fundamentalism in the country, the Shahbano stands at one end of the spectrum and Kausar Bano at the other. Within the confines of an identity that is both fixed and rigid at one end, and constantly shifting at the other, how does a Muslim woman negotiate the state structures and community dictates? What are the contradictory pulls of culture, religion, law and politics that play upon her life and how does she position herself within these contradictory pulls? More importantly, why does she enter the political arena always as a victim? Are there no moments of defiance and resistance? Who have been her allies and adversaries in these struggles? What have been her gains and losses? How do the proponents of a Uniform Civil Code view her and how does she relate to this demand? These are important questions that have haunted some of us within the Indian feminist movement. The paper attempts to address these concerns.

Flavia Agnes is a lawyer at the Bombay High Court and founder of Majlis, a legal and cultural resource centre in Mumbai, India. Flavia Agnes is a relentless advocate of gender equality through the law and a staunch critic of the Uniform Civil Code. Flavia appeared before the Sri Krishna Commission enquiry into the 1992 riots in the Indian cities of Mumbai and Berhampada. She has written and published extensively, including in the journals Subaltern Studies, Economic and Political Weekly, and Manushi on the themes of minorities and the law, feminist jurisprudence, gender and law, and law in the context of women's movements. She is author of the book, Law and

Gender Inequality: the Politics of Women's Rights in India, published by the Oxford University Press (1999).

This lecture is co-sponsored by the Global Legal Studies Center under its speaker series on "Role of Law in Developing and Transitional Countries" with support from the Division of International Studies, the International Institute and Global Studies.

October 15 - Noon - 1:00PM

206 Ingraham Hall

Preeti Chopra, Assistant Professor, Languages and Cultures of Asia, UW-Madison

The Native Intermediary and the Engineering of Colonial Bombay

Bombay's Victorian architecture was built by British and Indian architects, engineers, and craftsmen however; the role of Indian architects and engineers in the making of British Bombay has been largely ignored. Macaulay's Minute (1835) articulated the aim to create through missionary education "a class of interpreters between us and the millions whom we govern - a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect," or as Homi Bhabha notes, "mimic men." This talk examines the role of the Indian architect and engineer Khan Bahadur Mucherji C. Murzban who was the architect of many buildings around the Fort area and might offer an early example of a "mimic man." Born in 1838, Murzban worked in the Public Works Department from 1857 to 1893, and became the Executive Engineer to the Municipality. He was responsible for the design of many examples of Gothic architecture on the Esplanade including the Indo-British Institution (1884-87) and the Elphinstone College (1889). Is Murzban the perfect "mimic man" who could imitate the architectural forms desired by the British in his designs and yet forge no independent path of his own? Or, are there other ways of analyzing the work of Murzban and others like him? This talk examines the biography of Murzban to show that his expertise as an engineer and his local engagements – as a freemason, his involvement with social reform, and the Parsi community from which he hailed - helps us to understand the meaning of his constructions.

Dr. Chopra completed her Ph.D. in Architectural History, University of California-Berkeley, in 2003, with her dissertation, *The City and Its Fragments: Colonial Bombay 1854-1918*, under the direction of Professor Dell Upton. While at Berkeley, she published "La Ville Imaginee: Nommer Les Divisions De Bombay Coloniale (1800-1918)," in *Divisions de la ville*, ed., Christian Topalov (Paris: Editions de la Maison des sciences de l'homme; collection "Les Mots de la ville, 2002)

October 29 - Noon - 1:00PM

206 Ingraham Hall

Nicolas Magriel, Musician and Ethnomusicologist

Musical Osmosis: Growing into Music in North India

Children who grow up in oral musical contexts such as the families of hereditary musical specialists commonly learn the body-language of music before they learn music itself. Throughout infancy and childhood they absorb the mannerisms of performance practice and the physical and social graces befitting of musicians.

Learning music is accomplished by osmosis and imitation, largely without conscious intent. Children develop an unselfconscious musical confidence born of inherited or deeply-nurtured authority.

Growing into Music is a three-year project funded by the UK Arts and Humanities Research Board. This largely video-based project focuses on musical enculturation in the oral traditions of Mali, Senegal, Cuba, Venezuela, Azerbaijan, Afghanistan and India. Today Nicolas Magriel will be showing exciting films about children of the Rajasthani (manganiyar and langa) and Hindustani (classical) musical cultures of North India—films which summarise 90 hours of video filmed in the winter of 2009

Dr. Magriel, based at the School of Oriental and African Studies, is a player of the North Indian sarangi as well as a psychotherapist and a scholar who has written extensively on various aspects of Indian music.

November 5 - Noon - 1:00PM

206 Ingraham Hall

Joyce Flueckiger, Professor, Department of Religion, Emory University

An Aesthetics of Excess: Gangamma Jatara in Tirupati

The purpose of Gangamma jatara is variously said to be to feed, satisfy, and heat the goddess Gangamma, whose ugram is necessary to protect Tirupati uru from hot season illnesses (especially poxes). However, the goddess's ugram also needs to be contained, once elicited, so as not to destroy the uru. Ugram is often translated as ferocity or anger, but in the context of the jatara, "excess" may be a better translation. Through her multiplying jatara forms, the goddess expands and becomes excessive/ugra. Her heightened needs are satisfied and her ugram appropriately calibrated through a wide range of rituals, creating a jatara aesthetics of excess. This aesthetics of excess permits a similarly wide range of individual interpretation and experience of the jatara.

Growing up in India, Dr. Flueckiger received her B.A. from Goshen College and her Ph.D. in South Asian Language and Literature from the University of Wisconsin-Madison. She specializes in performance studies, with a particular interest in gender. She has carried out extensive fieldwork in India, working with both Hindu and Muslim popular traditions. Her latest book is titled *In Amma's Healing Room: Gender & Vernacular Islam in South India* (Indiana University Press: 2006). The book addresses questions of religious and gender identities and boundaries in a healing practice of female Muslim folk healers in the South Indian city of Hyderabad. She is currently writing a book on the goddess tradition and jatara/festival of Gangamma (one of seven village-goddess sisters), based on fieldwork conducted in Tirupati, south India. Her book in progress is titled: *When the World Becomes Female: The Gangamma Goddess Tradition of South India*. She is also the author of *Gender and Genre in the Folklore of Middle India* (Cornell: 1996), and has published numerous articles on South Asian folklore and is co-editor of and contributor to *Oral Epics in India* (1989) and *Boundaries of the Text: Epic Performances in South and Southeast Asia* (1991).

November 10 - 5:30 - 6:30PM

Location: Auditorium, Wisconsin Historical Society

Eswaran Sridharan, Academic Director, University of Pennsylvania Institute for the Advanced Study of India (UPIASI)

Coalition Politics in the 2009 Indian Election

Professor Sridharan will be comparing patterns of pre-electoral coalition politics, state by state, within each pre-electoral alliance in the 2009 election compared to 2004, placing this in the context of coalition theory and the dynamics of first-past-the-post electoral systems.

Eswaran Sridharan is the Academic Director of the University of Pennsylvania Institute for the Advanced Study of India (UPIASI), (in New Delhi), from its inception in 1997, and was earlier with the Centre for Policy Research, New Delhi. He is a political scientist with research interests in the political economy of development, party systems and coalition politics, and international relations theory, conflict resolution and cooperation-building in South Asia. He is the author of *The Political Economy of Industrial Promotion: Indian, Brazilian and Korean Electronics in Comparative Perspective 1969-1994* (1996); and has co-edited (with Zoya Hasan and R. Sudarshan), *India's Living Constitution: Ideas, Practices, Controversies* (2002; 2005); co-edited (with Anthony D'Costa), *India in the Global Software Industry: Innovation, Firms Strategies and Development*, (2004); co-edited (with Peter de Souza) *India's Political Parties* (2006); and edited *The India-Pakistan Nuclear Relationship: Theories of Deterrence and International Relations* (2007). Two edited volumes, one on comparative patterns of coalition politics in Asian democracies, and one on international relations theory and South Asia, have been accepted by Oxford University Press. He has published over forty journal articles and chapters in edited volumes. He is the Editor of *India Review*, and is on the Editorial Advisory Board of *Commonwealth and Comparative Politics*. He majored in chemistry at St. Stephen's College, took graduate degrees in political science at Jawaharlal Nehru University, and earned his Ph.D. in political science at the University of Pennsylvania.

This lecture is co-sponsored by the India Initiative with funding from the Division of International Studies and WAGE.

November 12 - Noon - 1:00PM

206 Ingraham Hall

Robert Linrothe, Associate Professor, Art History, Skidmore College

Anxious Fascination: Yogis in Mughal, Company, and Raj-Period Paintings and Photographs

The Mughals and the British, who ruled most of South Asia for several centuries, were in equal measure outsiders to those lands. They saw its natural and social environments as foreign and exotic, and developed certain overlapping fascinations. One of these was with Yogis, naked ash-covered Sadhus with dreadlocks who were perceived as having magical powers. In Indian society Yogis derived religious and even political authority from asceticism. The reactions of the Mughal and British elites to these charismatic renouncers mingled attraction, scepticism, and unease with a tinge of fear. The mixed responses they generated surfaced in paintings and photography. In this talk I will explore the enduring stereotype of the Yogi as

perpetuated in elite arts and photographs used variously for political surveying, missionary work, souvenirs, and for the tourist market. I will also look at cases where the photographer's gaze was returned, when the making of a photograph turns from being a moment of objectification by these outsiders to that of subjective self-expression on the part of the Yogi.

Dr. Linrothe is an art historian (Ph.D., Chicago, 1992), who has worked extensively on Buddhist and Himalayan art. His book *Holy Madness* (on traditions of 84 Siddhas) has attracted much scholarly attention. Last year he was at the Getty Research Institute in Los Angeles, is teaching at Skidmore College presently, and will join Northwestern University's Art History Department in January 2010. His research interests include representations of yogis and sadhus in 19th/20th century photographs and in earlier painting.

This lecture is co-sponsored by the University Lectures Committee and the Department of Art History.

November 19 - Noon - 1:00PM

206 Ingraham Hall

Bhavani Raman, Assistant Professor, Department of History, Princeton University
The Duplicity of Paper and the Problem of Attestation in Early Colonial Madras

This paper traces the relationship between graphic culture and the making of a colonial regime through the remaking of attestation practices. The emergence of forgery and perjury points to an unresolved crisis in the East India Company's Madras government in the early nineteenth century. Attestation was essential to the Company's juridical sovereignty and yet, the source of its greatest vulnerability to unauthorized duplication, as different sections of society grappled with this new ideology of governance. The paper examines how proliferating duplicity and Company efforts to control it, created the basis and limit of a new evidentiary paradigm in the Madras region. Raman is currently Assistant Professor of History at Princeton University, specializing in modern South Asian history. Her research focuses on scribal culture, education and bureaucracy under East India Company rule in early nineteenth century South India. Her teaching interests include colonialism and language politics, textual practices in South Asia, post-colonial criticism of historiography, and historical anthropology. She joined the history department at Princeton in the fall of 2007. She is currently working on a book based on her dissertation.

November 20 - Noon - 1:00PM

5230 Social Sciences Building

Paul Craddock, Emeritus, British Museum, Department of Conservation, Documentation and Scientific Research

"Perceptions and Reality: The Fall and Rise of the Indian Metals Industry Through Three Millennia"

'Glorified rabbit holes' was typical of the pejorative descriptions of the local mining operations observed in the 19th century by the colonial administrators. Yet, recent excavations have revealed mining and smelting operations in South Asia as extensive

and technically sophisticated as their contemporaries in Greece and Rome.

This lecture, as well as describing some of these ancient mining and smelting operations, will on a broader scale, attempt to address how such misunderstandings arose as well as why India's sophisticated mines and smelters succumbed to European imports. The latter is in itself a global phenomenon.

If the 19th century failed to appreciate the technical sophistication of the earlier periods, then the 20th century up to the present, has perhaps been unduly harsh on the Imperial powers for discouraging metal production in India. In fact there were numerous attempts to establish mines and furnaces, both private and by the government, usually with disastrous results. Some of these will be described, together with the real sustained rise of the metals industry from the end of the 19th century.

This lecture is sponsored by the Center for South Asia, Anthropology, Art History, Classics, Cultural Heritage Preservation Research Circle, Global Studies, Division of International Services, and International Institute.

December 3 - Noon - 1:00PM

206 Ingraham Hall

Aminur Rahim, Fulbright Scholar and Honorary Fellow

"The Political Economy of Policy Failure in Post-Independence States"

The paper aims to show that the concept of neo-patrimonialism will not necessarily reveal the inner logic of inherent contradictions with the principles of formulating and implementing pro-poor policy in the global south. Instead of neo-patrimonialism, the multiplicity and interconnectedness of the politics and class interests will be used to demonstrate how the appropriation of surplus through the commodification of economies created arrays of social interests, and the effect of this has on the function of the state and society as well as on the relative position of the different social classes. In the process, a distinction will be made between the hegemonic class and the counter hegemonic class and how the range of nuance in their social relationship articulates in the sphere and practices of the state. This may explain as to why policy analysis has to be moved from "what" to "who" benefits in policy formulation and implementation.

Aminur Rahim graduated with a PhD from the University of Toronto in Sociology of Education and is Associate Professor in the Department of Development Studies at the University of Fort Hare, Eastern Cape, South Africa. He has taught at the University of York, Ontario, Canada and Zimbabwe, Harare. He is the author of the book *Politics and National Formations in Bangladesh* and has published articles on education and class formation, international politics, political development and multiculturalism and ethnicity.

Spring 2009

February 5 - Noon - 1 PM

206 Ingraham Hall

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-M as the Associate Director of the Center for South Asia.

February 12 - Noon - 1 PM

206 Ingraham Hall

J. Mark Kenoyer, Professor and Chair, Department of Anthropology and Director, Center for South Asia

"Textile Traditions of the Indus Valley and Ancient South Asia "

Excavations in both India and Pakistan have provided new information of the importance of textiles in the early economic and cultural history of South Asia.

This illustrated lecture will present the most recent discoveries relating to the production of textiles in the ancient South Asia, with a focus on the Indus civilization, 2600-1900 BC. Highlights of the presentation will be the early use of cotton, along with various types of wool, as well as the recent discovery of the use of wild silk at the site of Harappa and at Chahudaro, Pakistan.

Dr. Kenoyer has been excavating at Harappa, Pakistan since 1986. His main focus is on the Indus Valley Civilization and he has worked in both Pakistan and India since 1974. He has a special interest in ancient technologies and crafts, socio-economic and political organization as well as religion. These interests have led him to study a broad range of cultural periods in South Asia as well as other regions of the world. His publications include monographs on the Indus civilization as well as numerous articles, a grade school book on ancient South Asia and even a coloring book on the Indus cities for children. His work is featured on the website www.harappa.com.

He was Guest Curator with the Asia Society for the exhibition on the Ancient Cities of

the Indus Valley Civilization, which toured the U.S. in 1998-1999. He was a special consultant for the Art of the First Cities: The Third Millennium B.C. from the Mediterranean to the Indus exhibition at the Metropolitan Museum of Art, New York in 2002.

February 19 - Noon - 1 PM

206 Ingraham Hall

Pravina Shukla, Associate Professor, Department of Folklore and Ethnomusicology;
Indiana University

"The Grace of Four Moons: Bodily Adornment in India Today "

In this lecture, Shukla looks at dress and adornment in contemporary India, taking us to the holy city of Banaras where makers – goldsmiths and sari weavers – interact with merchants and the female customers who create art on their bodies. Investigating the male realms of production and commerce, in addition to the female realm of creative adornment, she conceptualizes a total model for the study of body art, tracing -- in a certain time and place, with regard to a particular sphere of material culture -- an artifactual life history.

February 19 - 7 PM

104 Van Hise Hall

Henry Glassie, Professor, Department of Folklore, Indiana University

"Material Spirits: Traditional Art in Contemporary Bangladesh"

Henry Glassie, recently retired College Professor of Folklore at Indiana University, has received many awards for his work, including the Chicago Folklore Prize, the Haney Prize in the Social Sciences, the Cummings Award of the Vernacular Architecture Forum, the Kniffen and Douglas awards of the Pioneer America Society, and formal recognition for his contributions from the ministries of culture of Turkey and Bangladesh. Three of his works have been named among the notable books of the year by The New York Times.

Glassie has lectured throughout the United States and Canada, and in Ireland, Scotland, Wales, England, Norway, Sweden, Finland, Denmark, France, Germany, Turkey, Israel, Kuwait, India, Bangladesh, China, and Japan. He is the author of Pattern in the Material Folk Culture of the Eastern United States, Folk Housing in Middle Virginia, All Silver and No Brass, Irish Folk History, Passing the Time in Ballymenone, Irish Folktales, The Spirit of Folk Art, Turkish Traditional Art Today, Art and Life in Bangladesh, Material Culture, The Potter's Art, Vernacular Architecture, and The Stars of Ballymenone. He is currently completing a book on the life and art of the Nigerian artist Prince Twins Seven-Seven.

This lecture is co-sponsored by the Folklore Program, Department of Anthropology, and the Material Cultures Program

February 26 - Noon - 1 PM

206 Ingraham Hall

John McLeod, Professor and Chair, Department of History, University of Louisville

"The Parsi and the Queen: A Study in Indian Microhistory"

In 1877, a Gujarati translation of Queen Victoria's Leaves from the Journal of Our Life in the Highlands was published in Bombay. The translator was a young Parsi named Mancherjee Merwanjee Bhownagree, who two decades later went on to fame (or notoriety) as the second Indian member of the British Parliament. McLeod's talk uses Bhownagree's book to explore the nature of identity and political sentiment in Victorian India, and in the process complicates our understanding of Indian history.

John McLeod is a native of Toronto, Canada, and earned a Ph.D. in Indian history from the University of Toronto. In 1995, he joined the Department of History at the University of Louisville, where he is now Professor and Department Chair.

March 5 - Noon - 1 PM

206 Ingraham Hall

Justice Christopher Weeramantry, former Judge and Vice-President of the International Court of Justice

"Equality and Freedom in the Culture of the Developing World"

Sri Lankabhimanya Christopher Gregory Weeramantry former Justice of the Supreme Court of Sri Lanka is a world-renowned legal scholar who has played a crucial role in strengthening and expanding the rule of international law. His work demonstrates how international law can be used to address current global challenges.

Justice Weeramantry served on the Supreme Court of Sri Lanka from 1967-1972. He was a Judge of the International Court of Justice (ICJ) from 1991-2000, and was Vice-President of the ICJ from 1997-2000. Judge Weeramantry serves on the Legal and Human Rights Advisory Board of the Genetics Policy Institute. He is currently Emeritus Professor at Monash University, having previously served as Sir Hayden Starke Chair of Law from 1972 to 1991.

This lecture is co-sponsored by the Global Legal Studies Center with support from the Division of International Studies, Global Studies, South Asia Legal Studies Working Group

March 12 - Noon - 1PM

336 Ingraham Hall

Jayashree Watal, Counsellor, Intellectual Property Division, World Trade Organization

"The Trips Agreement and Access to Medicines"

Jayashree Watal is presently a Counsellor in the Intellectual Property Division of the World Trade Organization (since February 2001). Before this she was a visiting scholar with the Center for International Development at Harvard University. From October 1998 to August 2000, she was a Visiting Fellow at the Institute for International Economics in Washington DC. She was also a visiting scholar at the George Washington

University Law School from 1997 to 2000. She has more than twenty-two years of experience in government in India, of which ten years of experience were in policy, diplomacy, research and administration on intellectual property rights, which includes having researched and published on issues related to intellectual property rights, including a book *Intellectual Property Rights in the WTO and Developing Countries* (Oxford University Press, India and Kluwer Law International, 2001). She has also consulted for the World Bank, UNCTAD and the UNDP in these areas.

This lecture is co-sponsored by Global Studies and the Global Studies Legal Center.

March 26 - Noon - 1:00PM

206 Ingraham Hall

Simona Sawhney, Associate Professor, Asian Languages & Literature, University of Minnesota

"The Sanskrit Text in the Modern World: A Paradigmatic Case?"

In the modern world, Sanskrit texts have elicited the attention of several different groups of readers including devout (and in-search-of-devotion) Hindus, nationalist artists and writers, Orientalist scholars, and right wing Hindu nationalists. The tensions between different approaches to early Sanskrit texts reveal that readers always bring to these texts a set of political interests and theoretical assumptions, though these are rarely articulated in a clear way. Contemporary academic engagement with Sanskrit texts also does not take place in a vacuum, but participates in the fraught political arena of modernity. In this paper I attempt to articulate some of the theoretical-political questions that emerge in the study of early Sanskrit texts today. Discussing, on the one hand, the work of Romila Thapar and Sheldon Pollock, both of whom have written extensively about ways of approaching Sanskrit texts, and on the other, the work of Michel Foucault and Jacques Derrida, who have paid particular attention to matters of textuality, temporality, and reading, I contend that the "case of Sanskrit"—minor and marginal as it may seem—may allow us to perceive some central questions confronting literary studies and the Humanities today.

Simona Sawhney teaches South Asian Literature and literary theory at the University of Minnesota. Her book, *The Modernity of Sanskrit*, has recently been published by the University of Minnesota Press and Permanent Black, New Delhi.

Wednesday, April 1,

5-5:30 PM

in the hallway outside Rm. 333

School of Human Ecology, 1300 Linden Dr.

Dr. J. Mark Kenoyer, Professor & Chair, Department of Anthropology

"Silks of South Asia"

Professor Kenoyer will give an informal lecture in front of the hallway cases displaying his collection of wild-silk cocoons, implements, and textiles. Dr. Kenoyer has excavated the world's oldest-known silk fiber from the Indus Valley site of Harappa; the objects on exhibit represent this tradition. You will have a chance to touch the different wild silks. (The display will be up through Spring term and we encourage you to view it on

your own, as well.)

April 2 - Noon - 1:00PM

206 Ingraham Hall

Christine Garlough, Assistant Professor, Department of Communication Arts

"The Risks of Acknowledgment: Grassroots Feminist Performance in South Asia and the Diaspora"

South Asian feminists, at home and abroad, often employ vernacular cultural traditions and life testimonies in grassroots political performances. How do these performances invite interest from audiences in issues of social justice and human rights? Why do these artistic transformations encourage deliberation and debate in the public sphere? Drawing upon and extending scholarship in rhetoric and recognition studies, Professor Garlough suggests that the persuasive potential of these performances stems from the ways that life testimonies and vernacular folk practices serve as hermeneutical resources for rhetorical invention, what she terms critical play. This transfiguration of artistic forms invites involvement from audiences, who are witnesses and participants in its remaking. She first explores this through her fieldwork with members of feminist groups in Gujarat, India, who write, distribute, and perform street plays to encourage deliberation about issues such as sex-selection abortion, dowry death, and communal violence. Turning to her fieldwork in San Francisco, CA with the diasporic feminist collective South Asian Sisters, she also considers the ways an annual performance of Yoni ki Baat (Our Vaginas Speak) encourages community members to re-consider issues of rape, domestic violence, and incest. She asserts that in both contexts, through critical play with traditional tropes, figures, and life narratives, these women engage in striking acts of social resistance and political advocacy.

Professor Garlough's research, most broadly, engages with rhetorical theory, critical social theory, feminist theory, and performance/performativity theory. Through these frameworks, she explores the ways that marginalized groups with political agendas use the cultural resources at their disposal to advance various modes of identification, encourage deliberation and debate, and broaden political consciousness and engagement. That is, why she is particularly interested in how people seek to persuade others in the public sphere using means other than traditional platform oratory, relying instead on transformations of traditional and popular culture for rhetorical ends. In looking at these issues, Professor Garlough has focused her research on the rhetorical performances of feminist groups in India and diasporic South Asian communities in the United States. In both cases, she uses ethnographic fieldwork methods to gather data.

Monday, April 6,

4:00-6:00 PM

Rm 8417 Social Science Bldg

Imran Aslam, President, Geo TV, Pakistan (ex editor of Star and The NEWS)

"Pakistan in Transition: The Role of the Media and its potential"

The rapid changes in Pakistan political and social life in the past two years calls for a fresh analysis and thinking about the country's future. Imran Aslam will provide a deep analysis of the major changes in Pakistan's political corridors during these past two

tumultuous years starting from the dismissal of the Supreme Court judges to the present day uncertainties. As the Director of Geo TV he has had a front seat view of Pakistan's many political transitions in the past two decades. This presentation will include time for questions and discussion by the participants. Tea and Samosas will also help people relax.

Co-Sponsored by the Center for South Asia, Department of Anthropology, American Institute of Pakistan Studies

Wednesday, April 8, Noon – 1 PM

Rm 5230 Social Science Bldg

Nisha Yadav, Department of Astronomy and Astrophysics; Tata Institute of Fundamental Research

“The Structure of Indus Script”

April 9 - Noon - 1:00PM

206 Ingraham Hall

Mayank Vahia, Professor, Department of Astronomy and Astrophysics; Tata Institute of Fundamental Research, Mumbai

"Origin and Growth of Astronomy in India "

A study of origin and growth of astronomy provides a unique window to study the intellectual growth of a civilisation. In the present talk, we will discuss the development of astronomy from the megalithic period to the present. We will show how the growth of astronomy can be divided into distinct phases, each of which has their own characteristics and significant cultural impact.

Prof. Vahia's main contribution is in 3 different areas such as Space Astronomy instrumentation and High-Energy Astrophysics Studies in the Origin and Growth of Astronomy in India and Science Education and Popularisation.

Prof. Vahia was a co-investigator in the experiment - ANURADHA flown on NASA's Space Shuttle Space Lab 3 Mission in 1986 and two major astronomical telescopes flown on Indian satellites, namely IXAE (1996) and SOXS (2003). In Astronomy Astrophysics, he has also contributed to the understanding of the charge particle interaction in solar flares as well as X-ray emission from a whole host of astrophysical objects.

His most recent and significant contribution is his initiation of the project "Archaeo Astronomy in Indian Context" which has been a path breaking work in understanding the origin and growth of astronomy in the Indian context. This programme has identified several potentially astronomical observatories amongst south Indian Megaliths, identified the structure and grammar of the Indus script and has mapped the growth and decay patterns in Harappan Civilisation. The programme has also taken major initiatives in understanding the Astronomy in the Kashmir region and other places.

Mayank Vahia has also contributed to Science Popularisation by initiating and running

Indian Astronomy Olympiad Programme for more than ten years and has ensured that Indian performance is amongst the top 3 internationally over the entire period, and in the last 7 years Indian team's performance was the best amongst all the participating nations. He also initiated Science Popularisation and Public Outreach programmes of TIFR including involvement of a whole spectrum of communities from School and College students to Ph D students and general public. He was also Director of Nehru Planetarium for a year from January 2000 to January 2001. He has been the Chairman of the Bombay Association for Science Education from 1996 to 2008. This fully voluntary organisation is involved in improving science communication between Scientists and School and College science teachers. He was also General Secretary of Indian Physics Association from 2004 to 2008 and National Coordinator for the Indian celebrations of the World Year of Physics.

Apart from his affiliation with the Tata Institute of Fundamental Research for 30 years, he is associated with the Centre for Excellence in Basic Sciences Mumbai, University, Manipal Advanced Research Group of the Manipal University and Kashmir University.

He has published more than 150 research papers and has given over a hundred public lectures, apart from organizing several national and international conferences.

April 16 - Noon - 1:00PM

206 Ingraham Hall

Susan Seizer, Associate Professor of Gender Studies and Communication & Culture, Indiana University

"Women with Swords, Women with Guns: Fierce Funny Women in South India and the U.S."

In "Women with Swords, Women with Guns," Professor Seizer presents and analyzes two quite different performances by women on the comedy stage. Her examples are drawn from North American and South Indian live performance contexts. Their analysis opens up into a much larger comparative discussion of both the practical and cosmological dimensions of women's lives in the U.S. and Asia. The aim of the paper is to argue for the importance of attending to cultural specificity -- a linchpin of humor -- at a time when violent global flows and their attendant worldwide woes threaten to lock us into ways of thinking and seeing that overlook our capacity for reflexivity. Recognizing differences amongst ourselves should instead be a means of us keeping us humble and humane. Seizer argues that it behooves us to pay attention to the cultural specificities of humor, a pleasurable way to learn about worlds we might not otherwise imagine.

Professor Seizer (Ph.D. Anthropology 1997, University of Chicago) joined the faculty at Indiana University in 2006. Her research and teaching interests include: Humor in Use, Stigma & Subjectivity, South Asia through Performance, Queer Ethnographic Narrative, and Disability Studies. Her recent book, *Stigmas of the Tamil Stage: An Ethnography of Special Drama artists in South India* (Duke University Press 2005), focuses on the lives of Tamil popular theater artists onstage and off. Prior to beginning her academic career, Professor Seizer was a performer of dance, theater, and circus. Many of her scholarly interests follow threads she first explored as a performer: improvisation; the

way comedy can be used to do just about anything; and the particular exhilaration many women find in transgressing normative gender roles through public performance. Professor Seizer has published in journals as diverse as *Public Culture*, *American Ethnologist*, *Cultural Anthropology*, *Transition*, *Heresies*, and *Indian Folklife*. You can visit her website at <http://www.stigmasofthetamilstage.com>.

April 23 - Noon - 1:00PM

206 Ingraham Hall

Abigail McGowan, Assistant Professor, History Department, University of Vermont
"Convict Carpets: Jails and the Revival of Historic Carpet Design in Colonial India"

Much recent work has explored the politics of visual culture in British India, linking posters, art schools and more into colonial and anti-colonial ideologies and movements. Visual culture was also, however, just as intimately tied into economics—a connection that has not attracted as much attention in recent years. Drawing on her larger work investigating how cultural understandings about crafts shaped development agendas in colonial India, in this talk McGowan will explore the intersection of art and economics through the specific example of jail carpets. Jail carpet factories were founded with direct economic goals: to earn money for jails and to build skills so that convicts could earn a living upon release. Those same factories were also, however, intimately involved in late nineteenth century cultural debates about design, craftsmanship, and Indian tradition. Jails thus played a pivotal and yet conflicted role in the colonial revival of Indian carpet weaving. Poised at the center of new exchange networks of design ideas and skills, jails were laboratories for redefining Indian labor and productivity under the eyes of the colonial state. As such, they provide an ideal site for examining the economic context for the emerging design industry, and for the fate of 'traditional' handicrafts in modernizing India.

Abigail McGowan is Assistant Professor of History at the University of Vermont where she teaches the history of South Asia, with a particular focus on visual and material culture. Her first book, *Crafting the Nation in Colonial India* (Palgrave, 2009) examines the politics of craft development in colonial western India; she has also published on late nineteenth century revivals of traditional Indian design, artisanal education, and feminized consumption in colonial India. Her new research explores the changing material practices of domestic space in early twentieth century India, including the role of consumption in family life.

April 30 - Noon - 1:00PM

206 Ingraham Hall

Phyllis Granoff, Professor, Department of Religious Studies, Yale University
"Telling Tales: Jains and Śaivaites and their Stories in Medieval South India"

In this paper, Professor Granoff argues that Jains and Saivaites borrowed liberally from each other's stories to create a dense network of allusions and arguments that they used in their efforts to discredit each other and promote their own cause.

Professor Granoff is currently the Lex Hixon Professor of World Religions at Yale University. She also serves as the editor of the *Journal of Indian Philosophy*. After

receiving a Bachelor of Arts in Far Eastern Languages from Radcliff College, she earned her Ph.D. in Sanskrit, Indian Studies and Fine Arts from the Harvard University. She is fluent in numerous Indian languages, including Sanskrit, Prakrit, Pali, Ardha Magadhi, Bengali, Hindi, Assamese, Gujarati and Oriya. Professor Granoff's work has focused on Indian mythology, cults, image worship, art, literature, poetry, and medieval Indian law codes. With her husband, Professor Koichi Shinohara, she has written, translated and edited several books, and has published more than 70 journal articles on various topics.

This lecture is sponsored by the University Lectures Committee

Fall 2008

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.

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.

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 Faruqi, 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.

Spring 2008

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.

Fall 2007

September 13 - Noon - 1 PM

206 Ingraham Hall

"Beyond the Main Road: Women's Sung Mythology from Kangra, Northwest India"

Dr. Kirin Narayan, Professor, Department of Anthropology, UW-Madison

In the Himalayan foothill region of Kangra, regional cultural traditions are increasingly said to be found off the main roads with their rush of traffic, media images, and glittering goods, lodged instead with old women in out-of-the way locales. I follow this image of cultural locales and routes inward, showing how women's Pahari songs creatively rework the frames of Puranic narratives about Krishna from regional and gendered perspectives. I also travel outward to reflect on the countervailing pull of ethnography that circulates localized forms across regions, languages, and conceptual frameworks towards new forms of localization that potentially include diasporic appropriation.

Dr. Narayan was on leave in 2006-2007, writing a book on women's sung mythology in the Himalayan foothill region of Kangra, Northwest India , with support from the National Endowment for the Humanities. In addition to long-term fieldwork on oral traditions in South Asia , she is also researching the South Asian diaspora, and the role of narratives in the transmission of identity. She is also working on making explicit the craft of ethnographic writing in dialogue with other narrative genres.
http://www.anthropology.wisc.edu/people_narayan.html

September 20 - Noon - 1 PM

206 Ingraham Hall

"Finding Harmony: Ethics through Performance and Story"

Dr. Leela Prasad, Associate Professor of Ethics and Indian Religions, Duke University

What might the study of ethics look like if we approached it from the perspective of unscripted stories or marked performance? Conversationally shared stories about "everyday" acts and a narrative performance tradition on idealized conduct in Sringeri, a well-known Hindu pilgrimage town in southwestern India , reveal that ethical thinking and practice are profoundly shaped by notions of propriety. Connecting 11th century Sanskrit literary theory on dramatic propriety to contemporary oral poetics, I show that appropriateness--both as a poetic and a principle--is critical to conceptions of the auspicious and the dharmic, and ultimately to moral persuasiveness .

Leela Prasad (1999), Associate Professor of Ethics and Indian Religions, received her PhD in Folklore and Folklife from the University of Pennsylvania in 1998. Her interests are in ethics and its 'lived,' expressive dimensions, particularly in Hindu contexts. She also works in the areas of colonial and postcolonial anthropology of India , folklore, narrative, gender, and the South Asian American diaspora. In *Poetics of Conduct: Narrative and Moral Being in a South Indian Town* (Columbia University Press, 2006), she draws on a decade of ethnography in Sringeri, a pilgrimage town in South India, to explore relationships between oral narrative, ethical discourse, and the poetics of everyday language. Leela is currently writing her second monograph, titled *Annotating Pastimes: Cultures of Narration in Colonial India* , in which she studies how the collection and publication of Indian folklore between 1860 and 1920 intertwined with earlier Oriental interests and created a paradigm for the subsequent anthropology of Indian cultures and societies.

<http://www.duke.edu/religion/home/prasad/prasad.html>

Friday, September 21, 1:30 - 3 PM

206 Ingraham Hall

"Pakistan: Democracy and Stability"

Ejaz Haider, News Editor, The Friday Times and Foreign/Op-Editor of The Daily Times Lahore , Pakistan Visiting Fellow, The Brookings Institute Foreign Policy Studies Program, 2003

Since 1995, Haider has been news editor of The Friday Times, Pakistan 's most independent weekly newspaper. In April 2002, The Friday Times launched a new publication, Daily Times. The Friday Times has long advocated a review of government policy toward fundamentalist Islam , Afghanistan , and Kashmir . The newspaper has

taken a hard stand against corruption in government that ultimately led Nawaz Sharif to illegally detain its chief editor, Najam Sethi, in May 1999.

Before joining the staff of The Friday Times, Haider was assistant editor at the Lahore edition of The Frontier Post. During his career, he has reported extensively on security issues, Afghanistan, and political Islam. His weekly column for The Friday Times focuses on security, Pakistani politics, Pakistan-India relations, and political Islam.

From 1999 until March 2002, Haider was the project coordinator for the Asia-Europe Dialogue, sponsored by the Heinrich Boell Foundation. The project addresses alternative strategies on problems of globalization and nuclear proliferation.

Haider has written extensively for other publications based in Asia, including the Times of India, India Abroad, Central Asia Monitor, and The World Today, a monthly publication of the Royal Institute for International Relations in London.

Haider earned his M.A. in English literature from the University of Punjab in 1986.

September 27, Noon - 1 PM

206 Ingraham Hall

Shamans, Herbalists, and State Discourses of Indigenous Development in North India: Theory and Method in the Anthropology of Environmentality

Dr. Jeffery Snoddgrass, Department of Anthropology, Colorado State University

This talk discusses the environmental thought and practice of indigenous peoples living in and around a wildlife sanctuary in North India. Analysis reveals fewer than expected differences between the beliefs and practices of shamans and non-shamans; however, herbalists are markedly more committed than non-herbalists to preventing or mitigating over-harvesting of natural resources. To explain these results, reference is made to particular juncture of native traditions and modern conditions. Locally, shamanic healers first and foremost serve human, as opposed to plant or animal, communities; by contrast, herbalist healers' greater social and economic dependence on the jungle leads them to pursue a practical conservation of the poor. Globally, shamans, perceived to be superstitious "witch-hunters," have been the target of centuries of outsider reform, leading to a shamanic suspicion in this context of state-sponsored conservation; however, herbalists are favorably positioned to take advantage of government interest in documenting and preserving local biodiversity, thus leading to less suspicious of bodies such as the Rajasthan Forest Department. Drawing on methods and theories from political ecology and cultural psychology, as well as on both humanistic and scientific perspectives, a framework is presented for the testing of hypotheses related to "environmentality"—the manner that state regulatory structures form fields of power and meaning that differentially impact local communities' relationships to nature.

<http://www.colostate.edu/Dept/Anthropology/fac.html#jeff2>

October 4, 5 - 6:30 pm

Vandenberg Auditorium, Pyle Center

"Earth I love"

Satish Kumar, Editor, Resurgence Magazine

This lecture is co-sponsored by the Department of Sociology, UW-Madison

When he was only nine years old, Satish Kumar renounced the world and joined the wandering brotherhood of Jain monks. Dissuaded from his path by an inner voice at the age of eighteen, he left the monastic order and became a campaigner for land reform, working to turn Gandhi's vision of a peaceful world into reality. Fired by the example of Bertrand Russell, he undertook an 8,000 mile peace pilgrimage, walking from India to America without any money, through deserts, mountains, storms and snow. It was an adventure during which he was thrown into jail in France, faced a loaded gun in America – and delivered packets of 'peace tea' to the leaders of the four nuclear powers. In 1973, he settled in England, taking the Editorship of Resurgence magazine. He has been the editor ever since (30 + years!). He founded the Small School in Hartland, a pioneering secondary school (aged 11-16), which brings into its curriculum ecological and spiritual values. In 1991, Schumacher College, a residential international center for the study of ecological and spiritual values, was founded, of which he is the Director of Programme. Following Indian tradition, in his fiftieth year, he undertook another pilgrimage: again carrying no money, he walked 2,000 miles to the holy places of Britain – Glastonbury, Canterbury, Lindisfarne and Iona. Meeting old friends and making new ones along the way, this pilgrimage was a celebration of his love of life and nature. In July 2000, Satish Kumar was awarded an Honorary Doctorate in Education from the University of Plymouth. In July 2001 he was awarded an Honorary Doctorate in Literature from the University of Lancaster. In November 2001, Satish Kumar was presented with the Jamnalal Bajaj International Award for Promoting Gandhian Values Abroad. His autobiography, No Destination, has sold 50,000 copies and is published by Green books. Satish's two other books, You Are, Therefore I Am – A Declaration of Dependence and The Buddha and the Terrorist are also published by Green Books. He is currently working on his fourth book. For more information <http://www.resurgence.org/satish/index.htm>

Wednesday October 17, 5 - 7:30 pm

Lee Lounge, Pyle Center

NOTE: With regrets, this lecture has been cancelled.

"Future Directions of India-U.S. Ties"

Ambassador Raminder Singh Jassal, Deputy Chief, Embassy of India, Washington
DC Reception (5-6 pm) and Lecture (6-7:30 pm)

This event is co-sponsored by the Division of International Studies, UW-Madison. For more information <http://www.indianembassy.org/newsite/dcm.asp>

October 18, Noon - 1 pm

206 Ingraham Hall

"Women and Land: Perspectives from North India"

Dr. Smita Tewari Jassal, Anthropologist, Gender and Development, Columbia University and Cross-Cultural Communications, American University

Dr. Jassal, anthropologist, teaches Gender and Development at Columbia University, New York and Cross-Cultural Communications at American University, Washington D.C. She has also taught at SAIS, Johns Hopkins University. She was Visiting Fellow at the Truman Institute for Peace, Hebrew University Jerusalem (2002-05) and Senior Fellow at the Center For Women's Development Studies (1995-2002). Author of *Daughters of the Earth: Women and Land In Uttar Pradesh* (2001, Manohar) and co-editor (with Eyal Ben-Ari) of *The Partition Motif In Contemporary Conflicts* (2007, Sage Publications), her forthcoming book explores gender constructs and the oral traditions of marginalized castes and communities. Her articles have appeared in *The Journal of Peasant Studies*, *Contributions to Indian Sociology*, *Economic and Political Weekly*, *Indian Journal of Gender Studies* and in several edited volumes.

For more information: http://www.sais-jhu.edu/programs/asia/southasia/sa_faculty/southasiafacultyjassal.html

October 25, Noon - 1 pm

206 Ingraham Hall

"Hijras, 'AIDS Cosmopolitanism' and Questions of Care in Hyderabad"

Dr. Gayatri Reddy, Assistant Professor, Anthropology and Gender and Women's Studies, University of Illinois at Chicago

<http://www.uic.edu/depts/anth/faculty/reddy.html>

November 1, Noon - 1 pm

206 Ingraham Hall

"Prana: The Element of Inner Vitality in Indic Art"

Dr. Vajracharya, Ph.D. in Art History in 1987 from the University of Wisconsin-Madison.

The discussion about prana began after the discovery of a male torso from Harappa. The naturalistic treatment of the torso led some scholars to believe that this sculpture can not be the creation of the Indus valley civilization, but comes from Greco-Roman tradition. They found further support of their view from the fact that the torso was discovered only three feet underground, instead of usual seven, eight feet deep trench. Art historians, however, argued that the Harappan torso could not be other than Indian because it followed Indian tradition of voluminous modeling of the male and female body. It is true that such treatment strikingly differs from the modeling of the human body in Greco-Roman artistic tradition in which main emphasis is given to the delineation of muscle tone.

Further development of this argument is found in Stella Kramrisch's works. According to her the entire body swells during yogic practice as a result of holding, prana the life breath; therefore, the voluminous modeling of Indic sculpture is an artistic expression of yogic prana. Despite the fact that this explanation is well accepted, it lacks conviction because the element of prana is used also for describing healthy livestock, and loving couple known as mithuna. The solution of the problem, on the contrary, comes from unexpected textual sources. In light of these new sources, Dr. Vajracharya will explain the symbolic significance of prana in Indic art.

November 8 , Noon - 1 pm

206 Ingraham Hall

"Bead Technology of the Indus Tradition: New discoveries of stone, faience, and glass bead making in Pakistan and India "

Jonathan Mark Kenoyer, Professor in the Department of Anthropology, Director for The Center for South Asia

This illustrated lecture will summarize the recent discoveries relating to the production and use of beads and other perforated ornaments during the Indus tradition of Pakistan and Western India. While the main focus will be on the development of technology and styles, it will also present new evidence for the interface between stone bead making and artificial stone coloring and manufacture. The continuities and changes in bead styles will also be covered along with evidence for the role of beads in economics and ideology.

The earliest stone and shell beads have been discovered at the Neolithic site of Mehrgarh, Pakistan (circa 7000-5500 BC). A range of drilling techniques allowed an increasing variety of beads to be produced during the subsequent Early Harappan period (c. 3300-2800 BC). A dramatic increase in stone and faience bead making is seen during the urban Harappan period (2600-1900 BC). Important new drilling techniques include the use of "Ernestite" stone drills, and tubular copper drills with abrasives. During the Late Harappan (1900-1300 BC) period a range of new raw materials are used and new technologies are developed to create stone, faience and for the first time, glass beads.

http://www.anthropology.wisc.edu/people_kenoyer.html

November 15 , Noon - 1 pm

206 Ingraham Hall

"History of Tibetan Medicine: Past and Present"

Dr. Yangbum Gyal, TMD, Medicine Buddha Healing Center

<http://www.tibetanhealing.net/>

Tibetan medicine is one of the world's oldest known medical traditions. It is an integral part of Tibetan culture and has developed throughout many centuries.

In an age where a growing proportion of people are turning to healing through natural processes or alternative medicines, surveys show that at the present time, at least one-third of the people of America use alternative medicines in some form or other. One of the growing holistic approaches to health care or alternative medicine in the West is the Tibetan science of healing.

In that perspective, "History of Tibetan Medicine: Past and Present" will offer a comprehensive survey of how Tibetans developed their ideas about and experiences of health, disease and medicine. In addition, Dr. Yangbum Gyal will discuss how the application of Tibetan medicine is changing due to the modern technology and discoveries.

November 28 , Noon

Lubar Commons (7200)

"Roundtable: "The New Developmental State in Brazil, Russia, India, China and South Africa: Implications for Law and Policy"

Featured Speakers: **David M. Trubek** (Law); **Kathryn Hendley** (Law and Political Science); **Aseema Sinha** (Political Science); **John Ohnesoge** (Law), and **Heinz Klug** (Law)

Co-sponsored by WAGE, the East Asian Legal Studies Center, CREECA, and the Emerging Powers in the Global Economy Research Circle. Open to all; registration not required; lunch provided

November 29 , Noon - 1 pm

206 Ingraham Hall

"Maneuvers of Virtue: Encounters With Militia Training and Violence in a Shakha of the Hindu Nationalist Movement in Gujarat"

Dr. Arafaat A. Valiani, Assistant Professor, Department of Anthropology and Sociology, Williams College

http://lanfiles.williams.edu/%7Eavaliani/Valiani_website.htm

This paper draws upon participant observation from within a shakha in Ahmedabad, critically, in order to reveal how physical training and the use of force, among swayamsevaks [volunteers] of the Hindu right in Gujarat, are discursively situated and pursued as a form of moral conduct. Such practices, which have an historical genealogy, strenuously interrogate the liberal-Eurocentric claim on the categories of civic membership and secular citizenship. While being cognizant of the lethal outcomes of such practices, and including testimonies from Muslim and lower-caste communities of Ahmedabad that have endured chilling episodes of communal violence in the postcolonial period, this paper will explore the daily routines that are collectively enacted in one shakha, located in Ahmedabad, in order to map the contours, preliminarily, of an emerging non-liberal ethical practice and discourse of civic virtue in postcolonial Gujarat.

Biographical Information: Before taking up his current appointment in the Department of Anthropology and Sociology at Williams College, Arafaat Valiani earned his doctoral degree in Sociology from Columbia University. He has a Masters degree from the School of Oriental and African Studies and the London School of Economics.

Arafaat A. Valiani's current book project focuses on the history of militant and violent dissent in colonial and postcolonial Gujarat, India. This study traces the historical emergence of a militant mobilizational vision for national emancipation in relation to colonial constructions of religion. The project also connects this analysis to an investigation into the formation of mobilizational techniques of the Hindu nationalist movement which later fostered one of its surest—and lethally violent—bases of support in the state of Gujarat.

He has a journal article that is forthcoming in *Interventions: International Journal of*

Postcolonial Studies, and he is the author of the entry 'Violence' that is forthcoming this year in the International Encyclopedia of Social Sciences.

December 6 , Noon - 1 pm

206 Ingraham Hall

Roundtable: "Media and Democracy in India"

Aziz Haniffa, Managing Editor, "India Abroad" and **KP Nayar**, Chief Diplomatic Editor and Correspondent for the Americas, "The Telegraph"

<http://www.saja.org/haniffa.html>

Aziz Haniffa is the Managing Editor and Chief Diplomatic and Political Correspondent of India Abroad—the oldest and largest circulating South Asian newspaper in North America—which is owned and published by rediff.com (Nasdaq:REDF)—India's largest news portal. He has been covering US-South Asia relations and the Indian American community, based in Washington for over 22 years since joining India Abroad, and over the years has scored many scoops and done innumerable exclusives, including interviews with presidents, prime ministers, cabinet ministers, and US and South Asian lawmakers. In September and October 2004, he was the first only South Asian journalist to have done back-to-back exclusive interviews with both President George W. Bush and Democratic presidential challenger Senator John F. Kerry, on the eve of the 2004 presidential election. Aziz was also the only South Asian print journalist who was part of the White House press delegation that accompanied former president Bill Clinton to the subcontinent in March 2000. A native of Sri Lanka, he has a bachelor's degree, double majoring in English and Economics and a master's degree in political science and international affairs from George Washington University.

Aziz is a regular South Asia analyst on CNN International and has appeared regularly on other CNN programs including Q & A, Insight, World Report, and also on MSNBC and C-Span. He is also a regular media panelist on the National Defense University's NESA (Near East and South Asia) Center in Washington, D.C., that throughout the year hosts senior military officers and officials of the foreign and defense ministries from Middle Eastern and South Asian countries in Washington for four-to-eight week periods to interact with their colleagues in the US as well as policymakers and media based in the US. Aziz has traveled extensively in South Asia, Middle East, North, East and South Africa, Europe, Central America, and the Caribbean.

K.P. Nayar, Chief Diplomatic Editor and Correspondent for the Americas of "THE TELEGRAPH", based in Washington DC since the beginning of 2000. "THE TELEGRAPH" is India's fourth largest-selling English newspaper with a paid daily circulation of about half a million copies. Headquartered in Calcutta, it is part of Eastern India's biggest publishing house with several dailies and magazines in English and Bengali. The company also owns Star News India, a leading TV channel, in partnership with the global media mogul, Rupert Murdoch. The newspaper's web site is:
www.telegraphindia.com

Prior to his current position with, "The Telegraph" K.P. Nayar was the Diplomatic Editor of the "India Express" and "The Economic Times." K.P. held visiting fellow

appointments at Oxford University from 1986-1987 and The Henry L Stimson Center, Washington DC in 1996.

December 13, Noon - 1 pm

206 Ingraham Hall

"Rethinking Rasa as an Aesthetic Principle in the Visual Arts"

Dr. Joanna Williams, Professor History of Art, University of California, Berkeley

Rasa theory, the concept that the arts distill eight or nine emotions to a form pleasurable to the connoisseur, is much discussed in the fields of Indian drama, dance, and literature in general. The utility of this approach is yet more problematic for the visual arts. Professor Williams will argue the case using examples from sculpture and painting and addressing questions of reception. Professor Joanna Williams holds a joint appointment in History of Art and South and Southeast Asian Studies. Her research interests include both South Asian and Southeast Asian sculpture and painting. Her courses have covered ancient Indian art, the Hindu temple, Indian miniature painting, and the arts of Southeast Asia. She has spent 12 years in the region, 2 in New Delhi as a Program Officer for Culture and Education for the Ford Foundation.

<http://arthistory.berkeley.edu/faculty/williams.htm>

Spring 2007

February 8, Noon-1 pm

206 Ingraham Hall

"The Changing Horizon of Human Rights in Sri Lanka : The Ethnic Conflict, the Role of the Supreme Court and the influence of International Law"

Sumudu Atapattu, Associate Director, Global Legal Studies Initiative, University of Wisconsin-Madison

Lecture is co-sponsored by Global Legal Studies Center.

In Sri Lanka the on-going ethnic conflict provided the context for many human rights violations ranging from disappearances to extra-judicial killings and from torture to arbitrary arrest and detention. Both sides to the conflict were responsible for these violations. The foundation for these violations was consolidated by the emergency regulations promulgated under the draconian Prevention of Terrorism Act of 1979 and a state of emergency which was effective in the country for many years. With the change of administration in 1994, the new government promised to change the culture of impunity and to bring perpetrators of human rights violations to justice. With this the human rights scenario slowly changed with many people resorting to the fundamental rights jurisdiction of the Supreme Court. This presentation discusses these developments particularly through the lens of one particular judgment which had far reaching consequences in the fundamental rights jurisprudence in the country – Wimalenthiran's case.

Sumudu Atapattu is the Associate Director of the Global Legal Studies Initiative at UW Law School. She has a Master of Laws Degree and a PhD Degree from Cambridge University, UK. Prior to coming to Madison, Sumudu taught for many years at the Faculty of Law, University of Colombo and also worked as a Consultant to the Law & Society Trust, a leading human rights organization in Sri Lanka. She has many

publications and her book entitled *Emerging Principles of International Environmental Law* was published recently by Transnational Publishers, New York .

February 15, Noon-1 pm

206 Ingraham Hall

"Hindutva as a Political Religion: An Historical Perspective"

Robert Frykenberg, Emeritus Professor, Department of History

Whether viewed from an analytical or from an historical perspective, the question of whether the ideology of "Hindutva" is a melding of Hindu fascism and Hindu fundamentalism has been posited. That "Hindutva" is a profoundly religious and profoundly, even aggressively political form of nationalism, seems are clear. From earliest glimmerings of its inception, its supporters seem to have combined ambiguity with confrontation, compromise and contradiction -- as tactical devices for achieving long range corporatist designs, for gaining paramount power and imposing a totalistic agenda upon all of India . The agenda of 'Hindutva' Ram Rajiya it aims to forge One Nation (in One State), One Culture, One Religion, and One Language. In Lord Rama's Name, a single 'Hindu Nation' for the whole Indian Continent must be ruled by precepts of Arya Dharm, or Sanātana dharm. Sanskriti icons, norms, and symbols, invoking cosmic and eternal verities of Vedic Law must be reflected in principles on which this Nation must stand. Under this regime, a changeless social structure -- "Four Colours (Chatur Varnya), as manifest in varnshrāmadharma -- must maintain and preserve each birth or caste (jāti) community within its rightful rank, status, and strata of relative purity or impurity. Birth and Earth, Genomes in Sacred Blood and Molecules of Sacred Soil, are to determine every person's place within an all-encompassing and cosmic "World Order" (Vishwa Dharm). Dr. Frykenberg was born and reared in India , trained in America and Britain (Ph.D., London [SOAS], 1961), he has been at Wisconsin in 1962. His *Guntur District, 1788-1848: A History of Local Influence and Central Authority* (Oxford: Clarendon Press, 1965), initiated a localistic, "bottom-up", Indocentric approaches to India 's history. Similarly, his *Land Control and Social Structure in Indian History* (Madison 1969; New Delhi 1978), *Land Tenure and Peasant in South Asia* (Madison, New Delhi: 1977, 1981), and *Delhi Through the Ages* (New Delhi, Oxford 1986, 1993), broke new ground in the historiography of India . The same can be said for many articles, chapters, and essays in scholarly journals and volumes, among which some can be listed:

"The Concept of 'Majority' as a Devilish Force in the Politics of Modern India," *Journal of Commonwealth and Comparative Politics*, XXV:3 (November, 1987), 267-274;

"The Emergence of Modern 'Hinduism' As a Concept and As an Institution: A Reappraisal With Special Reference to South India," *Hinduism Reconsidered* (Heidelberg: South Asia Institute, 1989), 1-29, edited by Gunther Sontheimer and Hermann Kulke (republished in New Delhi: Manohar Books, 1997), 82- 107;

"Constructions of Hinduism At the Nexus of History and Religion," *Journal of Interdisciplin-ary History*, XXIII: 3 (Winter 1993), 523-550;

"Hindu Fundamentalism and the Structural Stability of India," in *Fundamental-isms and*

the State: Remaking Politics, Economies, and Militance (Chicago: 1993), 233-55; and "Fundamentalisms in South Asia: Ideologies and Institutions in Historical Perspective," Accounting for Fundamentalisms: The Dynamic Character of Movements (Chicago: 1994), 589-614 [The Fundamentalism Project], edited by Martin E. Marty and R.Scott Appleby.

"Hindutva as a Political Religion: An Historical Perspective," Totalitarian Movements & Political Religions (London : Routledge/Taylor & Francis Group, In Press), edited by Robert Mallett.

February 22, Noon - 1 pm

206 Ingraham Hall

Cancelled

"Discerning Propriety: Rethinking Hindu Ethics through the Quotidian"

Leela Prasad, Assistant Professor of Ethics and Indian Religions, Duke University

Dr. Prasad will draw on her recent book that explores how ethics is experienced as a lived tradition in Sringeri, a well-known Hindu pilgrimage town in southwestern India . In this talk, she will discuss conversationally-shared stories about everyday acts and dilemmas and a narrative performance tradition about idealized conduct, to elaborate on how the notion of propriety is central to ethical thinking and practice. Connecting 11th century Sanskrit literary theory of dramatic propriety to contemporary oral poetics, she argues that appropriateness in everyday life--both as a poetic and a principle--is critical to conceptions of the auspicious and the dharmic, and ultimately to moral persuasiveness.

March 8, Noon - 1pm

206 Ingraham Hall

"After the Deal: How Far can the Indo-US Strategic Partnership go after the Civilian Nuclear Deal?"

Pramit Pal Chaudhuri, Senior Correspondent of the Hindustan Times

Lecture co-sponsored by the Asia Society and the Center for World Affairs and the Global Economy (WAGE)

Mr. Pal Chaudhuri will discuss the motivations of the interest groups in the US and India who supported the recent bilateral civilian nuclear agreement point to an ambitious agenda for the Indo-US strategic relationship. Domestic politics and a lack of a consensus on future relations in both countries are likely to constrain these agenda in the short-term.

Pramit Pal Chaudhuri is the Bernard Schwartz fellow at the Asia Society and Senior Correspondent of The Hindustan Times. He was previously an editorial writer for The Telegraph and The Statesman of Calcutta.

Pramit has a BA in history from Cornell University . In the past several years he was a Hubert H. Humphrey Fellow at the University of Maryland - College Park ; media fellow at the Fletcher School of Law & Diplomacy; South Asia fellow at the Henry Stimson

Centre in Washington DC , and a Visiting Fellow at Cornell University 's South Asia department. He is a member of the International Institute of Strategic Studies, the Mont Pelerin Society, the Liberty Institute of New Delhi and the Aspen Institute Italia.

Pramit has written widely on India 's foreign and international economic policies. He is a regular talking head on Asian television and radio stations. This year he has spoken at the Aspen Institute World Economy Conference, the Centre of Independent Studies annual consilium in Australia and at Singapore 's Institute for Southeast Asian Studies.

Pramit is based in Asia Society's New York headquarters this year. The focus of his work will be U.S.-India relations, India 's role in a globalizing world, and the role of technology and innovation in the new Asia .

March 15, Noon - 1 pm

206 Ingraham Hall

"Is He in Heaven or in Hell? The Elusive Husband in the Newar Mythology of Marriage"

Christoph Emmrich, Assistant Professor of Buddhist Studies, University of Toronto at Mississauga, Canada

Narratives surrounding childhood rituals for Newar girls in the Kathmandu Valley tell us about multiple marriages as prerequisite for the final marriage to a mortal husband. Depending on the narrator, the handbook or the sequence of the ritual performance, the girls subsequently and alternatively engage with Shiva's ascetic bachelor son Suvarnakumara, the fire god Agni, a gandharva, the Five Buddhas, a mysterious being called the khyah and, finally, the sun god Surya. This talk looks at the prescriptive, performative and discursive context of each possible pairing, to determine how the construction of serial religious practices and the role of changing divine agents have historically worked hand in hand to bring about the transformation of girls into women.

Christoph Emmrich, Assistant Professor at the University of Toronto , Mississauga , was born in Amman , Jordan , acquired his PhD in Classical Indology at the University of Heidelberg in 2004 and has worked on the philosophy of time in canonical Theravada Buddhist and Digambara Jaina literature. His current research is on handbooks prescribing childhood rituals for girls among the Buddhist Newars of Lalitpur, Nepal .

March 22, Noon - 1 pm

206 Ingraham Hall

"Traps and Escapes: Folklore and Folk Artists in Post-Independence India"

Sadhana Naithani, Assistant Professor at the Centre of German Studies, Jawaharlal Nehru University, New Delhi, India

Dr. Sadhana Naithani, Assistant Professor from Centre of German Studies, Jawaharlal Nehru University is Visiting Associate Professor in Department of Anthropology, University of California, Berkeley for the Spring Term 2007. Her PhD dissertation was a study of German folksongs and her post-doc researches since 1995 have explored the

relationship between colonialism and folklore research. She is the author of "In Quest of Indian Folktales" (Indiana University Press 2006) and her current research concerns the post-colonial and post-modern aspects of folklore.

Film Screening: 1 - 3 pm

Following Sadhana Naithani's talk Joe Elder has asked recognized filmmaker Sudheer Gupta to show three of his recent films dealing with the survival of contemporary performing folk artists in India:

- Rajasthani child folk artists (33 min.),
- Extraordinary painter/singer: Manohar Deolalikar (33 min.),
- Street performers in Delhi (28 min.).

Everyone is welcome to stay for the films and to talk about them with Sudheer Gupta. Refreshments will be served.

March 27, 4 pm

240 Varsity Room, Union South

"A multicultural extravaganza celebrating Central, Southwest, South, and Southeast Asia"

Enjoy an evening of fun and entertainment as you find yourself in a colorful and exciting world of dance, drama, exhibition, fashion, music, poetry and more... Savor sampling of ethnic cuisine for free. Free tickets available at the Memorial Union Box Office or Van Hise 1238, starting March 16. For more information, please call 608-262-3012 or email ctkoerber@wisc.edu

Sponsored by the Department of Languages and Cultures of Asia , WUD Global Connections, Global Studies, Center for South Asia , Center for Southeast Asia, Center for Russia , East Europe, and Central Asia, and LCA Graduate Student Association

April 12, Noon - 1 pm

206 Ingraham Hall

"The Death of a Warlord, 3 June 1804 "

Vijay Pinch, Associate Professor of History, Wesleyan University

Anupgiri Gosain was one of the most successful warlord-commanders of the eighteenth century. He was also a Saiva ascetic. He died suddenly near Banda, on 3 June 1804 . Pinch will examine varying accounts of the circumstances surrounding his death, and through them problems of religion, empire, and history in India .

William R. ('Vijay') Pinch is Professor of History at Wesleyan University and the author of Peasants and Monks in British India (Berkeley 1996) and Warrior Ascetics and Indian Empires (Cambridge 2006).

April 19, Noon - 1 pm

206 Ingraham Hall

"Conflict of the Archives and Counter-Signing Memories:Towards A Critical

Humanities"

Venkat Rao, Professor School of Critical Humanities Central Institute of English and Foreign Languages, Hyderabad, and Visiting Professor, MIT

Archives articulate memories. Memories are intangible; whereas, archives gather materialized memories. Two distinct kinds of memories bind and unbind, continue and discontinue the phenomenal and non-phenomenal relations and existences in the world. One set contains externalized and objectified memories, which are the work of the hand and face. The other set figures the enacted and embodied memories that circulate across all sorts of materialities and whose relays are intractable and indeterminable. Lithic or glyphic technologies make possible the archiving of the work of the hand and a-lithic "technologies" (gesture and speech) articulate the work of the face. Civilizational differences can be tracked on the basis of modes of archival articulations. European colonialism can be examined as initiating a colossal conflict of the archives – conflict between lithic and a-lithic technologies.

This presentation is an initial attempt to grapple with culture-specific articulations of memory. Specific themes such as how memories affect conceptions of texts, what is the relation between memory and techne or technology, mourning as a yearning for a future of memory and the problem of possessing memories or owning inheritances will be addressed. For the purpose of demonstration specific "texts" from the narrative, visual and performative, or image, music and textual traditions of India will be drawn. This presentation is a part of a larger work on mnemocultures of India. The larger work is aimed at rethinking teaching and research in the humanities – counter-signing memories of critical humanities, from the context of India

Tuesday, April 24, 5:30 pm

336 Ingraham Hall

Prasanta Chakravarty, Fellow at the Centre for the Study of Culture and Society, Bangalore, India.

"Practice as Renunciation: The Anarchist Milieu and the Archaisms of Aurobindo Ghose."

Dr. Prasanta Chakravarty works at the cusp of political philosophy and literature. He received his doctoral degree from SUNY, Buffalo majoring in Comparative Literature. His book "Like Parchment in the Fire: Literature and Radicalism in the English Civil War" (Routledge, NY & London, 2006) has been published recently.

He is currently working on his forthcoming work on political theology in fin-de-siecle India, to be published by Sage in 2008. Prasanta is especially concerned with the ethical fallout of radical extremist thought and action in politics. Such radical monism was not only an interesting phenomenon in nationalist India, but also a potent force--both in theory and practice--in reacting against a certain variety of liberal ideology in South Asia in the current context. This particular talk will zero in on Aurobindo Ghose as an exemplar in this regard.

April 26, Noon - 1 pm

206 Ingraham Hall

"Akbar's World"

Andre Wink, Professor, History Department, UW-Madison

Dr. Wink will talk about his forthcoming biography of the Mughal emperor Akbar (forthcoming, One World Publications, Oxford, 2007) and what it is like to write biographies, more particularly about major Muslim figures of the past.

Professor Wink received his PhD from University of Leiden. His research interests focus primarily on India and the Indian Ocean area in the medieval and early modern age. Among his many publications are: *Land and Sovereignty in India: Agrarian Society and Politics under the Eighteenth-Century Maratha Svarajya* (Cambridge, 1986);

Al-Hind: The Making of the Indo-Islamic World, 3 Volumes (Leiden, Boston, Oxford, New Delhi, 1990-2004).

May 3, Noon - 1 pm

206 Ingraham Hall

"Indian Literature(s) in English Translation and the Discourse of Resistance and Representation"

Anisur Rahman, Professor of English, Department of English and Modern European Languages, Jamia Millia Islamia, New Delhi

As the title shows, in this talk professor Rahman will discuss issues of resistance and representation with reference to Indian text and their English translation. Although Indian literatures have been widely translated in the past, the act of translating India has become a serious academic engagement in the recent past. Considering this great tradition of translation, he will discuss how the questions of contextualization, theorization and canonization need attention in the fast changing literary scenario, more especially the postcolonial scenario representing a new literary culture.

Dr. Anisur Rahman is Professor in the Department of English and Modern European Languages, Jamia Millia Islamia, New Delhi. He works in the areas of postcolonial literature and literary translation. He has researched in the literatures of India, Canada, Australia, and New Zealand. His publications include *Form and Value in the Poetry of Nissim Ezekiel*, *Expressive Form in the Poetry of Kamala Das*, *New Literatures in English: Tradition and Modernity in the Literatures of Canada, Australia, and New Zealand*. He has extensively published translations of poetry from Urdu to English and vice-versa. *Fire and the Rose* is his anthology of modern Urdu poetry in English translation and *Translation: Poetics and Practice* is the volume of critical studies he edited with reference to the Indian text and context.

Fall 2006

September 21 - Noon - 1 pm

206 Ingraham Hall

"Measuring the Harappan World: Insights into the Indus Order and Cosmology"

J. Mark Kenoyer, Director, Center for South Asia ; Professor, Department of Anthropology, UW-Madison

The origins of certain types of weights and measures in South Asia can be traced back to the earliest cities of the Indus civilization. This illustrated lecture will present an overview of the types of artifacts that inform us about ancient Harappan measurement systems, in order to gain insight into their concepts of order and cosmology.

Jonathan Mark Kenoyer, Professor of Anthropology, teaches archaeology and ancient technology at the University of Wisconsin , Madison . He has taught at Madison since 1985 and is currently Director for the Center for South. His main focus is on the Indus Valley Civilization. He has worked in Pakistan and India for the past 26 years. Dr. Kenoyer was born in India and lived there until he came to the U.S. for college. He has a BA in Anthropology from the University of California at Berkeley and completed his MA and PhD (1983) in South Asian Archaeology from the same university. He has conducted archaeological research and excavations at both Mohenjo-daro and Harappa, two of the most important early sites in Pakistan, and has also worked in western and central India. He has a special interest in ancient technologies and crafts, socio-economic and political organization as well as religion. These interests have led him to study a broad range of cultural periods in South Asia as well as other regions of the world.

Since 1986 he has been the Co-director and Field Director of the Harappa Archaeological Research Project in Pakistan , a long term study of urban development in the Indus Valley . He was Guest Curator at the Elvehjem Museum of Art, Madison for the exhibition on the Ancient Cities of the Indus Valley Civilization, which toured the U.S. in 1998-1999. His work was most recently featured in a special 2005 issue of Scientific American and on the website <http://www.harappa.com>.

October 5- Noon-1 pm

206 Ingraham Hall

“Fiscal Strains in the Indian Federation”

Indira Rajaraman, Senior Fellow, National Institute of Public Finance and Policy, Delhi

The focus of the talk is on the absence of a standing fiscal adjudication body between layers of government in the Indian fiscal federation. This is set in the context of the big India growth story, which has been accompanied by widening spatial disparities in rates of growth.

The first section of the talk will outline the basic institutional features of the Indian fiscal structure in terms of statutory provisions for redressing spatial inequalities. Finance Commissions are appointed every five years to re-set the formulae governing the statutory sharing of fiscal resources between the Centre and the States.

The second section will deal with the issues consequent upon the recommendations of the Twelfth Finance Commission (TFC) for the horizon 2005-10. The third section will go into other issues of more long standing, calling for resolution. The lack of participatory outcomes to these inter-governmental issues carries growth and development implications, since it is at the level of state governments where responsibility for health and school education is the greatest.

October 12 - Noon-1 pm

206 Ingraham Hall

"The Tata Group and the Changing Face of Indian Investment in the US "

David Good, Chief Representative - North America The Tata Group

David Good joined the Tata Group on February 1, 2005 after completing a 34-year career with the U.S. Department of State. His last position with the State Department was Director of the Office of India, Nepal, Sri Lanka, Bhutan and Maldives Affairs, following a three-year stint as American Consul General in Mumbai (Bombay), India from 1999-2002, where he promoted US-India trade relations and represented American interests in the six states of western India. During his career in the Foreign Service, he also served as Public Affairs Officer at the American Embassies in Tel Aviv, Israel ; in Amman, Jordan ; in Kuwait City , Kuwait ; and at the American Consulate General in Jerusalem, where he specialized in Arab-Israeli issues.

From 1997-1999, he was Director of the Office of North African, Near Eastern and South Asian Affairs at the U.S. Information Agency in Washington, and responsible for U.S. Government education, exchange and information programs across the Middle East and South Asia. From 1989-1991, he was Spokesman and Director of Public Affairs at the Near Eastern and South Asian Affairs Bureau of the State Department. He served in previous assignments in Calcutta and New Delhi, India and in Abu Dhabi, United Arab Emirates .

He is married to the former Ila Jasani of Calcutta and has two daughters: Mallika, who is a graduate student at George Washington University , and Maya, who is a senior at Smith College. They make their home in Virginia , near Washington , D.C.

Read David Good's Article "Good Tidings"

October 19 - 5:30 pm

L140 Elvehjem/Chazen

"The Khalsa Heritage Museum , India : A Work in Progress"

Bani Singh, Independent Design Consultant at the National Institute of Design, Ahmedabad, India

This lecture is co-sponsored by University Lectures, the Art History Department, and Environment, Textiles and Design

A museum encapsulating 500 years of the tumultuous history of the Sikhs is being built at the historical site of Anandpur Sahib in India. The architect Moshe Safdie has designed the museum known as the Khalsa Heritage complex while the content, artefact exhibits and installations have been entrusted to the National Institute of Design and their team of consultants.

The talk will describe the design concept and the process used in selecting the content for the museum's narrative. While weaving together the history and the legends with the rich poetry and music of the land, the biggest challenges have been about representing the religious and sacred symbols of a living tradition using appropriate

and invisible technology so that it does not overpower viewers, and effectively communicating with a wide spectrum of people that will range from the international traveler, to visitors from other parts of India and the Sikhs from rural and urban Punjab.

Finally, the talk will consider the insights that 500 years of history throw on the present and that provide an opportunity to reflect on how the present is formed by the past, and how geographical boundaries can shape mindscapes. Such a talk will present new perspectives on a little-known South Asian religion and visual culture and the challenges of re-presenting complex cultural and historical matters in a museum setting. It relates directly to central issues in the fields of museum studies, art history, visual culture, design and the arts, as well as South Asian history and religion -- all areas of distinguished study and research at our University.

October 26- Noon - 1 pm

206 Ingraham Hall

"Urban Traditions of the Early Historic Period: Excavations at the Ancient City of Sisupalgarh, India"

Monica L. Smith, Associate Professor, Department of Anthropology, UCLA

South Asia's social landscape was vibrant and diverse in the Early Historic period (early centuries BC/AD). Buddhist and Jain traditions grew and were manifested in both architecture and literature, and there was widespread trade within the subcontinent and beyond to the Roman Mediterranean and Southeast Asia. More than 60 large urban centers of this period are known archaeologically throughout the Indian subcontinent, providing points of intersection across a variety of political and social networks. With reference to the ongoing excavations at the ancient city of Sisupalgarh, this lecture will explore how we can use literary and archaeological information to understand the appeal of Early Historic cities for both elites and ordinary residents.

Monica L. Smith is Associate Professor in the Department of Anthropology, UCLA. Her research interests include urbanism, material culture, and archaeological theory. She is the editor of *The Social Construction of Ancient Cities* (2003) and author of *The Archaeology of an Early Historic Town in Central India* (2001). Her present research utilizes diverse archaeological and textual sources to understand the actions of ordinary people in the past. She is currently co-directing excavations at Sisupalgarh with R.K. Mohanty of Deccan College (Pune, India).

This lecture is co-sponsored by University Lectures, and the Anthropology Department.

November 2 - Noon - 1 pm

206 Ingraham Hall

"Tales of Sinister Yogis"

David Gordon White, Professor, Department of Religious Studies, University of California, Santa Barbara.

Medieval Indian literature is replete with tales of dark and mysterious figures called Yogis, whose "yoga" consists not in meditation, postures and breath control, but rather

in hostile takeovers of other people's bodies. Professor David Gordon White, who is exploring this literary theme in his current research, traces its origins back the Hindu epics, and argues that the yogic "yoking" of other people's bodies is in fact the most ancient and pervasive of all of India's yoga traditions.

David Gordon received his Ph.D. from the Divinity School at University of Chicago in 1988. He also studied Hinduism at the Ecole Pratique des Hautes Etudes in Paris. He is the author of three books: *Myths of the Dog-Man* (1991); *The Alchemical Body: Siddha Traditions in Medieval India* (1996); and *Kiss of the Yogin: Tantric Sex in its South Asian Contexts* (2003).

November 9 - Noon - 1 pm

206 Ingraham Hall

"Geographical Imagination and Communal Identity in the Sarasvati Purana"

Elizabeth Mary Rohlman, Ph.D. Candidate, Department of Religious Studies, University of Virginia.

The Sarasvati Purana is a Sanskrit sthala-purana composed in medieval Gujarat. Its narrative frame relates the story of Sarasvati's descent to earth as a river and her long journey through Gujarat to join the western ocean at Prabhasa-Somnath. The account of Sarasvati's course through Gujarat is employed to define the boundaries of the medieval region of Gujarat, while the text's many sub-narratives articulate the cultural and religious traditions of the region. Thus, while the Sarasvati Purana maps a sacred geography of Gujarat, it simultaneously defines the content of the region's literary, historical, and religious traditions. However, the textual vision of these traditions is hardly unified. The fourteen extant manuscripts of the Sarasvati preserve two recensions of the text, which present two distinct and conflicting theological visions. This paper will explore the tensions of textual boundaries and sectarian boundaries present in the two recensions, and consider the ways in which these two distinct traditions participate in a cultural concept of the Sarasvati Purana as a singular text.

Elizabeth Rohlman is a Ph.D candidate in Religious Studies at the University of Virginia. Her research focus is on the role of narrative literature, especially regional puranic literature in Sanskrit, in articulating and defining religious identity.

November 16 - Noon - 1 pm

206 Ingraham Hall

"Prospects of Peace and War in Sri Lanka"

A panel discussion with UW-faculty members: Charles Hallisey, Associate Professor, Department of Languages and Cultures of Asia, Aseema Sinha, Assistant Professor, Department of Political Science, Sumudu Atapattu, Associate Director, Global Legal Studies Initiative.

Over the last six months Sri Lanka has slid back into a state of war and ongoing humanitarian crisis. As many civilians have died in Sri Lanka over these months

as did in the recent Israeli-Hezbollah conflict in Lebanon . This panel will give an update of what has been happening with attention to prospects for peace and war in the near future.

November 30 - Noon - 1 pm

206 Ingraham Hall

“ Turning Nets into Nests: Geography, History, and the Last Mughal Poet”

Syed Akbar Hyder, Assistant Professor, Department of Asian Studies, University of Texas at Austin

Sayyid Ahmad Khan, in the early 1850s, asked Ghalib to assess the historical merits of A'in-i Akbari-an important account of the Mughal emperor Akbar's rule written by Abu Fazl-by writing a short review of this text. Cognizant of the value of this text for its own time, the sixteenth century, Ghalib refused to sing the praises of Abu Fazl's treatise in the nineteenth century and compared it to an old, useless calendar. This paper explores the socio-political implications of Ghalib's refusal during his own time and the message that continues in subsequent decades, as Ghalib is deployed as Urdu's first "Progressive" voice. It calls attention to the interface of religious devotion, poetic license, and political exigencies that constituted Ghalib's Persian and Urdu oeuvre on one hand and his legacy on the other. The poetics of turning an aristocrat into a comrade of the downtrodden provide the larger framework for this study.

Syed Akbar Hyder, is an Assistant Professor, in the Department of Asian Studies, at the University of Texas at Austin . His fields of specialization are: Indo-Muslim Cultures, Islamic History, Persian-Urdu Literary Traditions, and Islam in the West.

December 7 - Noon-1 pm

206 Ingraham Hall

"Seeing the Dance that can't be seen: Masked Gods and Everyday Esoteric Meanings in Newar Religion."

Linda Iltis, Lecturer, Comparative Religion, International Studies, South Asian and African Studies University of Washington.

The Harasiddhi, Pachali Bhairav, and Sīkāli Pyākhan, ritual dance dramas of Kathmandu Valley, are all historically significant for understanding Newar religious identities. The absence of sustained dialogue in these performances, however, leaves audiences, performers and researchers wide room for interpretation of meanings ranging from free association to the esoteric. This talk explores the challenges of eliciting, interpreting, and untangling the complex web of polyvalent multiple meanings.

Linda Iltis is a Lecturer in Comparative Religion and South Asian Studies at University of Washington, Seattle, WA. She earned her doctorate in 1985 from University of Wisconsin, South Asia Program, writing her dissertation about Newar women and ritual and translating the Newari Swasthānī Vrata Katha. Her research areas include women and religion, Hinduism and Indo-Tibetan Buddhism, shamanism, spirit possession, ritual healing, Newar ritual dramas, and anthropology of South Asia. Over the last 30 years, she has conducted research primarily in Nepal, also in India and Sri Lanka, and among South Asian immigrant communities in the U.S. She has also begun

comparative research in Ghana, West Africa on spirit possession and healing. Her interdisciplinary publications feature studies of goddesses; space, place, and identity; women's agency and identity in Nepal; expressive culture; ritual performance; and spirit possession.

She authored a textbook for and regularly teaches a course: Introduction to World Religions: Eastern Traditions, for University of Washington Online Learning Program , and has published numerous articles on goddess traditions and women and religions of Nepal . She is currently completing a book manuscript on The Goddess of Self and the Power of Place.

Summer 2006 **June 27 – Introduction to Tibetan Medicine** by **Dr. Karma Dolma**, Resident Health Advisor at the medicine Guddha Healing Center of Spring Green, WI

July 18 – New Insights on the Indus Civilization: Recent Discoveries in Pakistan and India by **J. Mark Kenoyer**, University of Wisconsin-Madison

July 25 – South Asian Libraries and Resources: A history of Institutional Support by **Mary Rader**, South Asia bibliographer at the University of Wisconsin-Madison

August 1 - Fasting and Indian Politics by **Simanti Lahiri**, PhD candidate, Political Science Department, University of Wisconsin-Madison

Spring 2006 **February 16, Noon-1pm**
336 Ingraham Hall **CANCELLED**

James K II Powell, Visiting Assistant Professor, Languages and Cultures of Asia, UW-Madison

"Audio-Visualizing Buddhist Studies as a Teaching Methodology: Videography Selections from the Buddhism and Mysticism Seminar Fall 2005."

Dr. Powell began creating educational videos for the internet from 2001. Subsequently beginning 2004, he began assigning these internet-based videographies for students. He has seen a vast evolution since this time in the quality of student productions as he has acquired increasing samples to build from. From his BA studies in Buddhism at Northwestern through his MA/BA in Theology at Cambridge and his MDiv at the University of Chicago prior to his PhD from the UW Madison, Dr. Powell's principal interest has been on-going research into the best method of educating students in what for them are often alien and strange concepts. Dr. Powell has found the obvious, along with Howard Gardner and Harvard's Project Zero: humans learn more effectively when intellectual data is accompanied by other sense-faculty data, in this case, visual and aural data from the student projects. As they say, 'a picture is worth a thousand words'"

February 23, Noon-1pm
206 Ingraham Hall

VELCHERU N RAO, Professor of Languages and Cultures of Asia

"When was India Modern? Precolonial Modernities in Indian Literature"

Modernity in India is a gift of the British. India had a glorious past, a great classical period, with its dazzling poets, philosophers and thinkers. But then things began to deteriorate, many would say because of the Muslims -- boldly or cautiously -- depending on context. The late medieval period was when things began to deteriorate badly. With the advent of the British, their language, literature and culture, Indian civilization began to open to the West. Exposure to the West had given rise in India a new life, a new vitality, a "Renaissance."

In sharp contrast to this view, Narayana Rao presents several examples of literary texts from the late fifteenth to the eighteenth centuries, and suggest that modernity in Indian literature had already been flourishing during this period and that this modernity continues into the twentieth century as a distinct strand, even as the colonial modernity which began in the late nineteenth and early twentieth century dominates the field. In effect, He argues that colonial modernity which had its beginning with the British rule in India, is a different kind of modernity and is not the only modernity known to Indian literature.

March 2, Noon-1pm

206 Ingraham Hall

William Glover, University of Michigan, Assistant Professor of Architecture and Urban Planning

"The Architectural Education of an Indian Engineer: Ganga Ram Goes to England"

Architectural critics in British India deplored the colonial government's minor architectural works. Critics singled out buildings designed by engineers in the colonial Public Works Department (PWD) with particular rancor. Rudyard Kipling's famous quip that the standard PWD residential design in India was "bungaloathsome," takes its place among a constellation of less-famous but equally-damning comments that span from the last decades of the nineteenth century well into the early decades of the twentieth. Given the circumstances, any interest shown by colonial engineers in acquiring a basic architectural education was both welcomed and supported by government officials. Among the first Indian employees in the PWD to avail of new educational opportunities was a young engineer from Punjab named Ganga Ram, who requested permission to travel to England in 1882 to study "practical engineering" and architectural design. My talk will trace the story of Ganga Ram's trip to England in the context of debates over what constituted architectural expertise in both England and India at the time, and over how that expertise could be most reliably secured. The provisional and often contradictory ways those debates were resolved shed important light on the practice of modern architecture in India as it emerged in the early twentieth century.

March 9, Noon-1pm

206 Ingraham Hall

Malalai Joya, Afghan Parliamentarian and Human Rights Activist

"Women's Role in Nation Building: An Afghan Experience"

Malalai Joya is a 25 year old muslim woman elected from the province of Farah for the Afghan Loya Jirga. She is the daughter of an Afghan who lost a leg in the Afghan Jihad.

She has no political affiliations with any political parties but represents the most rudimentary class -the barefooted, weakest, silent, poorest Afghans. She founded an orphanage in Farah while she was a teenager. She has worked for 4 years in Afghan refugee camps. She taught social sciences for 2 years in Herat under the pretext of a religious school without the Taliban permission. She stands for FREEDOM OF SPEECH, DEMOCRACY, HUMAN RIGHTS, against WAR CRIMINALS, against those who have misused the name of Islam and ruined the name of the true Jihad, and against those who oppress women.

Learn more about Malalai Joya here:

<http://www.eurasianet.org/departments/civilsociety/articles/eav102805b.shtml>

http://www.diplomatictraffic.com/opinions_archives.asp?ID=115

http://english.people.com.cn/200512/22/eng20051222_229882.html

March 23, Noon-1pm

206 Ingraham Hall

Clint Seely, University of Chicago, Associate Professor of South Asian Languages and Civilizations

"Who Does Your Dirty Work? NOT Michael Madhusudan Datta's Hanuman"

Two aspects of war seem universal. The one side--the side who fabricates the narrative justifying the war--makes an effort to demonize the opposition. Moreover, even helpful allies found in the field may not altogether escape a dehumanizing depiction in that same narrative. The Ramayana is a classic case of this, with the enemy forces made into monsters (raksasas) and the field-commissioned allies--affectionately, at times, but without doubt condescendingly--made into animals (monkeys and bears). Only the three northerners, Rama, Sita, and Laksmana, are genuine members of the human race. Michael Madhusudan Datta will have none of this racism in his *The Slaying of Meghanada* (Meghanadavadha kavya) (1861). Furthermore, when it comes to committing acts in violation of the ksatriya warrior's code of conduct, Datta makes Laksmana do his own dirty work and does not, as in other Ramayanas, relegate that bit of nasty business to Hanuman.

Clinton Seely's current research has focused on the emergence of modern (adhunik) Bangla literature in the 19th century, particularly the works of Michael Madhusudan Datta (1824-73). Datta's writings raise issues of what constitutes authentic "South Asian" at a time when the very presence of the colonial powers tended to impinge upon all aspects of Bengali life.

March 30, Noon-1pm

206 Ingraham Hall

Francesca Orsini, Cambridge University, Lecturer in Hindi, Faculty of Oriental Studies
Lecture co-sponsored by the University Lectures Committee and Languages and Cultures of Asia

"Print and Pleasure: Commercial Publishing and its Genres in 19th C. North India"

This paper is about the challenges and strategies of Indian commercial publishers in Hindi and Urdu in the 19th century, and the kinds of "texts of pleasure" that managed to attract to the printed page a society that was largely illiterate and used to experiencing entertainment in visual and oral form, embodied in professional or amateur performers.

Dr Orsini's research covers multiple traditions in the north Indian literary system, popular writing in Hindi and Urdu; women and literature; Dalit writing; Hindi and Urdu fiction. Her current research concerns the impact of print and the genres of commercial publishing in Hindi and Urdu in nineteenth-century north India. She is also currently editing a book on love in South Asian traditions. Dr Orsini has recently published *The Hindi Public Sphere. Language and Literature in the Age of Nationalism*, Oxford University Press, 2002.

April 6, Noon-1pm

206 Ingraham Hall

James K II Powell, Visiting Assistant Professor, Languages and Cultures of Asia
"Audio-Visualizing Buddhist Studies as a Teaching Methodology: Videography Selections from the Buddhism and Mysticism Seminar Fall 2005."

Dr. Powell began creating educational videos for the internet in 2001. Subsequently beginning 2004, he began assigning these internet-based videographies for students. He has seen a vast evolution since this time in the quality of student productions as he has acquired increasing samples to build from. From his BA studies in Buddhism at Northwestern through his MA/BA in Theology at Cambridge and his MDiv at the University of Chicago prior to his PhD from the UW Madison, Dr. Powell's principal interest has been on-going research into the best method of educating students in what for them are often alien and strange concepts.

Dr Powell has found the obvious, along with Howard Gardner and Harvard's Project Zero: humans learn more effectively when intellectual data is accompanied by other sense-faculty data, in this case, visual and aural data from the student projects. As they say, 'a picture is worth a thousand words'.

April 13, Noon-1pm

206 Ingraham hall

Harinder Singh, Executive Director Sikh Research Institute (cosponsored by the Sikh Student Association and the multi-cultural student council)
"Understanding the Sikhs"

This talk is geared towards those who have little understanding of the Sikh faith. Harinder Singh is the executive director of the Sikh Research Institute, a community development organization based in San Antonio, TX. An interdisciplinary researcher and global orator, Singh's expertise is on the culture, politics, religion, language, and developmental issues related to the Sikhs, Panjab, and South Asia. Singh is active with Oxford Sikh Scholarship Foundation, National Conference for Community and Justice, and Nanakshahi.

April 20, Noon-1pm

206 Ingraham Hall

Robert Goldman, University of California at Berkeley, Professor of South Asian Studies
"Rules of Engagement: War Crimes, Riik~asa Rights and the Political and Military Strategies of the Great Sanskrit Epics"

The ancient Sanskrit epic poems of love and war, the Ramayana and the Mahabharata have been read, heard and studied for millennia as works of history, poetry, theology, philosophy and dharmasastra. All of these aspects and more are critical to our understanding of these great literary monuments.

In general, however, the two epics have been generally viewed in terms of their conspicuous thematic similarities. Both poems are regarded as illustrative of "the triumph of good over evil" exemplified by the destruction in a great battle of a tyrannical demonic warrior-king at the hands or thorough the counsel of an incarnation of the supreme divinity Visnu-Narayana. In each story the conflict between the two sides is precipitated by an assault upon the epic's principal female character, while in each the chief protagonist must undergo a long period of exile in the wilderness before his ultimate triumph in the final battle and his reclamation of his long-deferred and rightful consecration as universal monarch.

Nonetheless the military and political strategies employed to attain the heroes' ends and even those ends themselves are strikingly different in the two works. In his paper I will attempt to highlight some of these differences with an eye towards furthering our understanding of the poems, the spirit of the times in which they were composed and their destinies in the popular and political imaginary of India past and present.

Dr. Goldman's areas of scholarly interest include Sanskrit literature and literary theory, Indian Epic Studies, and psychoanalytically oriented cultural studies. He has published widely in these areas, authoring several books and dozens of scholarly articles. He is perhaps best known for his work as the Director, General Editor, and a principal translator of a massive and fully annotated translation of the critical edition of the Valmiki Ramayana. His work has been recognized by several awards and fellowships including election as a Fellow of the American Academy of Arts and Sciences.

April 27, Noon-1pm

206 Ingraham Hall

Brian Hemphill, California State University at Bakersfield, Associate Professor of Anthropology
"Population Interactions across the Central Asian Borderlands and Indo-Aryan Identity"

The Great Silk Road has long been known as a conduit for contacts between East and West. Until recently, these interactions were believed to date no earlier than the second century B.C. However, recent discoveries in the Tarim Basin of Xinjiang (western China) suggest that initial contact may have occurred during the first half of the second millennium B.C. The site of Yanbulaq has been offered as empirical evidence for direct physical contact between Eastern and Western populations, due to architectural, agricultural, and metallurgical practices like those from the West,

ceramic vessels like those from the East, and human remains identified as encompassing both "Europoid" and "Mongoloid" physical types. Eight cranial measurements from 30 Aeneolithic, Bronze Age, Iron Age and modern samples, encompassing 1505 adults from the Russian steppe, China, Central Asia, Iran, Tibet, Nepal and the Indus Valley were compared to test whether those inhabitants of Yanbulaq identified as "Europoid" and "Mongoloid" exhibit closest phenetic affinities to Russian steppe and Chinese samples, respectively.

Differences between samples were compared with Mahalanobis generalized distance (d^2), and patterns of phenetic affinity were assessed with cluster analysis, multidimensional scaling, and principal coordinates analysis. Results indicate that, despite identification as "Europoid" and "Mongoloid," inhabitants of Yanbulaq exhibit closest affinities to one another. No one recovered from Yanbulaq exhibits affinity to Russian steppe samples. Rather, the people of Yanbulaq possess closest affinities to other Bronze Age Tarim Basin dwellers, intermediate affinities to residents of the Indus Valley, and only distant affinities to Chinese and Tibetan samples.

May 4, Noon-1pm

206 Ingraham Hall

Dr. Robert Jenkins, Professor of Political Science, Birkbeck College, University of London

"The Politics of Exposure: Democracy, Transparency, and Anti-Corruption Activism"

Efforts to combat corruption provide a useful lens through which to examine changes in the nature of Indian democracy. Movements attempting to expose cases of corruption -as opposed to advocacy groups proposing policy measures to address its causes- offer a revealing glimpse into the processes through which, over the past twenty years, civil society has been reconstituted and democratic rights redefined. This seminar explores these issues with the aid of case studies from several Indian states, while also assessing key constraints on anti-corruption activism, not least the extent to which corruption itself has obtained a degree of popular legitimacy.

Rob Jenkins is Professor of Political Science at Birkbeck College, University of London, and (during 2005-06) a fellow at the Dorothy and Lewis B. Cullman Center for Scholars and Writers at the New York Public Library. His research has focused on Indian politics and political economy - including work on the politics of liberalization, India's engagement with the WTO, and the politics of Rajasthan. He is the author of *Democratic Politics Across India's States* (Oxford, 2004), and co-author of *Reinventing Accountability: Making Democracy Work for Human Development* (Macmillan/Palgrave, 2005). This lecture is sponsored by the University Lectures Committee and co-sponsored by the Department of Political Science.

Fall 2005

Tues. September 13 - Noon - 1 PM

Location: Memorial Union, Check T.I.T.U

Women, Music and Social Change in India

Dr. Christine Garlough, Assistant Professor, Communication Arts, UW-Madison

Garlough is especially interested in how marginalized groups use cultural resources to promote discussion on political questions. She has been particularly interested in Sahiyar, a radical group that has used songs and plays to talk about issues such as dowry, rape, and incest.

This lecture is co-sponsored by the Center for South Asia as part of the series Conversations on World Music. A series of lunch time conversations on world music. Sponsored by the Division of International Studies and the International Institute, in conjunction with the Madison World Music Festival, Sept. 15-17.
<http://www.union.wisc.edu/worldmusicfest/conversations.html>

Wed. September 14 - Noon - 1 PM

206 Ingraham Hall

The Siddis (Africans) of India: Arts and Agency

Dr. Henry Drewal, Evjue-Bascom Professor of African and African Diaspora Arts at the UW-Madison

Drewal will discuss the artistic traditions of the Siddi community from Karnataka, India. The Siddis are descendants of early African immigrants to South Asia, brought as slaves to India in the 16th century by the Portuguese. This lecture is co-sponsored by the African Studies Program

Thurs. September 22 - Noon - 1 PM

206 Ingraham Hall

Science and Society in Colonial India

Dr. Deepak Kumar, Professor, School of Physical Science, Jawaharlal Nehru University, Delhi

Kumar will focus his talk on the place of science, new knowledge and new techniques during the 19th century South Asia. There was a new form of government, new exposures and a cultural encounter, if no renaissance. He will explore: How did the Indians feel? What were the new strategies? What lessons we draw?

Dr. Kumar is currently a visiting professor in Medical Sciences at UW-Madison.

Thurs. September 29

Information Unavailable

Thurs. October 13

Information Unavailable

Thurs. October 20

Information Unavailable

Thurs. October 27- Noon - 1 PM

206 Ingraham Hall

Dr. Asma Ibrahim

Thurs. November 3 - Noon - 1 PM

206 Ingraham Hall

Dr. Jack Hawley

Thurs. November 10 - Noon - 1 PM

206 Ingraham Hall

When David Meets Goliath: How Global Trade Institutions Shape Domestic Politics in India

Dr. Aseema Sinha, Assistant Professor, Political Science, UW-Madison

Thurs. November 17 - Noon - 1 PM

206 Ingraham Hall

Writing Home and Hygiene: Women's Writings, Self-Representation, and the Nation.

Dr. Srirupa Prasad

This paper is situated within a paradigm in feminist autobiographical criticism that in recent years has called for a "postcolonial move". It analyzes writings by middle class, Bengali women mostly from urban Calcutta between the late 19th and early 20th centuries to explore their perceptions and ideologies around health, hygiene, and well-being. Situated within a broader discourse of domesticity, these writings were "acts of retrieval" by which middle class women sought to lay claims in the production of knowledge about a domain of which they were considered naturalized beings, but at the same time unable to become experts in its objective understanding.

Dr. Prasad is currently a Visiting Assistant Professor in the Department of Medical History and Bioethics at the University of Wisconsin at Madison. She completed her doctoral dissertation, which is an archival study of discourses on health, well being, and domesticity and their association with nationalism, colonialism, and modernity, in late 19th and early 20th centuries Bengal/India, from the Department of Sociology at the University of Illinois at Urbana-Champaign. Her areas of research interests are History of Medicine and Health, Historical Sociology, Nationalism and Colonialism, and Gender.

Thurs. December 1 - Noon - 1 PM

206 Ingraham Hall

Dr. Kaleem Lushari

Thurs. December 8 - Noon - 1 PM

206 Ingraham Hall

Hinduism as a Legal Tradition

Dr. Don Davis, Assistant Professor, Languages and Cultures of Asia, UW-Madison

The legal side of the Hindu tradition has been unduly neglected. This presentation attempts to demonstrate the significance and advantages of incorporating legal categories and theory into a study of Hinduism. First, the standard view of what Hindu law is must change and must not be limited to the Dharmasastra texts. In doing so, the relevance of law to a variety of Hindu groups both high and low caste will become

clearer. Second, the tendency of legal systems to make categorizations will bring to light a more subtle process of boundary-creation and identity-formation in the Hindu tradition.

I want to argue for the foundational importance of Hindu law for understanding South Asian culture and history. The intent is to invite scholars to see the relevance of India's legal thought to their own work. There is an infectious and illuminating obviousness about the significance of legal categories, legal reasoning, and legal institutions in the cultural history of South Asia, but one has to "catch the bug." In the end, the presentation will suggest that a study of law should be as indispensable to a study of Hinduism as it is to a study of Islam and Judaism, for both similar and different reasons.

Summer 2005 Tuesday June 21- 1:30-2:30 PM

336 Ingraham Hall

Dr. Karma Dolma, Resident Health Advisor at the Medicine Buddha Healing Center of Spring Green, WI.

"Introduction to Tibetan Medicine"

Tuesday June 28 - 1:30-2:30 PM

336 Ingraham Hall

Kristen Rudisill, Assistant Instructor, Department of Asian Studies, University of Texas-Austin

"Sabhas: Art of Patronage and the Creation of Taste in Chennai"

Tuesday July 12 - 1:30-2:30 PM

336 Ingraham Hall

Narendra Kumar Sinha, Emeritus, Department of South Asia, UW-Madison; Honorary Fellow, Center for South Asia.

"Ramayana in the Modern Context"

Tuesday July 19 - 1:30-2:30 PM

336 Ingraham Hall

Tom Robertson, UW-Madison Dept. of History Ph D. Candidate; Richard Bownas, SASLI Student; Shisir Khanal, Nepali Political Activist.

Presentation on the current political crisis in Nepal to be followed by an open discussion of the issue.

Tuesday July 26 - 1:30-2:30 PM

336 Ingraham Hall

Neilesh Bose, PhD Candidate, Dept. of History, Tufts University.

"Emanicipation and Identity in Modern Bengal: 1920s Language Politics and the Politics of Language"

Spring 2005 February 3 - NOON

6203 Social Science

DR. JOE ELDER (Professor, LCA and Sociology, UW-Madison)

"A Traveler's Tale: Views from being in South Asia after the Tsunami"

Joe Elder has just returned from his annual trip to India and Nepal - he arrived in India just after the Tsunami hit. He will talk about the general state of affairs, and possible political aftershocks in India and Sri Lanka.

February 10-NOON

206 Ingraham Hall

Dr. Davesh Soneji, Assistant Professor, Religious Studies, McGill University

"Dancing Disjunctures: Memory, Identity, Performance and the Devadasis of Telugu-Speaking South India"

In 1948, five women Manikyam, Anusuya, Varahalu, Seshachalam and Maithili were expelled from the temple of Krishna in the village of Ballipadu, Andhra Pradesh after the Government of India implemented and enforced the Anti-Devadasi Act of 1947. Today, they live in the town of Duvva, adhering to their traditional patterns of kinship as kalavantulu or devadasi women. Whereas in the public sphere, devadasis oscillate in and out of sets of historical and moral discourses in which they occupy a highly contested position, in their homes, contemporary devadasis embody fragments of their past by remembering (and in some cases re-enacting) precisely those aspects of their identity which they can no longer express or display in public. Their music and dance repertoire, their extra-domestic sexuality, the lack of menstrual taboo in their community, and their own experiences during the anti-devadasi movement in the early part of the twentieth century figure prominently in these private journeys of recollection.

Based on over a decade of research with several devadasi communities in the East and West Godavari districts of coastal Andhra Pradesh, this presentation focuses on the importance of such performances of memory that allow for the articulation of devadasi identity in post-social reform South India. These performances that occur regularly behind closed doors in the homes of devadasis, also present us with new ways of reading devadasi identity through living repertoire. Citing examples of a nineteenth-century javali (Telugu poem) that discusses menstruation and a salam-daru (song of salutation) dedicated to the Maratha kings of Tanjavur, I show that these journeys of memory highlight the disjunctures between past and present, and are the primary modalities through which devadasis are able to re-constitute and represent their identities in contemporary South India.

February 17-NOON

206 Ingraham Hall

Dr. Sthaneshwar Timalsina

Lecturer, Asian and Near Eastern Languages and Literatures, Washington University

"The Language of Images: Reflection upon Tantric Visualizations"

The dazzling diversity of images in Hinduism perplexes many viewers from outside the respective culture or from within. Tantric images, emerging from a deep cultural and philosophical background, are particularly misunderstood due to the secretive nature of the tradition. Attempts to decipher these symbols have raised challenges, compelling further reflection. The first and foremost problem concerns the authenticity of any interpretation. Both etic and emic perspectives assert that images of worship, in addition to being objects of devotion, contain meaning and can be deciphered. Within this background, I explore some emic perspectives in interpreting cultural symbols.

Utilizing Tantric images, my presentation suggests a method of interpretation following internal categories. To support my arguments, I examine Ksemaraja's understanding of Bhairava, formulated in 11th century Kashmir, and analyze the contemporary Sarvamnaya Nepalese Tantric tradition that weaves a multitude of divinities within a single stream, showing the evolving and generative nature of Tantric images.

February. 24 - NOON

206 Ingraham Hall

Dr. Patrick Olivelle, Professor and Chair,
Department of Asian Studies, University of Texas-Austin
"Manu's Code of Law: Text, Ideology, and Social History"

Born in Sri Lanka, Olivelle received his B.A. (Honours) in 1972 from the University of Oxford, where he studied Sanskrit, Pali and Indian Religions under Thomas Burrow and R.C. Zaehner. He was awarded a Ph.D. from the University of Pennsylvania in 1974 for a thesis containing the critical edition and translation of Yadava Prakasa's Yatidharmaprakasa. Between 1974 and 1991 Olivelle taught at Indiana University. Since 1991 he has been Professor of Sanskrit and Indian Religions in the Department of Asian Studies at the University of Texas at Austin.

March 2 - 5pm - 6:30pm

PYLE CENTER AUDITORIUM

Langdon Street

P. Sainath, Development Writer and Author
"When Farmers Die: the Agrarian Crises, Farmers Suicide and the Media in India"

Mumbai-based P. Sainath is Asia's leading development journalist, writing frequently about issues such as poverty and the effects of industrialization on India. Nobel Laureate Amartya Sen describes him as "one of the world's greatest experts on famine and hunger". Through his work on the livelihoods of India's rural poor, Sainath has changed the nature of the development debate in his own country and across the world. His landmark book, "Everybody Loves a Good Drought", is a devastating portrait of Indian government economic policies gone awry.

He received international recognition after he spent two years in the poorest districts in India, reporting about the daily struggles of the citizenry. He covered everything from agriculture subsidies to starvation deaths. That work formed the basis for his book. Sainath has won numerous awards for his reportage, including the European

Commission's Natali Prize in 1994 for articles related to development and poverty as well as working and living conditions of vulnerable social groups. In November 2001, he won the Boerma Journalism Prize from the United Nations Food and Agricultural Organization -- the most important award in development journalism.

March 3 - NOON

ELVEJHEM MUSEUM

Dr. Dina Bangdel, Art Historian, Ohio University

"Images of a Sacred Landscape: Visual Constructions of Religious Identity in Nepal"

Talk Description: Is this Buddhist, Hindu or both? Addressing this often-cited question in the context of the religious environment in Nepal, the talk will discuss the polemics of "religious syncretism" in the Kathmandu Valley, and the ways in which religious identity may be constructed through a visual discourse.

Dr. Dina Bangdel is a specialist in Himalayan and Indian art, and is the Director of Special Collection at The Ohio State University. Dr. Bangdel will be joining the Department of Art History at Virginia Commonwealth University as Associate Professor in Fall 2005.

March 10 - NOON

206 Ingraham Hall

Dr. John Cort, Professor of Religion, Denison University

"God as King, God as Ascetic: Jain Theology and the Ornamentation of Temple Images"

This talk investigates a key theological difference between the Digambar and Shvetambar Jains concerning the nature of the Jina--of the divine, of God. This difference is rarely articulated in texts, but is immediately apparent to anyone who enters both a Digambar and Shvetambar temple. The talk therefore also addresses issues of methodology in the study of religions, and the relative weight given to texts and material culture.

John E. Cort is the author of *Jains in the World: Religious Values and Ideology in India* (Oxford University Press, 2001); editor of *Open Boundaries: Jain Communities and Cultures in Indian History* (State University of New York Press, 1998), and Kendall W. Folkert's *Scripture and Community: Collected Essays on the Jains* (Scholars Press, 1993); and translator of Bhartrhari, *An Old Tree Living by the River* (Writers Workshop, 1983). He is also the author of several dozen articles on the Jains, and religion, culture, and society in western India.

March 17 - NOON

206 Ingraham Hall

Mary Des Chene, Co-editor, *Studies in Nepali History and Society*

"The Wars in Nepal "

April 7 - NOON

Location to be announced

David Washbrook, History, Oxford University, Director of the South Asian Studies Programme
M.A., Ph.D.
Reader in Modern South Asian History
St Antony's College

April 14 - NOON

206 Ingraham Hall

Dr. Georges Dreyfus Professor,
Department of Religion, Williams College

"Debate and Commentary in Tibetan Monastic Education"

An expert in Buddhism, he was the first Westerner to earn the title of "Geshe," the highest degree awarded by Tibetan Buddhist monastic universities and presented by the Dalai Lama himself. His latest book, "The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk" was published by the University of California Press in 2003. In addition to Tibetan Buddhism and Buddhist philosophy, his research interests include the study of religious intellectual practices, traditions, and identity in addition to post-colonial and cross-cultural studies. He received his baccalaureate at La Chaux-de-Fonds, Switzerland, and his Ph.D. in the history of religions from the University of Virginia.

Apr. 21 - NOON

206 Ingraham Hall

Dr. Kim Gutschow Visiting Assistant Professor,
Department of Religion, Williams College

"Being a Buddhist Nun: the Struggle for Enlightenment in the Himalayas"

They may shave their heads, don simple robes, and renounce materialism and worldly desires. But the women seeking enlightenment in a Buddhist nunnery high in the folds of Himalayan Kashmir invariably find themselves subject to the tyrannies of subsistence, subordination, and sexuality. Ultimately, Buddhist monasticism reflects the very world it is supposed to renounce. Butter and barley prove to be as critical to monastic life as merit and meditation. Kim Gutschow lived for more than three years among these women, collecting their stories, observing their ways, studying their lives. Her book offers the first ethnography of Tibetan Buddhist society from the perspective of its nuns.

Fall 2004

September 23

Dr. Michael Carnahan

Senior Adviser to the Finance Minister, Government of Afghanistan

"Winning both the war on terror and the war on drugs in Afghanistan"

September 30

Brian Spooner, Professor of Anthropology
Museum Curator for Near Eastern Ethnology
University of Pennsylvania

October 7

Isabelle Clark-Deces, Associate Professor of Anthropology
Princeton University

"Looking For "Culture" in all the Wrong Places: a return to Fieldnotes a Decade Later"

Based on her documentation of the Tamil post-funeral ceremony in the early 1990s, Isabelle Clark-Deces speaks about the difficulties of searching for anthropological categories of meaning

October 13

Shahid Amin, Professor of History, University of Delhi

'Domesticating the Turkish Conquest of North India: a Warrior saint and the Women of the Gangetic Plain'

October 14

Kathleen M. Erndl, Associate Professor
Department of Religion, Florida State University

"The Play of the Mother: Possession and Power in Hindu Women's Goddess Rituals"

In the Kangra Valley area of Himachal Pradesh, as in many other regions of India, it is not uncommon for women to become possessed by a goddess, to speak with her voice, and to act as healers and mediums in their communities. Divine possession as a form of religious expression is interconnected with such practices as pilgrimage to temples, puja (image worship), recitation of sacred texts, fasting, and meditation that comprise the bhakti (devotion) and tantra (esotericism) oriented religious complex of Saktism or Goddess worship in the region.

Some of the questions considered will be: To what extent do women's ritual activities, especially those connected with Goddess possession, articulate a discourse that reproduces, legitimates, and validates the social order (i.e. the elite Brahminical ideology of women's subordination), and to what extent do they articulate a discourse that challenges, alters, and transforms the social order? To what extent do these rituals reflect women's roles in the domestic sphere, and to what extent do they transgress these boundaries? How does Goddess possession transform women's identities and socio-religious roles? In what sense are goddess-possessed women and their devotees powerful?

I begin with the premise that the possession experience is continuous with ordinary lived experience, so that women's experience in a possession ritual both influences and is influenced by their everyday lives. Moreover, I argue against the so-called deprivation theory, proposed by anthropologist I.M. Lewis and other scholars, which holds that women and other low status people turn to possession and other ecstatic religious expressions in order to compensate for their relative lack of power in secular life. Besides simply noting the fact that many high status women, as well as men, are

involved in ecstatic religious practices in the Hindu context, I argue that religious or spiritual power is valid in its own right, not inferior to or derivative of economic or social power and that religious and secular power are not completely separable and often reinforce each other

October 18

David Ludden, Professor of History
University of Pennsylvania

“Hindutva after the 2004 Lok Sabha Elections”

October 28

Alf Hiltebeitel, Professor of Religion
George Washington University

"The Importance of Friendship in the Mahabharata."

November 4

Ann Grodzins Gold, Professor
Department of Religion and Department of Anthropology
Syracuse University

“Deep beauty: Elusive females in goddess shrine origin tales”

In 2003, I recorded origin tales and miracle tales at about twenty regional Rajasthani shrines. These vary delightfully, but one of the more common motifs is a female who evades the touch or gaze of a pursuing male by sinking into rocks, where her shrine is later established and her power emerges. The actual circumstances of pursuit and descent may differ enormously. Exploring permutations of this sequence, I focus on one Rajasthani goddess, Sundar Mata ("Beautiful Mother") whose story I tracked from several established, offshoot shrines back to her original vanishing place. Along the way slight variations in each rendition of the story shift its meanings to deliver positioned sociological and theological commentaries. What might vernacular mythologies teach us about gender, power, locality and hierophany?

November 11

James Fitzgerald, Professor and Associate Head,
Department of Religious Studies
University of Tennessee

“The Unknown Yudhistira of the Mahabharata”

December 2

Philip Lutgendorf
Associate Professor, and Co-Chair, South Asian Studies Program, University of Iowa

"Something Fishy About Hanuman: How Sexuality Still Sometimes Swims around the

Ramayana's Reservoir of Brahmacharya"

Among the Ramayana's second-tier characters, Hanuman has come to enjoy a unique status as the recipient of popular worship throughout much of India. Central to his religious role as an embodiment and facilitator of "power and devotion" (sakti and bhakti) is his "unbroken celibacy"(akhand brahmacharya), which is frequently invoked in texts in his praise, visually coded in the "tightly-bound" loincloth visible on his images (sometimes labelled an "adamantine chastity-belt" or vajra kaupin), and articulated in the ideology of his numerous pahalvan (wrestler) and sadhu devotees (among others). Such expressions and celebrations of chastity form part of the wider South Asian discourse on self-control and especially on male strength through semen-retention, of which Hanuman is considered a preceptor and exemplar. Yet the abundant folklore which also celebrates the monkey hero, both in South and Southeast Asia, reveals lingering concerns about the misogyny that often comfortably coexists with patriarchal brahmacharya ideology. Such concern particularly resurfaces in a piscine female who retains a shadowy existence in numerous legends as an unacknowledged "wife" of Hanuman and as the mother of his acknowledged "son." This paper will argue that this vestigial acknowledgment of the simian and human norm and of the dominant householder lifestyle suggests not merely the curious persistence of paradoxical motifs in Hindu mythology, but a lingering counter-mythology of the divine monkey that problematizes ascetic and misogynist paradigms. This lecture is open to the public.

Spring 2004

Unavailable

Fall 2003

SOUTH ASIAN CONVERSATION TABLES

Free and open to the public

- Refresh your vocabulary
- Learn new phrases
- Practice speaking
- Listen to poems and stories
- Improve your comprehension
- Learn new songs and dances
- Watch movies and documentaries
- Perform skits
- Share your interests and talents with the community

Hindi	Mondays	4:00 - 5:00 pm	TITU
Hindi	Wednesdays	12:00 - 1:00 pm	Van Hise
Urdu	Tuesdays	4:00 - 5:00 pm	TITU
Tibetan	Wednesdays	4:30 - 5:30 pm	TITU
Marathi	Fridays	12:00 - 1:00 pm	TITU

Telugu	Fridays	4:00 - 5:00 pm	TITU
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**Check today in the Union at Memorial Union

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Telugu	Fridays	4:00 - 5:00 pm	TITU

**Check today in the Union at Memorial Union

Spring 2003

Nirvanam

a performance by Pritham Chakravarthy

Wednesday, March 19 - 7 pm

Memorial Union - Play Circle

Nirvanam, a one-woman show, is a powerful portrayal of the lives of eunuchs. The artist tells the story of a young boy, who at the age of 15 suddenly discovers that he enjoys wearing his sister's frock more than his clothes. Soon he realizes that he is a woman trapped in a man's body. His family is outraged and he is ostracized by his near and dear ones. After seeing Chakravarthy's performance Savitha Gautam writes " it is bold and effective."

Pritham Chakravarthy is an actress, activist and currently a Fulbright Scholar in residence at UW-Madison. She has performed Nirvanam in Chicago, Edinburgh, New

York and Virginia, among other places.

"Anjika Manipuri Dance and Martial Arts of Eastern India"

by Anjika Manipuri Dance Troupe

Saturday, April 5

2pm - 4:30 pm

B101 Lathrop Hall

Manipuri Dance and Martial Arts

2:00pm - 3:00 pm

Manipuri Martial Arts Workshop

3:30 pm - 4:30 pm

The Anjika Manipuri Dance Troupe is devoted to the performance of Manipuri dance and martial arts and dance education. Priti Patel, its director and choreographer, started training at age 12 with the late Guru Bipin Singh, whose traditional teaching imparted life values along with dance technique. Ms. Patel has continued this philosophy through her own school, Anjika, which is also a center for dance therapy that specializes in helping children with cerebral palsy. Ms. Patel has performed and lectured at festivals throughout Asia for nearly 20 years. Her company includes dancers that she has trained, as well as master drummers and martial arts experts.

This tour was organized by World Music Institute in New York.
www.worldmusicinstitute.org.

This tour is made possible in part by a grant from the National Endowment for the Arts.

"The Neglected Tradition of Short Narratives in Urdu"

by Christina Oesterheld

Monday, April 7 - Noon

206 Ingraham Hall

Histories of urdu narrative genres tend to focus mainly on the development of the novel and the short story, as far as modern forms are concerned, and on the qissa and dastan tradition. shorter narrative forms are usually omitted, though anecdotes, jokes, tales etc. always were and still are part of everyday life. they form an important part of conversational practice. In written form, however, today we find them mostly in schoolbooks and chapbooks or in religious advice literature. It seems that they have been relegated to the realm of "popular literature". Perhaps this fact is responsible for the neglect of such forms.

Christina Oesterheld teaches Urdu at the South Asia Institute of the University of Heidelberg. She has written many articles on 19th-century Urdu literature and translated contemporary Urdu fiction into German.

White Mughals: Love and Betrayal in Eighteenth-Century India

William Dalrymple

Thursday, April 17

12:30 - 1:30 pm

University Bookstore - 2nd floor - 711 State Street

William Dalrymple's eagerly-anticipated book, *White Mughals*, is the romantic and ultimately tragic tale of a passionate love affair that crossed and transcended all the cultural, religious and political boundaries of its time. The story involves secret assignations, court intrigue, harem politics, religious disputes and espionage. Dalrymple discovers a world almost entirely unexplored by history, and places at its centre a compelling tale of love, seduction and betrayal.