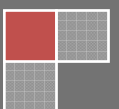


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Paper Abstracts



Aaftaab, Naheed

Claiming Middle Class: Globalization, IT, and exclusionary practices in Hyderabad

In this paper, I propose that middle class identity in the IT sector can be read as part of an “identity politics” that claim certain rights and benefits from governmental bodies both at the national and international levels. India’s economic growth since the 1991 liberalization has been attended by the growth of the middle classes through an increase in employment opportunities, such as those in the IT sector. The claims to middle class status are couched in narratives of professional affiliations that shape culturally significant components of middle class identities. The narratives rely on the ability of IT professionals to reconcile the political identities of nationalism while simultaneously belonging to a global work force. IT workers and the industry at large are symbols of India’s entry into the global scene, which, in turn, further reinforces the patriotic and nationalist rhetoric of “Indianness.”

This global/national identity, however, exists through exclusionary practices that are evident in the IT sector despite the management’s assertions that the industry’s success is dependent on “merit based” employment practices. Using ethnographic data, I will examine middle class cultural and political claims as well as exclusionary practices in professional settings of the IT industry in order to explore the construction of new forms of identity politics in India.

Acharya, Anirban

Right To (Sell In) The City: Neoliberalism and the Hawkers of Calcutta

This paper explores the struggles of urban street vendors in India especially during the post liberalization era. It focuses on the so called “hawker” populations in the city of Kolkata, and highlights the state’s attempts to regulate and control them. It further highlights how hawkers organize their collective resistance against state aggression. I argue that the locus of resistance has changed qualitatively with the liberalization of the Indian economy. This resistance must therefore be situated alongside the capitalist and corporatist attempts to takeover the informal retail sector, within which these vendors are self-employed. Drawing on the work of theorists of urbanism (Lefebvre 1967; Harvey 1973; Mitchell 2003; Chatterjee 2004) social movements, I argue, need to be understood in terms of the contestation of urban space; through an interrogation (and translation) of the notion of “right to the city” for the postcolonial (and neocapitalist) contexts.

Drawing on a detailed ethnography of street vendors in Kolkata, and activists and union leaders who claim to represent the hawkers, I argue that the language of “rights” becomes a strategy to legally exclude (in the long term though not in the short) street vendors from specific urban spaces in the neoliberal era. The paper therefore demonstrates the processes through which the radical language of the “right to the city” is co-opted by the state-capital nexus to legally and actively curtail the vendors’ rights to livelihood.

Agrawal, Purushottam

Rereading Kabir: Vernacular Modernity and Marginalization

In the process of creating the asymmetry between the enlightened modern West and the unenlightened colony, recent historians of India often have regarded Kabir and other persons who do not fit this model as exceptions who were ahead of their time and hence were marginalized by their contemporaries and made little cultural impact. In contradictory fashion, many historians have also de-individualized and essentialized Kabir as a member of this or that group: as an illiterate artisan, as a Muslim, or as a Nathyogi.

Against the scholarship informed by the colonial episteme, I have read Kabir and his times on the basis of contemporary vernacular sources. My reading brings him out as a self-determined individual whose poetry expresses the ineffable story of his own spiritual quest and his quest for the ontological essence in humans in the process of which he castigated false pretense in the costume of religious and social righteousness. Far from being just obtained from the family tradition, Kabir's ideas resulted from a self-conscious engagement with various discourses.

Against the view of several recent scholars, I have argued that Kabir had a direct relationship with Ramanand and that the currently dominant image of Ramanand is a twentieth-century construct derived from sectarian conflicts. I have shown that the early date generally assigned to Ramanand is a modern fabrication and that a historical relation between Ramanand and Kabir is more probable than improbable.

It is anachronistic to read Kabir as a marginalized voice. The prestige and influence he enjoyed despite his humble origins cannot be ignored. With the advent of colonial modernity and the resultant dissociation of sensibility, he was of course later marginalized, along with the whole intellectual tradition of vernacular modernity. This tradition is not persistently opposed to the intellectual discourses in Sanskrit or Persian, but nonetheless has carved out an autonomous existence. Its interaction with 'great' tradition was responsible for the creation of what I call the 'Public Sphere of Bhakti' and the emergence of vernacular modernity of India. This vernacular modernity is also associated with a social and religious movement that has been called 'non-caste Hinduism'.

Western modernity created its own notion of a static, caste-bound Indian tradition, and this in turn led to a distorted understanding of Kabir and his times. My work seeks to question and challenge this understanding.

Ahmed, Manan

A Note on Some Medieval Representations of Muslim Capital in South Asia

The city is ever-present in Muslim geographer accounts of al-Hind wa'l Sind since the ninth and tenth century. A special emphasis is on the descriptions of the categories of inhabitants, the milieu of the settlement as well as reports on the Jami'a Masjid (central mosque) and the political layout of the city. This paper is an attempt to explicate a sub-genre of visit to the Muslim capital cities in South Asia from the Arab capital of al-Mansura to Lahore, Multan and Delhi. The paper will focus on discrete accounts from the 10th century account of al-Masudi to the fourteenth century visits of Ibn Batutta (d. 1368) and Makhdum Jahanian Jahangusht (d. 1384) to Delhi. In these disparate accounts (a historian, a jurist and a sufi), I will attempt to delineate particular tropes which inform the visit and how they continue to echo in later representations. A special focus will be on the emotive landscape that is sketched through the spiritual and spatial cartography of the capital city. These medieval accounts are precursors (discursively, literally, culturally) to the early modern accounts of the capital city Shahjahanabad and Lahore. As such, in conversation with the later understanding of the capital - whether in bloom or in decline - they reveal varied registers of understanding urban life in South Asia and its relationship to the putative seats of power.

Akhter, Majed

The engineer as Law: Understanding the contradictions of the Indus Water Treaty of 1960

The Indus Water Treaty of 1960 (the Treaty) seems to be in trouble. Since 2005 Pakistan has increasingly taken disputes with India over implementation of the Treaty to the highest levels of international arbitration –a legal recourse not employed for the first 45 years of the Treaty. Indian and Pakistani media have also put the Treaty under critical scrutiny, and diplomatic tension between the countries in relation to Indus waters has increased. How do we interpret this de-legitimizing of the Treaty? The literature is dominated by state-centered neo-realist analyses that deem the Treaty a success, pointing to the absence of an explicit water war between Pakistan and India. In this paper, I critique this perspective and offer a historical-materialist alternative. Drawing on primary legal sources, media reports, and the agrarian history of Punjab, I argue that the legal-geographical assumptions of the Treaty contradict the ecological reality of the Indus River, and the post-2005 de-legitimization should be seen as the fruition of this contradiction. The argument proceeds in two steps. First, I demonstrate the historical role of technocratic expertise, especially engineering, in shaping water law and administration in Pakistan and North India. Second, I show how the agrarian economy of lowland transnational Punjab and the Treaty of 1960 are related, and predisposed to crisis, through a colonial model of capitalist development that subordinates democratic control of resources to an idea of technical efficiency. The focus throughout is not on the interaction of states, but the co-evolution of ecological, economic, and discursive processes. This paper makes a theoretical and historiographical contribution to scholars attempting to understand the legal, geographic, and political dimensions of the Treaty in the post-2005 context.

Alam, Asiya

Intimacy against Convention: Marriage and Romance in Syeda Bano Ahmed's Dagar se Hat Kar

This paper will explore the marriage and romantic intimacy narrated in *Dagar se Hat Kar*, the autobiography of Syeda Bano Ahmed. Born in early twentieth century, Syeda Bano was raised in an elite family of Bhopal and educated at Karamat Husain Girls School and Isabella Thawborne College in Lucknow. She was married on February 5, 1933 to Abbas Raza, a lawyer, based in Lucknow. In an act of sexual defiance, she refused to consummate her marriage on the wedding night insisting on the development of friendship first. Not surprisingly, from the beginning, she remained alienated from conjugal bliss and the poor relations between herself and Abbas Raza showed little improvement in the thirteen years of their marriage. She had two sons and her tumultuous marriage ended in separation in 1946 followed by her arrival to Delhi in 1947 during the stormy days of Partition. While her sons studied at a boarding school in Nainital, she began her post-separation life in Delhi working at All India Radio. In Delhi also, she met Nuruddin Ahmed, a politician, married to an English woman. Nuruddin had left for Britain with his wife and children in 1947 and returned to India alone in 1949. From then onwards, he met Syeda Bano furtively at her home almost everyday for the next 20 years. Syeda never went out with Nuruddin and all her friends and family members were introduced to him at her residence only. She learnt to navigate her romance within the social mores of Delhi middle class society with great care and her circle of well-wishers including her sons and daughter-in-laws, she writes, never caused her any embarrassment. In a remarkable twist, Nuruddin married her in a hastily arranged nikah ceremony in 1970, a year after the death of his wife. By examining closely the marital life of Syeda Bano in a joint family in Lucknow before 1947 and her relationship to Nuruddin in post-independent India, this paper explores the conjugal expectations of a woman raised in the educated Muslim sharif culture of colonial India and her freedoms and challenges especially as a single mother in the post-colonial society of young India.

Ali, Daud

The Shifting Temporalities of Historical Discourse in Western India, c. 1100-1400

The paper seeks to place the developments in narrative and historical thought in Kashmir which produced the Rajatarangini against the shifting contours of Sanskrit historical writing as they took shape in the first centuries of the second millennium CE in Western India. The prabandha literature of Gujarat has long been noted for its combination of tantalizing historical detail with fantastic narrative cycles and risible chronological anachronisms. The paper will argue that the dynamics of this literature may be explained through a close attention to the style and temporality of its narration. Specifically, it will argue that these writings represent a new type of historicity, which may have distinct parallels in contemporary Kashmir. The prabandha literature embodies a mixing together two hitherto distinct styles of narration and the collocation of two previously separate modes of narrative temporality. Combining the conventions of didactic story literature on the one hand with those of traditional court panegyric, on the other, the authors of these works created new historical pasts, and new ethical futures.

Allocco, Amy

Earning Respect, Securing Survival: Gender Negotiations in a Tamil Healing Network

While competition often shapes relationships among religious specialists seeking to establish their ritual authority and attract clients, in at least some cases cooperative networks emerge whereby ritual work may be shared among specialists with complementary areas of expertise. Drawing on sixteen months of fieldwork between 2005 and 2007, this paper highlights such relationships of ritual collaboration and professional dependence that are performed at Mel Malaiyanur, an important Hindu goddess temple in Tamil Nadu whose reputation for power and healing efficacy draws hundreds of thousands of devotees there each new moon day. Specifically, it focuses on a female healer from Chennai who regularly charters mini-buses to transport a subset of her urban client network on the three-hour journey to this village temple. Although female healers typically operate outside formal networks of male religious specialists, they may access them at key points in the monthly ritual cycle. Once at Malaiyanur this healer relies on the informal professional hierarchies of male spirit mediums and ritual drummers whose services and skills are understood as essential in contacting, identifying, and satisfying the wishes of the supernatural beings – divine and malevolent – who possess or afflict her individual clients. In this way, she has effectively forged a network of ritual professionals that exists across time (the cycles of the month culminating on new moon) and space (from consultations in her domestic shrine in Chennai to public ritual performances in Malaiyanur's cremation ground) that is performatively created through a repertoire of healing, possession, and exorcism rites. Gender shapes these collaborations and transactions, and I analyze how this ostensibly marginal female healer uses such performances to earn respect, maintain and expand her credibility and reputation for efficacy, and ultimately survive, while reshaping normative gender conceptions concerning public ritual authority.

Alva, Samuel Ruben

A Rural Revolution in Andhra Pradesh

Ever since the Green Revolution swept India in the 1960's, chemical pesticides and fertilizers have become the status quo for farmers jumping onto the cash-crop train. But in rural Andhra Pradesh, the largest state in South India, there has arisen a quiet but effective change to a status quo that ravaged the livelihoods of thousands of farmers in recent decades, leading to devastating cycles of debt, poor health, and seasonal suicides. In this paper, I explore in detail the dilemma facing farmers using chemical agriculture in a country where two-thirds of the people are still employed in the agricultural sector. My study focuses on how one state has utilized a unique and collaborative, bottom-up approach to organize a massive organic renaissance on thousands of farms in 23 of its 24 districts. What began on a small cotton-growing village in 1999 has spread to thousands of villages across the state through a method that learned to tap into the quick mobilizing power of the women self-help groups spread throughout the state's villages. In this paper I introduce many of the key players of this rural revolution with stories as told from both the field and office, and the possibilities being proposed for a new national approach to farming that may prove to change the entire rural landscape of the country. I focus on the ecological and monetary disasters the chemical agriculture introduced to Indian farmers, the suicides they spawned, and how this created the momentum for a major paradigm shift towards sustainable agriculture. A large part of this paper then focuses on the organization structure of CMSA approach, or Community Supported Sustainable Agriculture, and the models and organic approaches that are continually being refined and implemented by both ordinary farmer experimentation and scientific expertise. I focus researched on rural North Coastal Andhra, visiting villages across 4 tribal districts. By analyzing the structure, challenges, and success of the CMSA program, I present how such models can be recreated in similar environments across the developing world.

Amar, Abhishek S.

Re-inventing Gaya: Shrines, Images and Gayawal Brahmanas

The modern city of Gaya with its congested lanes and streets, sacred tanks, numerous temples and hill-shrines presents an ideal image of a historic sacred center in South Asia. Though the history of the city dates back to the early centuries of the Common Era, it was in the early medieval period that the city emerged as a major Vaishnava center. The sacred importance of the city is also extolled in the *Gaya-Mahatmya*, which lists 345 sacred places/shrines within the city for performing rituals.

The city went through a major phase of reconstruction and re-invention between the eighteenth and twentieth centuries. In this phase, many existing shrines including the Vishnupada temple were reconstructed whereas several imaginary/non-existing (though listed in *Gaya-Mahatmya*) shrines were re-invented. This process of re-invention was marked by construction of new shrines, appropriation of numerous Buddhist sculptures and their reformulation as Hindu gods through addition of new meanings and legends. Based on the literary accounts, archival records and an extensive 'archaeological' survey of shrines within Gaya, this paper will examine the process of re-fashioning of Gaya and study the factors that facilitated this process in the modern period.

Ambrosone, Ellen

Reconsidering Genre: Questioning the First Malayalam Novel

Indulekha by O. Chandumenon is widely recognized and remembered as the first novel in Malayalam. Contemporary critics of the novel focused on two aspects of the book: one, that it was written in the “English style”, and two, that “it was responsible for creating a taste for such literature in Malayalam.” But the text comes to be an object of intense scrutiny by literary scholars of Malayalam who never fail to discuss its glowing attributes in relation to a novel published only two years prior in 1887, Appu Nedungadi’s Kundalata. Literary critics have saturated scholarly discourse on Malayalam literature with a dutiful tone that offers Kundalata the chronological “pride of place” as the first Malayalam novel, only to subvert this position with extended discussions of its insufficiencies in comparison to Indulekha. In this paper, I will argue that what underlies the discussion and promotion of Indulekha as the true first Malayalam novel are a series of assumptions about what the first novel should be according to contemporary literary historians. A preoccupation with genre categorization has led to value judgments about Kundalata and its subordinate position as a stepping-stone to the development of Malayalam prose literature. Francesca Orsini in *Print and Pleasure: Popular Literature and Entertaining Fictions in Colonial North India* has suggested by way of Michael McKeon that genres perform particular social and cultural mediations and are in dialectal relationships with each other at any given time. She jettisons the idea of focusing on genealogies of a particular text in favor of emphasizing a text’s formal and narrative innovations and the social mediations it seeks to perform (163-164). With this in mind, I will entertain questions of imported and existing indigenous genre influences in an effort to suggest the social and cultural mediations possible from each text and to account for the historical process in which the idea of the novel was negotiated.

Ameri, Marta

Cultural contacts of the Ahar-Banas Culture in the 3rd-2nd Millennium BCE. The evidence of the seals

The analysis of contacts and interactions has always played an important role in archaeological studies of Middle Asia in the third millennium BCE. The discovery of seals and sealings with iconography long known from Iran and Central Asia at Ahar-Banas sites in Rajasthan suggests that interaction networks previously documented only as far as the Indus River in fact spread much farther.

This paper is a study of the how people at the furthest edges of an interaction sphere are affected by and react to the changes at their borders. The sites of the Ahar-Banas culture in southwestern Rajasthan are located far from the centers of urban culture in Southern and Western Asia, and have limited contact with these areas. Nonetheless, the presence of seals and sealings at these sites reflects changing relations with lands further to the west, particularly during periods of instability at the beginning and end of the millennium. A careful analysis of the material will show that the people of the Ahar-Banas were not only aware of the technologies and traditions of the distant centers of Iran, Central Asia and the Indus Valley, but that they also actively adopted them to their own needs. In addition, the material found at Gilund, Ahar, and Balathal suggests that once adopted, sealing was a long-lived tradition in the Ahar-Banas.

Amstutz, Andrew

'Islamist' Femininity: Domesticity and Sexuality in Women's Autobiographical Literature of Jama'at-e

The political Islamic organization Jama'at-e-Islami in India and Pakistan extensively publishes women's autobiographies and exemplary life narratives. Since Maulana Maududi's (d. 1979) foundation in 1941, theorizing the role of women has been a major component of Jama'at's imaginings of an 'Islamic' political system. These texts are an important element in its propagation of a politicized 'domesticity' as the way for women to live as 'pious' Muslims, and to support Jama'at. These autobiographical texts narrate women's domesticity and sexuality in connection to Jama'at's realization of an ideal 'Islamic' society. However, there is extensive overlap in the Urdu and English publications of these two branches of Jama'at, which suggests an avenue to analyze Jama'at's construction of an ideal 'Islamic' femininity across Muslim minority and majority contexts in South Asia.

This paper analyzes Urdu and English autobiographical publications of Jama'at in urban Pakistan and India since the 1960s and looks at the ways in which Jama'at has attempted to popularize its vision of marital submission, children's education, and public advocacy for Jama'at as the foundation for 'ideal' Islamic femininity. My argument focuses on Maryam Jameelah's widely published autobiographical texts and on other women's autobiographies and fictional exemplary life narratives, which are themselves often presented in the form of 'Aap Biitii', which is an Urdu autobiographical genre. Jameelah is a Jewish-born American woman who migrated to Pakistan in 1962 after converting to Islam and became a major English language polemicist for the organization in the 1960s and 1970s. This analysis engages the differences between Jameelah's English texts and Jama'at's Urdu translations, especially surrounding her often frank discussion of her marital life, as well as the discussion of marriage and references to sexuality in the large body of Urdu narratives also published by Jama'at.

This paper builds on the works of Irfan Ahmed on Jama'at in India and of Saba Mahmood and Barbara Metcalf on women's involvement with piety movements. My analysis suggests that in these texts Jama'at is attempting to harness the supposedly 'private' world of familial domesticity and women's sexuality to the realization of a 'public' Islamic order. While Jama'at-e-Islami is often framed in terms of its founder's regressive views on women, this paper explores the ways in which within this patriarchal framework multiple models of active, if circumscribed, 'Islamic' femininity are proposed.

Anand, Nikhil

Municipal Disconnect: On Abject Water in Mumbai's settlements

This paper explores the ways in which settlers access water from Mumbai's public water system. Theorizations of citizenship have pointed to the way in which settlers make graduated claims on the state to establish access to water and other urban services. In this paper, I explore how Muslim settlers, who once had reliable access to water are no longer able to get water from city pipes. Drawing on theorizations of abjection, I point to the ways in which city engineers leave aside attending to works projects in the settlement. Pointing to the ways in which these settlement residents connect to the water system, city hydraulic engineers view them as 'not good', undeserving of municipal water, and refuse to work in the area in which Muslims live. As their taps slowly go dry, I show how abjection is a dialectical process produced through deeply situated discursive relationships and material practices, and realized through the production and management of urban infrastructure. As the settlement's residents increasingly draw water from renovated wells, the availability of water from this old and renewed infrastructure not only renders it possible for Muslims to live in the city, but also provides a critical site for elucidating diverse possibilities of hydraulic citizenship in the city.

Anwar, Nausheen

The Politics of Planning & Insurgent Citizenship in Karachi's Urban Periphery

On the pastoral frontiers of Orangi Town, which is considered Karachi's largest low-income settlement, new processes of land development and low-cost housing schemes have emerged to potentially transform the future of urban planning in Pakistan's primary metropolis. A process that has been intensifying since 2006 and has encompassed the conversion of 30,000 acres of agricultural land and the concomitant settlement of nearly 9 million persons, the deliberate urbanization of Karachi's goths (agricultural lands) captures new political-economic dynamics of a fast-growing metropolis. This paper focuses on the case-study of Zuboo Goth, a 600 acre settlement of approximately 10,000 homes. Between 2006 and 2010, state authorities forcibly evicted seven times (each round being unsuccessful) the residents of this goth. This paper explores how the goth leaders collaborated with a civil society organization, the Orangi Pilot Project, to strategically outmaneuver state authorities in an effort to facilitate land possession and the transfer of land titles. This paper highlights how new structures of power are tapping into the state and exploiting the strategic alliances through which the state governs. I propose that in order to understand new processes of urban planning in Karachi, we need to carefully examine how seemingly incoherent and multiple geographies of power are emerging to challenge the state's authority. The case-study is set in the broader context of the changes wrought on by the ascendance in 2002 of the Muttahida Qaumi Movement (MQM) as the dominant player in Karachi's city government, and its objective to sequester goth land to settle party loyalists/workers. This process catalyzed the establishment of a predominantly Urdu-speaking enclave - Altafnagar – which is also situated on the outer periphery of Orangi Town.

Ariyaratne, Ari

The Rain Retreat as a Privileged Site: a Perspective from Central Sri Lanka

The Rain retreat is the monastic practice of retreat during the three-month rainy season (Sinhala: vas or vassana kalaya) observed throughout the Theravada Buddhist world, including Sri Lanka. During this period of retreat, the ordained monks are expected to remain in one monastery devoting time to their own educational and spiritual well-being, as well as to that of the laity around them.

The lay communities are also expected to attend to the material requirements of the monks with diligent care and effort.

Analyzing the ethnographic field data collected during the 1990s against the backdrop of a main dispute, I explore how the Buddhist monastic practice of the rain retreat has become a privileged site to construct, nurture, or contest conceptions of identity and community for monastic and lay communities in Sri Lanka. Specifically, I examine how the commencement of the rain retreat (vas) which begins with the formal invitation to retreat (vas aradhanaya), the religious rituals held during the retreat (vas pinkam), the termination of the retreat (vas pavaranaya), and the ceremonial offering of rain robes (kathina pinkama) provide a useful space for the monks not only to intensify the links between them and the village laity but also, to set their egoistic projects and goals in motion within the context of lay expectations of monastic practice. I also pursue the ways with which the village laity respond to such pursuits within their own efforts of reproducing and redrawing boundaries on the level of the “village.”

Ashar, Meera

Showing and Telling: Instruction, Representation and Forms of Narrative in Saraswatichandra

Govardhanram Madhavram Tripathi, disillusioned with the idiom of reform, writes the four-volume *Saraswatichandra* as an instruction manual for the members of the new nation that is on the horizon. In the preface of the first volume and in his scrapbooks, Govardhanram explains how the Gujarati people can only learn if they are ‘shown’ in the form of a story rather than through dry philosophical discourses. And thus he chooses the form of the novel. Written between 1884-1901, when the genre of the novel was still at an experimental stage in the literary world of the Indian subcontinent, *Saraswatichandra* retains elements of the epic genre and other non-modern forms of narrative and presents on a large canvas, an array of imitable and un-imitable actions within the world of the new nation from which the readers can learn. The initial volumes of the novel ‘work on the people’ as Govardhanram had hoped and *Saraswatichandra* offers a discursive stage on which the debates of the time are played out. As the novel progresses, however, the spirit of reform takes over the narrative and it moves from the presentation of imitable actions to a re-presentation of the worldview of the characters within the world of the novel.

This paper seeks to understand shifts in the category of instruction as reflected in the transformation of the novel and the influence and presence of various other narrative forms framed within the dominantly realist narrative of the novel and relate it to the breakdown of the novel for its contemporary readers and for the author himself. Through this study the paper questions the impulse to represent worldviews and interpret and locate within a modern paradigm the knowledge/practices of what have been, in various discourses, spoken of as traditional, illiberal, non-modern or pre-modern.

Ayyagari, Shalini

Out of Patronage and into the Studio: Manganiyar Music and Record Production in Rajasthan

This paper grapples with the changing interactions with sound as an object among the Manganiyar, a hereditary community of professional musicians in Western Rajasthan, India. No longer able to depend on their more customary occupation of performing for their patron families' life cycle ceremonies due to issues of modernization, Manganiyar musicians have in recent years turned to cultural tourism to make financial ends meet, an industry that is currently flourishing in Rajasthan. By performing at tourist hotels, desert safaris, and on cultural event stages, Manganiyar musicians have become popular with domestic and foreign audiences alike, and have in recent decades begun to perform abroad. At the same time as a result of cheaper and more accessibility to technology, small inexpensive recording studios have sprung up not only in the larger cities of Rajasthan such as Jaipur and Jodhpur, but also in small towns dotting the rural desert landscape of Western Rajasthan. Manganiyar musicians have started taking advantage of this technology and are recording low-budget albums to sell at performances for tourists in Rajasthan as well as while on tour outside of India. What effect is such technology having on acoustemological perceptions of Manganiyar music, whose sensibility has been so dependent on live improvisation, audience reception, and visual communication? How do Manganiyar musicians interact with recording technology as a built environment, different from a live audience? In what ways are Manganiyars thinking differently about their music as an aesthetic object now to be manipulated, amplified, and revamped? Based on recent fieldwork in Rajasthani recording studios, this paper aims at exploring how recording technology is changing the ways in which Manganiyar musicians are interacting with the sonic environment around them.

Baer, Benjamin

War Work: Vernacular Figures in Bengal

Tarashankar Bandyopadhyay's *Hansuli Banker Upakatha* (The Tale of Hansuli Turn, 1946-51) is a novel in Bengali tracking processes of social transformation in some of India's most marginal social spaces during World War II and the final struggles of the Independence movement. It is in many ways the staging of a relief map of differentiated subaltern trajectories within an historical current of primitive accumulation as territorial and environmental enclosure. I pay particular attention to the topography of modernity in this novel as it is elaborated through gendering, setting it into context in light of other works of the period. This novel engages a non-cosmopolitan, rustic, vernacular socius and does so in a way that puts this space into a critical/dynamic relation with the metropolitan literary sphere and language in which the author was himself at home. Two vernaculars, then. My paper will additionally give an account of Hansuli Turn's language taxonomy alongside the (often discontinuous) taxonomy of gendered and classed accessions to a certain "modernity" represented there. I clarify the novel's unusual engagement with the way in which subaltern classes related to the Gandhian movement, as well as to the militarization of the ruralsphere.

The presentation of the paper will also coincide with the publication of my translation of this novel.

baishya, amit

“The Fragile Magic of being at Home”: “Nomadism” as an Impediment to Storytelling in Siddhartha Deb’

“We are a dispersed people, wandering, but unlike the Jews we have no mythical homeland.” This sentence from Siddhartha Deb’s novel *The Point of Return* captures the central theme I explore: the re-working of the figure of nomadism in certain refugee communities. While mention of “dispersed people” and “wandering” seems to refer to an exiled community, “unlike” undercuts this contiguity by contrasting the substantially different “nomadic” existential situation of the particular group represented in the text—Bengalis who migrated to northeast India from East Pakistan (now Bangladesh) during the partition of 1947—to the paradigmatic community-in-exile: the Jewish diaspora. While the condition of exile is sustained on a temporal expectation that the return “home” could be possible, nomadism signifies a process of ceaseless and “rootless” movement. I argue that Deb’s novel explores the existential costs of not-being-at-home-in-the-world for Bengali refugees who through a process of double displacement are produced as “nomads” within nation-states. Dr. Dam, the novel’s protagonist, is portrayed as a fervent believer in the project of the post-colonial nation-state. However, ethnic tensions and the resultant violence between “outsiders” and “locals” in the small-town of Shillong (Meghalaya) where the novel is set renders the migrant community home-less again. The individual predicament of the protagonist, Dr. Dam, who is uprooted from his natal place in Bangladesh and exits the text as a superfluous entity after being displaced for a second time from “home” in the 1980s is a haunting representation of the effects of the processes via which internal borders begin to bristle with “barbed-wire teeth” for “nomads.” Not surprisingly, images of homes and their connections with storytelling proliferate in the novel. Throughout the text, Dr Dam desperately attempts to build a home in Shillong; an endeavor thwarted both by the corrupt bureaucracy and the atmosphere of violence that reigns in the town. His failure to make the host town his “home” adversely affects his capacity to tell his story – a connection that I explore in my paper. If “home” is a fixed point in the world where, as Gaston Bachelard says, being “suspends” its flight, as a “nomad,” Dr. Dam cannot suspend the flight of being; hence his “chronic inability” to “sum up” the story of his life until the very end.

Bajaj, Monisha

Rights and Resistance: The Localization of Human Rights Education in India

This paper first charts the rise of human rights education (HRE) in global discourse and in Indian educational policy as well as in the practice of several Indian non-governmental organizations (NGO). Second, the paper examines the diverse forms of resistance, cooptation, and decoupling of HRE that exist in India today where local actors make meaning of global discourses around human rights in unintended ways. Third, the paper suggests that such forms of local adaptation to global discourses around human rights and HRE shed light on the shift away from Gandhian secularism and socialism in educational practices towards a more market-oriented understanding of individual rights; a shift that parallels India's adoption of neoliberal economic policies from the 1990s forward. This paper presents a local case study of how globalization and internationally circulating reforms, like HRE, are assigned meanings and fused with other agendas, and thus mediated in diverse ways by individuals, non-governmental organizations, and policy actors in India.

Data for this paper come from 13 months of fieldwork in India from 2008 to 2010, utilizing primarily qualitative methods (observation, document review, interviews, and focus groups) with over 700 respondents (students, teachers, headmasters, activists, and policy-makers). Representative themes were culled from the data after the fieldwork period, informed by grounded theory and an inductive approach to data analysis.

Balakrishnan, Sai

Contested Corridors and the New Hybrid Institutions for Land Allocations in India

Almost 80% of the urbanization in India is taking place along infrastructure corridors that connect large cities. The villages along these corridors are fraught with contestations between farmers, property developers and industrialists over the conversion of agricultural lands into urban uses, and more broadly, over the distribution of the costs and benefits of these new corridor developments. Traditional institutions, like village governments for villages and municipalities for cities, collapse in these contested territories of overlapping cities and villages. With the liberalization of India's economy in 1991, market actors are assuming a more central role in urbanization, and the old land regulations of the socialist era are unable to respond to the new influxes of capital. This paper explores the politics around land consolidations in this new political geography of the inter-urban corridors and the new economic context of a liberalized economy.

This research is a comparative case study of two infrastructure corridors in India – the Bangalore-Mysore corridor in South India and the Pune-Nashik corridor in West India. Serviced land is formally delivered by parastatals (public institutions that incorporate market values) along the Bangalore-Mysore corridor, and by farmer-owned land co-operatives (market institutions that incorporate social values) along the Pune-Nashik corridor. The parastatals and co-operatives are hybrid institutions because they lie somewhere between the state and the market. Between these two formal responses lie a diversity of semi-formal and informal land providers, ranging from small-scale farmers renting out rooms to migrants to larger-scale developers constructing large tracts of unauthorized layouts. This research compares the land allocation outcomes under these two hybrid institutions – the parastatals and cooperatives, and articulates the conditions under which they emerged, their inability to scale up to meet the housing demand along the corridors, and the housing vulnerabilities of the poorest residents – including migrants and landless agricultural labourers – in these corridor villages.

Bandara, Wijitha

Editing Buddhism: Intellectual Dialogues in Twentieth-Century Sri Lanka

At the end of the nineteenth and beginning of the twentieth century, Sri Lankan scholar monks renewed their commitment to editing ancient Buddhist manuscripts in a concerted effort to preserve them for future generations. By then the editing of palm-leaf manuscripts had become a valuable intellectual tool as opposed to any ritualistic experience. Rather than laboriously copying and re-copying scriptures, monks began researching multiple and multi-lingual copies of the same manuscript while simultaneously evaluating semantics, lexicology, and etymology. With the introduction of both print and paper and improved preservation techniques, the editing of ancient texts came to define the most significant feature of twentieth-century Buddhist scholarship in Sri Lanka. The task itself was extremely onerous--necessitating the collation of several different versions of a single text and often involving multiple manuscripts brought to Sri Lanka from Thailand or Burma at the beginning of nineteenth century. Because many ancient palm-leaf manuscripts were now in a state of decay, their long overdue restoration also required significant editorial work. New methodologies sometimes went so far as to consider the socio-historical context of a given manuscript—another break from monastic precedent.

Scholar monk, Valivitiye Sorata was among the first practitioners and promoters of scholarly editing (who would himself ultimately edited fifteen texts). Because the poor quality of palm leaf manuscripts contained and invited error, twentieth-century editors faced considerable challenges, and the task of editing sometimes provoked bitter debates. Sorata, however, seemed to thrive on such scholarly exchange. Intellectually well equipped to challenge others and to take on those who challenged him, he did not hesitate to use mockery and sarcasm to express his disagreement with editors who offered an interpretation without regard for context. His goal was to clarify Buddhist literature and preserve Buddhist texts.

This paper focuses on Valivitiye Sorata's editorial practice and the intellectual dialogues that accompanied his work through exploring the following questions: How and what did editing Buddhist texts mean to Sorata and his correspondents? What methodologies did they follow? What challenges did they face and how did they resolve them? The answers to these questions, I believe, can help today's scholars to understand both the nature of Buddhist editorial work in the twentieth century and its larger contributions to the transformation of Buddhism.

Banerjee, Sandeep

The Contested Landscape: British and Indian Conceptions of Colonial Calcutta

Calcutta was a thriving commercial city during the late nineteenth century. A transit point for Indian raw materials, labor for overseas colonies, and manufactured products for distribution within India, it emerged as the second city of the British Empire. Owing to status as the premier political and economic center of colonial India, the British re-formed Calcutta's landscape in the image of Europe by building museums, hospitals, and colonial offices besides laying out gardens modeled on those in London. Yet, Calcutta was also a native city that was central to the self-fashioning of the indigenous (Bengali) middle-class. Consequently, the city emerged as a space of contestation between the European colonizers and the indigenous middle-class through the late-nineteenth and early-twentieth centuries.

Drawing on materialist conceptions of space (Lefebvre, 1991) and landscape (Mitchell, 1996; Cosgrove, 1984; Williams 1973), I conceive of the colonial landscape of Calcutta as a site of contestation (and co-operation) between the colonizers and the Indian nationalist elite; as a space, and process, of constructing, maintaining and challenging colonial hegemony (Chattopadhyay, 2005). This paper therefore examines colonial and indigenous literary productions of Calcutta to examine how the city's landscape became a site of contestation between the British and the Indians.

I read colonial literary productions on Calcutta, such as Rudyard Kipling's (1891) *City of the Dreadful Night* alongside Halford Mackinder's (1910) *Eight Lectures on India*, whose lecture on Bengal discusses Calcutta substantially. I juxtapose these texts with *The Observant Owl* by Kaliprassana Sinha (2008 [1862]) and Shoshee Chunder Dutt's *Reminiscences of a Kerani's Life* (1879). Sinha's text is a series of satirical vignettes on Calcutta's middle-class elite and their Anglo-vernacular culture. Though originally written in Bengali, it is self-consciously modeled on *Sketches by Boz* (Dickens, 1839). Dutt belonged to the Bengali aristocracy and was one of the first Indians to write in English. His text recounts life in the offices of the colonial bureaucracy providing a sense of how colonial hegemony was lived. Sinha and Dutt then provide contrasting indigenous attitudes to Calcutta, undoubtedly inflected by colonial assumptions about the city.

Banerji, Sushmita

Inscribing Lost Frames: Ghatak's 'Aamar Lenin' and a Possible Story

This paper proposes to think through the production of space in Ritwik Ghatak's 'Jukti, Takko Aar Galpo' (1974, released posthumously, 30th September, 1977) as linked to the cinematic production of Calcutta and Bengal in an earlier short, 'Aamar Lenin' (1970). This paper argues that Ghatak incorporates his own suppressed voice from the banned 'Aamar Lenin', a short film made to mark Lenin's centennial celebrations in Calcutta, into the film. Both films invoke the Naxalite movement in radically different ways. 'Aamar Lenin' is a militant call to arms, the zenith of hope in the Naxalite movement in urban India, a moment that imagines the possibility of an agrarian revolution and land redistribution. Calcutta is the hot bed of this political ferment. 'Jukti, Takko Aar Galpo' begins in a post Naxalite Calcutta and moves to rural Bengal where class struggle continues, but the Naxalite movement has been crushed.

The paper looks at the cinematic processes through which Ghatak inscribes Calcutta as a placeholder for a failed modernity in 'Jukti, Takko Aar Galpo' by re-producing sequences from 'Aamar Lenin'. Rather than his cinema being a space through which one finds traces of real cities, the paper attempts to think of the space of Calcutta in the film not as intelligible but as a space of political potentialities. On the surface, 'Jukti, Takko Aar Galpo' resists my reading in that it explicitly articulates the understanding of cinema as a space representing the loss of Bengal. But Ghatak, I argue, uses images modeled on images from the banned film, quoting and inscribing the unavailable into the story of 'Jukti, Takko Aar Galpo'. Through the citation, Calcutta emerges on two registers: one, a space of failed hope in revolution, and two, a political hub for the rest of Bengal. I will examine available images, i.e., images from 'Jukti, Takko Aar Galpo', to argue that this borrowing, quite literally, this quotation from an earlier text, allows him to produce cinema as both testimony and memory.

Barnett, Rich

An Early-Modern Entrepreneurial Community in the Desert: Bahawalpur-Cholistan in the 18th century

Bahawalpur comprises mostly the Cholistan desert, a fact which dominated the process of state building. In the early modern period, a new clan of warrior entrepreneurs created a vibrant polity out of an arid wasteland, resurrecting its Harappan desert ethos of sharing and cooperation, and using its harsh waterless interior as a place of refuge, spiritual solace, and military survival. It is located along the left, (southeast) banks of the Sutlej, Chenab, and Indus Rivers, between Multan and Rajputana. It emerged in the 1730s, expanding into the desert and attracting tens of thousands of new settlers from Sind, Punjab, Multan and Rajputana. Incorporating different ethnic groups who joined the Jat cover population, this settler society saw the potential of irrigation, and developed appropriate technology to turn the western parts of Cholistan into a garden well before British political and technical supervision was admitted into the realm in the 1860s. Local Sufi orders, already powerful since the early Delhi Sultanate, grew in importance, such as the Bukhari and Gilani silsilahs of Uchh Sharif. A popular literature in a distinct language, Saraiki, common to all of the Panjnad, and sharing its vocabulary with Punjabi, Urdu, and Sindhi, developed a poetic genre during the century culminating in the career of Khwaja Ghulam Farid, which celebrated these geopolitical, cultural, and confessional identities. Its economy was collaborative, and lightly regulated; nothing was subject to monopoly, least of all water, but rather facilitated in its distribution by several levels of political power.

All these factors enabled Bahawalpur to survive as a distinct socio-political entity—a protected and monitored one after 1860—until after Independence. By the time that the British arrived with plans for technical and agrarian reform in the 1860s, so much of its modern agrarian and commercial infrastructure had already been laid down that British advisors and experts would have much less influence on its social, political, and economic institutions than they had wished. These unique features contributed to a strong sense of identity and community over the decades, as the state defended itself against the Sikhs, Durranis, and Sindhis, built canal colonies along 6,000 km of water courses, and co-shared the benefits from agrarian expansion, crafts manufacture, literary patronage in Saraiki, and the consolidation of Sufi institutions.

Barton, Patricia

Calcutta, Rangoon and Glasgow: Imperial Cities and the “War on Drugs”, 1914-40

British imperial trade relied on a vast network of ports throughout the world. In its trading empire, the slogan of the ‘sun never setting’ was a truism. Part of these extensive trade routes was that which plied between the major South Asian ports of Calcutta and Rangoon and Glasgow, three great entrepôts of empire. Alongside legitimate cargoes on board ships traversing these routes, was the illicit trafficking in narcotics. Before the Great War, ships between Rotterdam and Glasgow would illegally carry cocaine which was then shipped to Calcutta and Rangoon on vessels of the British India Line. By return came illicitly traded opium. Both sides of the traffic were funded by money laundered through Scottish banks. It was believed by contemporaries and historians alike that the Great War dealt a death blow to this trade as German cocaine was replaced by Japanese and the focus of the drug trade became resolutely Asian. Yet intermingled with the infamous Fuji, Peacock and Elephant brands, famous European brand labels such as Mercks could still be found. Initially thought to be simply fake labels on products of Asian origin, it appeared that old lines of illicit communication had reopened and Glasgow was once again serving as a staging post for illegal cocaine between Europe and South Asia.

This paper analyses the origins and evolution of the trade in drugs between the main port cities of eastern South Asia and Scotland and the ways in which they operated as portals for the wider trafficking between Europe, China and Japan. From retail and wholesale merchants in Calcutta and Rangoon, boatmen on the region’s rivers, ships’ crews and Scottish bankers; the trade was richly populated. It formed the dark underbelly of the architecture of the imperial city. It also offered a clash between the policing methods of empire. In the inter-war British imperial ‘war on drugs’, the South Asian colonial policing methods, predicated on the ideology of subjugation, met Scottish police and legal systems influenced heavily by French models. This, as Mawby noted, offers a reminder that the English justice system was not the only model operating in the empire. Failures to deal effectively with narcotic trafficking and drugs problems before independence cast long shadows and left fundamental challenges for the post-colonial policing of South Asia’s major cities.

Baruah, Sanjib

Routine Emergencies: India's Armed Forces Special Powers Act

India's controversial Armed Forces Special Powers Act [AFSPA] permits, according to its critics, a localized form of de facto emergency rule. Its provisions include the power of the armed forces to make preventive arrests, to search premises without warrant, to shoot and kill civilians; and it gives legal immunity to soldiers implicated in such actions. Efforts to challenge the law in Indian courts have been unsuccessful. While protests against the law have put reforms on the policy agenda, they are unlikely to be substantive. A historically constituted conception of public order policing that is embedded in the institutional practices of the postcolonial Indian state explains the law's resilience. The paradigm of the state of exception that has come to dominate the study of emergencies can neither explain the AFSPA regime, nor provide an effective political strategy to resist it.

Basu, Anustup

“Bollywood” and Advertized Modernization

This paper will argue that after the liberalization of the Indian economy in the early nineties and the rapid expansion of the electronic media space and consumer culture that followed, mainstream Hindi films acquired a new dimension of self-reflexivity, especially under the auspices of what came to be known as the ‘Bollywood’ template in international markets. While such films were always prone to breaking the ‘fourth wall,’ foregrounding star-texts, invoking cinephilic memories, breaking realistic codas of a dominant ‘invisible style,’ from the mid-nineties onward they acquired a self-conscious dimension that had a pronounced transnational character. This self-consciousness emerged partly from bringing the torrid aspects of a new metropolitan urbanity (pre-marital sex, swinger life-styles, alcohol etc.) into close proximity with the ethico-moral codes and melodramatic structures of the traditional Hindi film. More often than not, the fascinating yet abominable aspects of the former were not exactly narratologically resolved or dialectically synthesized with the latter. They were simply advertised together. That is, they were spectacularly orchestrated without the obligation to subsume them into a constitutive story of a long gestating modernity finally coming into being. Bollywood therefore, for the most part, adopted this stance of ‘advertized modernization’ that self-consciously strode a fine line between the manifold works of metropolar globalization and the abiding strictures of a primarily North Indian upper-caste moral universe, republicizing the former in a new arena of national culture, and recasting the latter into a transnationally consumable form. The paper will look at these issues through a close scrutiny of the 2005 Yashraj film Neal ‘N’ Nikki (Arjun Sablok).

Basu, Srimati

Of Mediation and the Market: Activists and NGOs Negotiate Marriage in Kolkata

Paralleling private-public partnerships in a variety of domains, mediation has become the favoured mode for organizations to negotiate questions of family law and intimate violence. Depicted as being in line with indigenous dispute resolution systems and sensitive to local cultures, as opposed to the intrusiveness of formal law, mediation has come to work for, even as it works in place of, State justice. Feminist critiques of forms of power and limits of compensation in mediation are typically muted in this enthusiasm. Through ethnographic observation, this paper examines the mediation strategies of a range of organizations in Kolkata who deal with domestic violence and divorce, in the context of their political and institutional locations: in particular, an autonomous avowedly feminist organization, one affiliated with the ruling political party and established by a senior woman politician and community activist, and a semi-governmental community mediation project. While these organizations vary on critical questions of legal representation, rights to residence, economic entitlements and gendered vulnerabilities, they each must strategize for its clients in ways that often challenge their ideological frameworks, within particular legal and extra-legal possibilities. Tracing these contours of feminist legal activism as privatized justice, this paper demonstrates the political and economic contingencies entailed in negotiating beyond marriage.

Bates, Professor Karine

Women's rights and the concept of matrimonial property: the legal process

In 2005, women's right to residence in case of separation was introduced in the Domestic Violence Act. This new form of access to property, claimed by many lawyers representing women, is not easy to implement. In a context where the predominant post-marital residence pattern is virilocal, women face many obstacles when they attempt to have access to their rights.

Moreover, marriage in India is related to the idea of the patrilineal property as an indissoluble institution. Therefore, for many persons, it is difficult to foresee marriage as a contract (Agnes 1999; Sivaramayya 1999).

As the Indian jurist Flavia Agnes underlines, the elaboration of the concept of matrimonial property is only possible if the marriage is conceived as a contract.

This paper will present the challenges of claiming and implementing the right to residence. It will also focus on the way women comprehend the residence right and whether they perceive a need for the creation of a matrimonial property right. The ethnographic findings, collected in Maharashtra and Kerala, will be analysed around the three following questions: Is the concept of matrimonial property conceived as a tangible response to their needs in case of separation or divorce? According to lawyers and women who claimed their right to residence, what are the advantages and potential problems associated with a matrimonial property? Do they feel that an individual right to property can cohabit with their duties as women and wife?

Bedi, Tarini*Urban Histories of Place and Labor: The Chilia Taximen of Mumbai*

Chilia muslims, who migrated to Mumbai from the Palanpur region of Gujarat have long been involved in the taxi trade in the Mumbai. Taxi-driving among this community has been a hereditary profession and has relied on kin and ethnic networks at the neighborhood level. This paper, based on fieldwork in Pathanwadi, a basti of chilia taxi-drivers in Northern Mumbai examines the ways in which the urban experience of living and laboring in an area like Pathanwadi produces very particular forms of urban working class life among taxi-drivers. It examines how residents of Pathanwadi construct their historical place within Mumbai's larger urban fabric (as 'original' taxi drivers) and within their own bounded neighborhood as urban Muslim citizens in a communalized and globalizing Mumbai. Finally, through its examination of the changes in the taxi industry as Mumbai seeks to "modernize" the paper explores the ways in which this hereditary profession is being transformed. It finds that modernization of the taxi-industry is permanently transforming the structures of labor in the city of Mumbai, at the same time that it transforms the subjectivity of those who see themselves as "original" to the trade.

Bhan, Mona

Mapping the Militarized Landscape: Counterinsurgency, Governance, and Citizenship in Ladakh, India

My paper provides insights into the political assemblages of late modernity in which militaries routinely strengthen their defense and surveillance capabilities under the guise of development, democracy and social welfare. In particular, I explore how counterinsurgency has evolved into an integral aspect of everyday governance in Ladakh, India, a region that has, for decades, remained at the center of a territorial dispute between India and Pakistan. Through its alignment with discourses of development and humanitarianism, counterinsurgency increasingly appears as a moral doctrine, one that not only operates through coercive violence, but also through tropes of nation building and military largesse. This paper demonstrates how the language of humanitarianism has enabled the blatant appropriation of local labor, land and resources for border warfare and national security. Counterinsurgency, I argue, must be seen as a modality of power through which border populations are disciplined to embrace state-sanctioned norms of identity, surveillance, and citizenship. By juxtaposing an analysis of Ladakh's political history with textured ethnographic narratives, I reveal how militarized labor is highly exclusionary and becomes grounds to articulate new claims of belonging, citizenship and national service. As militarized visions of surveillance and citizenship become pervasive in Ladakh, local relations of solidarity, community and sociality are profoundly undermined.

Bhatnagar, Rashmi

Nagar Varnan, Katha, Jaunpur

Jaunpur was a large, prosperous and flourishing Indo-Muslim city situated at the banks of the river Gomti that went into decline at the period of the shifting of the provincial capital to Allahabad. Why did the narrative account of the tumultuous spiritual awakening of a preceptor of the Jain Adhyatma sect in Ardhkathanak (1641) re-engage the stylized conventions of *nagar varnan* that Sufi romances adapted from *apabrahmsa*? The present paper calls attention to Sufi-Adyathma rivalries and borrowings that underlie this contest over Jaunpur as part of the historiography of syncretism versus Jaunpur as part of the historiography of ethnic persecution. Seventeenth century Jaunpur was famous for Sufi premakhyan by Qutban, Manjhan and Jaysi. To narrate the city --as Manjhan does in *Madhumalati* as the city of ecstasy or *maharasanagara* -- was to command its soul, to map out its sources of enchantments and its invisible foundations, and thus to permanently associate the specific city to a theology, a tradition in music, a language spoken in its neighborhood and poetry written by the city's literary genius. Thus the South Asian literary city was not a dream of rational order but a poetics, a grammar of symbols, an ethics about the travel of the soul as well as about practices of the everyday. In *Ardhkathanak* the locus of enchantments in Jaunpur are located neither in the quest narrative of royal heroes nor in the magical contexts between Sufi and Nath magicians. Banarasi locates the literary city of Jaunpur between two narratives about the common people. Firstly, the *katha* uses an extraordinary *kaṭṭ* meter to narrate Jaunpur's *basna* or how a city is settled by the migration of tailors, dyers, ironsmiths, gardeners, goldsmiths, water carriers, farmers and the thirty six *paunia* or untouchable castes. Secondly, the *katha* locates in Jaunpur the narrative of *vipada* or urban calamity as well as mass exodus of city dwellers due to fear, rumor or knowledge of organized violence visited on a sect or guild. Between *nagar basna* (how a city is settled) and *nagar ujar* (how a city is deserted) Jaunpur is lavishly imagined in the *katha* as forming one node in a web of the great Indo-Muslim literary cities of Banaras and Agra. Thus Jaunpur is both praised and claimed as the city of desire and dread, entrepreneurial possibility and political instability.

Bhattacharjya, Nilanjana

The Elusive Song Sequence

When we consider how many recent popular Bombay films eschew the traditional song and dance sequence, we may conclude that the song sequence has had its day, and that the industry may be experiencing a state of transition. At the same time, the Bombay film industry's entanglement with the music industry, and vice versa, almost guarantees that this transition will move quite slowly, and that music will continue to occupy a significant role in the Bombay film for some time— even if it may look different from what audiences have come to expect. When we do encounter the familiar song and dance sequence in a contemporary film, that sequence usually appears as a stylized, self-conscious retro form that draws attention to its artifice, and in many cases, parodies its aesthetic of excess. However most film songs appearing in films today do not appear within the song sequence format, and their more frequent appearances within montages, for instance, would seem to locate these films' use of music much closer to that of their Hollywood counterparts. These more contemporary Bombay film soundtracks increasingly appropriate styles, performers, writers, and sounds from popular music that have until recently been considered to be largely outside the genre of film music. Although these newer soundtracks are situated within a cinematic treatment that departs from historical convention, they still emphasize the unit of the film song. The film songs as well as these songs' composers thus still manage to assert their historical significance to the Bombay film, and in doing so, help contribute to Bombay films' ability to retain a distinct cultural identity.

Bhattacharya, Debjani

The Ghost in the Name: Probing the Myths around the Naming of Calcutta

There are a dozen myths and a verbose debate around the origin of the name of 'Calcutta' – indeed one can perhaps say there are as many theories, as pronunciations of the word 'Calcutta' – called Kolkata, Kalikata, Kalkatta, and so on. In this paper I will revisit debates and mark the shifts within the larger discourses of the political-economy of the city and its problems. Most of these debates are two centuries younger than the purported origin of the city, all mostly taking place in the twentieth century.

While some ascribe the origin to Mughal sources, others unearth ancient Hindu texts. Moving away from the sanskritizing trends and the domain of literature, etymologists trace a circuitous route that involve a story about pre-colonial trade, the south-Indian port city of Calicut and a narrative of misidentification. Each of these debates is backed by evidentiary claims. Among all these sources, is the fabular narrative of the kaibarta community (mainly fishermen caste-groups) staking a claim in the name, which like the disappeared creek under the now famous and busy street of Creek Row, narrates a subterranean history of the city. This is also an early twentieth-century argument, made in various forms of community-songs, and anecdotal history. This is perhaps the only argument about the name of the city, that is neither refuted, nor endorsed. However, within the purported scientificity of the multitudinous voices and claims, this theory remains unintelligible. By reading around the debates and framing it within the transformation of twentieth-century Calcutta, I seek to probe the limits of historical narrative and legitimacy, and that which exceeds these limits.

Bhutia, Kalzang

Creating Unity through Diversity: All India Radio's Bhutia Language Programming in Sikkim

Since its inception, All India Radio has avidly promoted the fact that it includes the regional languages of India in its programming. In this way, its programming represents a conscious effort to promote unity and nationalism through embracing diverse cultures, and disseminating nationalist discourses in local languages. This paper outlines All India Radio's efforts to include regional languages in its broadcasting efforts in the state of Sikkim, spanning from its late independent period as an erstwhile kingdom in the 1950s through its incorporation into the Indian union in 1975. The paper will particularly focus on Bhutia (Lho skad, or Sikkimese) language programming. Rather than depicting these efforts at nationalist discourse promulgation from the Hindi-speaking center, the paper will focus on the participation of early Bhutia language disc jockeys and producers from the Northeast margins of South Asia. It will challenge assumptions about the motive of these participants in early Bhutia language programming through exploring their own agency in creating programs, particularly as sites for pedagogical efforts in the development of modern Bhutia language. Radio became an important platform for Bhutia language in its development into a modern, usable language with lexicography that included modern political ideologies of democracy and development. In this way, while Bhutia language programming did carry significant nationalist discourses of unity, it also retained important local uses in terms of language and identity articulation that problematize hegemonic depictions of power and ideological promulgation, and allow recognition of sites for negotiating local democratic discourses.

Biswas, Sravani

Disaster and the City: Political Mobilization and the 1978 Calcutta Flood

In general literature on Indian politics, natural disasters are either ignored or projected as affecting marginal communities in rural India. Professional journalists and political scientists often explain how ‘corruption’ concerning relief distribution contributes to new forms of patron-client relationship in rural India. Implicit in this construction is a notion that rural India is synonymous with tradition and nature where politics operate through patron-client networks. By drawing on the story of Calcutta Floods of 1978 this essay demonstrates how a flood that paralyzed the city and transformed it into a great swamp enabled the Communist Party of India (Marxist) and its allies to consolidate their political position in Calcutta. Though associated with rural peasant mobilization, the Left political parties utilized the Great Flood of Calcutta to penetrate into urban neighborhoods through seemingly non-political acts of relief distribution to the besieged citizens. Myths surrounding the organizational efficiency enabled the party to strengthen its position in the imagination of citizens of Calcutta. The 1978 flood thus reshaped, among many other factors, the urban political landscape.

Bloomer, Kristin

Tamil Tropes, Modern Selves: The Poetics of Possession in Urban, Christian Tamil Nadu

What, if anything, does a 21st-century, Christian spirit possession practice in urban, Tamil south India have to do with the classical poetics of that region dating likely from before the sixth century C.E.? To what extent is any ritual practice new, for that matter, and to what extent does it borrow from something old?

This paper explores the discourse and practice of Marian spirit possession among contemporary Tamil Roman Catholics in the context of early Tamil poetics and the making of modern selves. It will do so by attending to one case Marian spirit possession in particular: A 38-year-old single mother named Rosalind, who lives with an extended joint family in urban Chennai. Like a number of Christian women in south India, Rosalind regularly gets possessed by Mary. While possessed, she speaks “messages” like informal sermons to a room full of devotees – usually a few hundred at a time. She speaks in various registers of Tamil, ranging from “high” centamil or Pandit tamil, the “pure” Tamil referring to the classical, poetic Tamil of the cenkam era of the first to the sixth century C.E., to “low” or “bent” koduntamil, spoken my millions on the streets.

Many scholars of south India have argued that discourses and practices of spirit possession owe their particular forms of expression to symbolic and literary techniques borrowed from classical Tamil Sanskrit literatures. Likewise, scholars of linguistic anthropology have shown how modern political discourses in Tamil Nadu also borrow from classical sacred texts and poetics to build the modern democratic state. This paper borrows from the work of such scholars (Nirmal Selvamony 2011, John Bernard Bate 2006) to examine the ways in which contemporary Marian spirit possession operates in part through concepts of address found in “Tolkaapiyam,” the oldest extant work in Tamil literature – and in part from contemporary political and popular rhetoric. Beginning with the argument that the classical Tamil universe is constituted via three personae – addressor, addressee, and place – I argue that “Tokaappiyam,” along with other tropes and concepts of relationality found in classical Tamil literature, contribute to understandings of spirit possession among Christian communities as well as Hindu ones. Moreover, I argue that such modes of address serve to produce particular, modern subjects with specific, local, Tamil Christian identities.

Bokhari, Afshan

Sufistic Modes of Jahan Ara Begam's (1614-1681) Sexuality

Michel Foucault determined that eastern cultures made use of what he called *ars erotica* (art of pleasure) particularly in works with sacred subject matter. In these works, the allusion of sexual and/or erotic content served the purpose of ‘constructing’ pleasure and the required need of a master in transmitting this content in an esoteric and even mystical manner. Sufi literature often contains a ‘subtext’ of passionate love (*‘ishq*) and sexual unions as a metaphorical aid in describing the master-disciple relationship and the divine-human encounter.

This paper analyzes the dynamics and/or the ‘erotic tension’ established through a sado-masochistic relationship between a *pir* and *murid* during Sufi ritual and practice. The eroticized mystical experience is articulated in the narratives of the Sufi treatise, *Risalah i-Sahibiyya* penned under the Mughal princess Jahan Ara Begum (1614-1681) that convey the erotic subtext of Sufi ideology without contravening Islamic standards. The unmarried princess uses mystical language to express her eroticized self and negotiates its confession through a mystical framework. The treatise contains passionate narratives of the princess’ mystical piety and passion in the Qadiriyyah tariqah.

Sufi ideology interspersed with Jahan Ara’s professions of divine love with her ‘Beloved’ in the *Risalah-Sahibiyya* is charged with multiple meanings that create the erotic tension of ‘uniting’ with God and/or her *pir*, Mullah Shah Badakhshi. The Mughal princess Jahan Ara Begum’s (1614-1681) Sufi treatise, *Risalah-i-Sahibiyya* (1640) uses mystical language and ideology to express the erotic and sensual dimensions of her religiosity within the Qadiriyyah tariqah. The princess uses the subservient and nurturing language to establish ‘erotic’ and hierarchical ties of dependence and obligation that allude to and foment an erotic tension between her *pir* and her *murid* self. The duality of the princess’ pious and passionate narratives and provocative reveries describe her liaisons with God and/or her Sufi *pir* Mullah Shah Badakhshi (d.1661) and exemplify the eroticized narrative structures of the passive-dominant and lover-Beloved power relations.

Bronner, Yigal

From Conqueror to Connoisseur: Kalhana's Account Fashioning of Kashmir as a Kingdom of Learning

In the wake of the recent debate over historicity in premodern South Asia, the nature and status of Kalhana's *Rajatarangini*—a Sanskrit work that actually sets out to chronicle political history and that declares its method to be unbiased and source based—remain obscure. For Narayana Rao, Shulman, and Subrahmanyam, Kalhana's tome lacks the texture of real historical narratives, which, they argue, existed in abundance in the post-fifteenth-century Deccani texts that they have studied. But, as Pollock points out, this observation does not really help us substantiate our obviously subjective separation of fact from fiction in Kalhana's account. Indeed, virtually all scholarly work on the *Rajatarangini* mines it for data about people, places, and events and pretty much ignores other aspects of it. What, then, is the texture of Kalhana's work, and how can we engage with it as historians in a more holistic and fruitful manner? To begin to answer these questions, this paper deals with a single, well-defined episode from Kalhana's narrative: the story of King Jayapida's first military campaign. I argue that the narrative as a whole can be seen as a conscious reflection on what, from Kalhana's viewpoint, was a dramatic turning point in Kashmiri history: the moment at which the Himalayan kingdom reinvented itself as the center of Sanskrit learning.

Brule, Rachel

When Legal Reform Matters: Findings from India on Women's Benefits from Property Rights Reform

When Legal Reform Matters: Findings from India on Women's Benefits from Property Rights Reform

According to a growing body of empirical research, legal inequality fundamentally constrains growth and development. In India, legislation has dramatically reduced gender discrimination by equalizing women's rights to inherit property in 2005. However, widely-observed social norms directly clash with women's new legal property entitlements. What explains variation in individual women's ability to benefit from this path-breaking reform?

Popular convention suggests that individuals' ability to benefit from property rights reform depends upon the strength of "coercion-constraining institutions" in their locality, e.g. effective "rule of law" (Bates 2001, Greif 2008, North, Wallis, and Weingast 2009, Scott 2009, Obama 2009, and Gates 2011). Two competing theories provide alternative predictions. First, theories of legal pluralism predict that individuals with significant options for advancement outside traditional social structures can benefit from reform (Black 1976, Cohen 1997, and Aldashev, Chaara, Platteau and Wahhaj 2008). Second, theories of institutional development posit that social equality, particularly at the household level, allows individuals to benefit from progressive reform (Besley 1995, Udry 1996, Acemoglu and Robinson 2000, 2001, Engerman and Sokoloff 2002, Banerjee and Iyer 2005, Quisumbing 2006).

Interviews with 1,000 women across eight districts in rural Andhra Pradesh allow the author to examine competing theories' plausibility. The paper uses panel data on individuals, households, and villages from the National Council of Applied Economic Research (1971-2008) from 17 states alongside interview data from Andhra Pradesh to map benefits from reform at the village and household level. Finally, the paper tests the aforementioned theories' predictions on women's use of property rights legislation via court data from 1982-2009 gathered in one district of rural Andhra Pradesh.

The paper finds that neither the strength of local "coercion-constraining institutions" nor individual proximity to state administrative headquarters are able to predict women's benefits from legal reform. In contrast, individual women are significantly more likely to benefit from progressive legal reform if they possess options for advancement outside traditional social structures or if they live in households with high social equality. These findings support institutional development theories' focus on promoting socio-economic mobility and equality to increase the effectiveness of gender-equitable property rights reform.

Brusasco, Paola

Sri Lanka's IDPs: the camp experience in T. Subas' Vanni Mouse and Jean Arasanayagam's writings

Since the Guiding Principles on Internal Displacement were presented to the UN in 1998, the concept of internal displacement has gained wide recognition in human rights and humanitarian aid discourse, as well as in debates at the UN Security Council and other international bodies. However, the definition of Internally Displaced Persons – which is descriptive rather than legal and simply describes the factual situation of those being displaced within their countries of habitual residence – is still controversial and has been subjected to various enlargements and revisions over the years. The manifold reasons leading to involuntary movement and the fact that, not having crossed any international border, displaced people do not qualify for the status of refugees, have contributed to a construction of IDP camps as shadowy sites of in-betweenness supposedly providing temporary dwelling, whose inhabitants may be perceived as threats to security or wealth.

In Sri Lanka, the ethnic conflict that the July 1983 assaults on Tamils exacerbated into a long civil war culminated, after a spell of relative peace, in the Sinhalese army's final offensive and reported victory over the LTTE in May 2009. Over the war years, hundreds of thousands were displaced along the so-called Forward Defence Line and gathered in camps. At present, a long-due resettlement program is under way, but thousands still remain confined within camp perimeters.

In this article I am going to discuss the experience of the IDPs as witnessed from the close but relatively external vantage point of the two mice featuring in Tamiliam Subas' short film *Vanni Mouse*, and as reported in Jean Arasanayagam's short stories and poems contained in *All is Burning and Apocalypse '83*, based on the loss and danger experienced by the writer herself. Doubly marginalized as a Burgher married to a Tamil, during the riots of 1983 Arasanayagam had to seek shelter in a camp and reassess her own sense of belonging, self and history.

While *Vanni Mouse* offers an insight into the proportions of a tragedy which has been kept mostly hidden, highlighting the harshness and violence within camps that turn out to be closer to detention centres than to relief structures, Arasanayagam's works explore a need for redefinition that starts from physical space and moves inwards, shedding previously inherited identities and finally accepting that in a torn community there is no home to return to if not oneself.

Burkhalter Flueckiger, Joyce

Guising, Recognition, Transformation in Gangamma Traditions of Tirupati

The most notorious and dramatic feature of Tirupati's Gangamma jatara (annual, week-long festival), in the press in particular, is men taking stri vesham (female guising). On the last days of the jatara, men wearing saris, breasts, braids, and jewelry visit Gangamma's largest temple to take and give darshan—to see and be seen. Most of them have made a vow to Gangamma that they will take stri vesham if their wishes are fulfilled, or their mothers have done so on their behalf. Males from a family of Kaikala weavers also take vesham, becoming the goddess herself and perambulating the streets of Tirupati, again to receive and give darshan.

Women would seem to be left out of this ritual guising. However, when I asked a group of women whether this was true or not, one woman vehemently disagreed, “No, we take vesham. Don't we apply turmeric [pasupu] every Tuesday and Friday [days special to the goddess]?” Understanding pasupu as a kind of vesham led me to understand, analytically, the pasupu application on the goddess as a kind of vesham. I have argued that women's pasupu identifies them with the similarly guised goddess, as sharing her quality of shakti.

This paper juxtaposes the various kinds of vesham performed in Gangamma traditions to ask what each type creates, how they are distinct, and what they may have in common. This paper focuses on the potential of vesham to transform the identities and nature of its performers, most visibly for men and the goddess. One middle-aged Brahmin male said that his grandmother told him to take vesham every year so that “just once a year, you can experience a corner of women's shakti.” Masculinity isn't destroyed through stri vesham--after all, the male body itself is still very much present—rather, it is transformed into a different kind of masculinity. Gangamma herself is transformed through application of her turmeric “mask.” The Kaikala male whose responsibility it is to carefully apply this turmeric mask after Gangamma's weekly abhishekam explained that it makes the goddess muttaiduva-- auspicious (a term usually applied to married women). Known to be an ugra (excessive) goddess, the turmeric does more than hide the fangs that externalize Gangamma's ugram; it changes her nature. But like the male body covered over by female dress, the fangs and Gangamma's ugram are not destroyed, but modulated and transformed into a different kind of ugram.

Carballido-Coria, Laura

Public health and colonial government: Delhi/New Delhi

The announcement of the transfer of the capital of British India to Delhi in 1911 deepened the concern for issues of public health of the colonial authorities. Given the size of the old municipality, Delhi, and of the new one, New Delhi and their importance, several measures had to be taken. One of the first was the appointment of a Health Officer in 1913, who was going to be in charge of improving the sanitary conditions of the cities: the need had been expressed a few years before, but with the arrival of the colonial capital it was finally satisfied.

The tasks developed by both the municipalities of Delhi and New Delhi addressed the problem of sanitation and public health in myriad ways, like the clearance of slums, the cleaning of the streets or the teaching of hygiene at schools. But by the end of the decade of 1910, it was felt that not much had been accomplished, because, as one officer put it, they had dealt mainly with “externals”. The origin of public health problems such as diseases, and malnutrition lied in the private sphere. It was only by reaching out to Indian houses, and Indian women that they would be finally solved.

Thus, during the following years several strategies were devised to tackle them. The introduction of the Lady Health Visitor, regular revisions of students at schools, the Maternity and Infant Welfare Exhibition (1920), which developed into the annual Health and Baby Week; the establishment of a Delhi Health and Social Service Union (1928) and the Branch for Women at the Department of Public Health, among other schemes, came into being.

This paper will focus on the discussions and projects about sanitation and public health among the colonial authorities, but also on the active participation of the indigenous elites in them. This will allow to shed light on the conflicting views and interests expressed by officers, doctors, and nurses, both European and Indian; which remind us that neither the colonizers nor the colonized were monolithic entities. While, at the same time, it will allow to analyze the concept of public health in a colonial setting, during the first three decades of the twentieth century.

Cerulli, Anthony

The Poetics of Practice: Allegory at the Intersection of Social Engagement and Religious Retreat

In the early years of the 18th century in Thanjavur, South India, Anandarayamakhin wrote an allegory, *The Joy of Life* (Jivanandanam), as an entertainment piece for public performance at the Brihadishvara Temple festival. The play conveys a wealth of data about the interrelatedness of medicine (ayurveda), dharma, and devotional Hinduism (bhakti). Anandaraya's skilful use of allegory adds a great deal of depth to the text, so that events may be understood to develop simultaneously on two planes: inside and outside of the body of the play's hero, King Life, while each character in the play represents a part of the human body, human intellect, or human emotion, as well as an actor in an imperial Indian court. Apart from its appeal as a clever and humorous Sanskrit drama, *The Joy of Life* offers a novel, somatic-based perspective on an age-old idea: namely, the biophysiology of an individual body affects, communicates with, and is under the influence of the larger social physiology of its surroundings and all of the complicated ideologies and institutions that constitute human culture. Endemic to the human condition, in other words, there is an ongoing series of collisions between an individual and society, and the ways in which people act in the world and negotiate these confrontations affects their physical wellbeing. This is precisely the lesson King Life learns throughout the play, for the wellbeing of his body and royal court is contingent upon the ways in which he engages and/or disengages from the affairs around him. This task is not easy for King Life, for in addition to upholding the complex dharma of a monarch he is under attack by the dreadful King Disease and his infectious cohort.

In this paper, I discuss a power struggle in the play between two characters, Social-knowledge and Ascetic-knowledge, who are the main advisors of the play's hero, King Life. While Social-knowledge advises the king to pursue matters of domestic upkeep and statecraft, Ascetic-knowledge advocates austere religious practice. The behavioral models of each advisor, I suggest, may be read as allegorical tropes on a fundamental dichotomy of Indian religious thought, pravrtti and nivrtti ("extroverted action" and "introverted action"). The poet's portrayal of these characters amounts to a "poetics of practice" that illustrates the mutual value and reciprocity of physical and spiritual pursuits to create joy in one's life.

Chakrabarti, Ishan

European Encounters with the Mughal World

The European habit of travel writing – with its antecedents and prototypes in Greek and Roman writing (Herodotus and Strabo) was a richly interdisciplinary and intertextual form of writing, encompassing aspects of various forms of knowledge including what, with some anachronism, we could term anthropology, history, geography, comparative mythology, philosophy and religion and much more; as a literary mode, its presentation formats included autobiography, heroic narrative, daily diary, letter writing and even, on rare occasion, poetry. Such a tight knot of generic conventions brings with it a plethora of forms of remembering and knowing, a multitude of possibilities for understanding those groups with which one interacts in the course of one's travels.

After winding its way through the texts of Herodotus, Strabo, Marco Polo and John Mandeville, the genre of travelogue – starting in the late-15th century – found a new focal-point within the Indian subcontinent, as European travelers became uniquely engrossed with the Mughal empire and its cultural, religious, social and political formations. Concomitantly, the travelers' obsession fed a curiosity back home in Europe and led to the proliferation of public cultural practices (including theater, pamphlet-writing, etc.) which showcased characters drawn from the Mughal world. To add to the confusion, European travelogue was – at this exact same time – also engrossed in discovering another India geographically located in America.

The present paper attempts to organize all of these different threads into a coherent picture by focusing on moments of European-Mughal contact across several (primarily British and Portuguese) travelogues from the 16th and 17th centuries; the paper also points in the direction of the public cultural practices mentioned above to assess what the Mughal political world could have possibly meant for the everyday European subject who (unlike the traveler) had no direct contact with the Mughals. Reading these moments against the background of European travelogue as a discursive formation in general, the paper assesses the unique and salient features of European-Mughal contact in order to gain a sensitive sense of how the Europeans understood the Mughals not just as a cultural empire 'over there' but rather as political power active 'here' – that is, impinging on and affecting the Europeans' sense of the political as well.

Chakravarti, Ananya

The Salcete school: Jesuit 'Orientalism' in early modern Portuguese India

In discussions of Orientalist productions concerning India, centered largely on later British figures such as William Jones, insufficient attention has been given to the earlier efforts of Jesuit missionaries in the early modern period. While missionaries such as Henrique Henriques and Roberto de Nobili in the Tamil region formed one locus of Jesuit 'Orientalism,' the Jesuit seminary in Rachol, Salcete, emerged as an equally important center for this genre of the production of knowledge about India and in Indian languages. The pioneering figure here was Thomas Stephens, the English Jesuit who composed not only a grammar and catechism in Konkani but most importantly a Marathi life of Christ written in remarkable accordance with Marathi literary conventions. Completed in 1608, *Discursos sobre a vinda do Jesus Christo*, or the *Kristapurana*, was the first Marathi book to be printed, albeit in Roman script despite Stephens' own desires for a Devanagiri version, to fill what he perceived to be a need for Christian vernacular literature for Brahmin converts. Following Stephens, Jesuit texts in Konkani and Marathi continued to be produced into the eighteenth century, including elaborations of Stephens' original grammar, translations of such texts as Bernardino de Villegas' *Soliloquios Divinos* and other Catholic 'puranic' texts. While the *Kristapurana* is a remarkable textual example of Jesuit *accommodatio*, attempting to explain such thorny Christian practices to Brahmins as the ritual use of alcohol through appeals to the diversity inherent in the book of nature, later texts produced at Rachol were distinctly less conciliatory. By the mid-seventeenth century, such texts as Etienne de la Croix's *Discursos sobre a vida do Apostolo Sam Pedro* took on an explicitly polemical stance, flaunting a knowledge of Hindu mythology precisely in order to refute it. Yet, Etienne de la Croix, like Stephens, continued to work within the idioms and conventions of Marathi literature. In this paper, I will explore the contradictory impulses of Jesuit textual production from Salcete, in which the adopted practice of Indian literary traditions and a genuine interest in Indian forms of knowledge could be married with the straightforwardly polemical objectives of missionary activity.

Chakravartty, Aryendra

Local Places, National Pasts: Colonial Archeology and the Production of History

This paper explores the emergence of the province of Bihar as the repository of relics of an ancient and glorious national past during late nineteenth and early twentieth century. It holds that colonial archeology, by engaging in the production of “historical landscapes”, transformed local places into spaces of national commemoration. In doing so, this paper highlights the tensions that underscore the relationships between the local, the regional and the national. Specific places in Bihar more particularly Magadha figured quite prominently in archaeological survey reports of the nineteenth century. Given the region’s ancient connection to Buddhism, the Mauryan Empire and the Gupta Empire places like Pataliputra, along with Bodh Gaya, Rajgir and Nalanda, became signifiers of Indian national memory. The framework for understanding and interpreting history came to be centered on archaeological excavations, alongside artifacts and relics enshrined in museums. Encouraged by an institutionalized impetus privileging objects and artifacts as “true” sources of history, archaeological research sought to weave together a history of a region and a nation. Yet, this national historical narrative was fissured and complicated by a multi-layered appropriation of the past at the local and regional levels and a production of a “historical landscape” that looked beyond localized ways of commemorating the past. With an eye on the archaeological surveys conducted in Bihar during this period, this paper explores how archeology contributed to the construction of a historical past for the region – a past that supplanted localized commemorations of places, but became integral to a national historical narrative.

Chase, Brad

Outsiders and Others: Was Gujarat Outside of the Indus?

The modern Indian state of Gujarat is located outside of the alluvial river valleys that were the formative home of the Indus Civilization. Nevertheless, the incorporation of this region was a defining feature of South Asia's first urban civilization that left its character fundamentally transformed. Moreover, this geographically peripheral region was a corridor through which interactions with cultural outsiders were mediated. This paper will examine the ways in which an area that was technically outside of the Indus was paradoxically central to its cultural identity and dynamism.

Chatterjee, Kumkum

Cards and Cosmopolitanism in Mughal India

This paper explores the significance of material culture in the creation of social status and an elite culture in Mughal India (16th-18th centuries). In this paper, I use ganjifas i.e. the round playing cards introduced to India by the Mughals in the 16th century to explore this phenomenon. The paper will discuss the features and particularly the iconography of the Mughal ganjifa and will secondly, analyze the significance of the dissemination of the Mughal style ganjifa to different parts of the sub-continent as an element in a bigger “package” (so to speak) of Mughal courtly culture which was appropriated and emulated by segments of the provincial gentry and aristocracy . Of special significance to the paper are the variations on the “classic” Mughal ganjifa which emerged in different parts of India in the course of the 16th -18th centuries. These variations allow an assessment of the relationship between an imperial mode of courtly/elite culture on the one hand with more provincial/local forms of culture on the other.

Chester, Lucy

A Phantom Behind Official Chairs: British Fears of Indian Muslim Unrest

This paper will argue that Muslim leaders in colonial South Asia played on British fears of Muslim unrest, especially unrest of a transcolonial nature, in hopes of securing concessions from Britain. British leaders were deeply shaken first by the 1857 uprising, which they perceived as a Muslim-led campaign, and then by the South Asian response to the collapse of the Ottoman sultan, or caliph, traditionally regarded as the leader of all Muslims worldwide. Muslim leaders, conversely, recognized that the threat of international Muslim protest lent increased power and influence to their individual causes.

The post-World War I Khilafat movement brought together the Indian National Congress and Muslim nationalists in support of the restoration of the caliphate. British officials in India saw the prospect of unified nationalist opposition as a grave threat to the raj. Many were particularly fearful that Indian Muslims might rise up in protest against British policies affecting their co-religionists in the Palestine Mandate, and these concerns continued to influence Britain's Palestine policy for the next few decades. As a result, those British officials who saw pan-Islamic protest as a genuine threat advocated concessions to Arabs, rather than Jews, in Palestine.

This paper, part of a book-length project examining connections between British India and the Palestine Mandate, will explore British anxieties and the extent to which they were grounded in reality rather than in Orientalist imaginings. It will also examine Muslim attempts to turn these fears against the British. I will argue that Muslim leaders recognized this British fear and in many cases were able to exploit it to win concessions from British leaders.

Chettri, Mona

Transformation and Crisis in Frontier City – The Case of Siliguri

Located in the Darjeeling District of West Bengal, the frontier city of Siliguri connects the Himalayan state of Sikkim and Darjeeling District to West Bengal and India to Nepal, Bhutan and Bangladesh. It is a city where transactions worth millions of rupees are conducted every day and its strategic location as a portal to the entire eastern Himalayan region and the plains of Bengal has transformed an urban space to a site of socio-political contestation between different ethnic and political groups. By focusing on competing claims over Siliguri, this paper analyses the impact changing regional politics have on frontier cities in South Asia.

The colonial outpost was still a small town in the 1980s, but since then Siliguri has witnessed immense infrastructural development and expanded rapidly on the basis of its significance as a commercial and transportation hub. Siliguri has a population of over 100, 000 people and a vast transient population, from diverse ethnic groups ranging from tribal Rajbanshis to Bengalis, Nepalis, and merchant Marwaris. The demographic pattern of Siliguri has altered consistently over the years with each wave of migration leading to a unique social culture which is rich and inclusive as well as diverse and particular at the same time.

Siliguri's economy is sustained by hill economies of Darjeeling and Sikkim, supplying to them not only the basic necessities of life but also with a city environment which is lacking in the hills, thereby attracting maximum investors from the hills, leading to yet another change in the demographic pattern. However, this has also altered with the influx of Bengalis of Bangladeshi origin which has unsettled the existing social order, exemplified by hardening of cultural boundaries and spatial segregation. This situation has been heightened in recent years as the city is subject to competing claims from the Gorkhaland state movement for a homeland for India's Nepali population and the counter movement in the plains intent on keeping the city in West Bengal.

In the city itself the transformation of social space has resulted in the alteration of established socio-cultural patterns, thereby manifesting itself in an ethnic contest for space. By analysing the ethnic crisis in Siliguri, this paper draws attention to the processes through which urban spaces become a site of ethnic and political contention when their frontier location subjects them to constantly shifting geopolitical claims.

Chhabria, Sheetal

Financing the Trust: Bombay's First Colonial Housing Project

Most cities of the world experienced urban renewal at the turn of the 20th. Bombay's leaders set out on an ambitious plan to house the labouring and poor amongst their residents in chawls (tenements) built through public funds. Responding to a decline in the "sanitary credit" of the city upon the onset of plague in 1896, business leaders and civic minded elites sought to cleanse the city of dense settlements which had become breeding grounds for disease. The poor became objects of governance as unclean and ill-housed bodies who spread contagion. The City Improvement Trust of Bombay was institutionalized in 1898 to solve this problem, but not without a debate on the sources of its funding. Leaders of the Municipal Corporation, although they supported the project, were weary of their expected financial contribution and the way in which the new legislation impinged on their local authority. Even upon initial calculation, the housing would never produce enough revenue to cover its own operation. The financial liability, however, was one which Trust officials were willing to bear to restore the commercial viability of Bombay, insuring it would remain well into the future, a "world city". While previous scholars of the Trust's operations have correctly pointed to the large gap between its stated ambitions and eventual outcomes in terms of housing the poor, in this paper I want to focus on the most successful aspect of the Trust's ventures, namely its use of financing to drive the market in housing. The Trust's legal right to take on debt was backed by the colonial Government of India. In order to clear slums and build chawls, the Trust became a buyer of unlimited means in the housing market, creating a speculative bubble between 1904 and 1907 which only pushed the labouring poor further from sanitary housing. If we put aside the ultimate failure to adequately house the poor, we can ask about the interests advanced through the conjoining of local banks with an urban development agency, colonial Government officials, and native urban leaders in the making of the Trust. The activities of the City Improvement Trust had broad implications for the formation of forms of credit and debt in the domain of housing. The Trust also enabled the enlistment and rise of banking instruments in the process of Bombay's urbanization.

Choksi, Nishaant

Situating Jharkhand politics in the Jangalmahal region of West Bengal

Since 2008, when an uprising against police abuses arose in the Lalgadh area of West Bengal, the “Jangalmahal” region of southwest West Bengal has been at the center of state politics, and has featured prominently in the high profile 2011 election between the Communist Party of India (Marxist) and the primary opposition party, the Trinamul Congress. The presence of Central paramilitary forces in the area, as well as the increased armed activity of the now banned Communist Party of India (Maoist) has given the region wide exposure in the state and national media. However the role of the various Jharkhand parties, which control many of the local panchayats in the area, and which are poised to make gains in the upcoming election, have been ignored in discussions of the political situation in the region.

This paper aims to situate the Jharkhand movement historically with respect to the Jangalmahal region. The movement’s original goals were to merge the tribal dominated districts of southwestern West Bengal into a newly formed state of Jharkhand, a tribal-majority state in which tribals would enjoy political autonomy and economic mobility. However, in 2000, the state of Jharkhand was formed out of the southern portion of Bihar, excluding the Jangalmahal areas. Nevertheless, Jharkhand politics in the Jangalmahal region persisted, and the parties that grew out of the Jharkhand movement continued to enjoy political gains at the gram panchayat level.

In addition, it charts the transformation of the Jharkhand party from a movement formed around political autonomy to a regional political party. Based on ethnographic data collected in a village in the Jangalmahal area between 2010-2011, the paper outlines the way the continued push for self-rule allows the Jharkhand parties to critically distance themselves from modes of state governance, and indeed the state itself, while consolidating electoral gains within state structures. Moreover, the paper highlights how the spiraling violence in the region, and particularly the armed conflict between Maoist cadres (and allied groups), CPI-M militias, and paramilitary police, figures into the electoral appeals of the Jharkhand parties. By claiming victimhood on the behalf of the entire region at the hands of a repressive state apparatus, the various parties seek electoral success at higher levels of state governance.

Chowdhury, Nusrat

Photography and the nationalization of death in Bangladesh

In January 2011, a photo of a 15-year-old Bangladeshi girl's body hanging from the fence at the Bangladesh-India borders created a media uproar in Bangladesh and beyond. Felani, the young girl who has been a migrant worker in Delhi was crossing the fence to come back to her village to get married. When her clothes got stuck in the barricaded fence her cries for help were met with a bullet from the Indian Border Security Forces. The nationalist affects that saturated print media and the Internet following this human interest story – “enfleshed,” as it were, by the morbid image of terror – was scripted as a critique of a global rise of surveillance. Felani's death is read as a “dystopic risk event” that interrupts the moral economy of circulation in which “bodies at risk” – refugees, mobile labor, terrorists, ethnic and religious diasporas – do not keep to mandated spaces and channels (Feldman 2005). And yet, the shocking photo etched out an iconography of threat that brings our attention back to actual physical borders. In an era of satellite, biometric and digital surveillance nets, where policing is facilitated by virtual and mediatized boundary systems, Felani's death forces us to rethink the “literal” along with the “spectral” in analyzing a nationalist visual culture of violence. Using this particular photograph as an entry point, in this paper I want to explore the relationship between photography and death in the established trajectory of Bangladeshi nationalism. My other two examples come from two of its defining moments– the 1969 “people's movement” against Ayub Khan's regime and the 1990 “democracy movement” against the dictatorship of H M Ershad. Unlike Felani who was photographed as corpse, both the child and the man featured in the earlier photos were killed within minutes of being photographed. These images of terror spell out a visual culture, and a particular bio-politics, that insists on the continued relevance of the cartographic nation-state in South Asian mass politics.

Cilano, Cara

Multicultural Nation / Privileged State: Local Tensions in Pakistani Fiction

This paper focuses on Pakistani fiction dealing with a variety of specific geographical locales in order to explore literary representations of two types of connected conflicts: those arising from ethnic tensions and those from class inequities. The first half of the paper will look at Karachi novels set in the 1980s and 1990s in order to examine the interrelations of history, ethnic conflict, and place. These analyses' focus on diversity emphasize one of the most severe obstructions Pakistan faces as it continues its transition from idea to nation. The novels discussed in this section include Adam Zameenzad's *The Thirteenth House* (1987), Zeeba Sadiq's *38 Bahadurabad* (1996), Maniza Naqvi's *Mass Transit* (1998), Kamila Shamsie's *Kartography* (2002), Bina Shah's *The 786 Cybercafe* (2004), and Maniza Naqvi's *A Matter of Detail* (2007). The second half of the paper will also focus on locality and historicity through fictions set in urban and rural locations. Important questions here include, how do the powerful deploy state-like control? Are their norms working outside of or in conjunction with the law? A concentration on the contrast between urban and rural settings provides one way to address these questions, for it encourages an analysis focused on how the putative tensions between tradition and modernity or religiosity and secularism may also be read as an interrogation of the norms class privilege establishes and enforces. Titles here include Javed Amir's *Modern Soap* (2002), Mohsin Hamid's *Moth Smoke* (2000), Nadeem Aslam's *Season of the Rainbirds* (1993), and Daniyal Mueenuddin's *In Other Rooms, Other Wonders* (2009).

Conlon, Frank

Co-operative Housing and Community in Colonial Bombay

This paper will explore how a small immigrant community came to Bombay Mumbai and how its members' "solutions" to the housing question had an impact on their community's life and subsequently on the emergence of co-operative housing. The continuing shortage of affordable "decent" housing for lower middle class residents of Bombay presented an opportunity whereby members of the Chitrapur Saraswat Brahman caste could exploit and enhance social capital and enhance residential concentration in a large metropolis. Linkages of voluntary associations, a co-operative credit society yielded pioneering foundation of co-operative housing projects. The paper will examine the evolution of this answer to the 'housing question' and analyze the significant implications of co-operation for members of the community both in Bombay and, ultimately in other cities

Cook, Matthew

Executing Empire: Colonial Violence and Sindh in the 1840s

This paper addresses the East India Company expansion into Sindh during the 1840s. The Company gained ground in Sindh not only through cultural sleights of hand but forms of violence. Rather than simply accept violence as inherent to imperial conquest, this paper historically and anthropologically examines how physical brutality is an important mediator of colonial relationships in Sindh. It reads through and around the veil of imperial documentation to describe three massacres supervised by East India Company.

The paper employs private correspondences to argue that official debates spawned by massacres in Sindh result not from isolated disagreements between East India Company officials. More than a simple “turf war,” these disagreements are part of a larger debate about forms of imperial authority, both in Sindh and the Bombay Presidency. They highlight the Company as internally differentiated by competing agendas and strategies that unevenly balance military and civil authority. As a hybrid that collapses civil and military authority, I argue that the Company’s institutions and principles could (and did) challenge British presuppositions about imperialism. More specifically, the paper illustrates how massacres in Sindh render assumptions about the civilized character of empire “out of joint” with the Company’s historical actions. I conclude that—to facilitate the historical recovery of imperialism’s “uncivilized” side—massacres in Sindh are best viewed as chapters of both Indian and British imperial history.

Cox, Whitney

Literary register and historical consciousness in Kalhana: A hypothesis

The conceptual and practical conditions of possibility that enabled Kalhana to produce a sustained chronological narrative in his *Rajatarangini* (RT) have been frequently canvassed by earlier scholarship on the text, though no conclusion has won general acceptance. Some have seen in it an expression of Kashmir's marginal place in the Indic world; more productively, some enquiries have concentrated on Kalhana's own description of his practice, as can be found in the RT's preamble (most recently Slaje 2008). While granting the usefulness of this appeal to the author's own understanding of his project, I propose here to offer as a hypothesis another, perhaps surprising, vector of influence: that of literary register or style. The RT can be placed within a trajectory of Kashmirian verse-narrative, the development of which can be traced over three centuries prior to Kalhana's time (cf. Obrock in progress). I will outline the salient features of this particular, Kashmir-specific, linguistic and literary register—what I will call the Kashmirian *slokakatha*—with reference to several predecessor texts, including Abhinanda's *Kadambarikathasara*, Somadeva's *Kathasaritsagara* and the poetic and literary-critical works of Ksemendra. This register is an elegant, eminently recognizable variation on the norms of Sanskrit narrative poetry, the defining features of which can be stipulated at the level of morphology, lexicon, syntax and prosody. Significantly, in all of its extant examples, this register is used for the re-processing of existing narratives into something new. For the historian of literary form, this style of creative reimagining finds its most successful rendition in Kalhana's work; it is my central contention, however, that the significance of this extends beyond the simply formal and into the heart of the RT's structure and compositional logic. Through his reliance on and extension of the works of the earlier *slokakathakaras*, Kalhana produced a richly detailed register of Sanskrit that was suited to the task of historical narration, both in the compact complexity of description it allowed and the critical authorial voice it enabled. And it is this that plausibly provides the crucial impetus to his reframing of the events of the Kashmirian past.

D'HUBERT, THIBAUT

Spreading the word in the proper garb: Courtly culture and gauṛīya vaiṣṇava literature

Tony Stewart explored a wide range of premodern and early modern literatures of Bengal. His works provide access to original material through translation into English and crucial theoretical means to analyze this material. This paper stands at the crossroads of several themes previously treated by T. Stewart. I hope it will be a testimony of the invaluable relevance of his contribution to the field of religious and literary studies of South Asia.

With the study of the works of the poet-translator Ālāol (fl. 1651-1671) I engaged in an exploration of the courtly culture of northeastern Bengal starting from its fringes in what is today's Myanmar. I propose now to continue my circumambulation around Bengal by bringing into scrutiny the literature produced in the courts of the kingdom of Kuch Bihar (northern Bengal and western Assam) and Ghumsur (Bhanjanagar in Orissa). The authors patronized in these regional courts were then committed to experimenting with the language through translation projects of Sanskrit and Persian works, and other bold uses of the deśī bhāṣā (regional language) for unprecedented purposes. My main focus is thus to observe the process at work in the formation of a shared literary idiom in northeastern South Asia during the seventeenth century CE.

As T. Stewart recently showed in the opening chapter of his *Final Word*, a study of the role of the Caitanya Caritāmṛta in the consolidation and spread of vaiṣṇava theology in Bengal during the seventeenth century, courtly culture played a central part in the process of establishing the doctrine in western Bengal. Not only did the Malla royal patronage provide the means to diffuse the unified doctrine, but also aspects of courtly culture were instrumental in the rhetoric of the proponent of the sect when writing the stories of its founders and later apostles. Through an analysis of the use of the regional language in contemporary neighboring kingdoms, I will provide a setting to potentially relocate the hagiographic, theological and poetic production of gauṛīya vaiṣṇava authors as pertaining to the wider literati of northeastern Bengal.

Dar, Huma

Nudity of Resistance, Nakedness of Power

This paper analyzes the “trophy videos” from Kashmir – dubbed the “Indian Abu Ghraib” – that were leaked via social media in September 2010. Revealingly, these appalling videos did not elicit a fraction of the response incurred globally by the eponymous scandal of 2004 in USA, and no corresponding scapegoating of even some purported “rotten apples,” leave alone any inquiry by the Indian government into such systemic methods of torture. The paper traces the deeper and more intimate genealogy of such a spectacularization of punitive nakedness, as a technique of emasculating governmentality, to a longer history in Kashmir itself under the Dogra regime, as well as to the sporadic regimes of terror (through local panchayats and vigilante injustice) visited upon Dalits in India. Such a genealogy proposes the centrality of caste within the Indian Nation-State’s grammar of governmentality, and also demonstrates the oscillating overlaps between the constructions of Dalits and Indian or Kashmiri Muslims.

Adjacent to this naked deployment of state power, is an ongoing, dynamic, though not much-talked-about, use of partial nudity as a technology of resistance and healing amongst the Kashmiris. Photographs of the protests in Kashmir, from summer of 2010, which deluged Facebook last year, show young men challenging fully-armed Indian forces with bare chests and outstretched arms: a posture of extreme vulnerability and thus of supreme confidence, a nudity that is performative and also declarative in its announcement that any fear of the oppressive militarization, usual conventions, and imposed regime of emasculation is dead. Enforced nakedness (*'uriyaani*) transforms into deliberate nudity (*barahnagi*), always already clothed in grace (Agamben 2010), thus inverting the power, if not materially, then at least symbolically and ideologically. The paper investigates the genealogies of such embodied modes of resistance through the legends surrounding Kashmiri saint Lel Ded (also known as Lalla *'Aarifa* or Raab'*ia as-Saani* – the Second Raabi'*a*), through the nature of protests when Nehru, and later his daughter, Indira Gandhi, visited Kashmir pre- and post-1947, and through the tropes of *'uriyaani* [nakedness] versus *barahnagi* [nudity] that inhabit Islamic literatures, generated from the narratives of Edenic innocence. The Empire might be naked in exhibiting its violent power unabashedly, but the oppressed can and do reclaim their power through the nudity of truth.

Dasgupta, Ananya

Labors of Representation: Debt, Devotion, and Muslim Identity in late Colonial Bengal

The figure of the debt-ridden Muslim peasant of the Bengal countryside, mostly passive, but occasionally insurgent and avenging the local Hindu moneylender, is a staple in historiographies of colonial Bengal. Was the Muslim peasant “communally” motivated or was his act of rage propelled by the secular “economic fact” of debt? This question plagues today’s historians, much in the manner in which they plagued colonial officials who set out to understand, and often brutally suppress such “riots”. Today’s historians continue to adjudicate on these matters – religious or economic, Islam or debt, this way or that. My paper is a stubborn refusal to partake in such adjudications, by entertaining the possibility that this debate itself – “Religious or Economic? Islam or Debt?” – is, in all likelihood, a misplaced one. Instead, I take a different route: Exploring the meaning of “debt” as it emerged in the discourses circulating among the Muslims of Bengal in the 1920 -1930s, by drawing on a wide array of writings dealing with the problem of debt - ranging from those by Muslim “progressive” intellectuals, Muslim politicians, the ulema preaching in the countryside, as well as those mediating between the country and the city.

In such writings, debt, far from simply being treated as a secular, economic category, took on the distinctive valence of being “the burden of the Muslim”, and was all too often spoken of in relation to the Koranic injunction prohibiting *riba* (popularly understood as prohibiting transactions involving interest on loans). This paper examines ways in which the problem of indebtedness became inextricably linked to debates that raged among the Bengali Muslims about the status of the *riba* prohibition. Some argued for repealing the prohibition, identifying it as the cause of indebtedness; others argued the exact opposite, and saw the prohibition as a solution and safeguard against indebtedness. This paper evinces the manner in which modern, secular assumptions about labor - which lie at the heart of Political Economy and “progressive” politics - took root among the Bengali Muslim peasantry in and through these debates about the *riba* prohibition, which, simultaneously addressed the problem of debt and that of defining what constituted a “correct” Islamic way of life. Finally, I investigate the ways in which novel presuppositions about labor, as they took root among the Muslim peasantry, affected peasant politics, as well as the trajectory of Muslim politics in Bengal.

D'Avella, Victor B.

Decoding a Poem: The commentarial tradition on the Devishataka of Anandavardhana

Within the corpus of citrakavya “flashy poetry,” few glitter so brilliantly as the Devishataka a “Century (of poems) for the Goddess” by Anandavardhana. This magnificent collection of poems, dedicated to the goddess Durga, outstrips its predecessors both in its cleverness and the sheer complexity of its visual designs. In addition to the usual arsenal of yamakas and shapes drawn in the poem's syllables, Anandavardhana has composed 22 of the poems in such a way that they can join forces and, arranged in the correct manner, form an even larger structure, the Great Wheel, where a new poem is revealed that details how Anandavardhana was inspired to compose the Devishataka.

In my paper I will explore how later generations understood and received this avant-gard collection of poems. My starting point for the reception of the Devishataka will be the now lost commentary of Vallabhadeva, arguably the first commentator on poetry in the Sanskrit tradition. The very fact that Vallabha decided to comment on the Devishataka, alongside the great poems of Kalidasa and others, underscores the century's importance in the canon of Sanskrit poetry at the end of the first millennium. I will, however, focus primarily on the extant commentary of Vallabhadeva's grandson, Kayyata and, to a lesser degree, the explanations found in Hemacandra's Kavyanushasanaviveka. I will detail the exegetic strategies employed by these later commentators as well as offer insights as to why this work merited attention at all from the very earliest commentators. In closing I will reexamine the apparent contradiction that Anandavardhana, who elsewhere decries citrakavya in his work on Poetics, has nevertheless authored a poetic composition that could be considered a paragon of the genre.

Davis, Mary

The Effect of Hydrological Systems on Material Culture and Socio-Political Affiliation in Asia

River systems and control of regional water sources and headwaters play an important role in external and internal politics as demonstrated by modern day tensions in areas such as Kashmir and Tibet. In both ancient and modern times rivers systems are important not only because of the utility of rivers as conduits of trade, transportation, and social interactions, but also the real and/or perceived threat to cut off water, poison it, or make it impure. These practical and ideological concerns connect groups of people economically, socially, and ideologically along river systems in ways that correlate with the material record. Archaeologically, river systems around the world have been implicitly recognized as important determinants in material culture affinity. Here these ideas will be explored explicitly and correlation between nested levels of water sources or hydrological units and the archaeological record for Western and western South Asia during the Regionalization, Intergrational, and Localization phases of political development. Ceramic variation will be used as a proxy for general material culture variation in order to examine if the predictive model is accurate by testing for a positive relationship between material cultural similarity and the connectivity of the hydrological units, rather than Euclidian distance. Though this project is in the initial implementation stage, deviation from the model can inform us about potential political afflictions and conflicts within and between the regions.

De, Rohit

The Constitutional Adventures of a Vegetable Vendor: The Everyday Life of Constitutional Law in India

This paper investigates the impact the adoption of a written republican constitution had on the lives of average Indians. How did Indians come to understand the constitution that had been adopted in their name? More significantly, how did they come to use it? Framed around a series of constitutional challenges by vegetable vendors and other petty traders to the economic regulations of the Nehruvian period, the paper moves away from the “high politics” or legal doctrinaire approaches that have dominated the study of constitutional history, and attempts to uncover the rationale and the processes that led ordinary citizens of modest means to take the state to court.

Managing the economy was central to the Nehruvian state, which drew its legitimacy from its developmentalist character. Law was an instrument of management, through nationalization, licensing, control orders and the criminalization of economic behavior (such as hoarding). The system of controls to manage the ‘national economy’ delegated a great deal of discretionary power upon local bureaucrats and policemen. The justification for state action which curtailed liberty was often framed in an economic rationale, but constitutional litigation forced the economic discourse to confront procedural or political requirements. Lawyers and legal scholars played a critical role in this process of translation.

Litigation, particularly economic litigation, is often dismissed as “bourgeoisie liberal politics”. But litigation by vegetable vendors forces us to rethink the definition of bourgeoisie. The caste associations with certain traders, such as butchers or vegetable vendors, also challenge traditional conceptions of liberal politics and bring the question of social networks into discussions of capital. Through examining the quotidian life of constitutional law, I hope to rethink these categories and address the idea of litigation as a tactic.

DeNapoli, Antoinette

Devotional Gathering as Alternative Social Network for Female Hindu Renunciants in Rajasthan

Hindu renunciation has been described in the existing religious studies and anthropological scholarship as non-institutional and even anti-institutional. Moreover, this literature suggests that most renouncers (sadhus), and especially female renouncers, prefer to live “quiet” lives away from cenobitic, communal religious structures, which constitute their own renunciant sub-cultures and micro-societies. Since monastic institutions in Hinduism, Buddhism, and Christianity have enabled renouncers to survive individually and communally in the world, how do those renouncers without access to formal social networks and institutional structures of support like ashram communities and renunciant teaching centers (maths), survive on their own in the world? What kinds of survival strategies do independent renouncers employ for their own self-preservation as well as the preservation of their individual traditions of renunciation? Are these strategies gendered, and if so, how? Finally, what kinds of social network systems do independent renouncers participate in and create through their religious practices? Based on nearly three years of ethnographic research spanning between 2001 and 2006, in this paper I describe and analyze the renunciant practices of female Hindu sadhus in the former princely state of Mewar in south Rajasthan. I argue that through performance of what I characterize as their “rhetoric of renunciation”—their singing, storytelling, and sacred text practices—in devotional fellowship contexts known as satsang, the female sadhus create and maintain informal renunciant “networks” that function as an alternative social support system to those found in monastic settings. Satsang-based, renunciant social networks are crucial for sadhus who, in theory, have left behind the normative kinship structures and societal roles that often provide individuals with emotional, material, and financial support. To this extent, satsang functions for the sadhus as an alternative renunciant social networking “site,” in which they engender with other sadhus and lay devotees spiritual relationships and community, as well as forms of reciprocity, that ensure individual female sadhus’ spiritual, material, and economic survival. Moreover, satsang serves as a woman-centered locus that empowers these sadhus as women and renunciants. Thus, satsang, and the practices that occur in and, as a result, define that space, illustrate the everyday survival strategies that the female sadhus employ in the preservation of self and renunciant tradition.

Dennis, Hanlon

“The World Without, the World Within”: New Spaces of the Political in Mrinal Sen’s “Mahaprithibi”

Throughout most of the 1970s, Bengali filmmaker Mrinal Sen produced a series of agit-prop films, including the Calcutta Trilogy, responding to the Naxalite rebellion that had begun in the late 1960s. These explicitly ‘Third Worldist’ films linked events in Calcutta to revolutionary movements in Latin America, Africa, and elsewhere in Asia, through the use of documentary montages and stylistic borrowings from Latin American Third Cinema and European political art cinema. Then, in the early 1980s, Sen abruptly changed registers with the Absence Trilogy, domestic dramas set among Calcutta’s middle class. He abandoned the streets in favor of claustrophobic interior spaces, and elaborate but controlled mobile framing replaced the combustible mixture of styles that characterize the agit-prop films. This move was seen by the left and right in India as a retreat from the politically-engaged cinema for which he had become known worldwide.

This paper considers ‘Mahaprithibi’ (1991), Sen’s response to the collapse of the Soviet Union and the socialist regimes in Eastern and Central Europe, as a coming to terms with the political past and with his past political cinema. As in the other domestic dramas, the plot concerns an absence and a return. But in this case, the absence is the eldest son, a Naxalite guerilla killed in a police encounter, and the return is that of the youngest son, who lost his employment in East Germany due to reunification. Both figure the erasure of revolutionary moments.

In ‘Mahaprithibi’ Sen brings the centripetal pull of his family dramas into balance with the centrifugal thrust of his earlier agit-prop films in order to analyze the accelerating reordering of both private and public space as a result of ascendant liberalization, both at home and in the world at large. While the overall form of the film resembles that of the Absence Trilogy, Sen cuts into his film footage of a fleeing guerilla being gunned down by police previously used in ‘Calcutta 71’ (1972) and ‘Padatik’ (1973), two installments of the Calcutta trilogy. This ‘Chorus’ figure continues to link Calcutta to the larger world, but now, rather than representing revolutionary possibilities, he has become a figure for mourning the failed revolutions at home and abroad.

Deo, Aditya Pratap

Of Spirits/States: Gond Pasts in Kanker, Southern Chhattisgarh

Accounts of their past given by the Gond peoples in Kanker (now a district, formerly a princely state) in Chhattisgarh, work on several registers. There is clearly that which we would understand as 'historical' but it comes inextricably entangled with that which we would recognize, in opposition to the historical, as the mythical. Most of these accounts are given in the context of the rituals of the Anga Devs, the ancestral deities of the Kanker Gonds. These accounts allow us entry into a past which is at once one of enchantment and disenchantment, and in which both ancestral spirits and modern states are agentive. They bring into view a wider set of actors, motivations and possibilities than those of historical accounts of tribal peoples which admit as the basis of their narrative only that which is rationally defensible – of the linear, secular time of the nation/citizen. While in historical narratives the tribal peoples are constituted as primitives and their actions are of little political consequence, this subaltern past posits the Gonds and their world as constitutive of and central to the polity of the colonial-princely state; and to the making and remaking of their world.

This paper will seek to foreground the ways in which the accounts of the Kanker Gonds trouble historicist accounts and their narrative of tribe and development at a time when the debates on the tribal question is split between competing historicist positions to the exclusion of that which is offered by these accounts. These accounts present a different sense of the past, especially in their characterization of the colonial state, the princely state and the post-colonial period. I will undertake a reading of the Kanker Gonds' accounts as subaltern constructions of the past. In doing so this paper will explore the manner in which without the luxury of the historical pretense of singular, linear and secular-rational time, these subaltern pasts are forced to negotiate the imperious pretense of modernity and history, bringing into focus the imbrications of time we straighten out for the benefit of our narratives of progress and development.

DeVotta, Neil

Urban-Rural Electoral Dynamics and the Implication for Dynastic Politics in Sri Lanka

Sri Lanka's President Mahinda Rajapaksa is often projected as a man of the people. The president's popularity and his coalition's repeated success at the polls lend credence to this claim. That noted, there remains a significant disparity in the president's popularity between urban and rural areas. On the one hand, this is nothing new in that historically urban areas have, in the main, voted against candidates representing the Sri Lanka Freedom Party, which Rajapaksa belongs to. On the other hand, extant urban support for the opposition, notwithstanding its ineffective and split politics, coupled with certain policies being pursued by the Rajapaksa government suggest that the current rural-urban political divide is more acute than what we have witnessed in the past and that the Rajapaksa family appears set to exacerbate this division as part of its plan to institute a political dynasty. An analysis of the March 2011 local government election results juxtaposed with various policy decisions made since especially the civil war ended suggest the burgeoning rural-urban electoral divide is likely to have drastic ramifications for Sri Lanka's politics.

Dewey, Susan

Cassava and Bitter Mango: Trade-Oriented Social Networks amongst Indo-Fijian Female Market Vendors

Female market traders in Fiji share a number of striking similarities with their Asian and Sub-Saharan African counterparts, particularly in their use of innovative strategies to support themselves and their children in a politically unstable environment. Existing anthropological literature clearly documents the disparate (albeit often unrecognized) roles that female market traders play in their respective societies as income earners, mothers, cultural brokers, purveyors of gossip, and victims of state austerity. Yet very little has specifically addressed female market traders' conscious creation of trade-oriented social networks that span differences of ethnicity, language, and kin group membership. This paucity of data is particularly significant in the context of Fiji, which has experienced four coups in which ethnicity has intersected with discourses surrounding ethno-cultural differences between indigenous Fijians and Indo-Fijians, many of whom initially migrated to Fiji as contract laborers to work on British colonial sugar cane plantations. As some of the poorest members of an ethnic group that Fijian nationalists accuse of parasitic capital accumulation, Indo-Fijian market traders struggle to make ends meet in a political environment in which they are formally excluded from owning the vast majority of land. Drawing upon research in the Suva Municipal Market, Fiji's largest and most ethnically diverse venue for the exchange of agricultural products and cash, this paper describes the decision-making processes traders consciously engage in as they construct economic survival strategies that rely upon discourses of individualism while simultaneously drawing upon kin-based social networks and ethno-linguistic affinities. Lacking the financial resources to emigrate (as many wealthier Indo-Fijians have done) and constantly attuned to the vicissitudes of national politics, the traders discussed in this paper employ notions of historical displacement from India while constructing economic survival strategies that rely upon discourses of individualism while simultaneously drawing upon social networks and ethno-linguistic affinities. Ultimately, though, they remain intensely attuned to their marginal status as precarious citizens of a country in which some Indo-Fijian families have been resident for over six generations.

Dhaka-Kintgen, Ujala

Religious Contours of Urban Space: Dilapidated Tenements, Transit Camps, and Localizing Claims

This paper examines the intersection between religious and regional enclavization and the political economy of housing in Mumbai. In particular, I draw on the experience of Muslims who live in working-class neighborhoods in areas of Muslim concentration in the inner city and the suburban district. Muslim neighborhoods in central Mumbai are characterized by overcrowding, dilapidated tenements, and poor civic amenities, and conditions in transit camps in the suburbs are not much better. The Maharashtra Housing and Area Development Authority built transit camp tenements in several parts of Mumbai to accommodate residents evacuated from dilapidated structures until they are allotted housing in new buildings. Among others, many Muslim residents have been living in these transit accommodations for fifteen years or more, and much of this housing is now in a state of disrepair. An elaborate juridical and bureaucratic framework of construction and rehabilitation plans has arisen to deal with the housing infrastructure crisis in Mumbai. In this discussion, I attempt to understand the dilemma faced by certain Muslim families in these neighborhoods when posed with the possibility of being relocated to a different residential site. Despite their difficult current living conditions, the insecurities produced by sectarian strife exacerbate the need to hold fast to their position within religious and regional solidarities. In this paper I analyze how housing practices relate to ghettoization in the context of Muslims in Mumbai. I show how the blurry domain of entitlements produced by emergent housing provisions occupies a pivotal role in shaping local political capital, and how Muslim residents of ghettoized localities engage in the work of place-making.

Dharia, Namita

What lies between: bridging the gap between the skyscraper and slum.

A popular narrative of “two Indias” circulates through the Indian media and is often represented by the poignant images of the skyscraper and slum. Discussions on development in India too juxtapose these two building types as representative of a dichotomous and unequal urban condition characteristic of Indian cities today. While the circulation of images of these disparate architectures highlights the unequal condition of living in India, it also masks their interdependencies in the overall growth and development of the city and broader region it situates itself in. The skyscraper and the slum as two dominant architectural typologies of the city are, more often than not, co-produced. Through fieldwork done amongst migrant laborers, developers, architects, and contractors in the building construction industry in Delhi-NCR, I highlight the mutual constitution of the skyscraper and the slum. In particular I study the informal housing settlement of migrant laborers and the large-scale apartment complexes they build on the outskirts of New Delhi-NCR, India.

I pay attention to the politics of land, dispossession, and labor, the aspirations of and patterns of mobility, and the hybridities of space that arise during the construction of the skyscraper and slum. I demonstrate how the increasing costs of land, changes in land policy, and demand for housing feed conversion and speculation and drive the production of both. The supply and demand of labor, regional economies of labor, and the physical act of construction unite the two forms. The spatialities produced through the labor of making architecture, I argue also intertwine the two dichotomous building types. I explore how the material processes of the local building construction industry and the intimacies of bodily practice and occupation tie these two seemingly oppositional architectures to each other in intricate ways. Through my paper I thus demonstrate how these two architectures of the city are connected not only through the political economy of land, development policies and procedures, but also by the very people, bodies and practices of those who build them. I thus question the validity of studying one without addressing the other and argue against the cleaving of the two typologies in discussions of the Indian city.

Dharwadker, Aparna

From Colonial Sermista to Postcolonial Sharmishtha: The "Yayati" Plays of Michael Madhusudan Dutt and Girish Karnad

The narrative dependence on the Mahabharata in major work by modern Indian playwrights--from Michael Madhusudan Dutt's *Sermista* (1859) and Krisnaji Prabhakar Khadilkar's *Kichaka vadha* (1907) to Dharamvir Bharati's *Andha yug* (1954), Girish Karnad's *Yayati* (1961), and Ratan Thiyam's *Chakravyuha* (1984), to name only a few among a very large number of major plays--seems to be a "natural" extension of the epic's pervasive cultural presence and its prominence in traditional/folk genres of performance across the country. However, the process of translating more or less familiar episodes from the epic, along with their received meanings, into literary drama and "popular" or "serious" urban performance in the modern period involves a range of theoretical positions, formal devices, and rhetorical motives. Dutt, for instance, describes *Sermista* as "the first attempt in the Bengali language to produce a classical and regular drama," and a strategic contribution to "our rising National theatre" (Preface), while just over a century later, Karnad turns to the same episode from the Mahabharata for a resolution of essentially private psychological and emotional dilemmas. My paper will use the two *Yayati* plays as key examples to connect each work to the playwright's self-reflexive commentary on his epic source, mapping in the process how the Mahabharata has encapsulated both personal and public crises, or heroic and satiric views of culture.

Dhavan, Purnima

Literary Self-Fashioning and the Adhyatmi Jains of Agra

The seventeenth-century Jain community in Northern India experienced a great tumult of sectarian and scriptural controversies about the role of ritual, scriptural interpretation, and authority. Most notably these debates were not limited to literate monks, but increasingly mobilized lay groups. Focusing on the literary production of one such group, the Adhyatmi Jains of Agra, this paper traces the growing popularity of vernacular expression in the polemics and self-fashioning of such urban lay communities. Adhyatmi intellectuals, like the well-known merchant and author Banarsidas, participated in several overlapping urban and literary milieus, but chose local vernaculars as the medium and site for their self-fashioning.

Analyzing their linguistic choices in a purely instrumentalist fashion either through the lens of Jain religious reform or the more conventional teleological evolutionary history of Hindi is highly problematic. As this paper demonstrates, the literary production of such individuals contained what appear to be contradictory impulses—the desire to defend narrowly defined social identities and simultaneously explore the possibilities of new associations beyond the limits of such networks. Literary activities gave voice to both these impulses. By situating the literary lives of individuals such as Banarsidas within the varied urban cultural spaces they inhabited yields a more nuanced understanding of how the creation of a literary persona helped such individuals simultaneously create and navigate the social mobility unleashed by new historical factors in early modern North India.

Dhulipala, Venkat

Creating a New Medina: State Power, Islam and the Quest for Pakistan in Late Colonial North India

This paper explores the imagination of Pakistan in the thought of Maulana Shabbir Ahmad Usmani. A senior alim at Deoband, Usmani broke away from the Jamiatul-Ulama-i-Hind to form the Jamiatul-Ulama-i-Islam that openly came out in support of Pakistan. Usmani combined secular conceptions of territory with theological conceptions of utopian space in imagining Pakistan as not just a sovereign state located in the Muslim majority provinces of British India, but an Islamic state, a new Medina, that would herald the rise of Islam in the 20th century in both the subcontinent and the world at large. The paper argues that the new political vocabulary fashioned by Usmani, intertwining religious and secular arguments was used by both the ulama and the ML political elite to rouse popular enthusiasm for Pakistan especially during the 1945-46 elections which were a referendum on Pakistan. It also symbolized a symbiotic relationship that developed between these two groups, based on the understanding that an Islamic Pakistan could be achieved only gradually, on the basis of mutual dialogue and negotiation. The paper suggests that it is the deferral of this resolution that explains the continuing mutual cohabitation, negotiations, and struggles between and within these two groups over the definition of Pakistan's postcolonial identity.

Dold, Patricia

The Goddess Kamakhya According to Women's Hymns (Nam).

Women residents of the Kamakhya Temple site in Assam maintain a rich tradition of Nam, vernacular hymns, which groups of women perform in a variety of ritual contexts. As part of the living religious practice of the temple and pilgrimage site, women's Nam should reflect at least some of the same historical influences that scholars have identified in other texts and traditions of the Kamakhya Temple site or in similar vernacular hymns traditions of Bengal, in particular Bengali Shakta Padabali. These influences, especially as described by Urban (2010, *The Power of Tantra*), include the Vaisnava bhakti movements of 16th century Bengal and Assam, Christian missions, and British rule as well as the impact of modernity, globalization, and efforts to universalize and "exoterize" religion at the Kamakhya site.

This paper's examination of Nam dedicated to the Goddess Kamakhya both supports and challenges this historical framework. The Goddess Kamakhya is approached with a humble devotion and through a genre of devotional poetry that clearly reflect Vaishnava influence. Also, perhaps because of the exoteric nature of Nam and Nam performance, the Goddess Kamakhya is never attributed an overt let alone aggressive sexuality. On the other hand, even as the wife of Shiva, Kamakhya is an invulnerable demon-slayer and her ten forms are the fearsome yet beautiful and protective Mahavidyas, a group of goddesses familiar from Tantric texts and rituals. Furthermore, Kamakhya is Kali, a naked Mother with a terrible face and lolling tongue, who is offered nectar by Yoginis and Dakinis, who protects in every crisis, and whose feet Shiva devoutly carries on his chest. While the lyrics of Nam themselves present a complex image of Kamakhya, some performance elements -- tone of voice, tempo, and improvisational composition -- indicate that Kamakhya women are aware of and insist upon Kamakhya's all encompassing identity and nature. Using text and audio of Nam I collected at the temple site in 2008 and 2009, I will show that although women's Nam present Kamakhya as a Goddess who is sweet and sanitized relative to the esoteric goddesses of Tantra, these Nam and the Goddess they describe defy easy or simple characterization.

Dudney, Arthur

Constructions of Indian Culture in Eighteenth-Century Indo-Persian Literary Criticism

Various South Asian tropes, such as the “dark Hindu,” have appeared throughout Persian literature from the eleventh century onwards. This is true both for texts produced in India by writers such as Amir Khusrau as well as for the Persian cosmopolis as a whole. (“Persian cosmopolis” refers to the vast area where Persian was until the nineteenth century used as a literary and high prestige language, from Turkey to China across Central and South Asia.) Although Persian dictionaries from as early as the fourteenth century note the South Asian etymology of some words, for centuries there is little if any engagement with India as an actual place with an actual culture. If this strikes us as a familiar pattern of cultural appropriation, it could be because Edward Said has written that “Orientalism is premised upon exteriority, that is, on the fact that the Orientalist, poet or scholar, makes the Orient speak, describes the Orient, renders its mysteries plain for and to the West. He is never concerned with the Orient except as the first cause of what he says.” Were pre-modern and early-modern Persian writers therefore akin to Orientalists? Although Said’s bold formulation of Orientalism as a two millennia-long domination of West over East was an important intervention, it lends itself to an uncritical essentialization of how one culture reads another.

This paper will examine the engagement of eighteenth-century Persian literary criticism with Indian culture, which was significantly deeper than previously. Poet-critics like Siraj al-Din Ali Khan Arzu (d. 1756), many of whom were themselves Indian-born and in some cases Hindu, filled their critical works with detailed descriptions of Indian culture, from bathing habits to the significance of the black antelope to the gods in the Hindu pantheon. Since the tradition had not been particularly interested in actual details up to that point, this is a noteworthy change that is perhaps related to pressure to localize Persian and to the emergence of vernacular literature. Still we cannot treat the knowledge about India produced by Arzu and his contemporaries as unproblematic anthropology *avant la lettre*: Its purpose was primarily to serve the hegemony of Persian literature and only secondarily to open space for a vernacular tropology (namely the emergent Urdu tradition). Without recourse to a monolithic West or East, we can understand how the complex interplay between a hegemonic culture and a vernacular one constitutes them both.

Duschinski, Haley

Shopian: Violence, Resistance, and Jurisdictions of Justice in Kashmir

In the summer of 2009, the apparent murder and rape of two young women in the small town of Shopian sparked a year of popular protest in heavily militarized Kashmir Valley, against outrage at the everyday forms of violence that accompany Indian occupation in the contested region. This paper analyzes the case by drawing on ethnographic field research conducted through repeated research visits in 2009–2010 to show how the state has exercised occupational authority through practices of denial and cover-up that are built into the legal systems that claim to protect the rights and interests of Kashmiris. The paper also demonstrates how various local actors have worked to establish alternative forums to challenge state violence and institutionalized denial of justice, illuminating the ways in which they have sought justice in this context of intense militarization characterized by the routine state violence through legal and criminal justice processes. The event, and the responses to it, reshaped the interplay between legal authority, social protest, and political power under conditions of occupation, with implications for subsequent formations of popular resistance against Indian rule in Kashmir.

Dushkin, Lelah

The Unusual Career of Maureen Patterson

Maureen Patterson's first trip to India was as a US spy officially translating intercepted Japanese war messages while unofficially reporting to Washington on India's progress toward independence. Maureen's work with W. Norman Brown launched her academic career as an Indianist and also provided her with firsthand access to information about the founding of the American Institute of Indian Studies. Maureen conducted research on the Chitpavan Brahmans of Maharashtra. In her capacity as South Asia bibliographer in the University of Chicago, Maureen played a significant role building the University's South Asia program. After retiring from the University of Chicago, Maureen Patterson worked (until her eyesight failed) on a history of US-India relations going back to colonial days as well as on the history of the American Institute of Indian Studies.

Dutta, Aniruddha

Provincializing the Queer Metropole: Non-metropolitan Networks in the Indian GLBT Movement

In the last two decades, India has witnessed the unprecedented expansion of a social movement for GLBT (gay/lesbian/bisexual/transgender) rights, which has become increasingly institutionalized through non-governmental and community-based organizations (NGOs and CBOs). This movement has been commonly associated with metropolitan cities, and is often portrayed in the news media as a sign of socio-economic liberalization most evident in big cities like Mumbai or Delhi, associated with phenomena such as satellite television, shopping malls and gay-friendly pubs. Moreover, GLBT activism in Indian cities is often portrayed as being influenced by historic events in Western Gay/Lesbian activism, such as the 1969 Stonewall riots in New York, which even more firmly bolsters the account of the movement as a ‘westernized’ metropolitan phenomenon (BBC, 2009). Even scholarly accounts that have critiqued dominant models of GLBT identity politics have continued to associate it with metropolitan middle-class activism – for instance, Khanna (2009) and Reddy (2005) critique such politics for reifying rigid modern notions of gender/sexual identities, as compared to more fluid and intersectional idioms of gender in non-metropolitan India.

Countering this dominant trend across popular and scholarly accounts, this paper argues that metropolitan GLBT activism has drawn and depended upon networks of gender/sexually-marginalized (‘queer’) people in small towns and villages of the non-metropolitan ‘hinterland’. Specifically focusing on GLBT activism in the city of Kolkata, the paper explores how rural-urban migration has been crucial to building community and participation for urban events like the annual ‘Pride’ walks that demand GLBT rights. The paper ethnographically studies how such events involve a cross-section of lower-middle class to lower-class participants from small-town and suburban areas – many of whom are not identified as ‘gay’, but through vernacular terms like Kothi (‘feminine’ males) or Hijra (a well-known ‘third gender’ community). The paper studies the process of multidirectional translation between the subcultural vernacular codes employed by these communities and the discourse of gay/lesbian rights, and argues that this enables the construction of politicized community identities. The paper therefore seeks to ‘provincialize’ the queer metropole by demonstrating its invisible dependency on the rural and small-town hinterland, rather than just Eurocentric models of GLBT activism.

BBC, 2009. “Gay Sex Decriminalised in India”, July 2, 2009

Khanna, A. 2009. Taming of the Shrewd Meyeli Chhele: A political economy of development's sexual subject. *Development*, 52(1), 43-51.

Reddy, G. (2005a). Geographies of contagion: Hijras, kothis, and the politics of sexual marginality in Hyderabad. *Anthropology and Medicine*, 12(3), 255-270.

Elison, William

State, Cult and Bollywood at Work in the Production of Locality

Readers of Valentine Daniel's *Fluid Signs* and perhaps other ethnographies of South India will be familiar with the paired Tamil constructions *kiramam* (Skt. *grama*) and *ur*. Each term is translatable as "village," but the former is the village in an official, rationalized, and legally defined sense—the village as realm of polity and property—and the latter the village as a domain made sensible and habitable as a complex of affective relations, collective narratives, and centers or nodes of cultic attention.

How does this scheme translate to a consideration of urban spaces in Maharashtra? Very well, I propose, as a starting set of propositions, to be developed and complicated in the ethnographic tour I will present of what is perhaps a particularly multilayered sort of Mumbai space: a film studio. The fieldwork site I will describe is an official, rationalized space of work—one that in some regards instantiates a liberal model of public space better than other sites juridically defined as public, such as the Mumbai streets. At the same time, it is a community, or "urban village," whose human members organize themselves in relation to the exercise of power on the grounds by nonhuman agents such as gods and ghosts. Finally, a third layer of the palimpsest demands attention: the dimension of cinematic spectacle, wherein component elements of the studio space—or the facades thereof—represent coordinates within the formulaic Bollywood landscape of the Indian nation and its exemplary city, Mumbai. One point to stress and to develop in theoretical terms is that these layers overlap in dynamic ways. Thus the cinematic fantasy of modernity has implications for the studio's management; modern makeovers of "backward"-looking sacred sites divert spirit power from gods to ghosts; and subaltern residents of the studio assimilate the experience of movie-going with spirit possession.

Farooqi, Mehr

Askari and Allahabad: English, Urdu, Hindi Remix

Allahabad, located at the confluence of the sacred Indian rivers Ganga and Jamuna is an ancient city with a composite cultural history. This city of historic Hindu and Muslim pasts, was profoundly changed by the establishment of important British colonial institutions by the late nineteenth century Allahabad's so-called modernization had a profound effect on the city's culture. It became a complex web of tradition and modernity that found expression through the scholarly works produced at the University of Allahabad, and, in the poetry and fiction of a cohort of creative writers of the vernacular that made the city their home in the 1930s and 40s. In a colonial city, the power of English was manifest, but nationalism's discourse was building on the voice of the vernacular. The literary city then was at once a bazaar and a camp where the elite literati mingled with the writers of vernacular, a ground where composite culture flourished in the lap of the legendary Department of English at the University of Allahabad. My paper seeks to highlight the complexity of Indian literary culture as manifest in the ambience of the literary city of Allahabad and the writing of Muhammad Hasan Askari (1919 -1978), arguably Urdu's finest literary critic. It teases out issues of cultural identity in literary discourse and crucial shifts in the positioning of the educated Muslim middle class.

Finkelstein, Maura

Industrial Debris: Ruin and Rumor in the Mill Lands of Mumbai

In November of 2009, Dhanraj Spinning and Dying, the last privately owned textile mill in Central Mumbai, experienced a devastating fire that completely destroyed the buildings and machinery used in the production of cotton thread. While this fire was officially ruled to be accidental, it follows in the footsteps of decades of industrial fires, many of which are suspected to be the result of arson. As workers picked through the mill's debris in the months following the fire, rumors circulated throughout the charred remains of their livelihoods, producing a thick cloud of anger, regret, loss, dispossession and insecurity. Otherwise stifled and deferred, the burning of Dhanraj released reactions well known to disenfranchised workers throughout the city, unemployed since the textile strikes of the early 1980's. For this small employed population, however, relative realities were reduced to rumor and speculation within the gates of the smoking mill.

In this paper I argue that the existence of a semi-functioning mill such as Dhanraj allowed for the a romantic narrative of working class grandeur (associated with the height of the textile industry) to linger upon the landscape of Mumbai, obscuring present realities of post-industrialization and a restructuring class system. Through rumor and ruin, these anachronistic workers confronted a reality their employment had shielded them from: the transformation of working class enclaves into sites of middle class consumption and their pending evictions from the island city. This paper considers how narratives of displacement and disappointment trace the temporal and spatial configurations animating the wreckage of post-industrialization in contemporary Mumbai.

Fischel, Roy

Mughal Imperialism, Regional Particularism, and the Deccan Sultanates

For over a century, the Deccan focused much of the expansionist energy of the Mughals. After the conquest of Gujarat and Bengal, the Deccan remained the main frontier of the Mughals in the subcontinent, as the Mughals never acknowledged the independence of the Deccan sultanates. The riches of the region, the religious and political position of the sultanates, and the choice of the sultans to recognize Safavid nominal sovereignty attracted the Mughal into the region. Accordingly, each Mughal emperor invested much effort in conquering the region. This process began with Akbar's unsuccessful campaign to Ahmadnagar in 1585, and ended only with the conquest of Golkonda by Aurangzeb in 1687, which opened a new era in the relations of the Mughal Empire and the Deccan.

The sultans of the Deccan were fully aware of the growing threat from the north. First a problem of Ahmadnagar alone, the Mughals soon presented a challenge to the Sultanates of Bijapur and Golkonda as well. Similarly to the threat posed by Vijayanagar in the early sixteenth century, which brought the cooperation of the sultanates against the common enemy, the Deccan sultanates tended to leave the rivalries between themselves aside when challenged by the Mughals, and worked together to resist the invaders. At the same time, not all factors within the Deccan opposed the imperial presence of the Mughals in the region. Some of the main elite groups of the sultanates, most notably the Iranians and the Marathas, were willing to negotiate with the Mughals and cooperate with them on their own terms. By that, they agreed to work together with a foreign, imperial authority that competed with the local sovereigns.

This paper aims to examine the complex relations between the Deccan sultanates and their varied elites groups on one hand and the Mughal Empire on the other. Focusing on the period prior to the elimination of Ahmadnagar and the imposition of Mughal sovereignty over Golkonda and Bijapur in the 1630s, the paper will analyze the factors that influenced the decisions of some local groups to cooperate with the Mughals whereas others chose to resist. Much attention will be given to notions of locality, territorialism and state in the eyes of the local actors and their role in the interaction with the foreign Mughals, who represented a cosmopolitan and imperial tradition.

Fisher, Michael

An Historian's Reflections on Maureen Patterson's A History of the American Institute of Indian Studies, 1961 to 1998

Maureen Patterson's history of the American Institute of Indian Studies (co-authored with Joseph Elder) narrates the origins and development of the first and premier organization fostering the study of India in the US that is now a consortium of over 60 US universities and colleges. This paper examines Patterson's strategic decisions regarding gathering the historical data as well as organizing the work, establishing principles of inclusion and exclusion, and making an overall argument.

Flåten, Lars Tore

History textbooks and identity politics: the Bharatiya Janata Party's educational reforms

When the Hindu nationalist Bharatiya Janata Party (BJP) assumed power as the largest party of the National Democratic Alliance in 1999, it immediately started restructuring the National Council of Educational Research and Training (NCERT). The NCERT represents a core arena in India's educational system, and publishes national curricular models as well as textbooks. Hindu nationalism, fronted by the BJP at the political level, represents a cultural nationalist movement. It aims at fostering a unified Hindu identity, and in the end, to redefine India into a nation state grounded on Hindu culture.

In 2000 the recomposed NCERT released its new National Curriculum Framework, and two years later, the same institution published four new history textbooks. In the National Curriculum Framework and the history textbooks the classical era of Hindu civilization was glorified and described as sophisticated in every aspect. India's contributions within the field of knowledge were particularly highlighted. Moreover, in order to bring India forward, national pride and the values of this golden age had to be restored and communicated to school children.

The restructuring of the NCERT made the relationship between Hindu nationalist politics and the content of history textbooks direct and explicit. In this paper I seek to examine how the National Curriculum Framework and the history textbooks conceptualized India's past. I will approach this subject through the prism of identity politics, and examine in what way Hindu identity was invoked. I pay particular attention to the usage of various structures of narrations and explanations in the textbooks. The main challenge to the Hindu nationalists revolves around the existence of sub-identities, mainly connected to caste, region and language – but also to religion - and how these are to be incorporated into their conception of a core Hindu identity. In order to counter conceptions of fragmentation among Hindus I argue that these textbooks promoted Hindu culture and Hindu civilization as the primary actors of Indian history. Moreover, I contend that Hindu cultural traditions were often referred to in a “decontextualized” manner, in so far as they were emptied of specificity and invoked as unifying symbols.

Fleming, Rachel

Young Women Out at Night: Moral Panic and the Gendered Dimension of Middle-Class Anxiety in Bangalor

As one of the fastest growing urban centers in South Asia, Bangalore is in the midst of urban upheaval and increasing wealth disparity. It is also, in many ways, the city of dreams for an imagined utopian India after economic liberalization, and conversely the center of modernity's evils. Recent episodes of moral panic in the city, particularly campaigns to curtail city nightlife and regulate young women's dress and behavior in public spaces, and attendant protests by young, internet-savvy residents, reveal conflicting discourses about the trajectory of the "new India." In spite of campaigns to shut down their mobility, many upwardly mobile young women feel they have the right to an active nightlife, as a way to counter the stress of new regimes of labor, and to participate in a form of elite consumption. Yet, socializing after dark carries particular risks, physical and moral, real and imagined. In this paper, based in part on preliminary ethnographic research in Bangalore, I explore how young women understand and experience these contradictory narratives, and suggest that exploring middle-class insecurity is critical for understanding public discourses about morality and how women experience these anxieties.

Recent anthropological literature critically examines the middle class as an ideological and performative category (c.f. Liechty 2003). William Mazzarella (2005) suggests approaching the Indian middle class as a discursive rather than empirical category, writing, "What is more interesting is to attempt to understand how the concept structures and enables a certain set of 'imagined Indias'—both utopian and dystopian—to be articulated" (4). Building on Mazzarella, I explore how these imagined hopes and fears are experienced differently depending on gender, and focus here on middle-class femininity as a site of new anxieties and subjectivities related to urbanization, social change, and moral narratives about the future of India.

Flowerday, Julie

Sentiments of Deception: A Case of History of Hunza (and Kashmir)

Most accounts succeeding from the colonial period presume that Hunza belonged indisputably to the British Empire. A few observe that no British-Chinese border commission ever met to close off China from British “controlled” Hunza. Nearly all ignore that Chinese and Hunza representatives continued their tribute relationship throughout the colonial period. Individual narratives like that by Hajee Ghulam Rasool, a junior forestry officer in colonial service during Partition (in Gilgit Town), who witnessed staff burning government documents and discharging their ashes into the Gilgit River, are disregarded. And none address the British government’s gradual partitioning of the state of Kashmir at Gilgit. Indeed, Kashmir was not the cause célèbre of the 1891 Hunza-Nagyr (Nagir) Campaign. The campaign belongs to the annals of border-building. This paper uses an anthropological position to ask: How do such “irregularities” of historical reporting exposes deception around the issue of sovereignty, both in Hunza and—more generally—the Kashmir region? The rhetorical answer is: by a synthetic pedagogy that builds on sentiments and ignores China.

A “blind” in the irresolution of Kashmir arises from sentiments. In the case of Hunza, uncovering classified procedures and confidential papers can expose the government’s practices of political deception, but sentiments are amorphous. No sociological category can effectively catalog sentiments because they extend and multiply through subterranean networks of ordinary nexuses like kinship, scholarship, and personal worthiness; and it is through such common domains that they become validated and inviolable. Who has the right to challenge the ennobled pursuits of exalted scholars, the dead heroes of war, and the deeply experienced ordeals of real people? Who can condemn such sources as part of a hoax? We need to ask how such “irregularities” shaped a public history of Hunza and Kashmir and if alternative versions, including China and the people of Kashmir, must surface now.

Gaikwad, Namrata

The Poetics of Politics on an Island: Unraveling the 'Self'

When we think of the 'self' in politics, we refer to the modern subject-with-rights from the Western tradition of political philosophy and citizenship, but also the 'self' of identity politics, that crystallized in the post-1960s new social movements period. Far from challenging the 'self' being evoked, 'radical politics' have relied upon and even consolidated this dominant version of the self – a rational, self-fashioning and bounded entity, which sets up politics along a linear axis – of dominance/resistance, progress/inclusion and so on. The texts examined here push this framing in a different direction. I undertake an analysis of Glissant's Caribbean Discourse, which to my mind (grounded as it is in the specificities of the former French Caribbean slaves in Martinique) provides us with a rich theoretical framework to understand, however fleetingly, the rhythm and rustle of queer lives in the postcolonial Indian context. These lives, for various reasons, are oblivious to or then refuse to be interpellated by the clarion calls sounded by LGBT groups across the country. To flesh out this argument I turn to the short story "The Complete Works of Someshwar P. Balendu," which rips open the very seams of the queer subject that LGBT activism attempts to harness/direct and represent. My paper aims to pose the question, what is politics, when launched from distinct sites, by vague selves, and in the context of nascent (if ever) communities.

The first section of this paper explores the distinction between two subject positions – the tourist and the nomad. I take up Jamaica Kincaid's formulation of the tourist in her book *A Small Place* in relation to Someshwar P. Balendu's nomadic movement across the narrative-space-time. The second section develops this figure to elaborate on the 'counter-discourse' that emerges in the short story. Drawing on Glissant's description of Martinique, as well as Kincaid's notion of the island, I will look at the space (or 'anti-space' for Glissant) of Someshwar's world, and examine how the people and situations on this island are created. In doing so I hope to redraw the 'colonized' world in terms of a metaphor in its own right (as against a term in the binary colonizer/colonized).

Gajarawala, Toral

What is a World? Indigeneity, regionalism and the vernacular in Nagarjun

This paper attempts to think through the relations between the use of the vernacular, theories of indigeneity and the body of regional or anchalik writing in the work of the radical poet and realist novelist Nagarjun [1911- 1998]. Nagarjun wrote of his native Bihar in his mother tongue of Maithili, eventually switching to the more “worldly” Hindi, and also later in life in Bangla. Focused on the lives of poor farmers and fishermen, Nagarjun’s novels were central to the conception of “anchalikta” or regionalism, and can be situated in a broader genealogy of Indian realism. They also, I will argue, are an important articulation of a growing triangulation between the vernacular language, a certain concept of indigeneity and a sub-national and often anti-national regionalism. Anticipating the fierce language contestation of the 1960’s and ‘70’s as well as the movement for Maithili distinction, I want to suggest that the very desire to create a regional literature may be the most powerful indication of worldliness: the production of an anti or para national enclave, a localism that often refuses translatability, one that revels in the distinction of species of indigenous fish.

Ganapathy-Doré, Geetha

Displacement and Identity: Films on the Ethnic Conflict in Sri Lanka

The Tamil director Mani Ratnam started the trend of portraying terrorist violence as a new theme in Indian Cinema. His assistant Santosh Sivan's *The Terrorist* (1998) depicted Rajiv Gandhi's assassination by a Tamil woman terrorist in a fictional form. Mani Ratnam himself dealt with the Sri Lankan issue in *Kannathil Mutthamittal* (2002) through the eyes of a Sri Lankan Tamil girl adopted by Indian Tamil parents. In this paper I propose to analyze two short and two feature films in Tamil on the ethnic conflict in Sri Lanka.

Rajesh Touchriver's *In the Name of Buddha* (2002) indirectly draws a parallel between Tamils in Sri Lanka today and the Jewish victims of the Second World War as Siva, the Tamil refugee, is welcomed by an English officer at Heathrow who has herself experienced Nazi atrocities. The shock and confusion felt by Siva are paradoxically resolved in that transit zone which offers an alternative for the war zone and the promise of a safe haven.

Set against the background of colonial exploitation of immigrant Tamil workers who are further exploited in independent Sri Lanka by their own people, Mann (2006) by Pudhiyavan deals with the classical story of forbidden teen love and the transformation of the village paradise into scorched earth. Though occasionally trashy, the movie gets interesting in some sequences that show the political awakening of the working class Tamils, the rivalry between friends for the possession of the female body and the dance sequence where those who have not migrated to London, Paris, Amsterdam or Rotterdam sing their acceptance of the small town they belong to.

Pradeepan Raveendran's *A Mango Tree in My Front Yard* (2008) lasts barely ten minutes. Sex and violence are intricately connected in this film shot in India. Two Tamil girls from Sri Lanka, walking in the company of a younger boy carrying saplings in a plastic bag for a school competition, talk about the absence of a friend whose father had been abducted and killed. Raveendran's *Shadows of Silence* (2010), selected by Cannes Festival for the Director's Fortnight, was shot in the suburban space of Noisy le Sec. It explores the sense alienation and exile felt by Sri Lankan Tamil refugees in France.

The conclusion will aim at studying the documentary impulse that underlies the diasporic fiction and the tension between ancestral memory and challenges of modernity that structures these cinematographic narratives.

Ganguly, Ritika

Politics of Quality: Ayurvedic scientists train “folk” communities in medicinal plant quality

My paper pushes towards an ethnographic understanding of the political meaning of the pedagogical in State programs of science pedagogy. In the year 2003, the Department of Science and Technology, Government of India, created an important and heavily funded scientific program called ‘Science and Society.’ Its mandate places special emphasis on motivating scientists to apply their knowledge and expertise to the problems of “weaker communities” so that these communities can enjoy “an improved quality of life.” This paper is an ethnographic exploration of the practices of an Ayurvedic laboratory in Bangalore that implements this State program by training “folk” communities in the collection of “good quality” medicinal plants. It throws light on how contemporary Ayurvedic science research and social science interpretations of it continue to be shaped by the binaries of folk/classical, little/great traditions, and demonstrates Ayurvedic science’s complicity with “modern” science in cultivating a science elite in India. By focusing on how Ayurveda itself becomes a site that produces power and consolidates privilege, the paper proposes a conceptual way out of the Ayurveda/biomedicine binary that has plagued western scholarly interpretations of healing traditions in South Asia.

I take a close look at the discourse and training on “quality” imparted through training programs to communities that are officially classified as “backward.” I argue that in these trainings programs, the lasting otherness and folk-ness of these communities is, paradoxically, constructed through a dissemination of scientific skills that involve microbial and other testing on plants. My paper is attentive to the ways in which Ayurveda as a scholarly, codified “Indian” science can become complicit in a kind of moral economy focused on quality of life – an economy that enforces structures of inclusion and exclusion. I bring out the ways in which the disciplinary forms of Brahminical norms of hygiene, sanitation and respectability predispose Ayurveda to align itself easily with global, pharmaceutical and scientific concerns about “quality.”

Geva, Rotem

The City as a Space of Suspicion: Delhi in the Post-Partition Years, Through the Lenses of the CID

In his Hindi novel *Raat Ka Reporter*, Nirmal Verma portrays Delhi as a space of fear and suspicion. The protagonist of the story, which is based on the emergency rule of 1975-77, is a journalist haunted by the shadow of the CID (Criminal Investigation Department) men who follow him. With this dark era of Indian democracy in mind, I go back in time and explore the work of the Delhi CID during the transition from colonial rule to independent democracy. As part of the intelligence network set up by the colonial regime to watch over political groups, the CID did not cease to operate when India gained independence. On the contrary, the department's correspondences indicate that its staff felt overwhelmed by a striking increase in the volume of their work following the twin events of Independence and Partition.

Indeed, the dramatic history of Delhi in 1947 and its aftermath comes to life in the CID records. The partition riots and subsequent fleeing of Muslim residents to Pakistan, the simultaneous inflow of refugees from the Punjab, the activities of communists, socialists, and labour unions—all are meticulously recorded in the intelligence reports of the time. The picture that arises from these records is that of a city overwhelmed by new faces and subversive groups, fraught with tensions and danger, and always on the verge of collapse.

How does one read the CID archive and evaluate its information? While it is tempting to seize this goldmine of data and take it at face value as an objective account of Delhi's history, this archive clearly provides a very specific vision of the city, one underlain by suspicion and paranoia. Struggling with this basic tension, this paper considers the history of Delhi during this critical period through the eyes of the CID and, by doing so, explores the role played by the CID in the city's reconfiguration. First, it reconstructs the spatial, political, and social map of Delhi that emerges from the CID reports. Second, it uncovers the basic categories, working assumptions, biases, and work methods that went into producing these reports. Finally, by comparing these records across the dividing line of 1947, the paper fleshes out continuities and changes between the colonial and postcolonial periods, thereby illuminating the implications of the transfer of power for the relationship between the state and its citizenry.

Ghosh, Amrita

Refugees as Homo Sacers : A Threat to the National Imaginary in The Hungry Tide

This paper studies Amitav Ghosh's novel *The Hungry Tide* with a focus on the Morichjhapi siege of 1979 when many subaltern Bangladeshi refugees were killed and evicted by the state in the island of Morichjhapi, Sundarbans. My investigation of the Morichjhapi massacres through Ghosh's novel explores the dynamics between the state and the marginalized people where the Dalit people are negated from the imagination of the nation. Here, I explore the differences between human and non-human in the state's official directive that ecosystems and tigers are more important than people. I thus argue that Ghosh not only creates a subaltern voice of letting the subaltern Dalit refugees 'speak' about the silenced incident but he also shows the possibility of a subaltern heterotopic space through the Dalit refugees mobilizing in Morichjhapi. This paper analyzes Sundarbans and Morichjhapi as heterotopias that construct a subaltern space in the hinterlands of the border, which the statist ideology cannot incorporate within the discourses of post-Partition nation-state. Concurrently, I use Giorgio Agamben's notion of the homo Sacer and a state of exception to study how the refugees in Morichjhapi represent the figure of the homo sacer, human beings stripped to their bare naked life which permits state killing of such accursed subjects. The statist hegemony constructs Morichjhapi as a camp-like state of exception, where the political resistance of the subaltern refugees is ultimately silenced. Finally, I also explore how subaltern refugees become a threat to the 'pure' national imaginary by subverting the neatly defined boundaries of caste and religion.

Gill, Harjant

On Akshay Kumar's Beard and the Sentiments of the Sikh Community

In this presentation, I examine the strategies deployed by Sikh political organizations such as the SGPC (Shiromani Gurdwara Parbandhak Committee) and the PCHB (Punjabi Cultural and Heritage Board of Mumbai) in policing the representation of turbaned Sikh bodies in Bollywood cinema. I examine how the discourse of "hurt" is evoked as a strategy for defining a specific turbaned body as an exemplar of Sikh and Punjabi masculinity, which Bollywood actors (according to the SGPC and PCHB) can never adequately represent, but in trying to do so, they are often accused of "hurting the sentiments of the Sikh community." "Sentimental hurt" is also used as well as a way of commemorating of the three events of 1984 – the occupation of the Golden Temple complex in Amritsar by the Indian Army, the subsequent assassination of Prime Minister Indira Gandhi who ordered the occupation, and the mass killings of Sikhs that followed her assassination later that same year. By conflating Bollywood's "inadequate" representations of the turbaned Sikh bodies, with the state-sponsored violence in the 1980's and the 90's during which the tortured bodies of the turban Sikh militants that became the symbol for the separatist movement, I explore how these discourse around representation are used in cultivating an even greater sense of urgency among the Sikh community in defining both legally and culturally, who is a "true Sikh."

Gill, Rahuldeep

Locating Braj in Sikh Literature

The leading Sikh writer of the 1600s, the exegete Bhai Gurdas Bhalla (d. 1636), is celebrated for his Punjabi-language poems known as vars. Lesser known in his literary corpus are over 600 quatrains (kabitts, and some savayas) composed in Braj-Bhasha. This paper theorizes the anti-Vaishnav polemics found in Gurdas's Braj poems as sites for the consolidation of early Sikh conceptions of self and other. Understanding Gurdas's impact on Sikh literature is central for conceptions of later Sikh uses of Braj, which was a lingua franca of Sikh literary production until the nineteenth century.

The Sikh tradition's early textual output was rooted in the linguistic and cultural forms of the central Punjab, the land of the religion's founder, Guru Nanak (d. 1539). The poetry of Guru Nanak's fourth successor, Guru Arjan (d. 1606), expresses a shift in linguistic content from Punjabi usage to that of proto-Hindi forms. Along with the compositions of the Gurus, also incorporated into the Sikh scripture, or Adi Granth were the non-Punjabi writings from poet-Saints like Ravidas, Kabir and Namdev, and panegyrics of bards who may have arrived at the Sikh court from Braj-speaking areas. Thus, the Adi Granth was a mix of Punjabi and proto-Hindi languages.

Gurdas's poems come after the 1604 compilation of the Granth, and are split very clearly into two linguistic genres: the Punjabi and the Braj. A core thrust of Gurdas's project was the clarification of Sikh beliefs employed towards the end of communal boundary construction. This paper argues that the polemics against Vaishnav beliefs and practices in the very language associated with Krishnaite piety ought to be seen through the lens of identity formation. Moreover, that the leading Sikh poet of Punjabi vars experimented in Braj poetry speaks to the innovative possibilities and prestige of Braj cultural forms, as well as Sikh anxieties about religious identity and social mobility during a period of communal expansion.

Gitomer, David L.

The Mahabharata, the Venisamhara, and the Machinery of Dread

The 8th century Sanskrit drama titled Venisamhara attempts to telescope the entire arc of the Mahabharata story within the confines of a Sanskrit drama. Although a favorite of practical criticism in the Indian aesthetic tradition, a closer examination of its supposed virtues and flaws shows that it is filled with innovations in character treatment and plot that violate canonical norms by heightening the familiar features of the original epic characters, and of the epic plot as well. Thus the fidelity of the author, Bhatta Narayana, to the spirit of the epic has produced nataka (classical drama) that is “unreadable” in classical terms. Yet the same features that could be read as a defiantly modern or even post-modern playfulness can also be seen as part of a gloomier agenda. The play reshapes the Mahabharata story, highlighting certain incidents and inventing others, to focus the theme of impending chaos. To achieve this the play relies on conventional cultural tropes, such as eye-throbbing and despair-filled laments for fallen heroes, but also on visions of environmental pollution, unresolvable political upheaval and sexual violation. Even the auspicious lyric verses at the beginning and the devotional tableau centered around Lord Krishna at the end cannot overcome a sustained desolation that infects even military triumph and the reunion of lovers. This reopens the vexed question of a tragic vision in Sanskrit literature, and not only in the social and political realm, as I wrote about twenty years ago. Rather an existential dread about human connectedness and the continuation of life marks the horizon of the Venisamhara’s vision. In this paper, I intend to make comparisons with both the epic and with other classical dramas to demonstrate the consistency of this vision in the play. I will also touch on ways that the play may resonate for contemporary readers and theater-goers in an age of earthquakes, nuclear disasters, and political regimes in convulsion.

The Indigenous and the Foreign: Complicating Boundaries in a Border Town

The Indigenous and the Foreign: Complicating Boundaries in a Border Town

The Monpas, a small ethnic community living in the border region of Arunachal Pradesh in North East India, share strong cultural affiliations with their neighbors in Bhutan and Tibet. For several centuries, the Monpas were under Tibetan political and spiritual control, and the continuous commercial and religious intercourse between the Monpas, Bhutanese and Tibetans constituted a transnational network till as late as the 1940s. However, with the solidification of national boundaries and the increasing ‘forward policies’ of the Indian government in the border areas in the wake of border tensions between India and China, these ancient networks were disrupted and the Monpas became absorbed into the Indian polity as Scheduled Tribes. Along with other Scheduled Tribes, they became co-participants in the frontier region designated as the North East Frontier Agency, which evolved into the state of Arunachal Pradesh in 1987. But as devout Tibetan Buddhists, the Monpas cannot be detached from their Tibetan connection, and their past and present relations with Tibet impinge on their current attitudes to the Tibetans, many of whom now live as refugees amidst them. In the frontier town of Tawang, which has a substantial Tibetan population, Monpas and Tibetans are frequently clubbed together by non-Monpas, owing to the cultural and physiological similarities, and kinship ties between the two groups, even as the former negotiate their complicated relations with Tibetans – as subjects to rulers in the past, and indigenes to refugees in the present. Given this conflicted terrain, how do Monpas construct notions of indigeneity and foreignness in the context of their regional “Arunachali” identity? This paper proposes to show how past and present cross-border relations articulate with contemporary identities of region and state to reframe local/immigrant discourses in a border town in North East India. The paper is based on research conducted in Arunachal Pradesh between August 2009 and September 2010.

Grapevine, Rebecca

The Persistence of Coverture in Post-Colonial India

The Indian Constituent Assembly adopted a new, gender-neutral law of citizenship along with many progressive fundamental rights in 1950. Despite these important changes, many aspects of women's legal identities continued to be governed by the long-standing common law doctrine of coverture. Coverture held that a woman's legal identity merged with her husband's upon marriage; this doctrine prevented women from owning property, from entering into contracts, and from obtaining redress against marital rape, among many other legal disabilities. In the United Kingdom and the United States, piecemeal statutory reforms, from the mid nineteenth-century onwards, mitigated some of coverture's effects on women's independent legal status. Yet, coverture, many argue, has had a deep-seated effect on the law's treatment of women and family relationships that is difficult to fully erase, whether in the United States, the United Kingdom or other common law countries like India.

This paper examines the role of the common law doctrine of coverture in two bodies of Indian law in the period between 1950 and 1960: citizenship law and personal law. Both bodies of law underwent substantial changes during this period in light of the new political structure and progressive ethics of the post-colonial state. How did legislators and judges deal with this long-standing legal doctrine with its roots in England in the new political order of independent India? What implications did such 'steel frames' of the common law have for the nature of the new Indian state, especially in regard to women and gender? The paper argues that the 'hidden' doctrine of coverture, transmitted through legal definitions, treatises, legal education and judges' decisions, continued to bind women to patriarchal family structures even in post-colonial India. In response to anxieties about women's legal independence, mobility, and earning power, judges turned to the long-standing common law doctrine of coverture as a central authority in tying women's legal identities to the legal identities of their fathers and especially their husbands.

Gross, Victoria

Centering the Margins; Pallars in Contemporary Tamil Nadu

This paper revolves around the political life of the Pallar community – a Scheduled Caste scattered throughout South India and Tamil Sri Lanka. Drawing on ethnographic research conducted in the Madurai and Sivagangai districts of Tamil Nadu, I explore the ways members of this community negotiate the shifting boundaries of caste in the context of recent socio-economic mobility and urbanization. Complicating Gramscian understandings of hegemony's fortitude and confounding the insidious collective self-abasement endemic to descendents of the subjects of colonial reform (Pandian 2009), the Pallars at the heart of this study weave the honor of their community into the fabric of state and nation. Instead of accepting external representations of their "backwardness", Pallars assert their presence in a variety of public spaces. Declarations of prominence are, however, complicated by Pallars' painful awareness that their claims have the potential to provoke backlashes from caste Hindus. The public assault on several families and the brutal murder of one activist following their 1996 participation in a Pallar conference is just one example of egregious acts of violence committed against this community.

Pallar identity then unfolds in limited spaces. These limitations do not, however, affect a kind of confinement. Instead, Pallars draw on their wide dispersal in rural and increasingly in urban areas to construct a new multifaceted identity that strategically courses through the spaces open to them. Pallars engaged in agriculture assert their substantive connection to the land and harvest, while non-agricultural Pallars adopt new foundations upon which to rest their identities. Among educated urbanites, ancient kingship, national leadership, and the pursuit of justice are at the core of Pallar being. Here the image of the Pallar as provider is renegotiated to fit in the parameters of the contemporary nation-state. Ongoing renegotiation is not, however, seamless. Instead, new and old components of Pallar personhood lie at the crisscrossed intersection of multiple axes of power. On the one hand, trumpeting the community's accomplishments enables it to strategically relocate itself in the forefront of Dravidianist politics, but opens it up to attacks by caste Hindus. On the other hand, lamenting its ongoing poverty decreases possibilities of attacks, but marginalizes it in the realm of official politics. Ultimately, this paper explores what it means to be Pallar in the shifting socio-economic milieu of contemporary Tamil Nadu.

Guha, Sumit

Material Culture in Western India Between European & Mughal Influence

Material culture has long been applied by archeologists to their efforts at recognizing distinct and stable patterns of artifact and spatial organization in the past. In recent decades, it has been adopted by historians who have however, been able to insert textual sources into the analysis of the phenomena. Western India was long exposed to a larger Eurasian world extending over the Indian Ocean to Africa and through the Arab lands to Europe. Soldiers, traders and ambassadors moved between all these domains. Luxury and prestige goods as well as everyday staples moved along these routes. The adoption of cotton textiles in Europe is a well-known example of such a phenomenon. Such interactions intensified in the early modern era. This paper begins a preliminary investigation of Western India and will draw on a range of textual sources as well as a smaller set of images and objects from the region from the 17th and 18th century. It suggests that the Mughaleseque style from northern India was culturally more powerful than the European influences much closer by in Bombay, Goa and other western settlements.

Gupta, Hemangini

Where to go tonight: Consumption, Politics and Protest in dance and lounge bars in Bangalore

In 2006, police in Bangalore began strictly enforcing curbs on nightlife that amounted to bans on live music, dancing and late hours. Representing dance bars as sites of crime and vice, the ban soon extended to cover more elite lounge and karaoke bars. ‘Middle-class’ protesters organized into a campaign called “Bengaluru Bleeding” in order to protest the policing and law-enforcement that was adversely affecting its ‘cosmopolitan/global city’ image. Discourse around pleasure, desire and nightlife posited the sites of the lounge bar and the dance bar along an evolutionary scale that located the lounge bar in an imagination of the city as modern, futuristic and civilized and the dance bar as a relic of the past. My paper will attempt to interrogate the discursive apparatus that supports this division of spaces by bringing both elite lounge bars and dance bars into the same continuum of consumption and pleasures in the city. Relying on interviews with multiple actors, I consider the possibility of viewing dance bars as contemporary and globalized spaces of production and consumption. How do dancers at the dance bars practice, perform, embody and experience their classed and gendered roles and how are their notions of subjectivity framed? I will suggest that dance bars may be sites of leisure, pleasure and consumption that allow for the creation of new selves in a globalizing city.

Guru Rajan, Divya

An Analysis of the Ubiquity of Violence faced by India's Most Marginalized Groups

This paper investigates violence related to inequities along different dimensions – political, economic and social – in India post liberalization and the concurrent emphasis on cities as the leading centers of economic growth. It argues that the relative position of historically marginalized groups in society – both those who are directly affected as residents of urban centers as well as those whose lives and livelihoods have been subjected to the effects of unfettered urban economic growth – has substantially weakened, thus creating a feedback loop of ever-growing inter-generational inequities. Such analysis is especially urgent given the implicit assumption in the politico-economic discourse of the universally palliative powers of economic growth even in a society that has a long history and well-entrenched roots, of socio-economic discrimination. A chilling symbol of this phenomenon, Narendra Modi – architect of the pogrom against Muslims in Gujarat – is repeatedly hailed by business leaders for his 'commitment towards the quality of life and prosperity of the people' (Mukesh Ambani, Chairman of Reliance Industries as quoted in 'India Inc Leaders All Praise for Narendra Modi', NDTV Profit, February 12, 2011). Even seeming progress towards alleviating the effects of such inequities does not seem to have resulted in any significant changes – as the International Dalit Solidarity Network has documented, crimes against Dalits in Uttar Pradesh have continued unabated and possibly even increased even after the election of Chief Minister Mayawati. The inability of the current political establishment to really protect vulnerable communities can more starkly be seen in the strong reactions by businesses and their supporters to Minister Jairam Ramesh's limited proposals to examine the costs of encroaching on lands traditionally occupied by Adivasis ('Cat on a Hot Tin Roof', Tehelka Magazine, March 12, 2011). Hence, using case studies of cities (and their outlying areas) located in different regions of India in conjunction with comparisons of measures, reports and data from different stakeholders – communities, human rights activists, government officials, business interests, media etc – the paper will address questions related to the potential for empowerment of different dispossessed communities in political, economic and social terms in the context of the current urban landscape. The analysis will therefore also examine the inequities along with political mobilization extant at the time prior to liberalization and then attempt to analyze the path by which the current status quo has been reached.

Gururani, Shubhra

New Urban Frontiers: Flexibly Planning Gurgaon, India

Bustling with shopping malls, shiny office towers, luxury apartment enclaves, and countless construction sites, Gurgaon, the Millennial City of India, in the outskirts of New Delhi, stands as an urban spectacle. It is a 'city,' visually, materially, and symbolically under construction, waiting to be developed, 'planned', and mapped according to the dominant logic and vision of neoliberal planning and capitalist development. It encapsulates, on the one hand, the dreams and destination of India's growing middle and elite classes, on the other, with almost no infrastructure for public transport, water, sewage, and electricity, Gurgaon has come to epitomize urban despair and dilemmas. Drawing on recent fieldwork the paper maps the genealogy of 'flexible planning' advocated by the planners and argues that the practices of urban informality and illegalities are not only limited to squatters or slum dwellers but are very much part of the repertoire of the state and capital. In presenting an account of meddling, negotiations, and exceptions, the stories of flexible planning are presented not as deviations from the norm but as a step towards an analysis of heterogeneity and multiplicity of metropolitan modernities that will be productive for all cities, and not just of the South.

Hakala, Walter

The Missing Third Column: Defining an Intermediate Class in Mughal India

In 1808, the Scottish poet and orientalist John Leyden published *A Vocabulary Persian and Hindoostanee*, a list of equated terms drawn from these two languages and intended for distribution to East India Company officials. These officials would be tasked with filling the empty third column in the margins of each page with equivalent terms extracted from local languages. By selecting a thematic organization over one derived from the graphic form that the terms might take in writing, Leyden's *Vocabulary* was a late example of a long lexicographic tradition that privileged conceptual hierarchies as the most effective means of evincing the serial recall of lexical information. This lexicographic preference for a thematic over a graphically-organized macrostructure indicates, first, the extent to which South Asia was (and remains) a multilingual society; second, the limited and often distinct social functions performed by individual languages prior to the advent of print and nationalism; and third, a stable ideological framework that was shared by a loose, but coherent, intermediate class, sedimented in the multilingual vocabularies of Mughal and Company India.

Beginning with the premise that craft literacy in pre-print South Asia represented a distinct means of material production, and that lexicographic works were central in the transmission and acquisition of this skill, this paper argues that a distinctive class emerged through the interactions of individuals with these texts. Every time such a work was consulted, the symbolic order it represents was reinforced. I argue that it is through the continual performance of what Bourdieu terms the "labour of representation" and the "labour of categorization" that individual agents are reflexively able to transform their vision of the world into reality while, simultaneously, motivating objective differences as subjectively felt social distinctions.

Halperin, Ehud

The Many Faces of Hadimba: The Multifaceted Nature of a North Indian Goddess in Change.

Goddess Hadimba of Kullu Valley, Himachal Pradesh, is an important rural deity who is at the center of a rapid and sweeping regional change brought about by the introduction of tourism, capitalist economy and modern values. Hadimba, I argue, is a fine example of a rural divinity whose identity is multifaceted in nature and comprised of several, often incongruent elements, which are foregrounded according to the changing context.

I illustrate this claim by examining representations of the goddess in three different contexts: (1) Rituals and narratives accompanying Hadimba's participation in the famous regional Dussehra festival, in which the goddess plays a pivotal traditional role; (2) Conversations and explanations of devotees during the performance of a grand buffalo sacrifice that is periodically held in the goddess' honor; and (3) The way in which Hadimba is presented to domestic tourists who frequent her growingly popular temple. I then describe the different motivations working within each of these contexts—such as prestige, power and pragmatism—and analyze how they foster the particular aspect of the goddess' identity that is brought to the fore in each context. While the different aspects of Hadimba's identity normally coexist, there are occasions when inner tensions and incongruities surface. In the second part of my paper I describe two such occasions and discuss the strategies employed by locals in addressing these instances of incoherence.

In the broadest sense, by discussing the multifaceted and context-dependent identity of goddess Hadimba, my paper aims at furthering our understanding of the motivations and strategies employed in the fashioning and refashioning of female deities in contemporary North India.

Hamm, Megan

"If We Call Them Prostitutes, They Will Feel Bad": The Role of the Courtesan in Sex Worker Activism

In her 1990 article "Lifestyle as Resistance: The Case of the Courtesans of Lucknow," Veena Talwar Oldenberg provides us with a portrait of a community of women whose profession and lifestyle sharply contrast in some positive ways with definitions of femininity in South Asia. In contrast, contemporary sex workers are often viewed as victims within these same definitions of femininity. In this paper, I consider the role that the idea of the "courtesan" plays in contemporary discourses on trafficking, sex work and sex worker activism in India. I argue that the courtesan stands as a critical symbol of that which contemporary sex workers are imagined *not* to be: empowered, educated, respected, and imbued with agency.

To this end, I consider historical, ethnographic, literary, and journalistic portrayals of courtesans in relation to sex workers. Drawing on my own ethnographic research, conducted from 2005 to 2010 with the Varanasi-based sex-worker activist organization Guria Swayam Sevi Sansthan, I analyze the significance of the courtesan in the organization's activism. I argue that a nostalgic construction of courtesanry lets this group of activists produce a discourse on sex work that is critical of the low status and poor living conditions of contemporary sex workers, while at the same time allowing them to avoid denouncing sex work in and of itself. Finally, I examine performances of courtesan identity in two public venues in Varanasi for their contrasting images of contemporary courtesanry in Varanasi : one, the Guria-sponsored "Concert of the Marginalized Artists Against Human Trafficking," and the second, an annual performance in which sex workers from Varanasi and its environs dance, ostensibly as an act of reverence but practically as a sort of publicly sanctioned strip-tease, on Manikarnika Ghat (the main cremation ghat in Varanasi).

Hare, James

Concepts of Community in Nabhadās' Bhaktamal

Nabhadās' Bhaktamal or “Garland of Devotees” (c. 1600) praises hundreds of bhaktas and thereby imagines a supra-sectarian and trans-regional religious community that far exceeds Nabhadās' own sectarian affiliation. Later tradition accepted the boundaries of Nabhadās' expansive community of bhaktas but often challenged the logic holding this community together. This paper considers the different concepts of community posited by Nabhadās. The Bhaktamal describes at least three different layers of the bhakti community. The most immediate and concrete layer is the sampradāy, the sect or order. Nabhadās was associated with the Ramanandīs of Galta, and he devotes particular attention to the key figures in this order, including his own guru Agradas. The sampradāy is defined by transmission from guru to disciple, and Nabhadās traces his own lineage through Ramanand and Ramanuja to its ultimate origin with Shri, the consort of Vishnu. The second layer of community in the Bhaktamal is the structure of the catuh-sampradāy, or the four orthodox Vaishnava orders. Of these, the Shri Sampradāy, established in the Kaliyug by Ramanuja, is preeminent, but the other three sampradāys each have divine origins and carry bhakti from the paurānik past to the degraded present. Finally, and most radically, Nabhadās imagines an overarching bhakti community that cannot be contained by even so expansive a structure as the catuh-sampradāy. The devotees, servants of God, and people of God (bhakta, haridas, harijan) who make up the Vaishnava community (acyut kul) deserve praise whether or not they can be placed within a specific sectarian lineage. The Bhaktamal celebrates poets, bards, and singers who spread bhakti beyond the sampradāy, and Nabhadās only rarely mentions a bhakta's guru or sampradāyik affiliation. During the seventeenth and eighteenth centuries, scribes and scholars from a number of communities, including arguably non-Vaishnava communities such as the Kabir Panth and the Dadu Panth, copied and wrote commentaries on the Bhaktamal, and by the late nineteenth century, Nabhadās' overarching bhakti community would serve as an important precursor of and model for modern Hinduism. Proponents of modern Hinduism such as Bharatendu Harishchandra (1850-1885), followed Nabhadās' example in imagining a supra-sectarian and trans-regional devotional community rooted in Vaishnavism and in traditional sectarian structures. They differed from Nabhadās in that they operated within the colonial context and sought to build institutions, but Nabhadās' imagined community served as an important model for their more concrete efforts.

Harlacher, Sherry

Visual Puja: A Recent Analysis of Sri Lankan Buddhist Book Art Practices in 18th & 19th Century

Following the restoration of the higher ordination in the eighteenth century, the demand for copies of popular Sinhala Buddhist texts composed in Pali as well as Sinhala surged. The labor associated with producing ola leaf manuscripts included not only the transcription of literature but also the production of binding boards that served as protective covers. As a result, the period bore witness to the revival of book art practices that have, received scant art historical attention. Ironically, the demand for ola leaf manuscripts continued well into the nineteenth century despite increased access to modern print technology. Although the instrumentality of merit-making accounts for some of the motivation for producing hand-made copies of beautiful books, recent findings provide a more complex appreciation of how the legacy of the Buddha, both corporeal and scriptural once functioned in an historical ritual complex. The similarity between the visual programs that adorn painted and contemporary mural paintings is well documented, but, until fairly recently, little attention has been paid to the broader range of Sri Lanka's book art traditions. Painters as well as craftsmen working in a variety of media including wood, ivory and metal played an important role in the production of manuscript copies in the late colonial period. Visual programs and their associated literary contents betray a hierarchy of literature that parallels conceptions of Buddhist sacred space and architecture. By applying a codicological methodology that takes into account materials as well as iconography in a Theravādin context, it is possible to discern the close relationship between the veneration of Buddhist relics and the veneration of the Buddha word (buddhavacana).

Hasan, Nadia

Unscripted agency: Towards a discursive decolonization of women's agency in Pakistan

In recent years, Islamic revivalism has acquired widespread support amongst women in Pakistan through, for example, women's piety groups such as Al-Huda and neighbourhood madrassas for girls. This development has posed a complex challenge for 'secular feminists' in Pakistan who are struggling to articulate their position vis-à-vis women's piety groups. Much of the discussion within 'secular feminists' is framed by questions around the compatibility between a pre-defined Islam and a scripted secular feminism. The epistemological frameworks that structure such questions preempt a nuanced understanding of the relationship between Islam and feminism: The Pakistani 'secular feminist' approach to 'Islamic feminism' is framed by the construction of an Islam-feminism spectrum where, on one end, 'Islam' is fixed as inherently patriarchal, and on the other, 'feminism' is essentialized as a 'secular' project for 'women' to acquire 'agency' in the face of patriarchy. The emancipatory potential of Islamic feminism is thus evaluated by how far it is able to negotiate its way away from 'Islam' and toward 'feminism'. To develop a more nuanced understanding of the politics of both 'secular' and 'Islamic feminism', it is important to decolonize the categories framing the discussion on 'Islam' and 'feminism' in Pakistan and consider the particular confluence of social forces through which 'Islam' and 'feminism' acquire meaning in Pakistan. In addition to decolonizing these categories, it is also, and perhaps more so, important to develop an analysis of women in Pakistan that accounts for complex social relations within particular historical, social and political formations. The categories of analysis that structure the discourse on women in Islamic societies limit what the agency of an Islamic feminist might look like, but they also only allow us to theorize 'agency' of women who are committed to 'Islam' in terms of 'Islam' or 'feminism'; not only have theorizations of Muslim women been limited by pre-defined and discursively colonized categories of 'Islam' and 'feminism', but they have also been limited to these categories. That is to say, the experiences of Muslim women have largely been analyzed in terms of 'Islam' and 'feminism' at the expense of other aspects of their lives. Theorizing the complexity and political significance of women's piety groups in Pakistan requires employing a framework where 'Islam' and 'feminism' are understood as dynamic and non-totalizing categories and subject formation is understood as a complex process that takes place through multiple, inseparable sites.

Hashmi, Bilal

Progressive Criticism and its Afterlives

In the years leading up to India's independence from British rule, the University of Lucknow became the hub of a nascent tradition of anti-colonial Marxist literary criticism in Urdu and Hindi, one that was to find its most 'systematic' expression in the work of Ehtesham Husain (1912-1972) and Ramvilas Sharma (1912-2000). The early writings of both critics are worth revisiting because they constitute an unfinished project that prefigures a number of concerns—the waning of Urdu in Indian intellectual life, the mediating role of disciplinary English, and the ongoing prospects for Marxist theory in Hindi—at the heart of radical literary criticism during the postcolonial era.

Hasnain, Aseem

Secularism and its contradictions: Adjudicating sectarian disputes in colonial Lucknow

That secularism, in general, and the modern secular state, in particular, (re)constitutes religion, is the argument that this paper makes. This paper studies a particular period in colonial Lucknow, 1937-1939, when two competing public rituals precipitated a public debate on the connections between religion and secularism within the framework of modern governance. One of these rituals, Madh e Sahaba, was an innovation of certain sections of the Sunnis, involving the public praising of specific religious figures. The other ritual, Tabarraah, involved public cursing of the same religious figures, was chosen by some Shias, who transformed it from a private practice into public enactment. These boundary making rituals were deployed in identity assertions as well as in competition for public space, eventually resulting in tensions and violence between the two sects. The crisis attracted activists from various parts of undivided India, making Lucknow the center of this sectarian debate. These sectarian tensions posed formidable challenges for Indian National Congress and Indian Muslim League, both of which sought to represent the Muslims. Additionally, and more importantly for the purposes of this paper, this crisis put to test, the local government's mandate of maintaining law and order, as well as its purportedly secular position of religious neutrality. While the Congress and the Muslim League could risk maintaining ambivalent stances on the issue, the state had no escape route. The solution was provided by the colonial state through administrative, legal and regulatory mechanisms that involved the police, deliberation within committees, and court proceedings. However, in being forced to arbitrate between the two sects, the secular state ended up defining and determining what constituted religion, what was appropriately religious, and what was not. This paper analyzes government reports, correspondence, and court proceedings related to this sectarian dispute, and its resolution, to show how the secular state despite its putative stand of religious neutrality and guarantee of religious freedom, in fact (re)defined religious identities. Thus, this paper illuminates ways in which secularism, as a principle of statecraft, far from being "neutral" vis-à-vis religion, in fact constitutes religion and religious identities in historically specific ways.

Hatsumi, Kaori

Pangs at the Face of Extinction: the Case of a Displaced Fishing Community in Northern Sri Lanka

This paper examines the long-term consequences of the isolation of a fishing community in a resettlement camp, due to civil war, by looking at two different cases of death which took place after the end of the war in Northern Sri Lanka in “The City of Maria de Miranda,” a resettlement camp for a community of fisherfolk, who had been displaced from their native village in 1999. The first death is that of a father due to a traffic accident on a newly rebuilt highway near the camp, the second is that of a mother who had been working in the Middle East as a housemaid after the displacement. In both cases, after the arrival of the news of the death, it took several days and weeks for the bodies to arrive and funerals to be conducted. My ethnography begins with the arrival of the news of the first death and ends with the burial of the mother. Though these events might look seemingly unrelated to the war and its atrocity, by looking at how these fisherfolk respond to these deaths, I will invoke new modes of violence to which these fisherfolk are subjected in the aftermath of the civil war. These new modes of violence are subtle and slow in effect and do not take the form of direct killing. Instead, after depriving these fisherfolk of their village, home and familiar modes of existence (fishing), this new violence gradually deteriorates the physical and psychological well-being of these fisherfolk and tears apart their culture. As a consequence, these fisherfolk suffer losses, which can be categorized into three types: material loss, social loss and inner loss. Material loss is the loss of their property; their social losses include the loss of freedom of movement and speech, respect, culture, strength, health and beauty, friendships, and family ties; and finally, 'inner losses,' or the loss in the core of their very being, include the loss of sense of freedom, dignity, pride, generosity, empathy, sympathy, affection, courage, hope and love.

Hawley, John S.

New Wine for Old Kabīr

This just in, by email: A “National Seminar on ‘Kabīr’s Message in the 21st Century’” is scheduled to occur in Banaras on March 18, 2011. It’s the latest reminder of the contemporaneity of Kabīr. No one makes that contemporaneity more plain than Purushottam Agrawal in his recently published *Akath Kahānī Prem Kī*. It is the culmination and focus of decades of reflection and—no less important—public representation and contestation. If it is impossible to envision a quiescent Kabīr on the cusp of the 16th century, it is equally impossible to imagine Kabīr in the present day without the lively, publicly engaged voice of Purushottam Agrawal.

Akath Kahānī Prem Kī offers the chance to reconsider some long-standing conundrums in modern engagements with Kabīr. I would like to focus on three:

(1) The matter of Rāmānand. Once we have accepted Agrawal’s brilliant outing of the “Sanskrit Rāmānand” as a creation of the early twentieth century, where exactly do we stand? Does this really remove the suspicion that there was some deep Brahminizing going on in the traditions that connected Rāmānand and Kabīr so insistently three centuries earlier?

(2) The coherence of the Kabīr corpus. Agrawal rescues the Kabīr *Granthāvalī* of Ṥyāmsundar Dās as his reasonable standard for what counts as Kabīr, and pays more than lip-service to the massive oral tradition that takes Kabīr’s name. He has some sharp words for Winand Callewaert as exemplar of a contrary approach to issues of early textual evidence. But to me it seems that the great conundrum of collective authorship in the case of Kabīr has not yet been solved. What, for instance, do we make of the record provided by the Fatehpur manuscript of 1582?

(3) The living Kabīr, the modern Kabīr. Much of the greatness of Agrawal’s book derives from his understanding of Kabīr as a virtuoso, a Great Man, hardly the mirror of any social group. Agrawal is the great critic of those who would make Kabīr a vehicle for the politics of identity. Yet Kabīr has been asked to do a lot of heavy lifting in the historiography of Indian identity more broadly. Is this the latest addition to that great heroic tradition and if so, should we be a bit wary of it on similar grounds?

Hayat, Maira

The Swat Conflict, 2007-09: Some notes on history, (un)civil society and the state

In 2006, the Swat valley of Pakistan came under the control of a group calling itself the Swat Taliban. This paper examines the conflict that developed as the Swat Taliban's hostility towards the state morphed into active subversion and they established a 'state within a state'. The conflict officially ended in May 2009, after the government conducted a military operation in Swat to 'cleanse' it of militants. The Swat Taliban's violence and the resultant military operation left hundreds of civilians, militants, police and military personnel dead, and displaced over 2.5 million civilians. This paper explores the evolution of the conflict in a global and national milieu shaped by the 'war on terror', but emphasizes the local underpinnings of the conflict to counter the widespread tendency to see it as simply a microcosm of the 'war on terror'. In this paper, therefore, the 2006-09 conflict is seen in the context of its precursor, the lesser-known 1994 insurgency in Swat. The analysis begins with the early history of Swat's encapsulation by the Pakistani state. This allows us to locate the roots of the conflict in 'the local' – these include an ineffective justice system, corrupt state practices, and a historical imaginary and political habitus unique to Swat. The analysis then proceeds to the present, along the way noting key actors and the impact of global developments such as the Afghan jihad of the 1980s. The analysis builds upon notions of habitus, liminality, (un)civil society and state effects.

Haynes, Douglas

Fracturing the Ideal Home: Advertising Consumer Electrical Appliances in Western India, 1925-40

During the 1920s and especially during the 1930s, the manufacturers of electrical goods—light bulbs, electric kettles, electric fans, “sigrees” (for drying clothes), vacuum cleaners, water heaters, refrigerators and even telephones—made a concerted attempt to introduce their products to a western Indian middle class audience. Some of this original marketing effort was organized around the concept of an “ideal home” filled with labour-saving devices that would make possible new comforts and freedoms for the conjugal couple. “Ideal home” exhibitions were organized; in Bombay, the Bombay Electric Supply and Tramway, Co. Ltd. (BEST) opened a permanent showroom where consumers were invited to explore the wonders of the new appliances they might purchase for their homes. Apparently, however, such an approach was of limited value in stimulating the consumption of the new goods by members of the middle class, who often possessed limited spending power, who worried about the security of their employment, and who held as a primary goal the upkeep and advancement of children (a project that was often conceived of in medical terms). During the 1930s, marketers of electric appliances shifted their advertising strategies to focus on core middle class anxieties; they stressed the importance of their goods to the education of sons, family health and family security. The new strategies contributed to the generation of a fractured image of the modern home as a place where some modest comforts were possible but also a space that needed to be organized primarily around the reproduction of the family into the next generation. The paper will involve analysis of both the visual and the verbal content of advertising.

Hewage, Thushara

Reframing the Problem of Protracted Emergency in Sri Lanka

Sri Lanka's postcolonial history has been characterized by protracted periods of emergency rule, and one of the most pressing questions of the contemporary post LTTE conjuncture concerns when the current state of emergency will cease. My paper engages with Sri Lankan constitutionalist discourse that produces the problem of the state's practice of emergency as the abrogation of norms that constitute a putative legal regime of emergency, and therefore critiques it as lawless and undemocratic. I argue that such norms may prove inconclusive, be subverted or rendered formal by elements of the self same legal regime. I claim that this indeterminacy at the heart of the constitutionalist treatment of emergency is symptomatic of the fact that constitutionalism's normative regime of emergency is actually one authoritative position within an argument with the state about the legal order of emergency and its place in the art of democratic government. I contend that making visible this shared space of argument is important to understanding the historically constituted character of emergency in Sri Lanka, but that this requires us to reframe our understanding of emergency in terms more capacious than those of the exceptional sovereign decision. My paper attempts such an exercise by returning to juristic debates from the 1950s and 1960s over judicial independence, judicial power and the separation of powers that were resolved in Sri Lanka's autochthonous 1972 constitution.

Hewamanne, Sandya

The War Zone in my Heart: Occupation of Southern Sri Lanka

This paper explores a particular side-story of Sri Lanka's civil war that has received scant attention in both the popular press and scholarly discourses: how the civil war and militarization pre-occupied the southern areas of the country and how a group of migrant global factory workers experienced this on top of the brutalities of trade liberalization that Sri Lankan workers have been undergoing. The paper's first section investigates the varied social relationships between the soldiers of the Sri Lankan armed forces and Free Trade Zone factory workers during the intensified nationalist/militarist discourses during 1999-2000 and 2004-2009. It analyzes how militaristic and capitalistic violence seeped into intimate, everyday spaces of the supposedly non-combatant areas of the island's south. The subsequent section explores how these very same individuals experienced the new political and economic realities following the end of the civil war in May 2009 and analyzes the dynamic re-configurations of power within their social relationships.

Hicks, Sarah

Vernacular Prosody: Desi Meter in Pre-Kavirajamargam Kannada Inscriptions

Srivijaya's Kavirajamargam, a ninth-century reworking of Dandin's Kavyadarsa composed in the Rastrakuta court of Amoghavarsa, is heralded by literary historians as the first extant piece of writing in Kannada. This treatise captures a moment when Sanskrit and Kannada literary production, expressed in the Kavirajamargam as marga and desi respectively, were in deep conversation over grammar, aesthetics, and poetics. Sheldon Pollock has suggested that during this early period Kannada was intimately and irrevocably intertwined with Sanskrit literacy. Yet a small corpus of inscriptions that predate the Kavirajamargam suggest that this was not always the case, at least in terms of prosody. While the vocabulary of these inscriptions is, indeed, heavily Sanskritized the prosody is largely desi. Furthermore, this body of pre-Kavirajamargam inscriptions frequently lack or irregularly apply prasa (alliteration) to the second syllable of each poetic line, a possible derivation from the Sanskrit sabda alamkara called anuprasa and a practice instituted by the Kavirajamargam that then became a mandatory and definitive marker of Kannada prosody. Through an examination of the fluid nature of these early Kannada inscriptions that fall between the sixth to ninth centuries, I will argue that Kannada inscriptional prosody drew predominately on desi forms. Moreover, I will suggest that it was only during the Rastrakuta court, a site of heightened Kannada engagement with Sanskrit, that Sanskrit meters made their entre into both epigraphical and literary Kannada prosody as demonstrated by the solidification during this same period of the khyata karnatakam, the dominant five Sanskrit meters traditionally used in Kannada poetry.

Hoek, Lotte

Dhaka Jammed: Languages of the Jam, Spaces of the City

The traffic jam in Dhaka city, that paradoxically mobile form of obstruction that invites intimacy in transient public spaces, has generated a language all of its own. Where traffic arteries are blocked and road dividers become more permanent footholds, new forms of sociality emerge that can be mapped through the language generated in these places. Part onomatopoeia, part metonymy, the language of the jam mixes up things and people, parts and wholes, sounds and objects. Here people are addressed by the vehicles they drive, names of intersections map onto subjective states, urban infrastructures shape-shift and the density of a jam expresses the proximity of a sacred time. This paper explores this language of the jam to understand the ephemeral intimacies and complex interactions that are generated out of the jam.

The language of the jam will be distinguished from and juxtaposed to ‘jam talk’, the tortured laments about the generic traffic jam that express anxieties about the state of the city, the Bangladeshi state, and the nation. Here the urban infrastructure and its blockages become figures of speech that articulate such anxieties. While the language of the jam is generated out of its particular sociality, jam talk dismisses this sociality in favour of accounts of social change refracted through class and gender. Exploring these two forms of language generated by the traffic jams of Dhaka city provides a way into the urban modes of sociality that have accompanied the staggering growth rate of the city in recent years.

Holt, Sree Padma

Transcending Boundaries: A Study of the Cult of Sammakka-Sarakka in Andhra Pradesh

The tribal goddess Sammakka along with her daughter Sarakka attracts huge crowds in a biannual festival held in the remote village of Medaram in the middle of a forest, 110 kilometers from the city of Warangal in western Andhra Pradesh. The pilgrims, who were estimated to be as many as ten million in 2010, included many devotees from Hindu communities as well as tribals from the states of Chattisgad, Jarkand, Madhya Pradesh, Maharashtra, and Karnataka.

Sammakka, a human woman who has been deified as a goddess, belonged to the Koyas, a hill tribe who traditionally lived in the forest of Eturunagaram (Warangal District). At least from the 12th c., the tribe has been interacting with mainstream society by exchanging goods and services. This paper looks into the factors that have led to the deification of Sammakka. According to her myth of origins, she was killed by the army of the powerful Kakatiya ruler when she attempted to continue the resistance that her husband, son and son-in-law had initiated. I will explain how historical interactions of this hill tribe with mainstream society have created both experiences of friction and cooperation. These social dynamics of friction and cooperation are reflected in the deification and evolution of various aspects of Sammakka's subsequent cult. I will analyze the evolution of aspects of ritual and individual patterns of veneration that have developed over the years to demonstrate the nature of cultural borrowings between the Koya and Hindu society and how gender has played a vital role in this process. I will argue that the growing popularity of the goddess in Andhra's mainstream Hindu society on the one hand and among other tribal groups on the other reflects various processes of cultural interaction.

Hussain, Delwar

“Everyday life at the Coalface: the Coal Trade on the Bangladesh-India Border”

The village of Boropani was divided in two at Partition: one side going to erstwhile East Pakistan (later to be Bangladesh) and the other side to India. Today, the Indian side of Boropani exports coal and the Bangladeshi side imports it. It is an extremely lucrative cross border trade. Whilst much of the trade is legal, there are many aspects of it that are not.

This paper firstly explores the myriad of different people involved in the trade. This includes the illegal Bangladeshi labourers who cross the border everyday to work in the coal mines, the Indian truck drivers who transport the coal to Bangladesh and the coal depot employees. All of these groups of people constitute the organised informal sector. Women are also involved in the trade and constitute the unorganised informal sector. Secondly, it explores how the legal and the illegal are produced by the states themselves in order for the trade to occur in the first place.

Hussain, Syed Adnan

Three Transformations: the Evolution of Pakistan's Blasphemy Law

The recent assassinations of Salman Taseer and Shahbaz Bhatti, over their support for reforming the blasphemy laws, is the latest grim chapter in Pakistan's legal joust with Islam. In particular, the public assassinations of two high profile figures for merely voicing opposition to the structure of the blasphemy law represent the newest transformation of this chimera. My paper will engage the history of the blasphemy law in three transformations. Beginning with its promulgation in 19th century colonial penal regulations, I will discuss the legislative intent and content of the law in its first form. In particular, how the legal transplant displaced earlier understandings of blasphemy in the pre-colony. I will then trace the developments under the various 'Islamization' projects of the Pakistani government, especially under Zulfikar Ali Bhutto in the 1970s and Zia-ul-Haq in the 1980s. This second transformation represents a narrowing of 'Islam' in the rhetoric and laws of Pakistan, which included the juridical exclusion of the Ahmedis from the ummah (Muslim community). Lastly, my paper will trace the newest series of developments in which the law itself has taken on a sacrosanct quality, in which the blasphemy law is protected from acts of misspeak, the third transformation. Though some scholars have seen the failures of the blasphemy law as a failure of the political system of Pakistan, or the legal system, the argument has not as yet been made that the recent transformation represents a new era of the law, one in which the state is intentionally abdicating responsibility in a bid to maintain Islamic legitimacy.

Hyne, Amy

Baba Kinaram and the (Re)establishment of Varanasi as an Aghor Sacred Center

Though the history of Aghor philosophy is not yet clearly understood or recovered, the relationship of its practitioners to Varanasi in pre-modern times is likely substantial and very old. However obscured the details of this development, it is true that today this city is considered a sacred center and place of pilgrimage for Aghor ascetics and devotees. This is likely due, in part, to the emergence of Varanasi as a Shaiva sacred center perhaps as early as the 7th century, but more recently due to developments at the monastery of Baba Kinaram. This 17th century Aghor saint established the Baba Kinaram Sthal at Krim Kund, a sacred tank located in close proximity to the famous Harishcandra and Manikarnika Ghat cremation grounds. According to his hagiography, Baba Kinaram traveled from Varanasi, to Girnar in Gujarat, and to Hinglaj in what is now Pakistan--important pilgrimage centers in their own right--performing miracles and meeting other important Vaishnava, Shaiva and Shakta religious figures. The narrative ends with his return to Varanasi (at the recommendation of two of these religious figures, Dattatreya and Hinglaj-Devi) and his establishment of the Kinaram Sthal. Taking into consideration recent scholarship which discusses the archaeological, art historical, and textual sources which attest to the importance of Manikarnika Ghat and its environs as an early Shaiva sacred center, as well as the sources which discuss the history of Aghor in Varanasi, I argue that the narrative presented in this hagiography, while working to establish Baba Kinaram as an important Aghor saint, works equally to (re)establish Varanasi as an Aghor sacred center and pilgrimage site.

Irani, Ayesha

Approaching “The Prophet’s Lineage”: Tony Stewart and the Literary Culture of Premodern Bengal

As a celebration of Tony Stewart’s oeuvre, this paper documents the specific ways in which my dissertation on Saiyad Sultan’s Nabivamsha, “The Prophet’s Lineage,” has been enriched by Stewart’s manifold insights into premodern Bengali literature. I highlight his contribution to the interpretation of Islamic Bengali literature through the lens of translation theory as well as his theoretical contributions to the study of sacred biography.

The Nabivamsha is a sacred biography of the Prophet Muhammad written in 17th-century Bengal; it is distinctive in being the first major textual production that introduces Islamic doctrine to Bengalis. Yet as a sacred epic, it emerges directly out of the encounter of Islam with Gauriya Vaishnavism. Notwithstanding the plethora of well-established Islamic hagiographic genres available to Sultan, Stewart’s sustained study of the development of the Caitanyaite hagiographical tradition makes amply clear that it was the contemporaneous popularity of the literary tradition surrounding Krishna Caitanya, which provided the immediate impetus for Sultan’s writing his sacred biography of the Prophet.

Grounded in Stewart’s sophisticated use of translation theory for analyzing the liminal linguistic qualities of Islamic Bengali texts, I frame biographic processes of translation within the Nabivamsha as conversion. In this paper, I show how the Nabivamsha’s search for equivalence is architextually pervasive, seeping from language into form, and from form, through a polyglot transtextuality, into transcultural domains of meaning. I analyze various such processes of translation as the first step in a series of interpretive moves that seek to displace Vaishnava deities, doctrine, and texts, replacing these with new Islamic ones.

In a recent article (“The Subject and the Ostensible Subject”), Stewart maps patterns in Sufi hagiography in an effort to provide an answer to the question of why certain shaykhs acquire greater eminence than others in community memory. Making a distinction between the ostensible subject of hagiography, in this case the individual shaykh, and the “real” subject, the religious ideal which the shaykh embodies, Stewart suggests that it is not the individual life per se but the specific models of piety perpetuated by the tradition that ultimately influence the perpetuation of his memory within it. In my paper, I draw upon these and other principles Stewart delineates for studying the reception history of the Nabivamsha over the course of four centuries.

Iyer, Nalini

The Place of Dalit women in Joseph Macwan's Angaliyat

Joseph Macwan's *Angaliyat* (Stepchild), published in 1988, is a very significant work in the development of Gujarati Dalit literature. Set in the 1930s in a Vankar village, the novel examines the place of Dalits in the newly emergent nation and expresses skepticism about civil rights and citizenship for Dalits in postcolonial India. Through the story of two men, Teeha and Valji, and their resistance to caste discrimination, Macwan's novel lays bare the tensions between caste and democracy in this novel. Macwan's novel shows that the discourse of anti-colonial nationalism is inadequate as it reproduces the caste ideologies of Indian society. The heroic story of Teeha and Valji is, therefore, a reinscription of the nationalist story from a Dalit perspective. Intertwined in this Dalit narrative is a discourse of the place of Dalit women in the emerging nation. The novel's representation of women is very idealized--women characters are self-sacrificing devoted wives whose sexuality is either managed to reproduce an ideal Dalit family (Kanku) or whose sexuality is controlled to achieve a chaste purity (Methi). The one woman (Vali) who challenges these idealized representations of women is presented as self-serving and ungenerous. This paper explores women's position as well as ideas about sexuality and national identity and argues that the representation of women in this novel is very distinctly Gandhian as the Dalit woman's place in the new India is linked to an extension of her role in the idealized domestic sphere.

Jacob, Preminda

Visual Representations of Female Political Authority in Tamil Nadu

Jayalalitha Jayaram is a controversial political figure reviled and adored by the electoral public in the south Indian state of Tamil Nadu. A protégé of the charismatic political leader/film hero, MGR, Jayalalitha's tenacious grip on the leadership of the A.I.A.D.M.K. political party has gone unchallenged for the past two decades.

In this paper I will undertake a semiotic analysis of visual representations of Jayalalitha's public persona from 1991 to 2011. In the process I will sketch Jayalalitha's rise within the Indian political theater at both the regional and national levels. My account will accentuate Jayalalitha's invocation of cultural and religious symbolism that resonated deeply with her constituents. These ranged from the unalloyed innocence and purity of the film heroine to the incinerating rage of Draupadi or Kannagi in the face of injustice to the supreme embodiment of invincible female power in the figure of Shakti. Over the course of her career Jayalalitha has deftly drawn together these various allusions in one empowering concept, that of Amma, the encompassing maternal principle. And Jayalalitha presents herself – single and childless though she is – as the personification of this principle.

Jamali, Hafeez

Ghosts of Trade: Engagements with Modernity in a City (to be) in Gwadar, Pakistan

This paper seeks to explore—both historically and anthropologically—places that are considered peripheral by colonial/postcolonial states yet are integral to South Asian economy and trade. Through a descriptive analysis of trade developments in the town of Gwadar, I argue that the official discourse of development in Pakistan helps produce a vision of territory and geography that historically justifies the dispossession of local Baloch people. Due to the building of Gwadar Deep Water Port (and its allied highways, airport and other communications infrastructure), Pakistani and international discourse tend to portray Gwadar as a small and isolated fishing village being inserted into trans-national commercial and strategic circuits. It is conveniently forgotten that, before its annexation by the Pakistani state in 1958, Gwadar was already part of trans-national oceanic trade routes. This town and the Mekran coast more generally have been important historical nodes/hubs in Indian Ocean trade networks. Gwadar's position as an Omani enclave at the mouth of the Persian Gulf meant that (from late 18th century onwards) it was increasingly integrated into the commercial empire of the Al-Busaidi rulers of Oman, which stretched from Gwadar to Zanzibar and Mombasa. Drawing on archival research and ethnographic fieldwork in London, Muscat and Gwadar, I maintain that Pakistani nationalist discourse about Gwadar (and Mekran region) involves the suppression of alternate histories. I argue that this suppression serves to produce a coherent narrative for a nation-state desperately searching for economic revival and enhanced collective self-esteem. I contend that this process facilitates the metropolitan Pakistani population buttressing and re-affirming its sense of national identity at the cost of ethnic 'others' who live on the margins of the state.

Jamison, Gregg

Stylistic Analysis of Indus Seals found in Mesopotamia: An Investigation into Production and Trade

The discovery of Indus seals in Mesopotamia has long been thought to represent direct contact between the two regions, and has even been used to infer the presence of Indus people living at sites in the region (Hunter 1932; Parpola 1994). This interpretation has been based primarily on analyses of inscriptions, yet to date little attention has been given to the seals themselves. This study presents a comparative analysis of seals recovered at Mesopotamian sites with materials found at the major Indus urban centers of Harappa and Mohenjo-daro. Detailed investigations focusing on carving styles and metric attributes of inscribed steatite seals from both regions are conducted to fingerprint seals that may have been carved by the same artisans. These data can be used to determine whether Indus seals from Mesopotamia were produced at Indus sites or whether they represent local carving practices. Ultimately this study will provide new insights into the nature of inter-regional trade and exchange during the third millennium B.C.

Jayasena, Nalin

From Humanism to Militarism: Gamini Fonseka and the Bookends of the Ethnic Conflict

This paper examines two Sinhala films by Gamini Fonseka, an iconic figure in Sri Lankan cinema. Although best known as an actor, Fonseka is credited with writing the screenplay for *Sarungale/The Kite* (1979)--a film that gives expression to the plight of Tamils in the South of Sri Lanka battered by waves of anti-Tamil violence. Fifteen years later, while serving as the Deputy Speaker of the Parliament of Sri Lanka, Fonseka wrote and directed *Nomiyena Minisun/Immortal Men* (1994), a film that champions the cause of the Sinhala soldier. If *The Kite* humanizes Tamil subjectivity by portraying Tamils as victims of Sinhala mob violence, *Immortal Men* gives artistic expression to Fonseka's well-documented affinity for the Sinhala soldier. Derived in large part from the actor-turned-politician's antipathy towards Tamil militancy, Fonseka's vocal support for the troops places him in an uneasy relationship with nationalist ideology espoused by the Sinhala right.

By juxtaposing these two films, I trace the ideological shift that takes place in the South, especially amongst urban Sinhalese, towards the "Tamil question." While in the 1970s, Fonseka uses his considerable influence as a film personality to sway the Sinhala film-viewing public to identify with the precarious position of Tamils in Southern Sri Lanka, by the 1990s he turns to the same medium to celebrate the soldier, one who is fighting to defend a nation, characterized by Fonseka, as predominantly Sinhalese. If in the first film, Fonseka depicts Sinhala mob violence (which we know took place under the tacit and covert consent of state agencies, especially in July 1983) as morally reprehensible, the second film depicts the civil war, which is a form of state-sanctioned violence carried out by agents of the state, as its moral right. Implicit in Fonseka's conversion from humanism to nationalism is the notion that Tamils are worthy of empathy as passive victims but not as agents of resistance to organized acts of violence. While such instances of Tamil resistance eliminate the need for the type of Sinhala benevolence depicted in *The Kite*, such moments of inter-ethnic solidarity are then transposed onto the Sinhala soldier who is saving the nation from the "menace" of Tamil militancy. Fonseka's turn to sanctioned violence not only reinforces Sinhala nationalism but also solidifies the cult of the soldier—a phenomenon that is inseparable from discourses of nationalism.

Jenkins, Laura

A college of one's own: Historically Dalit colleges and the value of minority institutions

To serve students with limited access to higher education, Dr. B. R. Ambedkar, through his People's Education Society, founded several colleges, including Siddharth College in Mumbai in 1946 and Milind College in Aurangabad in 1950. These institutions continue today. Although they are not exclusively for Dalit students, historically disadvantaged students are predominant. Many students from lower caste backgrounds have navigated their way through mainstream education to high levels, aided by a longstanding policy of affirmative action (known as reservations) in higher education, but caste discrimination can still be a formidable roadblock to educational access or success, from rural government schools to elite urban institutions. Drawing on campus visits, interviews, and library research at Siddharth and Milind Colleges, I argue that these historically Dalit colleges offer a distinct educational space and significance resources and opportunities that can facilitate minority advancement. The space provided by colleges such as Milind and Siddharth becomes a safe zone, a place to live, study, work and express oneself, and instills a sense of pride and connection with a broader Buddhist community. The geographic locations, campus structures, and even the landscape at these colleges serve to empower the students learning there. These colleges also offer resources and opportunities in the form of community mentors, a community archive and curriculum, and an alumni network, thus becoming incubators for community leaders. I consider the ongoing consolidation, both in the US and South Africa, of historically black colleges and universities (BHCUs) with neighboring white institutions in light of the unique educational and political role of historically Dalit colleges in India. Even if separate institutions are, in part, a remnant of an ugly history of racism and casteism, some were equally a legacy of the anti-racist, anti-casteist ideals of their founders and became political, cultural, and social bastions for oppressed groups.

Jha, Shefali

Political Speech and the making of community: the Majlis-e-Ittehadul Muslimeen of Hyderabad

This paper looks at the distinctive vocabularies that simultaneously describe, mobilize and constitute political practice on the terrain of minority identity in contemporary India. It takes the case of the Majlis-e-Ittehadul Muslimeen of Hyderabad, Andhra Pradesh, in order to explore this question. By examining two distinct genres of intervention—speeches by politicians in public meetings, and discussions generated by specific policies and events in the political arena—this paper aims at de-stabilizing the distinctions between ‘secular’ and ‘religious’ or ‘communal’ forms of political mobilization and subjectivity. However, we must also take seriously the entrenched division of ‘secular’ and ‘communal’ in South Asian politics, and examine the work it does in producing certain kinds of formations as legitimately democratic and other kinds as inherently illicit, violent and bordering on illegality. My preliminary fieldwork in Hyderabad shows that the heavy traffic between the two, whether in terms of language (Urdu and English), participation, and/or vocabulary, demonstrates that the secular/communal binary tells us very little about the public sphere and the ways in which people come to see themselves as political actors, particularly in the case of disenfranchised groups like Muslims in India whose avenues of political representation are highly restricted and strictly regulated. Could it be that precisely by trying to separate certain discourses of mobilization from others, the division between ‘secular’ and ‘communal’ produces specific kinds of political vocabularies and imaginaries of belonging?

John, Joya

Questioning the Literary: Lalit versus Dalit writing

A recurrent trope in Dalit aesthetics has been its critique of the ideology of the literary. The concept of ideology implicates the literary text in the perpetuation of caste discrimination. This is evident not only in dalit writers' critiques of upper caste authorship but also in the ideological nature of the literary itself. My paper centers on the politics of authorship and issues of representation as they played out in the debate about Premchand's short story *Kafan* and several articles and editorial pieces on the nature of dalit writing by writers like Omprakash Valmiki, Sheoraj Bechain, Ajay Navaria and others. Through the impasse that characterized these debates I suggest that a conceptual vocabulary of literature as ideology creates problems of what determines the literary, often leading to rather simplistic formulations. This is evident in the positing of writing as either aesthetic (lalit)/ upper caste or political/ dalit. It would seem as if the political nature of dalit writing can only be asserted by disavowing/reconstituting its literary/aesthetic dimension. Rather than seeing the literary and the political as antithetical I show how the emergence of modern Hindi literary discursivity sets up the problematic of literary and the political practices in ways that make imperative a rethinking of what we designate as the 'literary' and the 'political'.

Junaid, Mohamad

Spatial Strategies, Violent Practices: Thinking Military Occupation in Kashmir

In 2008 spontaneous massive protests erupted in Kashmir's cities, towns and villages against the Indian control over the region. These protests were followed by months of harsh and violent clampdown. The machinery of military occupation, whose parts were systematically been put in place since early 1990s when the first major armed movement began in Kashmir, became operational and managed to swiftly suppress the protests. The protests could be contained because the military occupation has gradually extended and strengthened its tight control over space in Kashmir, enabled as it has been by numerous spatial strategies and violent practices that mark the occupation. This paper discusses the processes through which between the years 1990 and 2008 the nature of Indian control over Kashmir changed from mostly non-military, even if politically manipulative forms, to a more militarized form that seeks dominance over physical and political space, and is aided by draconian laws like Armed Forces Special Powers Act and Public Safety Act, which give immense degree of immunity to troops from civil prosecution and allow imprisonment without trial of political activists respectively. The paper would seek to illustrate this by showing how occupation created its architecture of control and surveillance in Anantnag, a mid-sized town in south Kashmir.

Kalhan, Anil

Everything Old Is New Again: India's Post-2008 Antiterrorism Legislation

In the wake of the 2008 terrorist attacks in Bombay, the Congress-led UPA government in India hastily adopted two antiterrorism laws, the Unlawful Activities (Prevention) Amendment Act, 2008 and the National Investigation Agency (NIA) Act, 2008. The two statutes served as an ironic bookend to the government's tenure, since they reincorporated many of the severe provisions in an earlier statute, the Prevention of Terrorism Act, 2002, that the government had repealed soon after coming to power in 2004. This paper examines these legislative responses, situating them within a broader historical pattern, dating back to the British colonial period, in which India's antiterrorism and other security laws have periodically been enacted, repealed, and reenacted in the years since independence. Because rights consciousness in India is quite high, the most visible and draconian laws —often enacted in most cases in response to particular crises — have often been repealed when faced with strong political opposition, concerns about fundamental rights violations, or a perception that the crisis moment has passed. However, the provisions of these laws have often not completely disappeared. Rather, in the immediate aftermath of repeal, the government has frequently been able to resort to other laws conferring similar, overlapping authority. While these other laws have not always garnered as much public attention, they frequently have given rise to similar concerns. Moreover, over time — whether as a result of changes in government, the perceived need to respond to new crises, or other factors — new comprehensive laws have been reenacted along much the same lines as those previously repealed, sometimes with heightened sensitivity to fundamental rights, but sometimes in even more draconian form. The legislative responses in the wake of the 2008 attacks constitute the latest iteration of this enactment-repeal-reenactment cycle. The net result has been a tendency towards “routinising of the extraordinary” through the institutionalization of emergency powers during non-emergency times and without formal derogation from human rights obligations.

Kamdar, Neha

Beyond Being British: Assimilation, The 'Layered-ness' of Identity in British South Asian Cinema

Minority film collectives in Britain had access to public funding for the first time in the early 1980s. One of these was the British South Asian film collective, Retake, that brought together screenwriters and filmmakers from the British South Asian community. Over the course of the decade, a rich cinematic fabric evolved that wove various South Asian immigrant character archetypes (the culturally maladjusted and repressed exile, the sexually transgressive, westernized tart, etc.), together with narratives that underscored the complexity of postcolonial, diasporic life in Thatcherite Britain. Hanif Kureishi's sharp-witted writing in 'My Beautiful Laundrette' (1984) and Gurinder Chadha's comedic take on the South Asian community in 'Bhaji on the Beach' (1993) are good examples of this. Several scholars, however, echoing protests by the members of the British South Asian community, suggest that British South Asian cinema proposes complete assimilation into British society, the adoption of British values, and the annihilation of all memories of colonial and racial discrimination, as the only successful way of life for a postcolonial immigrant. Indeed, in 'My Beautiful Laundrette', the protagonist, Omar, finds financial success only after alienating the members of the South Asian community at large, and teaming up with a former neo-Nazi who represents the most discriminatory aspects of Thatcherite Britain. In this paper, I will reclaim British South Asian cinema from these criticisms, arguing that even though it seems to eulogize British culture, British South Asian cinema actually presents a model of identity that is not flat and uni-dimensional, but layered. Excavating these narratives of assimilation reveals the subtle ways in which colonial history, the postcolonial present, and the socio-economic realities of Thatcherite Britain, all make their presence felt in the formation of British South Asian identity. In 'My Beautiful Laundrette', for instance, Kureishi's writing of the relationship between Johnny and Omar as fraught with racial tension, as well as the palpable presence of colonial history that Omar has not experienced first hand, but has inherited through the stories of characters such as his father - a relic of his own colonial past - all contribute to a layered depiction of identity. This subtle but definite socio-historical contextualization, I argue, actually makes complete assimilation neither possible, nor desirable.

Kantha, Pramod

Nepal's Madhesi uprising of 2007 and the Transitional Regime

The Madhesis of Nepal rose in rebellion against Nepal's dominant hill elites in early 2007. The protesters demanded a federal to be enshrined as a core principle of Nepal yet to be written constitution. The Madhesis also called for an end to all forms of discrimination against them, especially in Nepal's bureaucracy, police and army. Madhesi people's demands were not unique. Various groups of marginalized populations had joined the streets to stress their own demands.

As the country embarked upon forging new democratic state structures following April 2006 uprising against monarchy, a clear division emerged between Nepal's mainstream political parties, still dominated by high caste traditional elites, seeking to continue traditionally strong central government and marginalized populations determined to insure their proper rights under the new constitutional framework by staking their claim for regional/ethnic autonomy; the Madhesi were the last but the most forceful of the groups to stake their claim.

This widening divide unleashed what often appeared as an indefinite tug of war between various forces and became one of many other key elements challenging and, at times, paralyzing the Nepal yet fragile political process. The Madhesi demands were as assertive as divisive; never before the country had seen more north/south polarization. This led many commentators, especially of hill high caste hill origin, dominant in the media, envision the prospect of a secessionist movement in the South, thereby, aggravating the scenario of gloom and doom underlying most projections of Nepal's future.

Once again, the dire projections proved misplaced. While Nepal's struggle to craft a constitution amidst all the conflicting demands continues, a broad agreement has emerged among various political parties/groups about a federal system and local governance. The major research question underlying this paper is how Nepal's troubled political transition managed to avoid aggravation of ethnic/regional demands and assimilate various forces into the evolving political process and whether this process will achieve an enduring resolution of the issues raised. The focus of this paper will be on the trajectory of the Madhesi movement. It will analyze the Madhesi movement in terms of its causes, its interaction with the government, and its current state and likely future course. The central hypothesis underlying the paper is that hyper-pluralism of Nepal's political landscape in terms of the alignment of internal as well as external forces constraints all actors to seek compromise over confrontation.

Kapse, Anupama

Drama and Documentary in Harischandrachi Factory (2010)

During the nineteen sixties, the National Film Archive of India (NFAI) collected D.G. Phalke's short films and preserved them in the form of a documentary on the "development" of Indian cinema. Made under the supervision of Satish Bahadur soon after the NFAI's formation, the documentary played a crucial role in instituting Phalke as the pioneer of the Indian film industry. This archival film depicts Phalke as an amazing cinematic genius who directed actors and film personnel with a remarkable and innate expertise. However, both Phalke's autobiographical writings and directorial work consistently reveal a deep sense of unease, anger and frustration about the film-making process. Unusual in their stringent and hilarious social ridicule, these untitled "films about films" survive in a fragmentary form that nevertheless conveys a strong sense of drama, displaying a narrative mode that is distinctly at odds with the archive's straightforward documentary rhetoric.

Both Phalke's writings and his early "educational" materials contain invaluable information about how early film-makers theorized the cinematic apparatus and its new representational potential. In a series of autobiographical articles published in the *Kesari* in 1919, Phalke writes that he made these short films to educate his audiences in the art of watching movies. For example, when audiences refused to watch his first feature *Raja Harischandra* (1913) because they thought that the tickets were too expensive, Phalke put out an advertisement that his picture would show 37,000 photographs in a single film—at once conning and instructing his audience on the material properties of the moving image.

Similarly, a recent Marathi biopic, *Harischandrachi Factory* (2010) returns to Phalke by irreverently challenging the grand narrative of the archive. The rhetoric of lunacy makes a strong comeback in this film, which depicts Phalke as an eccentric madman suffused by a glorious anarchic spirit. My paper argues that Phalke, and cinema's own revisionist history depend on a playful mode of pathos, humor and satire to represent cinema's radical transformation of the visual and performative arts. Whether they are verbal or filmic, cinema's self-representations insist on the madness, mess and frequently accidental nature of film-making in order to articulate the profound social, aesthetic, and dramatic possibilities of the medium.

Kasdorf, Katherine

Seeing a City Through Its Temples: Halebid and the Hoysala Capital

To judge from most scholarship, one might surmise that South Asian temples are rather isolated structures, architecturally and socially detached from their built environments. Studies typically focus on such factors as architecture, sculptural style, iconography, sectarian affiliation, ritual, and patronage in order to build knowledge about specific temples grouped by region and historical period, or about the communities who made and used these sacred buildings.

Examining the temples of Halebid, a village in southern Karnataka, this paper builds on alternative methodologies of more site-contextualized studies, such as those of pilgrimage sites that analyze the ritual relationships between individual temples, and those of Vijayanagara that consider the broader urban and political functions of temples within that 14th-16th-century southern Indian metropolis. Through this expanded inquiry, I argue that the temples of a particular locality should be understood not only as architectural entities with various ritual and political purposes, but also as components of a greater urban setting that has historically encompassed a range of activities, communities, and forms.

Formerly known as Dorasamudra, primary capital of the region's Hoysala dynasty from the mid-11th to mid-14th century, Halebid is famous for its monumental and lavishly sculptural Hoysalesvara temple (ca. 1120 C.E., with 12th- and 13th-century additions)--and for its supposed decay after the dynasty's fall. Besides the Hoysalesvara, there are a number of lesser-known temples dating to the Hoysala period and later, as well as fragmentary remains of an outer fortification and a palace enclosure. In the absence of premodern civic and residential architecture, we must look to the stone temples, together with their inscriptions, for information about the city. By comparing the temples' architectural and sculptural forms, their sources of patronage, and their sectarian affiliations, and by considering the architectural character of distinct zones and potential routes of access between surviving features, we can understand much about the urban forms and social organization of the Hoysala capital. Furthermore, the alterations made to Halebid's temples and the reuse of Hoysala-period architectural materials in temples built after the dynasty's fall provide insight into the shifting character of the town's neighborhoods and populations. Complicating the familiar narrative of post-Hoysala decline and inactivity, these later constructions attest to the town's continued vibrancy, even after the period of its highest status as a political capital.

Kaur, Rajender

Lamenting the 'Fabled City:' Lahore in Amritsar's Imaginary

By locating its characters within the specific Hindu Punjabi milieu of Arya Samajist trading families whose identity is defined by the twin Punjabi cities of Amritsar and Lahore, Manju Kapur's *Difficult Daughters* (1999) recreates in rich detail a very particular culture and class while gesturing at the same time to the larger palimpsestic history of Lahore, the erstwhile capital of the Sikh Kingdom under Ranjit Singh, which was annexed by the British in 1849, and then traumatized by Partition. Situated thirty miles apart, Lahore and Amritsar, have fared dramatically different fates since they were severed apart by the Partition of India. Long an imperial city, the capital of successive empires from the Ghaznavids, the Mughals, and then the Sikhs, Lahore was refashioned as a modern colonial city by the British and flourished as a "mecca for Punjabis" in a symbiotic relationship with Amritsar in colonial India. While Lahore has continued to flourish as the provincial capital of Punjab in Pakistan, Amritsar has dwindled into a second tier city, its importance overshadowed by the declaration of Chandigarh as capital city of a now much truncated Punjab. The storming of the Golden Temple, the spiritual heart of the city, in operation Bluestar in 1984, marked an especially low point in its decline. In this context, the striking nostalgia for Lahore in the narrative comes to function as a compensatory mechanism, becoming a lament for a composite Punjabi culture that was ruptured irreparably by Partition. Repeatedly referred to as the "fabled city" in the text, Lahore with its bustling bazars, many institutions of higher learning, imposing monuments and architecture, and its famed gardens, is presented as a cosmopolitan literary city, the cultural heart of Punjab, in contrast to mofussil Amritsar, cloistered with the weight of custom and tradition. Lahore comes to acquire a metonymic position within the narrative, as much as it is celebrated and its loss lamented, what is also being lamented is the historical accident that ruptured the once thriving Punjab. The violence and heartbreak that accompanied the division of a nation is figured in the partition of families, more tellingly in the fissures within a female subjectivity fractured by the contradictions of gender and modernity, but also in the border city status given to cities that were once the heart of the subcontinent.

Kenoyer, J. Mark

Master of Beasts and Beastly Masters: The Indus Tradition and West Asian Comparisons

Images depicting human and animal interactions are found in the greater Indus region during the Early Harappan (ca. 3300–2800 BC) and Harappan Phases (ca. 2600–1900 BC) of the Indus Tradition. During the Early Harappan Phase, conflict scenes with humans and animals, as well as depictions of horned anthropomorphic images, are found at many sites throughout the regions of Pakistan and western India. During the subsequent Harappan Phase the horned anthropomorphic figures were depicted in many different forms and contexts. New motifs include a powerful human figure, Master or Mistress of Animals, who is shown controlling or killing various animals. Other images portray animal-headed humans or human-headed animals that may represent complementary or contrasting imagery of what might be anthropomorphic animal deities or an “Animal Master or Mistress. In many of the depictions, plant motifs are associated with the figure, either in a headdress or as part of the natural context in which the image appears. The interpretation of these images is impossible to confirm without a decipherment of the Indus script, but some general themes can be proposed based on critical analysis and comparisons with contemporaneous iconography in West Asia and analogies with later images found in South Asia itself. Although specific meanings are elusive, these depictions provide a glimpse into a highly complex ideology that may have been a major factor in the integration of the diverse communities living in the Indus cities and surrounding hinterland.

Khan, A. Rehman

The US-Afghans Relations: An Analysis of the Historical Accounts

The historical accounts reveal that the first American visited Afghanistan in the early 1800s; however, the history of formal US – Afghan diplomatic relations is not very long. Historians argue that the United States had been ‘ignorant’ about Afghanistan being one of the most pivotal states in the non-Arab Muslim world, serving as the crossroads of South, Central, and Southwest Asia. However, following the escalating political and strategic interests of the USSR, the United States moved to the South Asian region, particularly Afghanistan, after the WW-II during the cold war era. Nonetheless, the Americans were still not very clear to prioritize their focus of cooperation and interests until the Soviets invaded Afghanistan. Rehman Khan will analyze the US-Afghan relationships with a historical perspective leading to the present day strategic partnership between the two countries - United States and Afghanistan; and their overall impact in the South Asia region.

Khan, Feisal

Islamic Banking and the Struggle to Islamize Pakistan

There has been a continual tension within Pakistan from its very inception over its character. Is it an Islamic Republic where, as per Article 4 of the 1949 Objectives Resolution, “Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings of Islam as set out in the Qur'an and Sunnah”? Or was it merely to be a republic of Muslims where, in the words of its founder M. A. Jinnah, religion “has nothing to do with the business of the State.”

The debate in Pakistan over whether conventional interest-based banking is permissible for Muslims reproduces many of the themes of the wider debate over the country's character. Both of these issues were settled when the 1973 Constitution banned *riba* (commonly translated as ‘interest’) outright and Gen. Zia's (ruled 1977-88) military regime formally incorporated the Objectives Resolution into Article 2A of the 1973 Constitution. The push to Islamize the Pakistani financial system dates back to the 1960s when the official Council of Islamic Ideology (CII) formally recommend it, but this (and subsequent) recommendation languished unimplemented until Gen. Zia's military regime formally adopted them.

This paper shall analyze how the CII's hitherto ignored recommendations became law in 1985 and overturned the long-settled consensus on the nature and structure of the Pakistani banking sector. Contrary to popular opinion, Gen. Zia did not initiate Pakistan's Islamization so much as merely operationalizing the Islamic clauses already in the 1973 Constitution; and then later extending them further still. As this paper shall argue, while Gen. Zia's Islamization policy was politically opportunistic and served to legitimize a military regime, the Islamization process was inevitable given what the Constitution mandates. What Gen. Zia did was to attempt to implement a very conservative interpretation of what the 1973 Constitution mandates.

Khan, Maria

Mind Your Language: The Theological Roots of the Blasphemy Law in Pakistan

In June 2009, Aasia Bibi, a Christian woman from the Ittanwalai village in the province of Punjab, Pakistan, was accused of uttering blasphemous remarks about the Prophet Muhammad. She was attacked by an angry mob, arrested by the police at the behest of a local cleric and prosecuted under Sections 295-B and C of the Pakistan Penal Code which, as parts of the controversial blasphemy law of the country, carry the death penalty. In November 2010, in accordance with the verdict of a local district court, Bibi was sentenced to death for blasphemy. To date, six hundred and forty seven people have been charged under the blasphemy law in Pakistan but the heated public debate generated by Bibi's case is unparalleled: should the specific law in question be amended, repealed or upheld? While the ensuing debate is complex and varied, this paper specifically focuses on the considerable support shown for the blasphemy law as evident in street demonstrations orchestrated by Islamist political parties. This paper asserts that to better understand this controversy, the religious, theological roots of blasphemy in Muslim thought should not be separated from the current political ramifications of the law in Pakistan. Thus, the paper attempts to offer a close reading of Hujjat Allah al-Baligha (1762), an important text written by the influential Muslim thinker, Shah Waliullah (1703- 1762) to trace how the figure of the Prophet Muhammad has been reconfigured in South Asian Muslim thought such that it has become central to the political projects of the state and Islamist parties in contemporary Pakistan. The paper also pays attention to the concepts of insult, blame and ethics in Waliullah's thought to analyze how the theological discourse regarding blasphemy against the Prophet has been reconfigured as a political movement in the country.

Khan, Nyla

Discourses on the Palimpsest of Kashmir

“Official” accounts of the insurgency in Kashmir and state sponsored repression discount narratives that do not contribute to the deepening breach caused by the communalization of the Kashmir issue and the zeal of Indian and Pakistani nationalism, according to which “Kashmir is unquestionably an integral part of India,” or any people’s movement in Kashmir is led by “anti-national militants,” or “Pakistan is sincere in its attempts to resolve the Kashmir conundrum” leaves out the politics of the people as was done in official accounts of the Partition of India. Where are the genuine traumas and tribulations of the people in these accounts?

The discourse of nationalism affects to make sense of the absurd loss of life that occurs. Human knowledge, however, is always tentative and arbitrary. We can learn to cross the frontiers of culture, nationality, language, and citizenship in order to make humanist responses to the belligerence of military powers and the ensuing human rights violations. In order to assert itself a nation-state needs to draw clearly etched borders so it can define itself in opposition to other nations. But the entrenched border between India and Pakistan erases a shared past. The composite culture constructed by the two communities was an inherent part of pre-colonial India as well, but is expunged by Indian and Pakistani nationalists in their attempts to disseminate the unitary discourse of nationalism. The need of the day is for Indian civil society as well as the civil society in J & K to come forward and foreground rational and logical solutions to the political, psychological, cultural, economic, and educational paralysis in J & K without toeing the line of ultra right-wing nationalism. Repressive statutes, brutal acts, a corrupt political and bureaucratic infrastructure, pigeonholing Kashmiris as “ignorant insurgents,” fomenting dissension within the ranks of the people can only undermine the human aspect of the Kashmir issue.

Kashmiri society needs to recognize the terror caused by predatory discourses that swoop down on the vulnerable, devouring their ideological and experiential strengths. The retrieval of the strength that nurtured the rich content of the teachings of mystic poet Lalla-Ded, the conviction of the women volunteers of Women’s Self Defense Corps, the vision of women activists who were harbingers of change, would facilitate the recomposition not just of men’s but of women’s roles as well in the significant process of nation building.

Khanna, Stuti

Event, Narrative, Image: Two Cities and their Tales

This paper proposes to examine two episodes – both crimes, both momentous in nature and far-reaching in their ramifications – that took place in the cities of Bombay and Delhi. These were the Nanavati case of 1959 and the Jessica Lall case of 1999. Kawas Manekshaw Nanavati, a Commander in the Indian Navy, discovered that his wife Sylvia had been having an affair with a notorious playboy, Prem Ahuja, and shot him dead. In the long drawn out trial that followed, he was acquitted by the Sessions Court, sentenced by the High Court in a re-trial, and finally given a pardon by the governor of Maharashtra. Jessica Lall, a model and celebrity bartender at a party thrown by a prominent Delhi socialite, was shot dead by Manu Sharma, son of a wealthy politician in Haryana, for refusing to serve him a drink after closing hours. He was acquitted in the trial that followed in which several important eye-witnesses turned hostile, only to be sentenced to life-imprisonment in 2006 after a huge public outcry by large sections of Delhi's civil society.

Both events were able not only to mobilize, in unprecedented ways, the active interest, engagement and passion of the citizens of Bombay and Delhi, they also became constitutive of the cities themselves, allowing for multiple, even incommensurable, modes by which to produce, interpret, and claim the city. Both events resulted in a range of artistic production that seeks to frame, understand, and capitalize upon them – and, in the process, shape new meanings of the cities they are intrinsically linked to. Rushdie's *Midnight's Children* (1981) replays the Nanavati case as the story of Commander Sabarmati, Indra Sinha's *The Death of Mr. Love* (2004) purports to follow up the unknown stories that were related to the murder of Prem Ahuja but did not come to light. Two films, *Yeh Raaste Hain Pyaar Ke* (1963) and *Achanak* (1973), are based on the Nanavati case, just as the recent *No One Killed Jessica* (2011) is based on the Jessica Lall case. I intend, in this paper, to investigate the various strategies by which events are shaped into narratives – novelistic and cinematic – and the ways in which they go on to produce certain kinds of meanings of the cities they take place in and of citi-ness per se.

Kheshgi, Rehanna

Performing Topographies of Identity and Paradoxes of Power in Dhemaji District

In this paper I investigate a variety of expressive cultural practices associated with Assam's springtime Bihu festival as provocative media for exploring notions of belonging and contradictions in policies of state intervention.

Kotiswaran, Prabha

Migration, Trafficking and the City: Legal Imaginaries

The problem of human trafficking has received unprecedented attention in recent years from states and civil society organizations. The UN General Assembly in 2000 adopted the Protocol to Prevent, Suppress and Punish Trafficking Against Persons, Especially Women and Children supplementing the 2000 United Nations Convention Against Transnational Organized Crime. The US Congress passed the US Victims of Trafficking and Violence Protection Act, 2000. In India meanwhile, Parliament considered for long an amendment to the Immoral Traffic Prevention Act criminalising customers of trafficked sex workers. In the anti-trafficking legal discourse that has built up over the past decade, trafficking has invariably been equated with sex trafficking which is in turn used synonymously with sex work. In the law's reflection of the current global sex panic, the unspoken role of the city as a site of moral corruption assumes central significance.

In my paper, I seek to de-exceptionalize trafficking as sex trafficking by considering the legal imaginary surrounding 'trafficking' in normal times. In particular, I consider a moment in the 1970s in India when Parliament passed three statutes that were designed to protect vulnerable bonded laborers, contract laborers and inter-state migrant laborers trafficked domestically within India to various cities for exploitation in different sectors. I examine how these laws regulated the matrix of coercion, consent and exploitation and their underlying imagery of the village and cities as sites of bonded labor and destinations for exploited migrants respectively. I do this with a view to what they might offer contemporary debates on trafficking where cities under conditions of rapid globalization are portrayed as luring innocent girls and women into selling sex to the exclusion of the more systematic exploitation of trafficked labor that sustains modern city-life.

Krishnamurthy, Mathangi

Manic social body: Pune drivers and traffic jams

Traffic in the city of Pune has a life of its own. It is over-represented, under-managed, and increasingly experienced and spoken off as being out of control. Especially over the last ten years of spiraling economic growth and increasing white-collar migrant populations, this city formerly known to be a retirement haven now has one of the highest vehicular pollution rates in the country. There hasn't been concurrent infrastructural growth and hence, like much of India, Pune suffers roadblocks, traffic jams, and long commute times.

In this paper, I examine the actors that participate in the jamming of city roads in Pune. My concerns have to do specifically with certain examples that I use to illustrate the complicated social tensions that the traffic jam embodies. I look at the Bajaj Auto company, Pune's driving license test, and the efforts of a movement called "Save Pune Traffic", in order to deconstruct everyday nuisance and constant vehicular jeopardy as a surprising and contrary, yet inevitable fallout of corporate, government, and civil society goals. This complex, I argue, claims individual ethics and lack of civic responsibility as the root causes of bad driving and traffic jams while leaving untouched the notion of the jam itself as a symptomatic social body.

Kumar, Udaya

Personal and Public Histories: Nehru and His Vernacular Successors

Jawaharlal Nehru's *An Autobiography*, written in Dehradun jail in 1934-5, has long been regarded, alongside Gandhi's *My Experiments with Truth*, as an emblematic self-narrative of Indian nationalism. Critics of nationalist discourse have highlighted, over the years, the teleological and historicist moves in Nehru's text, the parallels it establishes between personal and national histories, and the model of transcendence that links the local to the nation in its conception of affective geography. However, recent scholars such as Javed Majeed have also drawn attention to the instabilities of selfhood induced by a constant preoccupation with 'becoming' and with travel in Nehru's autobiographical writing. This paper will begin by trying to understand the notions of temporality and history that run through Nehru's autobiographical imaginary. How far do the tensions between a cosmopolitan impulse directed towards world history, an egotistical idiom of autonomous personal self-definition, and strands of involvement in mass political mobilization shape the nature of public-ness in Nehru's writing? How do these stand in relation to the ideas of national history foregrounded in the autobiography and its thematic sequel, *The Discovery of India*? The paper will then move on to examine the vernacular career of Nehru's idioms of nationalist self-narration by looking at three Malayalam autobiographies written by former participants in the nationalist movement: *Kazhinja Kalam (Times Past)* by congress activist K. P. Kesava Menon, *Atmakatha (Autobiography)* by E. M. S. Nambudirippad, the communist leader who began his political life in the nationalist movement, and *Jeevitasmaranakal (Memories of a Life)* by C. Kesavan who entered nationalist politics through the lower caste Ezhava movement. These autobiographies, like Nehru's, trace the emerging nation in stories of personal lives; however, they are inflected to differing degrees by traces of community affiliation and vernacular idioms of difference that are not easily assimilable to the models we find in Nehru's narrative. The paper will thus seek to understand the nature of vernacular idioms of historicity in mid-twentieth century Kerala in relation to Nehru's autobiographical legacy.

Lambert-Hurley, Siobhan

Writing the Conjugal Act: Intimacy and Sexuality in Muslim Women's Autobiographical Writing

Popular perception would suggest that, beyond the 'kiss and tell' memoirs of the super-rich, Muslim women do not write about intimate relations, nor express their sexuality in an explicit fashion. In South Asia especially, the cultural codes of modesty defined by sharam and 'izzat, shame and honour, may be presumed to mitigate against such public revelations of love, lust and the conjugal act. Yet a broad survey of autobiographical writing in various South Asian languages from the late nineteenth century onwards suggests that these presumptions may not always hold true. The aim of this paper then will be to explore when and in what contexts South Asian Muslim women have, or have not, expressed a sexualised self in their autobiographical writings in an attempt to interrogate the cultural norms that allow intimate revelation. Female authors will be categorised into three main groupings: those who silenced their sexualities, those who expressed their sexualities in an oblique fashion, and those who shared their intimacies quite freely. From this analysis, the paper seeks to show that, perhaps contrary to conjecture, it was those women whose families were most closely involved with the colonial state, and thus most influenced by Victorian notions of bourgeois sexuality, that failed to reveal on a sexual theme. Often freed of the most severe restrictions of purdah, or seclusion, their awareness of writing for a mixed audience – male and female, South Asian and European – appears to have led to a metaphorical veiling of their autobiographical voices. On the other hand, those women operating in a context less dependent on the colonial state, either on account of inherited wealth or their location in semi-autonomous princely states, appear more likely to have discussed sexual matters. The suggestion may be that the primarily female context of an elite zenana culture, facilitated by wealth or 'tradition', created a space for intimacies to be discussed that was then translated into written form. Overall then, this paper will suggest the necessity of breaking down the simple dichotomy often made, especially with reference to autobiographical writing, between a 'West' that reveals all and Islamicate societies that do not.

Langenberg, Amy

The Social Uses of Sexual Punning and Scatology in the Buddhist Tale of Nanda

Scholars of classical Indian Buddhism have long been aware of sexually explicit and scatological discourse in Buddhist sources. Such language is commonly employed, for instance, in Buddhist critiques of the body, in derisive rhetoric about women, and in Buddhist legal rulings on sexuality. Despite the prominent occurrence of these tropes, however, Indological scholars have shown less interest in the broad social uses of obscene or scatological language in the ancient milieu then, for instance, their colleagues in Classics. This paper will focus on sexual puns and anatomically explicit description in two Buddhist works of *kavya*, Ashvaghosha's *Saundarananda*, and the *Sundarinandavadana* by the Kashmiri poet, Kshemendra, with additional reference to the *avadana* of Nanda located in the *Mulasarvastivada Vinaya*. All concern the Buddhist tale of Nanda, or "Happy," a blissfully wed, fantastically good-looking, and well-off young man who is ordained against his will by his half-brother, the Buddha. Nanda represents precisely the type of wealthy and powerful man whose patronage would have been of great benefit to Buddhist institutions but for whom Buddhist asceticism may not have held much personal appeal. This paper will argue that doctrinal, yogic, or disciplinary exigencies cannot fully account for the sexual punning, anatomical specificity, and broad humor that are sometimes a feature of Buddhist literature. It will explore the possibility that such literary features also may have served a social signaling purpose. In bypassing the subtleties of Buddhist psychology and ethics and discoursing instead on vagina, womb, hip, and breast, Buddhist writers were able to signal the Buddhist religion's pertinence not only to the chaste man's life, but also to the worldly man's life, which was also marked, after all, by its own experiences of attachment to and intermittent ambivalence towards the female form. By engaging in anatomically detailed talk, graphic references to female sexual organs, or sexual punning, Buddhist writers helped to create and perpetuate a sexually knowing Buddhist culture capable of capturing the sympathy and respect not just of pious householders or would-be monks, but also of worldly and sexually active householders like Nanda.

Langworthy, Melissa

Coping Strategies of Economically Marginalized Women in Urban Sri Lanka

The main purpose of this research is to understand the economic coping strategies of poor marginalized women in urban Sri Lanka. The study uses an inter-disciplinary conceptual framework drawn mainly from economic development studies, migration studies, urban studies, and gender studies. The essence of this framework incorporates the functioning of the local and global product markets, and labor markets (including migrant labor) in the context of rapid planned and unplanned urban growth, state economic and social policy and Sri Lanka's particular socio-cultural and political context. Empirically, the study context includes the protracted civil war that ended in 2009 and its aftermath.

Kandy and Matale Towns are two important district capitals in the Central Province of Sri Lanka. Both have multi-ethnic populations. Both are located outside the war zone and thus were not directly affected by the war. Kandy's population and economy have grown rapidly as a major urban center in the past five decades. In contrast Matale's growth has been more sluggish. This allows for two contrasting scenarios to address how marginalized poor urban women cope with livelihood challenges and vulnerabilities.

Questions to be pursued include: What economic opportunities and limitations face women, especially female-headed households? Are marginalized women employing positive or negative coping strategies? Are women meeting needs and expenditures? With what strategies/options? Are these strategies imposing protection risks or increasing the likelihood of gender-based violence? How can institutional programming, urban development and public policy more broadly help mitigate and address these risks?

We shall use a non-random snowball sample for gathering field data. Qualitative interviews and participant observation including: open-ended questioning, focus groups (disaggregated by gender and age to understand different perspectives), semi-structured interviews (to understand local market opportunities/ constraints), and household interviews (to gather in-depth information).

This information will be analyzed using the sustainable livelihoods framework created by the UK Department for International Development (DFID). Per this framework, the vulnerability context (shocks, trends, seasonality) and livelihood assets (natural, social, human, physical and financial capital) determine the livelihood strategies available to a population. The use of positive and negative economic coping strategies by participants can be understood within this wider vulnerability context.

Lastarria-Cornhiel, Susana

Microfinance and Women's Self-Help Groups: Evidence of Gender Empowerment?

Microfinance institutions, and particularly micro-credit, have attracted much attention from development practitioners and scholars because of its potential for reducing poverty and increasing household welfare. By providing capital to limited-asset and low-income households for investing in self-employment activities such as agriculture or micro-enterprises, household income is increased. This should result in decreased poverty through increased expenditures on household needs and increased consumption for children as well as adults. Since studies have shown that female income is more likely to be invested in household welfare items such as food and schooling, the practice of most microfinance programs to target women should have positive results on household welfare and women's empowerment. Studies are beginning to show, however, that the evidence is mixed: credit programs do not always improve household welfare nor promote gender empowerment. This paper attempts to contribute to that literature.

The results of our study indicate that rural micro-credit has definite positive results such as increasing non-food consumption, mitigating the negative effects of some idiosyncratic shocks, permitting some women to engage in micro-enterprises, increasing the incidence of joint decision-making on household financial matters, and increasing women's awareness of local governance actions. Micro-credit does not appear to be effective, however, in combating some negative gender practices such as not sending children to school, particularly girl children, and reducing intra-household coercive behavior. On the other hand, participation in the self-help group which engages in training and social action campaigns does seem to influence some gender attitudes and practices resulting in sending more girls in school.

Law, Randall

Steatite beads as markers of long-distance contact with the Indus Civilization

Beads made from steatite – a rock composed mainly of the mineral talc – have been reported from practically every excavated Indus Civilization site. Massimo Vidale once remarked that the presence of these artifacts alone could almost be considered a marker of a settlement's "Harappan" character. Steatite beads have also been recovered from numerous non-Harappan sites outside of the Greater Indus region. Such finds are often held up as evidence of long-distance contacts with the Indus Civilization. In this paper I will examine those claims and discuss ongoing analyses of steatite beads recovered from non-Harappan sites in the Gangetic Basin, Oman and highland Central Asia.

Lawoti, Mahendra

Mono-ethnic to multi-nation state and nationalism

Two century long nurtured “Nepali” nation and nationalism have been challenged in recent decades and are in the process of being redefined. Why did the challenge come about and what can the Nepali case contribute to the subfield of ethnicity and nationalism? What are the possible trajectories of the ongoing process? First, the paper will point out that paradoxically the traditional Nepali nationalism was exclusionary. The dominant group led and state imposed nationalism was used to legitimize the domination of the caste hill Hindu elite males (CHHEM). Other groups were considered members of the Nepali nation but as subordinate members. Second, elite and state imposed nationalism do not last, even if the challenges take a long time to gain momentum, if remaining groups of the polity are not treated as equal members of the nation. The state imposed nationalism came under attack by grassroots nationalist movements seeking autonomy to their nations. Third, the paper will argue that among the three possible trajectories – nation-state, multi-nation state, and multiple nation-states- the second option looks more feasible at present, especially with the beginning of power-sharing and inclusion process. The paper will present longitudinal data that show, despite some major shortcomings in some sectors, increasing representation in the state organs and progressive formal recognition of cultural issues after 2006 regime change to show the possibility and viability of the multi-nation state trajectory, especially because mainstream of the emerging nationalist movements of the indigenous nationalities and Madhesi have not questioned the Nepali state till date. However, for a multi-nation state to become feasible, ethnic autonomy is necessary that enables various nations to exist within a single state. The denial of ethnic autonomy can make the third option viable in the future if the frustrated nationalist movements perceive that a complete statehood is necessary for self-governance.

Lemons, Katherine

Between Judge and Qazi: Adjudicating Muslim Divorces in Delhi

Scholars of Muslim personal law in India have begun to recognize that Islamic family law is significantly made in non-state dispute resolution institutions. Nowhere is this clearer than in the “sharia courts” or dar ul qazas in Delhi where I conducted fieldwork between 2005 and 2007. Cases concerning divorce and maintenance were adjudicated in these institutions by Muslim clerics who referred to Islamic law, not to Muslim Personal Law. Yet I found that cases were rarely limited to sharia courts, but that they traveled through multiple institutions, including state courts, on their way to resolution. In this talk, I analyze several such divorce cases to show that not only is Islamic family law made in non-state dispute resolution institutions, but that it is animated by convergences of and contradictions between state and non-state dispute adjudication procedures. Beyond legal pluralism, these cases are thus marked by the plurality of religious and moral norms and expectations that shape successful petitions in each institution. Indeed, my analysis of women’s divorce petitions shows that women’s success in dar ul qazas depends crucially on their ability to navigate several different types of legal institutions and to strategically engage with relevant moral and religious norms in each. Attending to the religious and moral pluralism that lies at the heart of legal pluralism for Muslims in India demonstrates the importance of these institutions to many Delhi Muslims.

Levien, Michael

From Bighas to Square Metres: Special Economic Zones and the Production of Rural Real Estate

This paper examines the process of transforming farmland into real estate in the vicinity of a Special Economic Zone on the agrarian periphery of Jaipur, Rajasthan. Through a 16 month ethnography and survey of villages adjacent to the 3,000 acre “Mahindra World City,” and interviews with government officials and real estate investors, I examine the social process of commodifying agricultural land and its consequences for rural populations. The main effect of SEZs on surrounding rural areas is increasing land values. However, the ability of capital (domestic and foreign) to seize ahold of rural land requires a complex chain of brokerage that extends down to local farmers-cum-commission agents. This multi-scaled chain of brokerage is necessary to overcome deficits of trust between socially disparate parties and the legal uncertainties of India’s rural land markets. I provide an overview of the different categories of brokers, their social backgrounds, the different kinds of transactions which they facilitate, and analyse the social consequences of their activities. In the process, I will critique dominant theories of the role of “social capital” in development. Second, I examine the role of parastatal agencies like the Jaipur Development Authority in enabling land conversion on the urban periphery and the multiple forms of rent seeking this opens up for bureaucrats and politicians. I develop the concept of the “land broker state” and discuss its implications for sociological theories of the state. Finally, I conclude by showing how the rural real estate market constituted through these processes refracts through existing class and caste structures to amplify inequalities and produce a peculiarly rentier and non-productive transformation of the countryside.

Lewien, Elijah

Devolution of the Kathmandu-centric Nepal: Federalism and the Future

Nepal has made significant progress in the last decade, ending a civil war and transitioning into one of the world's youngest democracies. However, much hangs in the balance as the country's constituent assembly remains deadlocked two years since the process began over how to draft a constitution – redefine the nation – in a way that will please the parties (dominant in the process) and public. Kathmandu, historically and today remains geographically, economically, socially and politically, at the center of the country. Power was concentrated in the city over 200 years and remains. Political leaders and intellectuals are based in the city and stay once elected much to the dismay of those who elected them. All politics “are done in Kathmandu,” leading to the popular term “Kathmandu-centric.” One of the reasons for the constituent assembly was to change the power structures to devolve power to the 93% of the population that lives outside of the Kathmandu Valley. How those in Kathmandu, and those outside have reacted to the possible changes has been strong, with how federalism will be structured (ethnic or geographic) being one of the main items holding up a final draft of the constitution. Once devolution of power occurs it will fundamentally alter life in and outside of Kathmandu. During two and half years in Nepal, on a Fulbright (after studying at UW-Madison) and then with the Carter Center, working on an international team to relay information from outside of Kathmandu to leaders inside, I researched the topic of decentralization of power from Kathmandu. This paper will begin with a historical overview of the significance of Kathmandu to Nepalis, including how and why power was concentrated there. The focus will then shift to some of the changes decentralization will bring socially, politically, culturally and economically to Kathmandu and the rest of Nepal when it occurs. Pulling the swollen population back to towards village, reducing the prestige that comes with doing politics in Kathmandu, refocusing attention (political, economic, media and citizen) more on the importance of regional cities, and improving services (including delivering those that were once only available in Kathmandu) will be a few of the topics explored. Data will be from first hand experience with Nepali political leaders, interviews conducted inside and out of Kathmandu and literature reviewed while working in country.

Loewy Shacham, Ilanit

Can you hear this picture? On Sight and Sound in Sanskrit Citra Poetry

The well known and often disparaged genre of “flashy” (citra) poetry in Sanskrit consists of a variety of “special effects”, but is most often identified with the visual effects in its arsenal. These visual effects are verses that can be reconfigured to form shapes like a sword, a wheel or a lotus, as well as verses that can be reconfigured to create diagrams with indicative names like "auspicious on all sides" (sarvatobhadra) and "zigzag" (literally "the course of a urinating cow"; gomutrika). Indeed, because of the visual aspect of this sub-group, some scholars refer to the entire citra phenomena as "picture" or "display". However, all of these extreme visual effects rely – some more than others - on a purely auditory effect of syllabic repetition termed chiming or twinning (yamaka). To further complicate matters, the Sanskrit theoreticians generally determined that citra is a category of effects, which stem from sound (shabda), whereas sight (drshya) is never associated with citra and is linked to dramatic compositions alone.

In this paper I will focus on the tension between the auditory and visual aspects of citra and its implications. I will review different classification systems for citra effects from the treatises on poetic theory, and I will argue that the theoreticians created their subdivisions within the citra effects based on their interpretation of the tension and/or ratio between the auditory and visual functions of citra. I will raise questions regarding the transmission of this genre and argue that citra can and should force us to rethink concepts like orality (with its dependence on recitation and sound) and manuscript culture/ reading (with its dependence on writing and sight).

Loomba, Ania

The crooked line: left-wing women's writing and the lineages of Indian feminism

This paper deals with novels, memoirs and short stories that illuminate the lives of left-wing women in India from the 1930s till the 1950s. Such writings allow us to think about the overlaps and tensions between gender and progressive ideologies, and thus to rethink the lineages of Indian feminism. My paper brings together the work of writers such as Ismat Chughtai, Rasheed Jehan and Surekha Sanyal, with that of full-time activists such as Kalpana Dutt, Lakshmi Sehgal and Manikuntala Sen.

Lorenzen, David N.

Kabir in History

Among the many virtues of Purushottam Agrawal's new study of Kabir is Agrawal's attempt to place this poet in the historical context of north India during the late fourteenth and early fifteenth centuries. According to Agrawal this period was marked by the development of what he calls a "vernacular modernity", marked by a fluid reassessment of religious and social identities. After Kabir's death, this experimentation with new ideas and attitudes was actively fostered by Akbar's policies and survived, albeit with less vigor, during the reigns of Akbar's successors. When the British Anglicists began to promote a policy of more intrusive colonial interference in social and religious customs from about the 1820s, however, this vernacular modernity was replaced by the colonial modernity that has been analyzed in detail by many historians of modern India. This talk will argue that the selection of songs and verses attributed to Kabir in the *Kabir-bijak* and the increasing number of Kabir compositions appearing in oral tradition reflects the development of this historical process.

Agrawal claims that Kabir and his immediate predecessor, the Brahmin religious leader Ramananda, were two of the most important leaders of this vernacular modernity. This argument liberates Kabir from the narrow category of being simply a low-caste protester against upper caste domination, but it also raises questions about the nature of modernity and the extent to which modernity can be conceptualized apart from the growth of the Europe-centered world capitalist system. This talk will discuss these issues. In particular it will question whether any concept of modernity, vernacular or colonial, can be made coherent enough to explain changes taking place in Indian religion and society from the time of Kabir until that of British colonial domination. The talk will suggest that an analysis of more specific categories such as caste, theology, science, language, poetry, and religious authority may be more useful than the invocation of more inclusive ideas about one or more modernities.

Louro, Michele

From Brussels to Bandung: Nehru, Nationalism, and the World 1927-1955

This paper explores the historical dimensions of Jawaharlal Nehru's role as one of the primary architects of the 1955 Bandung Conference, the meeting where newly inaugurated leaders from Asia and Africa laid the fundamental groundwork for third world activism and nonalignment in the Cold War era. To many contemporary observers and participants, the Bandung Conference marked a catalyst in world history as Asian and African leaders faced new possibilities in the postcolonial world and constructed a political, economic, and cultural agenda for greater cooperation and interdependency outside the restricted confines of European imperialism and the hegemony of Soviet and American spheres of influence. Unlike the myriad observers that saw Bandung as the beginning of new alignments and possibilities for Asia and Africa, Nehru celebrated Bandung as the benchmark in a rich and complex history dating back to the interwar years when he forged international and transnational alliances with against imperialism.

This paper argues that Nehru's postcolonial work as the primary architect of the Bandung Conference and nonalignment had been the fruition of earlier connections forged during the late 1920s and 1930s through the transnational networks of the League against Imperialism, an organization founded in Brussels in 1927 to coordinate a worldwide campaign against European and American imperial hegemony. By tracing the historical continuities between Nehru's connections within the League against Imperialism and his postcolonial activities, this paper asks that we rethink the rich and complex history of nonalignment as a process beginning with the transnational connections between anti-colonial struggles of the early twentieth-century world.

Central to this paper is the underlying argument that the meaning of Indian nationalism for Nehru developed not only in relation to people within the Indian borders, but also in relation to the world beyond it's borders. This paper provides an illustrative case study of the interplay between nationalism and internationalism in the interwar period, as well as the symbiotic relationship of nation-building and the transnational third world solidarity after India's independence in 1947.

Lowthorp, Leah

In Search of an Audience: Kutiyattam, Kerala Kalamandalam, and the Reinvention of Tradition

This paper considers the institutionalization of Kutiyattam Sanskrit Theatre in 1965, when the first Kutiyattam department was established at the state performing arts institution Kerala Kalamandalam. It examines the first institutionalized democratization of the art form, and follows the head of the department, Painkulam Rama Chakyar, in his search for a greater audience base for Kutiyattam through the art form's conscious reinvention and aestheticization. In analyzing the rise of the aesthetic ideal at Kalamandalam and the belief that if it is "pangi" (beautiful), the audience will follow, the paper details the processes of change, from development of class syllabi, recreation of the female costume, revitalization of female roles, revision of mizhavu (percussion) technique, and the time compression of repertoire catered to "modern" audiences with lower attention spans. It further explores how this aesthetic ideal continues to guide performance and training interactions of Kalamandalam-trained artists in their frequent evaluations of performance technique through the lens of "beauty". The aesthetic reinvention of Kutiyattam for the sake of ensuring its continuity provides an interesting contrast to the reinvention of other "classical" art forms in India whose main motivation has been noted as the "sanitization" of tradition as embodiment of the newly imagined nation for middle-class consumption (Chakravarti 1989; de Bruin 2004; Devika 2007; Diamond 1999; Erdman 1996; Gaston 1980; Mills, Claus and Diamond 2003; Peterson 1998; Reed 2002; Seizer 2005; Weidman 2003). Finally, the paper contextualizes this process within a larger discourse of "samrekshanam" (safeguarding) that has both pervaded the art form and been given as a justification for multiple interventions since its temple exit in 1949, to its present recognition as UNESCO Intangible Heritage of Humanity.

Luthfa, Samina

"Everything changed after 26th": Repression and Resilience against Phulbari Coal Mine in Bangladesh

Contemporary transnational resistance has been categorized as either globally organized or locally organized but globally 'marketed' or 'embedded' resistance. Through a case study of local-gone-global resistance initiated in Bangladesh against a proposed open cast mine this paper explores state-led violence and its impact on further mobilization. Literature suggests that for individuals; fear, anger, frustration, on one hand, optimism on the other, explained participation in dissidence. One research proposed that only reduced-risk techniques of dissent during post-massacre event days would increase participation by masses. So, it is very unlikely to attract a large gathering with high risk protest techniques in the aftermath of violent repression of a protest. However, the case of Phulbari resistance provides contrary evidence. To explain such a puzzle, I elaborate protesters' perception of the violence on a mass rally in Phulbari (on 26 august 2006 that killed three and injured about hundred). In the aftermath of the atrocity, people engaged themselves in high-risk protest behaviour for four days. On the fourth day, the government bowed down and had to sign an accord to stop the open pit mine in Phulbari.

This paper, drawing on 55 qualitative interviews of local and national activists provides following explanations: first, after state forces killed citizens, which ideally is responsible to protect them, emotional 'numbness' followed by massive emotional roller-coaster overshadowed costs of high-risk behaviours. At such a juncture, protesters perceived high-risk protests as the most obvious response to state-led violence. Second, since the community was violated by such a repressive act of state; it became part of each protester's community 'obligation' to stay together and keep protest alive through high-risk protest activities. In the aftermath of 26th, it was a community's choice and duty to dissent which can be compared with metaphors of participating in a 'Janezah' (funeral procession which is a Fard-e Kyfia or community obligation). Third, in the aftermath, violence on 26th symbolized the high point for de-legitimizing state's use of force to push development (at gun-point) and thereby to critique development itself.

Luthra, Aman

The violence of garbage: the production of urban space by the state, capital, and the middle-class

Cities are often cited as placing a disproportionately large environmental burden on the planet. Further, this trend is expected to continue in light of increasing rates of urbanization and increasing consumption particularly in developing countries as a result of the growth of the middle class. If cities are fantastic sites of production and consumption, then they are also producers of massive quantities of wastes, the management and disposal of which has become a concern of primacy for urban planners and city governments. Indeed, as much as waste is seen as a problem, it is simultaneously believed to be one of the “low hanging fruits” for mitigation of climate change. But garbage is not only an environmental and public health problem, it is also an aesthetic concern. This paper will argue that bourgeois desires for a particular aesthetic of urban modernity has played a pivotal role in the privatization of waste management in Delhi. Exploring the connections between ongoing neoliberal restructuring of the state, environmental ideologies, and middle class demands for a particular brand of urban modernity, this paper will suggest that these together have paved the way for the “formal” privatization and commodification of what was previously the “commons” of Delhi’s garbage, providing a source of livelihood to approximately 150,000 “informal” waste pickers. Ideologies of neoliberalism and environmentalism come together to make cities leaner, cleaner, and greener as they simultaneously displace and dispossess those that don’t fit into the plans for a “world-class city”. To this end, this paper proposes methods for the following research agenda. First, through structured interviews with middle-class Delhi-ites, I hope to better understand their visions of urban modernity and the place that certain ideologies of environmentalism occupy in these imaginations. Second, through an examination of government documents and academic literature, I hope to understand when and in what context does waste management appear as an object of study and concern for planning and policy. Third, through an ethnographic investigation of waste management firms in Delhi, I hope to get a better grasp on the current and planned business strategies articulated and used by them. In doing so, I hope that the inner connections between two seemingly antagonistic conceptions—waste and value—will become clearer.

Mahapatra, Neely

South Asian Women and Domestic Violence: Support Networks and Surviving Abuse

Violence against women or intimate partner violence (IPV) has its own manifestations in the South Asian population (immigrants from countries that include India, Pakistan, Nepal, Bangladesh, Sri Lanka, Maldives, and Bhutan) in the United States. In the past decade, a growing number of studies and articles on wife battering in this group have been published – a clear indicator of growing incidence of IPV cases in this group. There has also been little investigation regarding South Asian women’s help-seeking behaviors and intervention methods. The literature indicates that South Asian women who seek help in situations of domestic violence utilize various resources composed of informal or personal or networks and increasingly formal/outside resources or social networks. They have used these resources for various reasons, including trying to leave the abusive relationship and protect their children. They have mostly relied on personal networks rather than formal or professional help. Their personal networks include immediate family and other relatives, if any, in the United States, and close or informal groups of friends at work, church, or temple within the community. They have used outside help or other social networks only in extreme situations, primarily when they have used up all other resources and have failed to receive the help they wanted or needed. Though the literature overwhelmingly indicates that in-laws, and sometimes their own family members, discourage women from seeking outside help and ask women not to leave their abusive husbands for the sake of family honor, some women do seek outside help. They face additional challenges due to various factors such as being in a new country, isolation from immediate family members and relatives, lack of support systems, language barriers, limited awareness of legal and other systems in the host country, fear of exclusion from their own community, husband’s threats of deportation, fear of divorce, economic dependence, among other factors. In South Asian communities, formal services may be less accessible than in other communities due to factors such as economics, sociocultural barriers, and lack of awareness and thus indicating limitations at programmatic level and restraining immigration laws. Thus, further spotlight on relationship between cultural factors and help-seeking and support networks of South Asian women will elucidate information on how these women survive abuse and how they react to domestic violence/intimate partner violence.

Majumdar, Neepa

Staging the Screen, Screening the Stage: Hindi Cinema and the Problem of Self-Reflexivity

From the 1930s to the 1950s, Indian films tended to displace their obsessive self-representations on to the world of theater. This points to the specific terms in which self-reflexivity was played out in these films: theater provided a space for representations of stars, fans, and star performances that were thinly disguised references to the movies. Hindi and other regional language films were thus just as obsessive in their self-representation as in their avoidance of any actual references to the cinema. The almost pathological avoidance of even naming the cinema is evident in the name of the Calcutta-based New Theatres studio, whose many narratives set in the world of the theater were thus transparently self-reflexive. The common explanation for these displacements and reversals of self-reflexivity in Indian cinema is their urge to distance themselves from their own lowbrow and morally suspect status in Indian national culture and their desire to align themselves to more legitimate forms of culture. But lowbrow cultural status is hardly adequate as an explanation for the recurrent scenarios of star performances, fans, and the moral price of stardom, especially when these scenarios were the very ground on which the performative attractions of the cinema were based.

The paper will argue that Indian cinema's disavowal of itself was less about its status in national culture than about the specific nature of the cinematic medium and the forms of intimacy it engenders through its interpenetration of the private and public. As a visual-sensory medium, cinema not only represents private feelings and actions (such as the kiss), but also produces private feelings in viewers through mechanisms of identification and the conditions of spectatorship in movie theaters. Put another way, we can think about the obsessive displacement of the cinema by the theater as having as much to do with moral disavowal as an unease with the fundamentally uncanny nature of the medium, its spatio-temporal manipulations, its insubstantiality, and its lack of material presence. I will analyze this set of issues through a discussion of scenes in films from *Miss Frontier Mail* (Homi Wadia, 1936) *Admi* (V. Shantaram, 1939), *Patanga* (Harnam Singh Rawail, 1949), *Lajwanti* (Narendra Suri, 1958), and *Kala Bazar* (Vijay Anand, 1960).

Majumdar, Rochona

The Cinematic Village: Political Cinema in Nehruvian India

It is somewhat ironic that Jawaharlal Nehru issued a challenge to the Bombay film industry upbraiding filmmakers for not producing socially responsible cinema when some of the best of Hindi films from the 1950s were actually in tune with the mixed economy that was emerging in India. In contrast, the film society movement and the makers of art films who came out of the movement had a much more agonistic relationship to the Nehruvian state. The infrastructure set up from the time of Nehru's first government helped put in place what we today call art cinema. Yet, the latter's relationship to the state was sometimes openly conflictual despite the fact that a large number of such films were made almost exclusively with state funding. My paper explores the implications of this irony. I do so by focusing on representations of village India in films during Nehru's first prime-ministership, taking *Mother India* (1957) and *Pather Panchali* (1955) as case studies. Both films were very successful nationally and internationally. But for Ray, coming out of the film society movement, receiving funds from the state was a last resort and the end product did not please the Congress leadership in Bengal. Nargis was famously critical of *Pather Panchali*, contrasting the depiction of rural poverty in the film to the rural motifs of *Mother India* (this despite *Mother India*'s filmic acknowledgment of the bloody history of development throughout the film). On what (competing) registers are we to think of representations of the Indian village during the first decade of Nehruvian planning in a mass medium such as cinema? The discussion of these two films will be framed against the background of the emerging film society movement and its search for a new aesthetics and politics in cinema. The latter will be juxtaposed against the Nehruvian leanings of many golden era Bombay films like *Mother India*, *Awara* (1951), and *Shree 420* (1955).

Majumder, Auritro

Cinema and the Urban Revolution: Postcoloniality as Aesthetic Form

This paper explores the relationship between cinematic representation, revolutionary politics and postcolonial urbanity. Using Henri Lefebvre's notion of "spaces of representation" as a conceptual bridge to link the processes of cinematic representation and representative politics, I ask how cinematic re-presentation of revolutionary politics can "imag(e)ine" urban revolution. The text I examine is Mrinal Sen's *Calcutta 71* (1972). A part of Sen's "city trilogy", *Calcutta 71* is similar to a number of other films portraying social and political turmoil centered on the city. At the level of form, however, *Calcutta 71* displaces the linear time of narrative history, by constructing its own cine-logical counterfactual history, presenting fragments from the city's past, and its relation to the countryside, in a spiraling, yet also random, chronological order, "wanting to define history and put poverty in perspective" in Sen's words. Through such critical reconstruction of historical (factual) processes of social displacement and resistance at the seams of the *tissu urbain* (Lefebvre), *Calcutta 71*'s avant-gardist modernism seeks to renew engagement with the forms and possibilities of transformative politics.

While recent scholarship on Indian cinema has focused on how one of the major meditational imperatives of postcolonial cinema is to critically interrogate the enunciative limits of cinema as "Western" form generally, I seek to specifically utilize Keya Ganguly's concept of "belated avant garde" (2010) as a creative postcolonial device of "retrofitting to illustrate the experience of capitalist modernity in foreign locations", to explore how *Calcutta 71* imagines revolutionary time and (urban) space, a utopian project in the Jamesonian sense, while drawing on past movements within the Indian nation, and the haunting of 1968 worldwide. I argue that such an approach is crucial to re-locating *Calcutta 71* within recent studies devoted to the cinematic city (Kaarsholm 2007), reconfigurations of nation-space (Sarkar 2009), as well as studies on Mrinal Sen (2000).

Majumder, Sarasij

Resistant Peasants vs. the Aspiring Chasi: Rurality and Political Protest in Neoliberal India

This paper explores the gap between urban ultra-left activists perception of villagers' agency and villagers' understanding of themselves as political-economic actors. Through an ethnography of political activism against land acquisition for an automobile factory (the Nano factory) in rural West Bengal, India, which brought urban ultra-left intellectuals and small landholding villagers together, the paper looks at the critical intersections of the urban activist's perceptions of the rural and their perceptions of villagers' political agency. The paper argues that the ultra-left urban activists see the rural and the villagers as simply resistant peasants or as simply having agency of power i.e. the ability to act within social inequality, asymmetry and force vis-à-vis the state or the government. However, the urban ultra-Left activists do not see how agency of power remain intertwined with agency of project i.e. the ability of individuals and groups to pursue culturally defined projects and to desire and aspire. The paper shows that an appreciation of the intertwining of these two kinds of agencies and an exploration of traces and legacies of a socialist developmental state's impact on formation of rural small-landholder identities desires gives us new insights to understand the rural in India and the functioning of the capitalist hegemony in the villages. The paper also addresses the difficulties of translating numerous protests against land acquisition in India in the context of liberalization policies of the Indian federal government into a coherent anti-neoliberal agenda at the regional or national scale in terms of how political agency and the rural is understood in the activist discourses.

Mallah, Qasid

Excavations at Lakhanjo-daro, Sindh: New discoveries in the Southern Indus

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 Lakhan-Jo-Daro is located along right bank of Indus River in a development area of Sukkur City at Latitude 27°.43'.27² North and 68°.50'.51² 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.

Marrewa Karwoski, Christine

Instructing Identity: Publications of the Nath Sampraday

In the texts of the Nath sampraday (community), the word yoga (union) often describes a system of practices whose aim is to unite practitioners with the divine. However, the union that the Nath sampraday has historically fostered has been pragmatic as well as otherworldly. Throughout the medieval and early modern periods, Hindu and Muslim sects intermingled in the Nath sampraday in such a way that the community began to be defined outside of conventional religious terminology. The Naths were often described as a community that was neither Hindu nor Muslim, but one that incorporated a variety of beliefs. Recently, however, leaders of the Nath sampraday have been attempting to redefine their community's image. Through the literature that is produced at the epicenter of the modern day Nath sampraday in India, an exclusively Hindu identity is being propagated.

To some extent, this division between Hindu and Muslim identity in the Nath sampraday continues to remain permeable today. However, with the advent of the printing press and the influence of colonialism in the nineteenth century, a major shift began to take place in the manner in which the group articulated its identity. In the following paper, I will examine the literature published in Gorakhnath Mandir's printing press in Gorakhpur. It will demonstrate how members of the Nath community in the twenty-first century have and continue to negotiate and express a new religious identity for the sampraday. Focusing particularly on a collection of teachings published by the sampraday, Mahant Digvijay Nath Ne Kaha (Mahant Digvijaynath said...), I will raise questions regarding how this new (and specifically Hindu) identity affects religious divisions, both within the Nath sampraday and within the wider community.

Mathur, Shubh

"The perfect enemy": maps, laws and sacrifice in the making of borders

A quarter of a century after Benedict Anderson's thesis was first published, comes the realization that if national communities are imagined, so too are their borders. Borders are as much social and historical constructs as they are physical entities, and run through geographies of the mind as well as over physical landscapes. It is in the borderlands that the narratives of nationhood begin to crumble, where they must be upheld through the full range of techniques of domination. This paper examines three facets of the maintenance of borders of the post-Independence Indian nation-state. First, the creation of maps which, as David Ludden has pointed out are not mere instruments of utility or direct transcriptions of reality but rather a mixture of historical and political meanings and aspirations. Second, the Indian laws regarding maps and borders, which criminalize any representations of these which do not conform to the official version, even if used for purposes of political or academic discussion or debate. Such laws draw upon archaic, nineteenth century notions of sedition, and in seeking to uphold the "territorial integrity of the nation" serve only to highlight the arbitrary and contingent nature of national boundaries. Third, the maintenance of borders in the mind through public spectacles and displays such as the trial and sentencing of Afzal Guru, a Kashmiri Muslim now on death row in Tihar Jail in Delhi, for his alleged role in the attack on the Indian parliament in December 2001. Anthropological writing on sacrifice, particularly the classic work of Hubert and Mauss, is relevant to understanding the meanings and consequences of this performance as it relates to the construction of the national community, its borders and its enemies.

Maunaguru, Sidharthan

Producing authentic love: Photographs of transnational Lankan Tamil weddings as visual documents

Three decades of prolonged war have devastated the Sri Lankan Tamil community and many have been forced to flee. Consequently, Sri Lankan Tamils are now scattered across several continents. In the process of searching for security and stability, the institution of marriage provides an avenue through which Sri Lankan Tamils create opportunities to connect, restore, and continue relationships by entering into marriage arrangements across national boundaries. Such transnational marriages necessarily come under the surveillance of the nations involved when couples seek to unite or reunite.

In the official processing procedures of these transnational marriages, visual images in the form of photographs have gained the status of “authentic evidence.” That is, the presence or absence of “appropriate” marriage photographs is considered by immigration officials in foreign embassies as a substantial reason to either grant or deny a visa to a bride or groom who wishes to be (re)united with his or her spouse in a foreign country. Immigration officials scrutinize the photographs of a marriage ceremony as evidence or proof that the wedding ceremony was performed in accordance with what they take to be “Tamil traditions.” Furthermore, the immigration officers look for an adequate performance of romantic love between the partners in the wedding photographs to demonstrate the authenticity of the wedding. For couples trying to prove to the state that their marriage is authentic, there is considerable anxiety about producing documentation that will be accepted as authentic proof; photographs assume a special salience. On the part of the immigration officer, visual images, such as wedding photographs, take on a special importance, because they are assumed to provide proof that the event actually took place. It is within such an ambiguous context that the wedding album is used. The interesting issue is how is trust produced through visual documents?

This paper explores the manner in which the photograph has now emerged as a “document proof” of marriage among Sri Lankan Tamils. I explore how photographs have become a form of authentic evidence that proves the genuineness of the marriage. What kind of visual images of “Tamil traditions” and what kind of display of romance and intimacy are necessary to satisfy immigration officers? I also seek to understand the logic by which wedding photographs are able to function as “witnesses” of a “genuine Tamil wedding.”

McCrea, Lawrence

Santarasa in the Rājatarangini: History, Epic, and Moral Decay

This paper will consider the implications of Kalhana's statement that in his great poetic history of Kashmir "santarasa rules supreme". Kalhana's helpful identification for his readers of the emotional mood he seeks to cultivate through his poem has often been noted, but its implications for our understanding of Kalhana's historical vision have seldom been discussed in any depth. In framing the aesthetic content of his work in terms of santarasa, the aestheticized emotion of "quiescence", Kalhana no doubt had in the forefront of his mind the only example of a santarasa poem well-known and generally agreed upon by the poeticians of Kashmir at the time— the Mahabharata. The Mahabharata is the great canonical example of such a poem, first discussed as such by Anandavardhana in his groundbreaking ninth century Dhvanyaloka. On Anandavardhana's reading, the Mahabharata is to be seen as a santarasa text because, through the horrible events it portrays and the lamentable ends to which even the "victors" in its cataclysmic war are reduced, it seeks to inculcate a feeling of despair with all worldly endeavor in its readers, and to induce them to turn instead to the path of liberation from the world and from the cycle of rebirths. In choosing this aesthetic frame for his own historical poem, Kalhana places both the Mahabharata and Kashmiri aestheticians' discourse on it in the background, coloring his own treatment of the narrative trajectory of Kashmir's history. In particular, it resonates with Kalhana's recurrent treatment of moral decay— of the way even "good" kings regularly go bad, and the most promising political endeavors lead only to decay, loss and despair.

McGowan, Abigail

Ahmedabad's Home Remedies: Housing Ideals for an Industrializing City, 1920-1950

Thanks to the boom of the mill industry during World War I, Ahmedabad experienced a period of profound growth in the late colonial period, both in terms of economy as well as population. One of the pressing problems of this era thus became housing: specifically, the struggle to find healthy, appropriate homes for both industrial workers and the emerging middle classes as the city expanded. This paper examines efforts to improve homes across classes in the city, including chawl construction by labor unions and mill owners, various attempts to promote new models of ideal homes for those of limited means, and government-supported cooperative housing societies for educated elites. Specifically, the paper explores how concerns about hygiene, privacy, and the family defined ideals of home in this period, even as financial constraints dictated that built forms regularly refused to conform to those ideals. In this way, the paper places domestic architecture at the center of new ideas about the city, demonstrating how homes provided a means for different communities to enact their visions of what city life should be.

Mhaskar, Sumeet

State Labour and Capital in Neo-Liberal India: Mumbai's Ex-Millworkers' Politics for Rehabilitation

While the Indian state envisions Mumbai as a 'world class' city it faces challenge in terms of rehabilitation of those groups affected by this transformation process. Central to this transition process has been the textile industry that employed more than 250,000 workers till the early 1980s. Millowners reluctance to continue the textile business resulted in the closure of this industry since the late 1990s. By 2006 all the textile mills in Mumbai were closed down retrenching more than 150,000 workers. In addition to this ancillary industries, dependant on the textile industry, were also been closed down. Most of these manufacturing units were sold in 'scrap' by the millowners in order to disperse the production to the powerloom units, which are now, part of the official informal sector. The state contributed to this dispersal process by placing more emphasis on 'environment friendly' industries such as service sector industries, and information technology-enabled services. In the disguise of establishing these 'environment free' industries, the state remained complicit with millowners in the dispersal of the manufacturing units from the city. This transformation not only affected the employment opportunities available in the city but is now affecting the industrial and working class neighbourhood spaces that are now under major socio-economic and political transformation.

It is against this backdrop that this paper proposes to examine following questions. How is the Indian state responding to the issue of Mumbai's ex-millworkers' rehabilitation? How are the ex-millworkers responding to the state rehabilitation plans for housing and re-employment? How are various political formations responding the ex-millworkers mobilisation for rehabilitation? Finally, what role does the democratic process play in this entire process? To seek answers to these questions this paper will rely on both qualitative as well as quantitative data collected from August 2008 till August 2009 and December 2010 till January 2011. The qualitative data includes 80 in-depth interviews with ex-millworkers, interviews with trade unionists, local activists, and individuals related with the issue of ex-millworkers. On the survey side, we have collected data of 1037 ex-millworkers.

Key words: Mumbai, Ex-millworkers, State, Capital, Rehabilitation, Politics, Development.

Michon, Daniel

The Archaeological Geography of the Greater Punjab Plains

This paper revisits the archaeological geography of the Greater Punjab Plains (defined as Pakistani Punjab, Indian Punjab, Haryana, the southern Himachal lowlands, and parts of northern Rajasthan) in the early historic period (c. 600 BCE – 700 CE). While much work has been done on both proto-historic Punjab (chronologically prior to the early historic period) and Gandhāran Buddhism (geographically northwest of the Punjab Plains proper), the Greater Punjab Plains in the early historic period have been relatively understudied. The paper seeks to accomplish three tasks. First, it revisits the excavations in Greater Punjab in the past three decades in order to determine if the creation of a more nuanced regional ceramic sequence might be possible. Vertical excavations that produced reliable ceramic sequences for the early historic period since 1980 include: Rohira, Dhaderi, Sanghol, Sunet, Brass, Nagiari, Chaat, Khokrakot, Hatt, and Harsh-ka-Tila. Second, the paper compiles the surface survey data for Greater Punjab from the last century. This information is quite varied, and one of the challenges is to create a reasonable cross-study rubric. This data comes from a number of sources, including: MR Mughal’s incredible surveys of Cholistan and Punjab, various surface surveys by private citizens and archaeological officers reported in the volumes of *Ancient India*, *Indian Archaeology: A Review*, *Purātattva*, and *Archaeological Survey of India* publications (for example, Vibha Tripathi’s study of Painted Grey Ware and TN Roy’s study of Northern Black Polished Ware). Including both data from Pakistan (MR Mughal) and India, to date there are more than 2,000 recorded sites in Greater Punjab. Third, the paper seeks to create a more accurate hydrological model of the early historic period. This is accomplished by combining, in ESRI’s GIS software ArcMap, Landsat imagery, SRTM data (to create Digital Elevations Models and thus produce predictive water flow diagrams), historic maps (Mughal, British, and US Government U502), and studies of hydrological change in the last half century. Fourth, the paper will map the sites in relation to various geographical variables (soil types, regional and sub-regional divisions, and tectonic variability) using Weights of Evidence algorithms to see if any patterns emerge. Fifth, the paper will test clustering by running a series of spatial analyses (Nearest Neighbor tests, Ripley’s K-Statistic test). Finally, the paper will present some conclusions regarding the usefulness of such testing (that is, address concerns about the “reductionist functionalism” of GIS applications).

Miklian, Jason

India's rapid economic growth over the last decade has been coupled with a Maoist insurgency that competes for the allegiances of rural populations with the state. In response to the threat, the Government of India has securitized development, using public works programs in an attempt to sway locals away from Maoist allegiance. However, these areas are also home to massive iron, coal, and steel factories that drive India's growth. This study uniquely aimed to address the lack of local-level analysis and the lack of a robust dataset by merging previous qualitative fieldwork with disparate conflict data sources at the district level to explore different potential explanatory variables for the Maoist insurgency, including the relationship between development works, violence, and natural resource extraction. We find that while effective implementation of development programs like NREGA may indeed be loosely related to the immediate suppression of violent activities in districts affected by the Maoist conflict, it is the presence of significant mining activity that is the best predictor of violence.

Milligan, Matthew D.

A Study of Inscribed Reliefs within the Context of Donative Inscriptions at Sanchi

Inscribed relief art at the early Buddhist archaeological site of Sanchi in India exhibits at least one interesting quality not found elsewhere at the site. Sanchi is well known for its narrative reliefs and reliquaries enshrined in stupas. However, two inscribed images of stupas found on the southern gateway record the gifts of two prominent individuals. The first is a junior monk whose teacher holds a high position in the local order. The second is the son of the foreman of the artisans of a king. Both inscribed stupa images represent a departure from a previous donative epigraphical habit. Instead of inscribing their names on image-less architectural pieces, these two particular individuals inscribed their names on representations of stupas, a symbol with a multiplicity of meanings. In this thesis, I use two perspectives to analyze the visual and verbal texts of these inscribed reliefs. In the end, I suggest that these donations were recorded as part of the visual field intentionally, showing the importance of not only inscribing a name on an auspicious symbol but also the importance of inscribing a name for the purpose of being seen.

Mishra, Pramod

Mongrel or Multicultural? Nationalism for the Twenty-First Century Post-Monarchy Nepal

The heart and soul of Nepali nationalism is its relationship with India. And even here, it is the anti-India or Indianness that appears to have been the rhetoric of the Nepali right and the left. While the centrist Congress party appears friendly to India and, therefore, doesn't seem to be as vociferous as the right and the left, its stance on nationalism has always been suspect in the eyes of the right and the left. But the Congress, which held the Madhesi population as its vote bank for long, has disenchanted the Madhesis.

At present, the dominant solution to the problem of high caste Khas nationalism appears to be ethnic federalism. But a major section of the hill castes are opposed to ethnic federalism. How can we understand better a. Nepal's anti-India nationalism; b. Congress Party's soft stance on India but loss of the Madhesi vote bank; and c. the conflict between many hill high castes and the advocates of the marginalized groups over ethnic federalism as a solution? My paper will, first of all, unpack Nepali nationalism and then examine ethnic federalism as a solution to Nepali nationalism's complexities.

Mishra, Pritipuspa

The Cosmopolitan Local: Puri as the Cultural Space of the Nation

Through a reading of different spatial imaginaries of Puri, a temple town in the eastern Indian province of Orissa, this paper explores what the study of the local brings to our understanding of the history of nationalism in India. By situating this discussion within the broader context of the movement for the formation of Orissa as a linguistic province, I argue that descriptions and discursive deployment of Puri in discussions about national and regional community served as a site for the resolution of anxieties raised by the perceived clash of interest between regional and national politics. In doing so, I illustrate how Puri served as an exemplary cultural site of Indian nationalism which both aligned regional identity politics with nationalist agendas and served as a localized representation of nationalist aspirations for inclusive liberal community.

Early twentieth century descriptions of Orissa in British, Oriya and nationalist accounts reveal a shared assumption that Orissa was a fundamentally religious space that had an exceptional ability to absorb lower caste people, tribal groups and even Muslims into the Hindu fold without undermining their difference from the upper caste Hindu Oriya speaking population. At the center of this rhetoric of exceptional inclusiveness was the use of Puri, home of the famed Hindu Cult of Jaganath, as an exemplary site of Oriya religiosity. For Oriya nationalists, Puri served as a marker of the ancient religious and political significance of Orissa in the life of the broader Indian Nation as well as a site where the cohesiveness of a distinct Oriya community was annually avowed during the car festival. For Indian nationalists, who knew little about Orissa, Puri served as a familiar site of recognition and, drawing on a public memory of pilgrimage, they were able to project Puri as a fundamentally local but cosmopolitan Indian space.

Mitra, Diditi

Navigating the pathways of race, class and the American labor market: The Punjabi decision to become taxi drivers

The goal of this paper is to discuss the impact of both race and class on the choices of work made by a group of Punjabi immigrants (people from the Northwestern state of Punjab, India) in the New York metropolitan area. Punjabi choices are examined at the macro- and micro-structural levels. At the macro level, I examine the extent to which the American racial hierarchy and economic interests shaped the organization of the secondary labor market where the Punjabi informants found work. At the micro level, the analysis focuses on the extent to which the Punjabi immigrants' non-whiteness and lower socioeconomic background informed their "choices" in the American labor market. In so doing, the paper contextualizes the decisions made by Punjabi immigrants in the labor market within the options for work available to them. Thus, the findings contribute to the sociological research in three ways. Firstly, it contributes to the literature on Punjabi (South Asian/Asian American) immigrant economic incorporation in America. They are an understudied racial minority group. Secondly, the case of the Punjabis expands the race literature by showing the importance of intersections in better understanding how race works in America. Thirdly, this research broadens the scholarship on immigration by challenging its dominant race-neutral analysis of immigrant participation in the labor market.

Mitra, Durba

Examining the “Prostitute”: Name-calling and Sexual Regulation in Colonial Bengal

Focusing on legal debates about women’s deviance in nineteenth and early twentieth-century Bengal, this paper investigates the crucial play between anxiety and authority in colonial legal imaginations of women’s sexuality. I argue that the category prostitute became crucial to colonial regulations that sought to control women’s behavior outside the home, encompassing a range of behaviors and types of women. By focusing on prostitute as a contested category instead of a unified historical identity, I suggest that the classification of prostitute extended beyond the realm of sexual commerce to a complex history of women’s social exclusion and changing ideas of normal and deviant behavior. I explore colonial debates that sought to definitively translate mysterious behaviors of women into terms that were knowable and manageable. Through a process of colonial name-calling, authorities produced new categories of aberrance, identifying certain behaviors as veiled dangers invisible to the state. This paper will consider the scattered appearances of figures like the unchaste woman and clandestine prostitute in colonial records, from late nineteenth-century records on abortion and infanticide to twentieth-century debates over public space and the trafficking of girls. Colonial attempts to define women’s deviance reveal an ongoing confrontation of the state with Bengali society, manifested in powerful yet often unfulfilled desires to illuminate the reality behind the curious social mores of its colony. In legal debates, colonial naming became crucial to traversing the ominous terrain of camouflaged identities and surreptitious politics in colonial Bengal.

Moatasim, Faiza

Topologies of 'Exceptions' in the Planned Modernist City of Islamabad

This paper will investigate the relationship between “plan” and “exception” in the capital city of Islamabad (Pakistan), planned according to modernist principles of architecture and urbanism in the early 1960s. I use “plan” as a broad term that encompasses all policies, blueprints, byelaws, or other prescribed scripts devised at the official level by planners, architects, and technocrats in order to shape the urban built environment. I use “exceptions” to explain those situations, which exist external to the “plan” in spaces where the “plans” momentarily cease to operate. In “Political Theology” Karl Schmitt defines exception as “that which cannot be subsumed” (xvii, 13). The exception, Schmitt argues, should not be treated as a contradiction to the rule but that, which reveals the rule in its purest form and confirms its existence. Using Schmitt’s ideas of exception, this paper will examine the everyday activities in Islamabad that are external to the planning framework but nonetheless contribute to the overall functioning of the city. Some examples of exceptions in Islamabad include squatter settlements, non-residential uses in residential sectors, informal diversions in circulation pattern, etc. This paper will examine the planned neighborhood sector of F-7 in Islamabad using the plan-exception framework in order to fully understand the translation of ideals into reality and to explore the political stakes of planned urbanism in the developing world.

Mohammad, Afsar

THE SAINT'S BODY AS AN ALTERNATE MODEL: SHARED HAGIOGRAPHIES AND BODILY PRACTICES

This paper focuses upon various stories about the body of a shared holy figure and its role in local devotional life. I highlight how the image of the saints' body functions in various commemorative and bodily practices during public religious performances in the southern Indian state of Andhra. This paper focuses on the interactions between the saint's story and a public Urs ritual that commemorates the death anniversary of the saint. I particularly focus on the shrine of the 13th century Sufi saint Baba Fakhruddin in Penukonda, Andhra Pradesh. Taking a cue from the work of Tony Stewart on the idea of a shared hagiography between Muslims and Hindus, this paper extends the similar idea to a current debate on the body in Sufism. In his recent essay, Tony Stewart while mapping the genre of hagiography among South Asian Chistis suggests the entire mechanism in the structure of hagiography and its interactions with local community which resides around the specific shrine. These three aspects – the structure of hagiography, dynamic interactions with local community and the centrality of a local shrine - remain central to my argument in this paper.

Using various sources of hagiography from Telugu and Deccani Urdu related to Baba Fakhruddin of Andhra, I will argue that these images of the body map a shared devotional tradition between Muslims and Hindus one that is deeply connected to a local Islamic context. The hagiography of Baba Fakhruddin reveals a distinctive pattern of global and local Islamic networks. The annual celebration of his death (Urs) functions as a physical anchor for his memory based upon which devotees and pilgrims refashion their ethics. In a way, both hagiography and rituals merge to reinforce the memory of the saint in a local Islam. These stories and practices also reveal a network of the distribution of pragmatic power throughout the region that cuts across monolithic labels of 'Hindu' and 'Muslim.' Although some of these bodily practices such as faqiri are marked as Islamic, when non-Muslims also observe these practices, they undergo several alterations. Within its roots in the structure of hagiography itself, this process is dynamically perpetuated by a local community to fall, as Tony Stewart has observed in the case of the Chishtis, "outside the structure of an idealized religious history."

Moin, A. Azfar

The Safavid Perspective on Mughal India: A Reassessment

By the end of the sixteenth century, the Mughal dynasty in India ruled an empire famed for its magnificent wealth, power, and pomp. The production of culture in Mughal dominions, whether in terms of art, architecture or other modes of imperial expression could not be matched by other early modern Muslim empires, and certainly not by the Safavids of Iran, who ruled a much smaller and modest polity. Nevertheless, the Mughals always maintained a tense and anxious relationship with their Iranian rivals. The Mughal emperor Jahangir, for example, in a unique painted record of his dream, revealed that it was the Safavid emperor Shah Abbas who miraculously appeared to in a vision of a “pool of light.” Why would the Mughal sovereign lovingly preserve an artistic rendering of his dream about his Safavid rival, whom he always addressed as “brother” and exchanged gifts with despite never having met? To find an answer for the dominating presence of the Safavid dynasty in Mughal imagination, we have to examine the Safavid sources on the Mughals, which remain underappreciated for understanding the self-fashioning of the Mughals of India. Indeed, when seen from Safavid Iran, the Mughals lose much of their magnificence. The Safavids had helped the Mughals in their early ambitions in Kabul and Samarqand. In return, however, the Mughals had had to submit to the Safavids as spiritual devotees. This was because the Safavids had risen to power as an Alid Sufi order. Their courts and their armies were structured along the line of a Sufi order first, and a Shi‘i dynasty second. When the Safavid founder Shah Ismail recruited the Mughal Babur to capture Samarqand, the latter had to don the garb of the Safavid devotee to show his submission. Similarly, when Babur’s son Humayun also experienced a similar humiliation in Safavid Iran where he had found refuge and assistance after losing his Indian kingdom to the Afghan Sher Shah. Even though these embarrassing experiences were erased from Mughal dynastic chronicles, they still remained sharply inscribed in Mughal dynastic memory and shaped their key imperial institutions. This paper explores the Safavid archive to highlight the significance of the Safavid views of the Mughals, and the way they were remembered and used in Mughal and Safavid imperial discourse.

Moodie, Megan

The Kacchi Basti as Urban Village: recycling a reproductive health paradigm

Reproductive health initiatives in modern India have long relied on a particular understanding of the “problem” of population as located in rural villages. Such initiatives, which are seen as central to development goals such as women’s empowerment, sustainable development, and child welfare, have equated geographic location – rural – with a particular social profile – poor, illiterate, and uninformed – in their project design, funding streams, and daily practices. The 2000s, however, saw an increase in monies earmarked for, and thus projects geared towards, reproductive health in urban areas. In this paper, I examine how the Reproductive and Child Health Kacchi Basti Initiative in Jaipur City (co-sponsored by the World Bank and the State of Rajasthan) imported this sociological common sense in their approach to city neighborhoods: it was assumed that all Hindu basti-residents in the city were recent rural migrants and thus still “villagers.” Thus, NGO workers and officials engaged in the program did not seek out information about residents’ particular history in the city and specific reproductive health needs. Drawing on ethnographic fieldwork with members of an urban Scheduled Tribe called the Dhanka, many of whom have resided in Jaipur for three generations, I argue that the assumption that the “kacchi basti” is interchangeable with “the village” shows up a strong urban, middle class bias in reproductive health services and reinforces a reproductive health paradigm in which reproductive health is seen as a question of rural ignorance rather than a problem of women’s access to available spacing methods.

Morrison, Kathleen

Doorways to the Divine: Vijayanagara Irrigation and Rural devotional landscape

The area around the city of Vijayanagara saw a large-scale expansion in irrigation works between the mid-fourteenth and late sixteenth centuries. Of these, reservoirs or “tanks” played an important role in extending farming into areas beyond the reach of perennial irrigation. In this paper, I explore some of the ways in which reservoirs were linked to Hindu temples, not only through networks of patronage, but also physically, in aspects of form and decoration. Indeed, reservoirs can be thought of as temples themselves, as well as statements of power and authority, functional objects, and tangible connections to larger social and conceptual worlds. As such, reservoirs formed one part of a complex rural landscape of devotion that included field shrines, hero stones, and even archaeological sites of earlier eras. Through the long-term use-lives of reservoirs, we can see the ways in which rural devotion and practice both responded to the specifics of local histories and, over time, reshaped regional landscapes.

Mruthinti Kamath, Harshita

Female Krishnas and Male Satyabhamas: Impersonation in Kuchipudi Classical Dance Performance

This paper examines the distinctive phenomena of female and male impersonation within the south Indian classical dance form of Kuchipudi. For several centuries since its inception, Kuchipudi was an exclusively male dance form in which men would take on cross-gender guises to “impersonate” female characters. For at least five hundred years in the village of Kuchipudi in Telugu speaking south India, brahman males have been taking the female guise, or *stri vesam*. In particular, male dancers impersonate the character of Satyabhama, one of the primary wives of Krishna, in the dance drama *Bhamakalapam*, which speaks of the love and separation of Satyabhama from her divine husband. The male performer impersonating Satyabhama takes great pains to establish his femininity through elaborate costume, gait, and voice modulation.

In the mid-twentieth century, Kuchipudi expanded its geographical boundaries to Chennai, which became the home to many Kuchipudi performances, particularly through Vempati Chinna Satyam’s Kuchipudi Art Academy, established in 1963. Chinna Satyam revolutionized Kuchipudi by training women and introducing new dance techniques. In fact, there were so many female students in Chinna Satyam’s Academy that the reverse trend of male impersonation arose, in which female dancers would play male characters, particularly the role of Krishna/Vishnu. Manju Bhargavee, the most famous of Chinna Satyam’s male impersonators describes that playing Krishna’s character is not difficult because he is more “feminine” in nature. As Bhargavee’s words suggest, the male impersonation of Krishna does not require immense efforts on behalf of the female dancer when portraying the gender of her character.

This paper will compare the male dancer’s portrayal of Satyabhama in the Kuchipudi village and the female dancer’s enactment of Krishna in Chennai to suggest that female impersonation does not directly parallel male impersonation. Instead, it seems that the male dancer’s impersonation of Satyabhama is more performatively challenging, and also more aesthetically engaging, than the female dancer’s impersonation of Krishna. This distinction raises the following questions: why is the male dancer’s portrayal of Satyabhama more difficult than the female dancer’s portrayal of Krishna, and is this trend limited to these two characters alone? How does female impersonation affect the aesthetic sensibilities of the witnessing spectator and is it comparable to the experience viewing male impersonation? Finally, how can impersonation within Kuchipudi dance illuminate understandings of gender more broadly in the Indian context?

Mukherjee, Shivaji

Colonial Origins of Maoist Insurgency in India

While the Maoist insurgency in India has escalated in the last 6 years, the insurgency itself has been around for almost three decades. There is interesting variation both in insurgency and counter insurgency strategy across the different states of India. This paper exploits the variation in patterns of violence and counter-insurgency across the two neighboring states of Chhattisgarh and Andhra Pradesh, and suggests that political incentive structures influence this variation in counter insurgency patterns. It generalizes this theory of politician incentives to explain counter insurgency variation in other states in India.

Murchie, Isaac

The (Linguistic) Terror of War: On the Fifteenth Sarga of Bharavi's Kiratarjuniya.

In his sixth-century poem, Arjuna and the Kirata (Kiratarjuniya), Bharavi retells the story of Arjuna's meeting with Lord Shiva, disguised as a mountain man (first found in the Vana Parvan of the Mahabharata). For the bulk of this meeting, in both the poem and its epic antecedent, the two are in intense battle, with Arjuna not recognizing his foe. Both Arjuna and Shiva fight with all the weapons at their disposal, eventually resorting to the entire pantheon of divine weapons the use of which both are initiated into. It is during this battle that Bharavi's innovation comes out fully, tying an entire sarga of citra ("picture," or "brilliant") verses to the act of war being represented. These verses, maligned by later Sanskrit theorists such as Anandavardhana and Mammata due to their supposed lack of aesthetic function, are utilized not, as the critique would suggest, as mere showy displays of poetic mastery. Rather, they function in concert with the semantic content of the sarga to construct a deep representation of the powers of both warriors and their other-worldly battle. The terror, in effect, goes beyond that which can be expressed through words, entering into the words as well.

Bharavi, as part of the mid-first millennium Sanskrit avant-garde provides the attentive reader with scope for interrogating poetic practice in ways that more conservative poets do not. This paper will explore the citra verse as a fully-fledged aesthetic device through Bharavi's usage in this sarga (as well as, for comparison, that of Magha in his Shishupalavadha). Further, it will touch upon the implications of the visual in poetry for Classical Sanskrit conceptions of poetic form, and poetic performance.

Murshid, Navine

Bachelors of Aggression: The Involvement of Students in Electoral Violence

Does ‘student politics’ increase the likelihood of electoral violence? Student movements have been considered to be a legitimate way to bring about political change in South Asia. For example, students were instrumental in deposing General Ershad’s military rule and demanding democracy in Bangladesh in 1990. However, in recent years there have been concerns that student units of political parties often engage in violence at the instigation of the national parties they represent. Accordingly, much of the casualties from electoral violence are borne by students. In 2006, the Government of India clamped down on student elections in a bid to stem crime and violence. Since then only eleven states - West Bengal, Kerala, Tripura, Delhi, Orissa, Punjab, Bihar, Uttar Pradesh, Rajasthan, Maharashtra and Haryana – have had consistent union elections. Bangladesh, too, is considering the elimination of student wings of political parties to temper political violence. Although such efforts can limit politically-motivated students to participate in violence, they do not prevent students inspired by other concerns, such as Maoism, nationalism, religious ideals etc., to engage in political activism. This paper will, thus, analyze the effect of both kinds of student involvement on political violence during election times in both India and Bangladesh to gauge whether banning student politics will lessen electoral violence effectively.

Murty, Madhavi

Of Bandit Queens, Dalit Queens and other Unruly Subjects

This paper will read the iconography of three women in post-reform India, namely Phoolan Devi (a lower caste woman who was infamously known as the “Bandit Queen of India”), Mayawati (famously known as the first dalit, female chief minister in India) and Zaheera Shaikh (a Muslim woman who witnessed the brutal massacre of some members of her family in the violent pogrom against Muslims in Gujarat in 2002. She gave contradictory testimony in two separate trials that were carried out for this massacre and was convicted of perjury), together to examine how public femaleness is constructed as a political spectacle. This reading will point to the categories of representation – visual and text – that help delineate ‘legitimate’ and ‘illegitimate’ forms of public femaleness and thus serve as disciplining mechanisms. All three women have attained notoriety precisely because they are “unruly” icons whose iconicity cannot be easily appropriated by feminist, anti-caste or radical left agendas. What might this “unruliness” tell us about the form public, political femaleness takes as well the maneuvers that are possible for public female personae in contemporary India?

These women, have moreover, emerged as icons at precisely the moment when economic liberalization policies restructured economic and social lives, when Hindu nationalist discourses gained political legitimacy, when affirmative action (reservations) policies for lower castes and women were vehemently contested and regional political parties emerged as powerful players on the national political scene. Their iconography also marks the conjuncture when subaltern political participation has interacted with the burgeoning media industries of the neoliberal Indian economy. Thus, an examination of their iconography is significant to an understanding of “new” India itself.

Naeem, Fuad

The Rationality of Religion and Interreligious Polemic in the Theology of Muhammad Qasim Nanautvi

Colonial North India in the late 19th century was a location of tremendous intellectual foment and creative theology for traditional Muslim scholars (‘ulama). Factors that contributed to this climate of unprecedented change included the breakdown of traditional structures of authority and patronage for Muslim elites, the social and intellectual modernization introduced through British colonialism, a polemical and sectarian climate with the arrival of Christian missionaries and the rise of Hindu revivalism, the sectarian splintering of Muslim scholars into many competing orientations, and the rise of the public sphere, public religion, and print culture. It is in this contentious space that Muhammad Qasim Nanautvi (1832-1880), one of the founders of the influential Muslim seminary at Deoband, articulated a rational theology that aimed to operate fully within classical Islamic theological traditions yet could respond intellectually to a new situation where it had to contend with the competing claims of other resurgent religions and of modern philosophical arguments in the context of a newly emergent public arena. Basing himself in the tradition of the Delhi theologian Shah Wali Allah (d. 1762), who, in his *Hujjat Allah al-Baligha* and other works, had explicated a philosophical theology that sought to present rational arguments for Islamic doctrines and practices, Nanautvi championed the faculty of the intellect (‘aql) as the crown of God’s gifts to humankind and the means for understanding and defending the truth. In a series of works, Nanautvi applied his rational apologetics to challenge the claims of Christian missionaries (i.e. his *Hujjat al-Islam*), of Arya Samaj revivalists (i.e. his *Qiblanuma*), and of modernists who questioned religious doctrines (i.e. his *Taqrir dilpazir*) and to enunciate a rational defense of the Islamic understanding of God, the cosmos, and the human being as well as of more specific Islamic principles and practices. In this paper, I will examine Nanautvi’s arguments in favor of a rational religion- exemplified by Islam- and how they relate both to the forms of rationality inherent in the theological tradition he was representing and the specific circumstances of his context that elicited his responses. In addition, I will interpret his methodology- which sought to address both the general public as well as intellectual elites, Muslim and of other religions- in light of the rise of public arenas of debate where contending claims increasingly needed to be contested in colonial South Asia.

Nair, Sri

Cheeni Kum: Gender, Class, and the 'Global' Indian

On the surface of it, advertising guru R. Balki's Hindi film, *_Cheeni Kum_* (2007) is the veritable "new Indian" cinema. The film is clearly marketed to the "new Indian" viewer, the upwardly mobile, transnationally experienced consumer class whose identity is enmeshed in (seemingly) newer attitudes to sex and sexuality. *_Cheeni Kum_* is premised on the idea of a "modern" and unconventional romance--this one between a much older man and a younger woman. Although such relationships are routine in culture, the film hinges on the idea that the scenario is a veritable scandal to families and culture. My paper explores the film's role in interpellating, through various cinematic codes, the new Indian viewer into the 'modern' romantic and sexual relationship. The interpellation is possible, of course, precisely because the modern's entrenchment in the utterly conventional, which feminists have been long challenging, is entirely unexamined. By locating the film in the context of the genre of the 'English film in India'--in vogue since the late 1990s--I show how *_Cheeni Kum_*, like its predecessors, works to actively create an audience that identifies with the seemingly radical in the film at the cost of historical and cultural memories. I argue that these elisions produce, in turn, a lacuna about gender and class--attributes central to the 'new' Indian experience--among the intended audiences. My paper concludes by addressing some measures to offset the messages of the 'modern' mainstream Indian film.

Nandi, Swaralipi

Disciplining the City: Neoliberal urbanism and Spatial Governmentality in Tarun Tejpal's The Story of My Assassins

This paper studies the dynamics of neoliberal urbanism through the spatial configuration of the modern Indian city in Tarun Tejpal's novel *The Story of My Assassins*. The current prominence of neoliberalism, along with its several other impacts, has affected a material and ideological re-mapping of the modern city. The neoliberal city has witnessed a growing compartmentalization of the urban space into the binaries of what David Harvey calls as "the microstates of the rich and the poor", whereby the city is reconfigured to privilege the elite and marginalize the impoverished. As more and more public spaces are taken over by private entrepreneurship, converting the urban landscape predominantly into spaces of market-based consumption and leisure, the privileged class gains priority over the contours of the city while the socio-economically marginal groups face exclusion and dispossession from the cityscape. Simultaneously, securing the city for the free market called for state administered disciplinary techniques of social control that safeguard the neoliberal reconfiguration of the spaces, limit their access and implement exclusion, and most importantly conceptualizes forms of regulation to police the population. This paper seeks to explore the issue of neoliberal reconfiguration of the urban space through Tarun Tejpal's novel *The Story of My Assassins* which represents contemporary Delhi as a modern day neoliberal city. Through a study of the novel's fictional urban geography I argue how Tejpal's Delhi embodies the spatial alienation of the elites and the marginalized and a structuring of its public space in the trends of neoliberal urbanism. Concurrently, this paper also studies, using the concepts of spatial governmentality and biopolitics, how the modes of social control attempt to construct, interpret, and regulate criminal subjectivities within the city space.

Narayan, Rochisha

Feuding Brothers and Sisters: Gendering Rights in Land in Early Colonial Banaras Region

This paper foregrounds the overlapping histories of caste and kinship networks and the early colonial political economy in the Banaras region. In the period under examination, colonial authorities undertook administrative measures to reshape land-revenue structures in northern India and establish the East India Company's control over a centralized political economy. Using colonial administrative and land-revenue records, this presentation will explore how early colonial policies were implemented through strategic mobilizations and management of kinship ties. Colonial officials articulated gendered discourses that disrupted hierarchies between kin such as elite sisters and poorer brothers in upper-caste landholding families. This paper will examine how gendered re-orientations of hierarchies ensured the movement of capital and power to the early colonial state and its upper-caste and male collaborating subjects. It will elaborate too how these processes critically shaped women's access to rights in land and property during the late eighteenth and early nineteenth centuries.

Natrajan, Balmurli

Narrating Nation, (P)reserving Privilege: Caste, Merit and "Brand India"

State policies of positive discrimination or reservation in India have generated dramatic protests over the last few years. This paper explores particular protests around what has come to be known as Mandal II or the phase of reservations centered around the 93rd amendment of 2005. It focuses on the discourses around “merit” and “efficiency” – two terms that have structured much of the rationale for the protests. While “merit” focuses directly on the “marked” bodies of those individuals who enter institutions on a “reserved seat category,” the notion of “efficiency” focuses on the purported impact of such “marked” bodies on what has been called institutional well-being. My analysis of the protests will bring into relief the existence of a particular vision of India as a newly emergent, confident, and globalizing economic power that underlies many of the claims around merit and efficiency. Thus, I show that there are many assumptions about who should (rights) and who could (capabilities) represent India and package India (capture some essences of India in limited sound and image bytes) for the West and, especially, global capital. This is where “brand India” – the image of an ascendant and liberalized India --clashes with the fact of caste-based reservations, in which the latter is viewed as a threat to the former. Such debates produce ripples even in the small but prominent Indian populations in the USA. In contrast to India, where the debate has been much more sweeping in its criticism of “merit” itself as a value that is opposed to social justice, the debates over merit in the affirmative action debates in the USA are far more cautiously developed within the larger concern about biases in the measurement of merit. As a result, while the sociocultural constructivist argument about “merit” and “efficiency” is far more widely accepted in the US context, even within discourses of protests against affirmative action (as reverse discrimination), its naturalized counterpart is the one that dominates the protests against reservations in India. In sum, I will suggest that protests in India and the USA ensue from both a perceived attack on privilege and a perceived demand for equal rights, although the former is more emphasized than the latter in India.

Needham, Anuradha Dingwaney

The Idea(s) of Nehru in Shyam Benegal's Films

Filmmaker Shyam Benegal has often described his ideological alignments as “Nehruvian” adding that he “admire[s]” Nehru “greatly [for] provid[ing] us with a worldview and creat[ing] in some ways a consensus on the kind of worldview that India could possibly have.” Arguably, it was in recognition of this alignment that he was commissioned to direct the Indo-Soviet documentary *Nehru* followed by the Doordarshan sponsored *Discovery of India*—a work that Benegal views as crucial to his understanding of himself as a national subject.

Benegal’s admiration for Nehru has not, however, translated into an uncritical recuperation of Nehru in his feature films or a hagiographic portrait of India’s first prime minister in the documentaries or films that have him as their subject. In fact, it is more the ideas associated with the figure of Nehru—a commitment to modernity and to development projects considered integral to its functioning; secularism as the crucial instrument of tolerance between peoples from culturally and religiously diverse social formations; the dismantling of gender, class and caste discrimination—that Benegal’s films embrace, even as they recognize (especially those with Nehru as their subject) that these ideas come from Nehru himself, whose lack of adequate or principled commitment to them then renders him open to criticism. My title seeks to capture this double—metaphorical and literal—valence: Nehru as Idea/Nehru as stand in for, and Nehru as source or initiator of, socially just and transformative ideas. I will pursue this double meaning by focusing on the organization, content, and strategies of spectator positioning in two Benegal documentaries—on Satyajit Ray and Nehru—and his 53-episode part-documentary, part-dramatic adaptation of Nehru’s *Discovery as Bharat Ek Khoj*, while referencing his other feature films with a view, particularly, to disclosing how Nehru as idea functions in the latter.

The Benegal films I examine perform a virtually paradigmatic role in terms of the subject of this session: made during a period spanning mid 1970s through the 1980s, they seek to recuperate Nehru as both idea and person at an historical moment when both have become objects of severe criticism, with the failures of the post-independence Indian nation resolutely laid at their door. Also in keeping with this session’s emphasis, the Nehruvian idea of India that *Bharat Ek Khoj* especially recuperates is a cultural history of India deploying oral and folk narratives and other performing arts, like music, dance, and theatre.

Nelson, Andrew

The Social Production of Kathmandu's Housing Boom: Land Pimps, Housing Companies, and the Weak State

Nepal's ten-year Maoist insurgency (1996-2006) and subsequent political and economic turmoil precipitated a massive migration of people from the hinterland into Kathmandu Valley, resulting in the tripling of the urban population. The influx of migrants has led to a high demand for land and housing, which has driven the conversion of the Valley's peripheral agricultural land, often farmed by the indigenous Newar, into residential localities. This paper investigates the emergence of a dual land economy in the urbanizing periphery. On one hand, an informal economy driven by 'outsider' (non-Newar) Brahmin land brokers (dalal, or "land pimps") negotiates transactions between Newar farmers and migrants on the basis of kinship, caste-ethnicity and region. On the other hand, a growing real estate and housing industry aims to professionalize one of the few profitable commodities in Nepal, land, by appealing to Kathmandu's growing middle class with plotting projects, housing colonies, and apartment complexes. Within a political-economic structure produced by the state's weak regulation and planning, companies' privatization, and brokers' networks, I argue that buyers – in both types of transactions – apply the logics of ethnic distrust and ritually-produced auspiciousness to manage the precarious social relations and economic anxieties of the new place.

Nicholas, Ralph

Maureen Patterson and the University of Chicago

Maureen Patterson made impressive contributions to the University of Chicago as bibliographer and head of the South Asia collection in the University of Chicago Library, including such projects as her massive South Asian Civilizations: A Bibliographic Synthesis. This paper describes some of those contributions. In addition, Maureen, as head of the South Asia collection, helped a number of graduate students meet their University expenses. She also played a major role in a range of other activities on the Chicago campus. This paper includes descriptions of Maureen's contributions to some of those other activities.

Numark, Mitch

Scottish Missionaries, “Jainism,” and the Jains of Colonial Bombay

This paper examines the encounter between nineteenth-century Bombay-based Protestant missionaries and the Jains. In particular, it focuses on the Scottish missionaries John Wilson and John Murray Mitchell’s interaction with Jains and ideas of Jainism. Although Wilson and Mitchell did not contribute anything to Jaina studies equivalent to John Stevenson’s translation of the Kalpa Sutra, they produced what is arguably more valuable to the historian seeking to excavate nineteenth-century British ideas of the Jains and Jainism: a record of over fifty years of interactions with Jains. Even though Wilson and other missionaries in Bombay relied on Stevenson’s 1848 *Kalpa Sutra* and *Nava Tatva: Two Works Illustrative of the Jain Religion and Philosophy* for much of their information on Jain literature, they began writing about the Jains and Jainism almost two decades before its publication. In addition, Wilson, Mitchell, and other Bombay missionaries produced concise accounts of what they did not hesitate in calling “the Jain religion,” Jainism, and Jain dharma. By situating the Scottish missionaries’ interactions with the Jain community and their accounts of the Jain religion within the context of their encounters with and accounts of Bombay’s other communities and “religions,” this paper seeks to highlight some of the distinctive characteristics attributed to the Jains. This paper also seeks to show that, in contrast to Britons based in Bengal and Orientalist scholars in Europe, the Bombay Scottish missionaries and other Bombay-based missionaries conceptualized and recognized “Jainism” as an “independent ‘religion’” distinct from Hinduism decades earlier than it has been claimed.

Obrock, Luther

Running out of History: Srivara's Zainarajatarangini

The Sanskrit literary and historiographical form first employed by Kalhana continued to have a presence in Kashmir until the cusp of the 20th century. Pandit Srivara, court poet for Sultan Zayn ul-Abidin, uses the Rajatarangini tradition as the conceptual model upon which he bases his description of mid-15th century Kashmir. In doing so, he stretches the scope of Sanskrit literary representation perhaps farther than any previous author. Srivara's Zainatarangini describes a critical juncture of Kashmiri history; in it he details the realia of Zayn's rule during a time of vast cultural change including the importation of cannons, musicians, and scholars from Central Asia and the Persianization of court culture in Kashmir. As an active participant in these creative and turbulent times, the work produced by Zainatarangini is not a dry chronicle of events, but rather something boldly experimental, most noticeably in how Srivara depicts time. The narrative is often non-linear and the order of events described is often non-chronological.

This paper investigates the narrative structure of the Zainatarangini and its underlying organizational logic. In doing so, it also traces the trajectory and limits of Kashmiri historiography in the centuries after Kalhana and its broader implications for the place of Sanskrit literary traditions in rapidly changing South Asia. Srivara offers a work in conversation with Kalhana in which artistic and narrative goals are met through a fragmenting and rearranging events in the life of Sultan Zayn. The Zainatarangini can be read as the literature of history at the end of history, in which older models are adopted and adapted and new literary methods are tested and developed.

O'Conner, Heather

Shell inlay manufacture: An experimental approach to investigating Bronze Age maritime trade in the Persian/Arabian Gulf

By the Early Dynastic III period of Ur, shell was used extensively in Mesopotamia in both worked and unworked forms. This surge in shell use coincides with the appearance of extensive trade routes in the Persian/Arabian Gulf, reaching past the shellfishing sites of the Gulf of Oman to the mollusk rich coasts of India and Pakistan. Specifically, shell begins to be used as a key element in impressive mosaic inlays. It has been suggested that the use of shell for inlay in Sumer was inspired by similar industries in the Indus Valley (Moorey 1994). Unlike the shell technologies of the Indus, however, shell use and modification in Mesopotamia has not been systematically studied by archaeologists. There is very little evidence for the methods by which shell was transformed into mosaic inlay, or indeed other types of shell craft. In the absence of identification or excavation of shell workshops in Mesopotamia, such technologies can be studied through experimental replication and cross-cultural comparison. Proposed Mesopotamian techniques of shell inlay manufacture are applied to the reconstruction of a seated figure from the Standard of Ur and compared with accepted Indus techniques. It becomes apparent that the two technologies were likely developed locally and independently.

Oetken, Jennifer

Tribal Participation in India's Maoist Insurgency: Examining the Role of Economic Development Policies

In the early 2000s the adivasi inhabited area of Chhattisgarh's Dandakarayna forests, otherwise called the Bastar region, emerged as the new epicenter of India's Maoist insurgency. As violence in Bastar escalated to unprecedented levels, the casualties indicated that adivasis not only provided the new Maoist organization, CPI (Maoist), with ground level support, but were frequently caught in the crossfire. Between 2002 and 2009 there were roughly 1,600 recorded fatalities associated with the Maoist conflict, primarily located in the Bastar region. Approximately one-third of the fatalities were civilian deaths, indicating that adivasis have also become the victims in Maoist violence.

This case study of Maoist violence in Bastar seeks to explain how India's adivasi populations have become the predominant "foot soldiers" as well as victims in India's contemporary Maoist insurgency. Previous studies frequently cite extreme socio-economic "backwardness," alienation from forest lands, and rampant exploitation as drivers of adivasi involvement with Maoist violence. However, the policies that lie at the root of adivasi mobilization have been under examined. This paper specifically investigates the connection between economic development policies, both in India's post-Independence and the economic reform eras, and the role of adivasis in the Maoist insurgency. The paper finds that adivasi support for the movement appears to be largely based on their earlier mobilization due to grievances stemming from pre- and post-colonial forest and land use policies. Furthermore, the paper argues that there is little connection between Chhattisgarh's new economic development policies and the escalation of the Maoist insurgency in the 2000s. In particular, increasing Maoist violence cannot be attributed to increased adivasi mobilization with respect to grievances arising from land alienation due to mining and new industrial projects.

Omar Ali, Tariq

Jute and Sovereignty: Partition, postcolonial nation-states, and global commodities, 1947-50

The rise of jute as a global commodity during the second half of the nineteenth century transformed eastern Bengal into Calcutta's hinterland, bringing the agrarian tracts in the east under the economic, political and cultural thrall of metropolitan Calcutta. Railways, waterways, postal, telegraph and telephone services developed to service the jute trade, to enable flows of commodities, people and information between the eastern jute tracts and metropolitan Calcutta. The political boundaries drawn during partition 1947 cut across these flows, cutting off the hinterland from the metropolis. Initially, however, these lines were very much imaginary and, with few exceptions, and jute-related capital, businessmen and information continued to flow across the boundary during August and September, 1947. The post-colonial states of India and Pakistan attempted to assert their sovereignty over the jute trade, to make the imagined partition lines "real." As this paper explores, they did so through a range of policies and practices: tariffs, customs checks, monetary policy, residency requirements for businessmen, national development plans, and so forth. Businessmen who resisted these attempts were labeled smugglers and subversives and subjected to punitive criminal laws. As I argue in this paper, in the immediate aftermath of partition, the ability to control and regulate the jute trade within national boundaries became a touchstone for the sovereignty of Pakistan and India – a measure of the "success" of the post-colonial nation-state.

Paik, Shailaja

"Educate, organize, agitate": Babsaheb Ambedkar Philosophy of Education

By promulgating the slogan “Educate, Organize, Agitate,” in establishing of his first organization, the Bahishkrit Hitkarini Sabha (Society for the welfare of the excluded), in July, 1924, B.R. Ambedkar underscored that education was a primary factor to achieve Dalit emancipation. Benefiting from his teacher John Dewey’s democratic ideas of education and social reform, and revising the non-Brahman leader Jotiba Phule’s philosophy of education, Ambedkar made education the prerequisite for annihilation of caste and the struggle for political awakening and power. The great leader himself became an ideal for the Dalits--a personification of what could be achieved by a Dalit once she or he were educated. Thus, in the Ambedkarite movement education and social awakening were placed side by side. Ambedkar explicitly subordinated social reform to education and encouraged the opening of hostels, libraries, social centers, classes, or study circles for Dalits. In this paper, I specifically deal with Ambedkar’s role as a researcher, educationalist, administrator, and institution builder, in order to focus on the much neglected wealth of educational ideas and activism emerging from Dalit communities in early and mid-twentieth century Maharashtra.

Pandey, Anshuman

Making Mithila, Breaking Bihar: The Crisis between Region and Nation in Late Colonial North Bihar

Beginning in the early 20th century, Maithil Brahmin writers of north Bihar began to express their intellectual struggles between devotion to region politics and their allegiance to the larger project of Indian nationalism. They articulated their positions not only by assessing the political and social issues of the day, but by reaching into the historical narratives of classical and ancient Bihar in order to contextualize their sentiments. Namely, Maithil writers expressed their displeasure at the conditions of Bihar at the turn of the century by invoking historical 'grievances' between Mithila, a traditional name of north Bihar, and Magadha, the region south of the river Ganges. In this new narrative, Mithila was still subject to the Magadhan empire of Ajatashatru. In this paper, I analyze the expressions of Maithil writers in order to understand how a resurrection of the mythic / ancient past gave rise to regional identities in late-colonial Bihar. Through an analysis of the representations of Mithila and Magadha in the cultural histories produced by Maithil writers, I demonstrate that Maithil intellectuals constructed a historical trajectory of Mithila from its 'origins' to the present in which Mithila is depicted as a bastion of Vedic and Hindu orthodoxy that is under attack by heretical forces, including the Congress government! Embodied in this nationalized narrative of Mithila is the teleological transplantation of mythical and historical tensions between ancient polities onto the conflicts between modern communities and states, whose reality is reinforced through the serendipity of geographical congruency.

Panicker, Ajay

Neoliberalism, Resistance and the Scalar Question: The case of Plachimada Movement in Kerala

According to David Harvey, neoliberalism is a class project on behalf of the capitalist classes. In practice, a key aspect of this class project has been understood as “accumulation by dispossession” – the tendency to turn over hithertofore public resources into private hands to enhance profit accumulation.

Over much of the last decade Plachimada, a small village mostly inhabited by tribal people in North Eastern Kerala, waged a struggle against Coca Cola. Spurred by the popular perception that Kerala is lacking in industrialization because of labor militancy and that without Foreign Direct Investment (FDIs) the state will continue to stagnate, the state government decided to invite Coca Cola to invest in a production facility in Plachimada. Two years after the operations started in early 2000s, the local people started experiencing severe health issues. Scientific investigations conducted later confirmed the contamination of ground water by high levels of cadmium and lead. Such findings led to the emergence of protests led by local people, many of whom are landless agricultural workers. With the help of civil society activists in Kerala, these protests consolidated into a social movement aimed at closing down the Coca Cola plant, an aim that was eventually achieved in 2006.

A key set of discourses generated by the movement centered around opposing globalization. The movement understood itself as a local struggle against a global force. Yet, a key question that such movements are faced with is regarding navigating the multiple scales of the global society. This paper will attempt to answer the question: how did the Plachimada movement attempt to understand the multiple scales of the global political economy – the local, state, regional, national and global – and the role of key actors therein? What level of success did the movement have in understanding the scalar processes of global political economy that make this accumulation by dispossession possible and fashioning a democratic opposition to these? This paper will attempt to answer these questions based on extensive field research including indepth interviews, participant observation and archival research conducted between 2005 and 2010. This paper will consider the data gathered as part of empirical research in the historical context of Kerala’s development and the ongoing theoretical discussions in the areas of globalization and social movements. This paper is expected to contribute to ongoing efforts to understand the role of social movements in enhancing popular democracy in South Asia.

Parciack, Ronie

Islamic deshbhakti?: VCDs and the Reshaping of Hindutva Discourse in Contemporary India

This presentation addresses the ways in which Video Compact Discs (VCDs) have created a visual upheaval in models of citizenry in India, as well as in Muslim agency and participation in the Indian mediascape. I analyze a series of iconographies found in Islamic VCDs in which Islamic symbols are channeled into the pivotal visual formula of Hindutva ideology – that of *Bharat Mata*; (Brosius 2005; Neumayer and Schelberger, 2008; Ramswamy 2010; Uberoi 2006).

VCDs are audiovisual discs designed to be played on a personal computer. VCDs have been available for over a decade and are characterized by their extremely low cost. They are targeted directly at the domestic consumer, and thus escape dependence on broadcasting authorities. VCDs represent a new reality on the Indian mediascape since its low costs pave the way for low budget participants who bypass concrete and symbolic regulation as well as surveillance mechanisms. This makes it possible to disseminate potentially controversial notions at a low risk of public exposure.

This presentation examines the Muslim niche market (to use Sandria B. Freitag's term) of VCDs, as an agency aiming to reformulate the position of Muslims within the Indian ethno-nationalist (read: Hindutva) discourse on nationalism. I examine the ways Islamic spaces are inscribed into Hindutva imagery (namely, the visual formula of *Bharat Mata*;) in VCDs devoted to Chishtī; Sufi shrines (dargahs). What significance can be attributed to the use of the Hindutva formula in popular Islamic imagery in India? Following Lash and Urry (1994), I approach the new iconography as an economy of signs which alternate between the discourse of Hindutva and Islamic notions of space relating to the subcontinent; between the subjugation to Hindutva conceptualizations and sentiments, and the desire to reverse the balance of power in sovereign India, and make a claim for Islamic authority over its territory. I discuss variants on this iconography to explore its manifold facets and highlight the radical reshaping it aims to create within Hindutva discourse.

Pauwels, Heidi

From the Bowers of Braj to Delhi Salons: Savant Singh of Kishangarh's Rekhta

This paper highlights the interface of Braj and early Urdu poetry in the 18th century and investigates the channels of exchange between the two. It focuses on the sponsor of the arts Sāvant Singh of Kishangarh alias the bhakta-poet Nagridas (1699-1764). He is best-known as the source of inspiration for the famous Kishangarh "sub-imperial" miniature paintings, several of which were inspired by his own poetic works. It is little-appreciated that while he was a prolific poet in Braj, he also tried his hand at some Urdu—then under the name of Rekhtā. This was newly de vogue in Delhi in the wake of the arrival of Wali Dakani's divān (collection of poetry). How did this provincial ruler with strong ties to Vrindaban get in touch with the new literary vogue of Delhi? How did he interpret it? What moved him to write in that idiom? Nāgridās' Rekhtā work is not appreciated by the writers of the canons of Hindi literature. Yet, it raises all kind of issues regarding circulation of ideas in 18th-century North India, fluidity of boundaries between poetic register and genre at the time, and later canon-formation and erasure or suppression of Indo-Muslim hybridity.

Perera, Nihal

Simultaneity and Hybridity: The Contemporary Kandyan Landscape

Kandy was the seat of last kingdom in Sri Lanka of the same name. It was also the sole indigenous kingdom that defeated successive attempts to colonize the interiors of the island by the Portuguese, the Dutch, and the British from the late sixteenth century. With the conquest of the locus of Lankan political power in 1815, the British incorporated Kandy into colonial Ceylon and subjugated it to the authorities in Colombo. Colonialism peaked in Ceylon with the defeat of the rebellion of 1848, making Colombo more significant for both the subjects and the future anti-colonial movements. Independence in 1948 did not return political power to Kandy, nor was its spatial configuration restored; this represents a rupture in Lankan history caused by colonialism. Yet Kandy became a significant city, but assumed different roles in independent Sri Lanka. This paper examines the transformation of the city from the last bastion of anti-colonial struggle to today's post-independence city, particularly the story as written in its landscape. The paper will examine the construction of contemporary Kandy with special reference to Lankan and colonial pasts. As it will demonstrate, the Lankan, Colonial, and post-independence phases are all visible in its landscape. The later developments have in fact been overlain on the former built environments and each phase is inextricably integrated into the contemporary city.

Pernau, Margrit

Ethnography and Nostalgia. Longing for pre-1857 Delhi

The revolt of 1857 has long been considered as the central event dividing the history of Delhi and north India into two halves. Though this interpretation may be challenged if one were to focus on long-term social transformations, this is certainly how the contemporaries experienced and interpreted the events.

Ghalib wrote his memoirs immediately after the revolt. It was the conjunction of unlucky stars, he wrote, which was responsible for the calamities. Thus the events remained readable: revolving fortunes, even the destruction of cities and empires had happened before. The rules governing the course of history have not changed, and the past still holds a lesson for the present. While Ghalib expresses his pain and his longing, his loss does not yet mark a point of non-return. This nostalgia is taking on a different shape towards the end of the century. It now expresses a new way of emotionally relating to the past, a past which is for the first time irrevocably gone and leaves the actors “stranded in the present” (P. Fritzsche, 2004). This new nostalgia finds its expression in a whole range of texts, which focus on the depiction of life in Delhi before 1857. With an almost ethnographic approach, men like Saiyyid Ahmad Dihlawi, Rashid ul Khairi, Fazl ud Din and Mirza Farhat Ullah Beg start collecting information about the customs and habits (rasm o riwaj), the manners and morals (tahzib ul akhlaq), but also about the particular language spoken at the fort, the culinary specialties and the festivals which gave their particular flavor to the era preceding the Revolt. These flavors and emotions not only relate to the city of Delhi as a whole, but even more specifically to certain spaces and buildings (the Delhi college, the royal palace, the shrine of Qutb ud Din in Mahrauli...)

My hypothesis would be that nostalgia can be read as a muted critique of colonialism, containing not so much a political program as an attempt to subvert the ideologies of progress and of stages of development, as holding out the hope for an ever brighter future.

Pillai, Rupa

Standing in Sita's Shadow: Indo-Caribbean Gender Negotiation through Caribbean Hinduism in New York

As Indo-Caribbean immigrants establish themselves within the landscape of New York City, femininity and masculinity are constantly negotiated. Indo-Caribbean women access new roles and responsibilities through migration which challenge the men's traditional role as primary breadwinner and decision maker of the family. However, the Indo-Caribbean community's desires to preserve their Indo-Caribbean culture and to claim Indian authenticity and recognition in multicultural America may influence/restrict how 1st and 2nd generation Indo-Caribbeans engage these new possibilities. Based on ethnographic research this paper will examine the complex negotiation of Indo-Caribbean femininity and masculinity in the US through Caribbean Hinduism. By exploring how gender practices and discourses are negotiated in relation to Hinduism, ethnicity, and class within the Indo-Caribbean community of Queens, New York, this paper will consider if Indo-Caribbean women enjoy strategic flexibility in their identity that Indo-Caribbean men cannot access.

Pillai, Swarnavel

John Abraham's 'Amma Ariyan': History, Mother, and Specter

This paper engages with John Abraham's film 'Amma Ariyan' ('To Mother', Malayalam, 1986) to explore the history of the Naxalite movement in Kerala—the South Indian state—which is narrated through the figure of the corpse of Hari, as it is taken to his mother by Purushan and other friends. The narrative is framed through the letters Purushan is writing to his mother and various other young friends of Hari, who inform their mothers and join the journey of Hari's corpse toward his mother. This paper, therefore, will interrogate Abraham's investment in left-oriented activism and the mythos surrounding the figure of the mother through the specter of (the movement of) Hari's corpse, which epitomizes both Marxist utopia and melancholia in the particular context of the 1970s, marked by youth, activism and romanticism. Besides, the central plot of the movement of the corpse also signifies John's authorial preoccupation with the abject figure—for instance, the centrality of the donkey in 'Agraharathil Oru Kazhuthai' ('The Donkey in an Elite Village', Tamil, 1978)—to meditate on life, death, revolution and oppression.

This paper will analyze the various segments in the film which showcases the strikes and uprising, collectivity and torture, thorough the formats of documentary and fiction to foreground Abraham's background as a student of the legendary Ritwik Ghatak, which is reflected in his preoccupation with the juxtaposition of the mythos, emblemized by the figure of the mother, and history, through his invocation of the Portuguese explorer Vasco Da Gama, against the backdrop of activist politics, exemplified by the vignettes of local activism, his use of a play to call for the release of Nelson Mandela, and allusions to Latin American politics, especially the direct quotation from the Guatemalan poet and revolutionary Rene Castillo: "One day the apolitical intellectuals of my country will be interrogated by the simplest of our people..."

The metaphor of the corpse, thus, becomes a vehicle for the critique of the inertia and apathy of both the intelligentsia and romanticism-inflected activist youth, and is dialectically posited by John against the figure of the mother to explore the possibilities of the renewal of spirit, and to celebrate the voices against oppression at the fringes. Thus, reflexively, the film reveals John's imperatives of invoking the Naxalite movement to revitalize the masses, who had funded the film thorough the Odessa film collective.

Piplani, Varun

The Perils of Democratic Development: Assessing the Impact of Political Fragmentation in India

There is growing interest among scholars in comparative politics and political economy in the relationship between the competitiveness of political systems and their effects on development outcomes. In this paper, we explore the effects of political fragmentation on investment in the Indian states. Existing research has argued that the increasing competitiveness in India's electoral system and the associated rise of coalition politics has been good for investment. Especially in the current era of neoliberal reforms, increasing political competition motivates politicians to attract new investments to their regions, generating a race-to-the-top dynamic whereby increasingly competitive states enjoy greater investment. Coalition politics, it is argued, produces greater policy stability by forcing politicians to compromise over shared objectives. However, surprisingly little empirical analysis has been undertaken to test these claims. This paper uses data from the post-Independence period for 15 major Indian states to test the relationship between political fragmentation and state-level investment. Contrary to conventional wisdom, we show that states with more competitive party systems enjoy lower levels of overall investment. This is because investors are wary of the policy volatility induced by two mechanisms of fragmentation – coalition politics and the rise of new major parties. Specifically, coalition politics – or the inclusion of multiple veto players – generates expectations amongst investors that policy outcome will be sub-optimal, and a result of political maneuverings. Second, the rise of new political parties – in the form of new veto players – creates volatility because it reduces the predictability of the future direction of economic policy. In both cases, fragmentation has a detrimental impact on investment. We use two-stage least squares regression techniques to demonstrate empirically how coalition politics and the rise of new veto players work through party competition to deter investment. The results are robust to the inclusion of state and year fixed effects and a variety of methods of calculating the standard errors. Given the increasing importance of capital investment for development in the era of neoliberal reforms, this study aims to advance our understanding of the economic impacts of the changing nature of democracy in emerging economies like India.

Protopapas, Dr. Janice

Verses of Attack: Namdhari Sikh services of Halē dā divān as sonic weapons

The Nāmdhārī Sikhs known as “Kukās”, the Shreikers, hold a time honored place in India’s struggle for freedom. Lead by Bābā Rām Singh (1816-1885), this puritanical community launched a political and social reform campaign against the British based on the principals of non-cooperation and svādēshī as political weapons. They developed a mystical-political musical service, Halē dā divān, “Verses of Attack,” as a sonic weapon through which to impart persuasive political/spiritual messages for freedom and social change. Chanting Sikh hymns with the accompaniment of the harmonium and the rhythmical double-barreled drum, the dhōlkī, members were and are still often induced into altered states of “mastāna” (ecstasy) resulting in outbursts of cries, gesticulations, spinning heads, swaying bodies, rocking, and falling down as they reach state of total absorption. Themes that permeate the landscape of the halē dā divān service are heroism, endurance, defiance (against British), loyalty, intoxication, altruism and social justice. This paper explores the musical, textual and performance features of halē dā divān services used as both a medium for identity and ammunition for protest. Based on current ethnographic research in Punjab India, this paper examines how music of this subculture acts as a sonic agent of resistance, re-signification, re-appropriation and transcendence. Through current interviews and recordings, the author also examines the performance of halē dā divān as a mode of transmitting a historical consciousness, arousing emotions that re-enact the past events, bringing them into a present consciousness.

Raczek, Teresa

A-B and C: A geographical exploration into interaction between the Ahar-Banas and the Indus Region

The greater Indus region appears on many archaeological maps in a rough C-shape, wrapped around the Thar Desert. Across that Desert lays the Ahar-Banas (c. 3000-1700 BC) which sits in the Mewar Plain of southeastern Rajasthan and Northwestern Madhya Pradesh. Recent research on the Ahar-Banas has produced abundant evidence for intra- and inter-regional interaction. This paper will review this material evidence and explore the geography of Mewar and surrounding areas in order to identify potential routes of passage between the Ahar-Banas and its neighbors. The role of geography as a potential barrier to intensive interaction will be evaluated.

Raghavan, Pallavi

'Lost and Found: The Evacuee Property Dispute between India and Pakistan'

The question of property, loss of control over it, and the process by which governments could claim it as their own, was one of the issues most closely, and emotively, identified with the fallout of partition. What I want to highlight in this paper is the process by which Evacuee Property was lost by evacuees, and found by incoming refugees; and how this process was inscribed on to the bilateral engagement between India and Pakistan.

What was also remarkable about the progress of the evacuee property legislations in both India and Pakistan, was that they were almost clean mirror images of each other, reciprocating increasingly restrictive control of the Custodian over the property left behind by migrants. The extensive wrangling between the two governments on who an evacuee was- and therefore whose land could be appropriated by the Custodian of Evacuee Property- reveal not only the contours of their own debates on citizenship, but also the measures adopted by both governments simply to acquire more land.

The debate on Evacuee Property in both India and Pakistan quickly became inter-twined with the question of refugee rehabilitation. Like many other Indo- Pakistani issues, the question of Evacuee Property also involved negotiation with various powerful domestic constituencies: in this case, the assumption that the office of the Custodian of Evacuee Property was also to be used for the benefit for incoming refugees. Yet, the course of the Evacuee Laws was not without obstacles, and there was consistently an articulate critique against the excessive control assumed by the office of the Custodian of Evacuee Property. The dangers of the full implications of the process of the Evacuee Law were also clearly recognised even at the time, and attempts were made on both sides to stabilize this situation. This then, was what formed the basis of the bilateral engagement on Evacuee Property, and was at the heart of the negotiations at the Inter Dominion Conferences on Evacuee Property.

Rahim, Aminur

Good Taliban, Bad Taliban: The Roots of Islamism in Pakistan

Of late, the rise of religious fundamentalism in Pakistan is attributed to the rise of the Taliban in 1980s when an international coalition financed by the US was formed to raise Islamist jihadist groups to fight the invading Soviet troops in Afghanistan with direct help from Pakistan. This paper will argue that Islamization in Pakistan has not occurred in one stroke, but rather in stages, and has been inherent in the Pakistani political system since Pakistan's inception in 1947. Due to the rise and prominence of right wing religious leaders and their popularity in Pakistani politics as well as the continuation of the Muslim League's non-secular political discourse, Pakistan has witnessed the demise of Mohammed Ali Jinnah, the country's founding father's, secular project. The specter of the Two Nations Theory has continued to haunt the nation that gave the ulema (clerics) much leeway. With it, an Islamist view of the state begun to crystallize in Pakistan paving the way for the Islamists to divert Jinnah's secular project into a religious one. The project received further legitimacy from the right wing radicalization since the 1970s after the disintegration of Pakistan. Subsequently, the support it received from the former military dictator General Zia was another nail in the coffin of Pakistan's non-secular politics. Thus, the paper demonstrates that an islamically constructed political discourse was set in motion in earnest at independence, with the articulation of Islam tilting the path towards radical Islamism in Pakistan in the 1970s and 1980s

Rahman, Munjulika

Folk, Food, and Famine: Bangladeshi “Folk” Dance and the Bengal Famine of 1943

The most common Bangladeshi dance form, called “folk” dance by practitioners, is an “invented tradition” that was developed in the forties and fifties by dancers of Bangladeshi origin who were based in urban centers such as Dhaka and Kolkata. The subjects of this dance genre are activities of villagers – farmers, fishermen, boatmen – who are depicted as fishing, harvesting, tea-picking, and making merry in village fairs. They are portrayed as simple, happy villagers enjoying themselves in these idyllic settings of harmony and bounty. This popular dance genre remembers and reiterates a past, and in fact, a present that is factitious because the dance form is not actually performed by rural people. When the history of the dance form and the period of its development is considered, on the surface, it seems that its focus on the ordinary villager grows out of the social, cultural and economic neglect that the Bangladesh region experienced as part of British India and later as East Pakistan. While the dances, most often performed in cities, might act to remind audience members of the rural peasantry whom state administrators have historically overlooked, I contend that its emphasis on happiness and scenes of abundance is also significant. In the paper, I analyze frequently performed pieces of this dance genre as case studies to argue that the focus on satisfied villagers and acts of productivity can be read as a strategy for forgetting the trauma of mass starvation caused by the famine or *durbhikho* of 1943. When these dances were first performed, the horrors of the recent famine in Bengal would still have been in people’s memory. I elaborate on how this characteristic of the dance form – glimpses of rural life, devoid of real-life struggles and poverty – made it a popular choice as a representation of Bangladeshi people among administrators and policy-makers, both during the Pakistan period and after independence in Bangladesh.

Rahman, Raisur

The Religious and the Progressive: Interrogating Qasbahs in late Colonial India

Looking beyond the dichotomy of the religious and the secular, this paper examines how qasbahs – small towns or large villages – served as spaces facilitating myriad forms of literary production and intellectual dialogue in late colonial north India. Historically, qasbahs have functioned as key centers of Muslim sociocultural and intellectual life. A close examination of intellectuals, activities, and writings of various dispositions reveal how these qasbahs became exemplary sites for understanding the complex interplay and co-existence of the religion and the secular. This paper aims to capture this intersection by studying different genres and bodies of writings produced by people belonging to the qasbahs in the regions of Awadh and Rohilkhand. Religious monographs, autobiographical reflections, poetry, articles as well as local historical writings suggest that life in these qasbahs was multifaceted. Whereas we find a host of religious instructional literature dealing with issues of everyday Muslim life and domesticity, a plethora of writings coming from the qasbati Muslims emphasized the vision of creating a society based on the progressive ideals of equality and social justice. What is more striking is the lack of a clearly divided set of individuals and their writings along the lines of religion and secularity. Certain religious scholars or ulama such as Syed Mujahid Husain of Amroha did write in favor a more religious approach to life but such advocacy was not confined to people with distinctive religious background. We have examples such as that of Muhammad Ali, a landlord and writer from Rudauli, who wrote about religious issues as emphatically as for a society promoted by the Progressive Writers' Movement. On the other hand, Asrarul Haq Majaz of Rudauli is more than well known for his passionate progressive poetry. Focusing on these and other such personalities, this paper seeks to elaborate on the simultaneous presence and flowering of religious literature and progressive writings in the qasbahs as a microcosm of the larger Indian society.

Rai, Alok

The Forgotten Frontier or the Cold War in Allahabad

Allahabad's significance in the history of the freedom struggle is well-known. However, it is at least as important to remember that Allahabad is also the place where successive struggles for cultural awakening have taken place. Thus the early campaigns for Nagari, and then Hindi, originated in Allahabad. Somewhat later, it was also the home of the two foundational institutions, the Hindi Sahitya Sammelan and the enormously influential journal, Saraswati. In later decades, other stories unfolded.

The present essay proposes to focus on the first decade after 1947. Large-scale migration of political and other elites was soon to transform the nature of the city, but at least during the first decade. Allahabad was still the battleground for a fierce struggle between two competing tendencies over the forms and meanings of our modernity – between the Progressives, heir to the social-realist tradition, and the “experimentalists”, eponymously committed to exploring unprecedented possibilities of the newly-acquired freedom.

Given the now somewhat dwindled status of the written word, it is with a touch of nostalgia that one returns to those fierce and distant battles, and seeks to recover some of the issues and the personalities of that vanished literary culture.

Ramakrishnan, Mahalakshmi

Tantric Visions, Local Manifestations: The Cult Centre of Chinnamasta at Rajrappa, Jharkhand

Chinnamastā; is known in the Tantric tradition as a Mahāvidyā; or Great Knowledge, one among ten such streams of knowledge. In the Buddhist tradition, this goddess is understood as an emanation of Vajrayoginī;, and as conceptually connected to the Mahāsiddha tradition. In the Brahmanical traditions, she is known as a form of Durgā;. The philosophical basis for the conceptualization of this goddess is apparently the play between duality and the non-dual, the embodied being and disembodiment, limited reality and unconditional reality. She is the headless goddess who severs her own head (mastaka) as an act of benevolence and offers her life-blood to herself and her worshippers.

It is this goddess who finds place in a cult centre in the tribal heartland of the Chotanagpur plateau. Rajrappa is about 80 kms away from the capital city of Ranchi in the recently carved out state of Jharkhand, India. The largely Munda population living in the area, along with the Mahatos, offer worship at this cult centre. The priests at the temple are Bengali Pandas, and it is believed they were brought here in the 16th century by a local ruler and settled in the village of Hessapora, to the south-east of the Chinnamastā; temple. The local population continues to follow largely tribal rituals and practices, suggesting the limited impact of the Tantric tradition and/or the fluid religious identities carried by these communities. This study is, in the Kosambian sense, an ethnohistorical inquiry into the nature of cult assimilation and elaboration in the context of Rajrappa's Chinnamastā; tradition. Today, this site has become a popular pilgrimage destination in eastern India, and other temples dedicated to Īva, Kālī; and the Dā;ā Mahāvidyā;s have mushroomed around the original shrine. In this context, the unravelling of the manner in which the local, regional and sub-continental religious and cultural traditions of goddess worship have intertwined and affected each other takes us beyond the realm of belief and local temple histories to the terrain of cultural confluences.

Ramaswamy, Anushiya

The Goddesses in the Tamil Dalit Poems of N.D. Rajkumar

Rajkumar is one of the foremost Tamil poets to come of age in the 1990's Tamil literary scene. Rajkumar argues in his poetry that Kali, Isaki, and Kollangotu Amman, the local deities of his folk religion are the raped and killed Dalit women of the region. Rajkumar who claims his birth caste of the Kanniyar (traditional magicians and medicine men) attempts a re-writing of the folk pantheon, challenging the pieties of Sanskritized Hindu mythology by providing an alternate historiography to his Dalit-born goddesses.

My translations N.D. Rajkumar was published in Dec. 2010 by Navayana Publications, New Delhi as Give us this day a feast of flesh, providing the non-Tamil reader with a glimpse into the powerful world of a poet who refuses easy categorizations. I hope to provide ways of reading Rajkumar's poetry as genuine political tracts.

Rao, Nikhil

On Uncertain Ground: Cooperative Housing in Post-Independence Bombay

In the aftermath of World War II, Independence and Partition, Bombay faced a changed housing scenario in the 1950s and 1960s. On the one hand, an increasing number of migrants to the city – consisting principally of refugees from Sindh and Punjab and workers drawn to the expanding and diversifying industrial sector – sought housing. On the other hand, for a variety of reasons, the usual sources for the supply of rental housing were proving inadequate. Such conditions provided the context for the widespread proliferation in the 1950s of cooperative housing societies, a form of tenancy pioneered in Bombay in 1910s which had nonetheless languished – except for some well known examples – until this period. Extolled by the First and Second Five Year Plans as a solution to the problem of middle class housing, seized upon by Sindhi entrepreneurs who would go on to become builders and developers, and cautiously embraced by the heterogeneous communities of Bombay, cooperative housing societies became emblematic of the middle class housing scene in the city of the 1950s and 1960s. Yet, as this paper will suggest, cooperative housing also brought into relief tensions in the housing scene. By examining the proliferation of housing societies in this period, this paper indicates important changes in the ways in which Bombay's middle class communities housed themselves in the post-Independence period.

Ratti, Manav

Literature, Law, and the "New" Human Rights

This paper will examine the conjunction of law and literature as expressed through the discourse of human rights. I will argue, in contradistinction to Joseph Slaughter's *Human Rights Inc.* (2007), that the Bildungsroman is not simply a complement to contemporary legal human rights discourses in "creating" the modern subject. Instead, the postcolonial writer can subvert the "genre" of the Bildungsroman in order to pursue and release a logic that is quite apart from the western Enlightenment understanding and creation of the "subject." I will refer specifically to Shobhasakthi's novel *Gorilla* (2008). The writer is a former child soldier from Sri Lanka now resident in France. How can the postcolonial writer, particularly from Asia, write "back" to the legal discourse of human rights as developed in Euro-America, standing outside and moving beyond old paradigms such as native informancy, cultural "representativeness," and token minoritarianism? What are the implications of this "new" human rights, working between literature's sociological function and law's cultural function, for public policy in a globalized world? What should be the task of postcolonial studies in trying to understand the role of both law and literature in this ongoing process of re-thinking human rights?

Ray, Sohomjit

Visibility at any cost: Selling same-sex desire as a commodity in the neoliberal urban market

The adoption of the policies of economic liberalization has resulted in according the city as one of the prominent symbols of neoliberal modernity in contemporary India. The burgeoning neoliberal drive to privatize the public has led to a corresponding spatial reconfiguration of the private and the public spaces thereby determining the access to these spaces on the basis of potential to consume. This paper will argue that the politics of visibility with respect to gendered minorities presents a very important template in these conditions to examine who is seen to inhabit what spaces and under what conditions. When the neoliberal market forces mandate proliferating fictions of making it big in the big city for the aspiring conspicuous consumer, what does it mean to have increasingly visible representations of same-sex desire and relationships in that cityscape? Taking up this question with respect to two recent and very popular Hindi films, *Page 3* (dir. Madhur Bhandarkar; 2005) and *Dostana* (dir. Tarun Mansukhani; 2008), I will argue that these cultural texts forward the spectacle of same-sex desire as a commodity in such a way that its consumption not only does not subvert but reinforces masculinist, heteronormative and homophobic methodology of social control while managing to provisionally gesture toward an inclusive, cosmopolitan modernity styled after a Eurocentric paradigm.

Ray, Subhasish

Foreign-Imposed Democratization and Ethnic War: The Partition Violence in Punjab, August 1947

Paper abstract - This paper reexamines the partition violence in Punjab in August 1947 from the point of view of a growing literature in international relations and comparative politics on foreign-imposed democracies. Building on Jack Snyder's theoretical work on the "bluntness" of "empire as a tool of democratization," I argue that the involvement of the Sikhs in the violence was the outcome of a commitment problem induced by a basic contradiction in Britain's strategy of decolonizing India. On the one hand, the "martial race" policy, which harked back to an earlier era of hegemonic colonial rule, was continued post-World War II, as an expedient means for prolonging colonial rule to build liberal institutions. This policy gave the Sikhs, who were highly valued for their "martial" attributes, disproportionate representation in the military in the last stages of colonial rule. On the other hand, however, unlike Muslims, the Sikhs were denied the right to self-determination because they were not "sufficiently localized or self-contained." Consequently, peaceful bargaining between Sikh and Muslim leaders over the incorporation of undivided Punjab into Pakistan, repeatedly broke down because of the fear of Sikh leaders, and the inability of their Muslim counterparts to credibly disabuse them of that fear, that their community would not be given weighted military representation in Pakistan at the level it had been used to in British India. The analysis is based on primary archival research that I conducted at several sites in India, including the National Archives in Delhi, the National Library in Kolkata, and the Punjab State Archives in Chandigarh.

Ray, Sugata

The Spatial Techniques of a Modern Hinduism: Temple Building in 19th and 20th-century Braj Bhumi

An archaeology of social space provides me with a frame to present a history of space-making in Braj Bhumi, the key pilgrimage site in north India where the god Krishna is said to have spent his youth. Through an analysis of temple building projects in 19th and 20th-century Braj Bhumi, this paper shows how spatio-visual practices became central to the making of a modern Hinduism in colonial India. In this paper, I read purportedly discrete practices such as architecture, temple rituals, court cases, and contestations over land to put forward an understanding of modern religiosity and its spatial techniques. Yet, in its localized form, this new Hinduism resisted both nationalist and colonial constructions of religion, space, and community. These practices of space-making in Braj Bhumi then make legible diverse desires that allow us think of the colonial modern beyond the epistemological duality of (western) modernity and (nationalist) tradition.

Redding, Jeffrey

The Administration of Islamic Law in Contemporary India: Between State and Society

Controversies and debates over personal law have been a favorite pastime for Indian political and legal activists of the past several decades. Moreover, Muslim personal law has been a subject of particularly fervid debate and controversy. In this talk, I argue that much of this contemporary discussion misses the mark, not least because it overlooks the actual spaces where much Islamic family law is actually produced and promulgated. Working from cases, interviews, and other information gathered during fieldwork conducted in India between 2007 and 2009, I explain the ways in which various non-state Islamic legal actors can interact to resolve disputes within Muslim families, sometimes in concert with but often ‘independent’ of the state. After discussing a few particular case-studies in this respect, I conclude with some observations about how this reality should impact current debates over personal law. In this respect, I will suggest that personal law, rather than a ‘pre-modern’ impingement on the post-colonial constitutional order, can be considered perfectly consistent with the individualization and privatization that undergirds much ‘rights talk’ - whether for better or for worse.

Relis, Prof. Dr. Tamara

Critical Gaps of Context in International Human Rights Discourses: Perspectives from India

The proliferation of international human rights treaties, committees and courts over the last sixty years represents enormous achievement. International human rights laws are now asserted throughout the world by individuals of many cultures and traditions. Yet, although giving voice to those oppressed is a main function of the human rights movement and the meaning of human rights must be grounded in local culture at grassroots levels, relatively little scholarship bases its analyses on the discourse of the subjects of international human rights law and particularly those actually involved in human rights violations cases in the global South. What are victims' and legal actors' conceptions and expectations of human rights and their agendas and experiences in processing their cases? What factors affect their attitudes and behavior in this context? Such knowledge is critical in order to obtain a comprehensive picture of the workings of human rights on the ground. It is also key to enable greater comprehension of local, Southern actors' needs, epistemologies and micro-realities. Thus, bottom-up contextualized perspectives from local actors must play a greater role in informing and critically engaging macro-level scholarly conversations on human rights as well as policies aimed at improving respect for human rights at grassroots levels.

The paper provides some such data from a forthcoming book, grounded in interpretive theory and based on the perspectives of legal and lay actors involved in the processing of human rights violation cases of violence against women in eight states of India (400 interviews, questionnaires with victims/accused/family members/lawyers/judges/ non-State justice arbitrators ("panches") and 83 case hearing observations in criminal and civil courts (magistrates, sessions, district, family and high courts), court-linked mediations ("lok adalats") and non-State justice systems ("mahila panchayats"/ "nari adalats")

The paper highlights various discontinuities between the normative language of international human rights documents like CEDAW and the ICCPR on the one hand and victims' and lawyers' understandings and aims on the other. It further argues that on the basis that a culturally plural universalism in human rights is an acceptable aim, we are in dire need of a new integrated analytical framework. This framework must be grounded not only in the perspectives of Southern actors, but must simultaneously imbed their epistemologies within the realities of human rights case processing in the legally pluralistic global South. This involves not only formal courts but also quasi-legal non-state justice systems processing human rights cases.

Riaz, Ali

Parental Choice of Madrassah Education in Bangladesh: Some Preliminary Observations

Bangladesh has achieved remarkable success in the past decades in increasing the enrolment of children, especially females, to schools. Net Enrolment Ratio (NER) in primary education, for example, reached 91.9 percent in 2008 from 60.5 percent in 1991. The latest available corresponding figure (2004), for secondary education, is 41.0 percent with the projection to reach 49.7 in 2015. The growth of private and public schools and state initiatives and support to increase access to education enabled the country to accomplish the success. One overlooked aspect of the change is the growing number of enrolment in madarssahs (Islamic seminaries). Both government supervised Aliya madarssahs and unsupervised private Qwami madarssahs have witnessed dramatic rise in enrolment. Although non-religious public, private and NGO-operated schools are available, significant number of parents has opted for madarssahs. It is estimated that about 16 percent of school-going children at primary level and about 25 percent at secondary level are enrolled in madarssahs.

Against this backdrop, the paper examines the influential factors behind parental choice of schools for their children, a topic not addressed in previous studies. The central question the paper addresses is why the parents choose madarssahs as the preferred educational institutions for their children over mainstream schools. Drawing on the results of a survey (conducted in early 2008) of 280 parents (140 from each category of madarssah) whose children are currently enrolled in madarssahs, the paper questions the conventional claim that poverty is the defining factor in their decisions. Instead, the study reveals that a host of other factors, including the parents' inclination to provide religious education, play key roles. The study also examines the level of satisfaction of the parents in regard to the quality of education imparted by these institutions.

Riaz, Sanaa

Islamizing the Karachi Landscape: Towards an Alternative Reading

Much literature has linked the Pakistani state's ongoing efforts to control the growth of violent religious fundamentalism in the country to the Islamization enforced in the country during the 1980s under the Zia-ul-Haq government. The Islamization brought state laws, society and educational institutions under the state's interpretation of Islamic principles. Politically, Islamization was the state's patronization of madrasas (religious seminaries) many of which supplied soldiers for the anti-Soviet war in Afghanistan. As a result, madrasas proliferated in the 1980s and radically transformed the urban landscape, including that of the largest metropolis, Karachi. Simultaneously, middle and upper class citizens who sought British, secular education for their children began investing in and patronizing a counter-educational movement that led to the mushrooming of private secular schools, further transforming the Karachi landscape. More recently, the post-9/11 scandalization of madrasas has led many Karachiites to invest in and patronize yet another kind of educational institution, the private Islamic schools, which combine the traditional religious madrasa education and the British, private secular school education. Drawing from my long-term fieldwork conducted between 2007-8 on madrasas, private Islamic, and private secular educational phenomena in Karachi, in this paper, I will throw light on the ways in which the impact of the 1980s Islamization process in the educational domain and people's ensuing educational experiments have transformed Karachi's landscape.

The physical and educational landscape of Karachi is being transformed by middle and upper-class citizens whose educational choices for their children's professional success are often guided by their class concerns. Thus, middle-class parents send their children to schools in elite areas of Karachi to associate them with a socially-prestigious physical and educational environment, while lower-class parents patronize schools in the middle-income areas. Karachi's landscape, thus, represents its citizens' diverse and conflicting discourses on religious education and practice in the country. Examining the ways in which various educational experiments have imprinted Karachi's landscape since the 1980s, I highlight how the landscape represents the urban citizens' agency and their diverse responses, engagements and tensions with the state-imposed Islamization. I argue that Karachi's physical and social landscape represents the ways in which urbanites have given alternative interpretations to Islamic education and practice in the country and in relation to their prestige and economic concerns.

Richman, Paula

Disrupting Fixed Identities in Muthal Naidoo's South African Anti-Apartheid Play, "Flight from the Mahabharath"

"Flight from the Mahabharath," by the South African playwright Muthal Naidoo, portrays the female characters leaving the epic in order to start a community where they no longer have to bear sons who will be killed in war. Led by Draupadi, who vows that the time had come to recount women's stories from their perspective, the women trade their saris for more comfortable clothing and begin to restage the narrative. The endeavor leads to complications when Brhannada and Sikhhandi arrive and ask to join the cast. They too see themselves as refugees from the Epic, especially its ethos of violence, and want a chance to live freely as gay musicians. As all of them negotiate ways to reinterpret their stories, Muthal Naidoo mounts a scathing attack on the exclusive, ranked categories that keep individuals imprisoned by social norms. Using meta-narrative sarcasm about Vyasa's dramatic techniques, humorous cross-dressing as Radha-playing-Duryodhana tries to remove the sari of Sikhhandi-playing-Draupadi, alienation techniques championed by Brecht, and some liberation theology, Naidoo's play retells the Mahabharata in an unprecedented way. The 13 other plays by Naidoo dealt with the socio-political dynamics of apartheid, but a decade after the regime banned her play, "The Masterplan," she wrote her only play dealing with an Indian epic, after watching B.R. Chopra's televised Mahabharata serial. Although Naidoo never managed to get the play staged, it remains one of the most unusual tellings known. Simultaneously a critique of the racialized categories of apartheid and a broader critique of the process of othering through exclusive, ranked categories, Naidoo's play reveals fresh perspectives on epic characters. It also illustrates how the Mahabharata can travel to diaspora sites and reflect the experiences of people of Indian descent there.

Rinker, Jeremy

Alliances and Disjuncture: Marginality and Transnational Buddhism

This joint work is aimed at understanding Buddhism as a potent force in fostering global transnational linkages and solidarities. Specifically, the paper explores how disenfranchised Buddhist minorities in India negotiate formal and informal circuits of transnational capital and patronage that rely on discourses of “dharma and development” to promote their form of engaged Buddhism (Mukhopadyaya). In arguing that such networks enable minority groups to reinforce their unique identities even as they are compelled to operate within hegemonic registers of a “transcendental and universalizing” Buddhism (Obeyesekere 2003:64), we use a comparative ethnographic approach to explore how marginalized Buddhist communities in India engage identities and negotiate transnational alliances. Developing a comparative analysis of Brogpas, an ethnic minority community living on the disputed border between India and Pakistan, and Ambedkar Buddhists, Maharashtrian dalits (ex-untouchables) that converted to Buddhism following Dr. Ambedkar, this paper will explore the ways in which Buddhist identity becomes both means and ends for the marginalized to reconfigure their relationship with the nation state. While Brogpas have often been marginalized from the sociopolitical mainstream in Ladakh due to their racial and cultural alterity, Ambedkar Buddhists, on the other hand are disenfranchised as dalits. Rather than an undifferentiated form of transnational Buddhism then, global networks of funding and patronage solidify caste and ethnic identities of Buddhist minorities and reinforce their precarious position in India’s polity.

Rizvi, Mubbashir

What Remains Buried Under Property?

Pakistan's peculiar brand of nationalism is based on the ideal of an abstract South Asian Muslim community that evades territorial specificity. However, the idea of Pakistan has always been circumscribed by multiple regional, ethnic, religious and linguistic differences within the geographic body of the nation-state. Despite the great diversity of land use and administration, Pakistan's peculiar brand of nationalism ignores how space turns into "place." Ironically, the one place where the vision of an unmarked Pakistan national identity has gone furthest is the very region that underwent one of the world's great environmental transformations in early 20th century: the central Punjab. This region, Partition in 1947, saw violent carnage and the largest transfer of population the world has ever seen. This paper examines the rise of the land rights movement in central Punjab through a historical and anthropological analysis of the Punjab Tenants Association. It focuses on the formation of land rights (and subsequent labor relations) to address ideas about national belonging in the central Punjab.

Rodriguez, Jason

Desiring Development in the Land of Buddha's Enlightenment

In Bodhgaya, the place of Buddha's Enlightenment, talk of development was all the buzz in everyday discourses in the late 2000s. Also persistent in daily talk, as well as the Indian national media, were stereotypes about the Indian state of Bihar being a place of corruption, lawlessness, and cultural and economic backwardness, which positioned Bihar as in dire need of development and as a hindrance to national progress. Development emerges through a variety of sites in Bodhgaya, including the more than 500 NGO projects in the area and a government plan for a sweeping tourism development project that will transform Bodhgaya into something of a sanitized Buddhist pilgrimage and tourism site over the next fifty years. The framing and pursuit of these projects relied on stereotypes about Bihar and perceptions and performances of "the village," and particularly the village woman, as the sites par excellence of development interventions. Most Bodhgaya area NGOs, which typically offered schooling or organized self-help groups, were funded by foreign Buddhists aiming to help those they perceived to be most in need. Buddhism has also articulated with the government tourism development plan, as leading Buddhist monks and ambassadors from countries where Buddhism is prominent have been influential in the construction of this future making project, influencing governance and giving shape to local policies. Despite the connectedness of Bodhgaya to Delhi, Kolkata, and other major cities, the position of Bodhgaya as a market center, and the vast number of migrant workers based in this area of Bihar, the government plans and NGO projects approached area residents as simple villagers, bound by caste and relations of debt-bondage who were incapable of contributing to their own governance. This paper addresses the appropriations of discourses of development and backwardness by Buddhists, development experts, government officials, and the Biharis who were objects of these discourses. Biharis appropriated discourses of corruption and backwardness in an array of ways, including as explanations for social issues lamented in Bihar, while also approaching them critically as rationales for government to undermine local sovereignty and cater to Buddhists and foreign investors, and as a means to attract funding for such things as work opportunities through NGOs. I argue that the salience of discourses of development was co-constituted with the contemporary production of Bodhgaya as a place of culturally backward villages, and explore the emergent cultural worlds of NGOs, Buddhism, and tourism that these discourses sustained.

Rook-Koepsel, Emily

Posing Challenges to Democracy: All India Radio's National Programme of Talks

In 1952, B.V. Keskar, the director-general of All India Radio, instituted a series called the National Programme. After a successful program of “national” music, All India Radio expanded its focus to radio lectures. The National Programme of talks tapped several national figures to give talks on a subject that would define the national Indian experience. All India Radio advertised the subject of first set of talks, "The Challenge of Democracy," as an examination of the structures and content of the form of Indian democracy. Specifically, these talks were meant to encourage Indian citizens to celebrate India's democratic experiment, while exposing continuing debated about the way that democracies like India could interact with poverty, patriotism, and minority participation. The series speakers encouraged the population to seek education and apprenticeships, join political parties, and feel pride in the state as a way to make the Indian democratic state more robust. The first four talks of the National Programme painted a picture of Indian democracy that was promising but flawed. This paper will consider how this first National Programme of Talks series fulfilled its mandate to promote the Indian nation while at the same time raising emergent and intractable problems for the Indian democracy like class, caste, minority, and regionalism.

Roy, Devparna

Resistance to Land Acquisition in India: A Comparison of Singur with Sanand

In a recent land acquisition case in India, the Tata Motors Company decided to set up a car-manufacturing factory in Singur (West Bengal). The Left Front government of West Bengal was unable to acquire land for that project, because Singur peasants (in alliance with opposition political parties and civil society organizations) opposed this “land grab.” Tata Motors relocated its project to Sanand (Gujarat). The BJP government of Gujarat faced minimal opposition from Sanand peasants regarding land acquisition. The first car is rolled out of the Sanand factory in June 2010. Why would the peasants in two Indian states respond so differently to the Tata Company investment? Some research questions are: (a) Do Singur peasants differ from Sanand peasants in their perception/construction of “land grab”? (b) What factors led Singur peasants to participate in a well-publicized movement against “development”? (Why was there no such visible movement in Sanand and was this related to (a)?) (c) What are the differences between Singur and Sanand peasants that might explain their different perceptions of and positions on land grabs? (d) What light does the episode throw on the relationship between land enclosure and “rights-based development” in states ruled by left-wing (i.e., CPM-led) regimes and right-wing (i.e. BJP) regimes with respect to compensation or its absence? What narratives are being used to justify large-scale land consolidation by the states and peasants within each state? In this qualitative sociological project, I have carried out fieldwork in West Bengal and Gujarat in summer 2010 and will carry out further fieldwork in summer 2011 in these two states. I have interviewed leaders of farmers’ organizations, political party functionaries, government spokespersons, and media persons.

Preliminary review of literature reveals that different scholars have different perspectives upon this topic. According to some, Gujarat is seen as a “development-friendly” state ruled by a political party with Hindutva ideology (viewed as pro-neoliberal globalization), while West Bengal is viewed as a “development-hostile” state ruled by a political party with communist ideology (seen as pro-land reform and pro-peasant but uneven in its approach to neoliberal globalization). Other states that there is no essential difference between land acquisition policies of Gujarat and West Bengal; what happened was that the coalition of political forces in West Bengal was able to better resist the developmentalist state. This paper will evaluate a sociological understanding of the diverging responses of peasants to land-grabbing in the two Indian states.

Roy, Haimanti

Migrants, Infiltrators or Refugees: The Debate on Citizenship in Post-Partition India

The chronic and continuous migration between India and East Pakistan after the Partition of 1947 engendered distinct identities for those who moved and for those who stayed on. Terms such as ‘minorities’ ‘evacuees’ and ‘refugees’ sought to describe both their geographical, social and political location within the new nations, but the question of their ultimate citizenship remained contested in the next two decades even though Indian state took up the task to frame its Citizenship Act in 1955. As the architects of the Act grappled with different axes of birth, residence, language and property ownership, they had to contend with the ‘influx’ of Hindu migrants from East Pakistan who expected and increasingly demanded automatic citizenship of India. In theory, the rules of citizenship were manifold aimed at facilitating inclusion for all those who sought to live within the boundaries of a purportedly secular India. However, both within official policy and its contextual interpretations in practice, migrants continued to be classified primarily through their religious identity. Thus Hindu migrants were either ‘refugees’ or ‘economic migrants’ while Muslim migrants from East Pakistan were immediately identified as ‘infiltrators’ as the Indian state tracked their movements within its borders. At the same time, the Indian state sought to limit citizenship to all migrants from the East on the grounds of its putative secular identity.

Roy, Srila

Feminist Subjectivities in Neoliberal India

The paper is part of a larger endeavour to map the new modes of feminist political activism and subjectivities that have emerged in India since the nineties, varyingly enabled by the opening up of the economy, developmentalism, and the globalisation of the media. It explores some of the wider changes in feminist political mobilisation through a situated consideration of its actors especially some of its most recent entrants (queer feminists, NGO workers). Activists' life-stories are employed in this paper to provide a situated look at the subjects that inhabit and negotiate new feminist spaces as well as discursive, if not inherited ideas of feminism itself. They problematize – even while reproducing – generational tropes within Indian feminism that focus on the political apathy of young women, and the inevitably depoliticising nature of funded politics that emerge from institutionalised sites. Their real significance lies, however, in highlighting the subjective side of these wider transformations, i.e. how economic processes of globalisation and neoliberalism politicise existing identities while creating new ones. The paper argues that these identities are not easily subsumable under the 'entrepreneurial self' that neoliberalism produces/privileges but are not explainable through liberal notions of individual agency either.

Roychowdhury, Poulami

Women's Bodies as Political Resources: evidence from campaigns against gender violence in West Bengal

By 2009, West Bengal enjoyed the dubious distinction of being number one in reported cases of domestic violence across the nation. In the villages of South-24 Parganas, the district with the highest concentration of abuse, this statistical status became perceptible through a steady increase in women approaching non-governmental organizations for help. As NGOs scrambled to handle their increased case load, they found themselves having to contend not only with the various institutions of the criminal justice system, but with local political party leaders. Systematic “interference” and violent threats from political parties escalated to such a degree in the period preceding the much contested 2011 Assembly elections, that NGO workers found themselves forced to choose which cases they could handle with care. While academics have attended to the discrete vicissitudes of electoral politics and gender violence, political parties’ tendency to stake claims over such ostensibly private matters at a time of greater electoral competition in the region begs further inquiry into the relationship between political power and violence against women.

The hegemony of party politics in all arenas of life historically made West Bengal a space where Western distinctions between “private” and “public” held little sway. Domestic disputes were ripe fodder for interference and management by local Left party leaders and their male cadres. This paper argues that far from restructuring the connections between masculinist party politics and the domestic sphere, the growth of party competition in villages coincides with the tendency of women’s bodies to serve as a terrain on which political power is accumulated. Instead of undermining the CPIM’s earlier methods of amassing power through the hearth, rising Trinamul Congress leaders are using women’s bodies as resources in their own electoral ascent. Ethnographic evidence from a sample of seventy cases involving violence against women supported by in-depth interviews with rights activists and members of the criminal justice system show the patterned ways in which political parties suppress criminal proceedings that implicate party workers. The license to enact violence on women’s bodies has come to be one amongst a range of “goods” enjoyed by men loyal to a clientalistic party system. While NGOs have emerged as a counter-point to party control over women’s bodies, their commitment to ostensibly modern ideals of intimacy and gender justice fail to provide survivors of violence with a much greater range of choices over how their lives may be arranged.

Rupakheti, Sanjog

Indigenous Innovations in Administrative and Judicial Practices in Nepal, 1760-1870

The Gorkhali territorial consolidation that began in the mid 18th century did not immediately lead to a radical re-configuration of the existing power balance in rural areas. The individuals, families and groups who had earlier served under different chiefdoms continued to do so in the new Gorkhali protectorate and commanded considerable power in their localities. Given the idiosyncratic histories of the various conquered territories together with the absence of organized bureaucracy and uniform administrative code the nascent Gorkhali state largely depended on the local power holders to oversee general administration and judicial affairs. Though expedient in the beginning such a relationship was fraught with tensions and posed greater challenge to the authority of the state.

This paper examines how the Gorkhali rulers grappled with questions of governance as they sought to project themselves as the ultimate arbitrator of law and order in rural society. I argue that the Gorkhali rulers relied on treatises, royal orders, patronage and idiom of loyalty to subordinate local rulers and powerful family members to the administrative rules crafted at the center. The expanding of the legal arms of the state in various incarnations brought rural population and society under the direct jurisdiction of the state. Though the scope and effect of legal interventions were not homogenous across the Gorkha rajya the enabling of the interstices by different legal codes deepened the rural moorings of the state with a fairly elaborate system in place to channel local grievances to the center. Seemingly the state-society relations emerging out of this shaped the contours of Gorkhali state making, which the newly emergent Rana family tapped with even more greater success after the promulgation of the Ain in 1854.

The spreading out of bureaucratic and administrative apparatuses together with the proliferations of adalats following the promulgation of the Ain limited the power of the local functionaries. Furthermore, the state encouraging local populations to report of excesses and irregularities through various grants, incentives and sophisticated administrative system allowed even greater control of information, loyalty and funds. The institutionalization of new modes of regulations through rigorous implementation of legal provisions enabled the regime to transform many different social relations into regimes of power. Such that their deep historic legacies continue to shape the present. This paper traces a trajectory of an evolution of one such petty chiefdom into a powerful bureaucratic state that were driven by indigenous innovations and historic contingencies.

Samanta, Samiparna

Meat, Vegetarianism and Urban History: The Making and Unmaking of Colonial Calcutta, 1850-1920

This paper seeks to problematize the dilemma of urbanization in colonial Calcutta as accentuated by the irreconcilable paradigms of culinary preferences of city dwellers and their newfound cultural sensibilities. It shall examine the appalling sanitary condition of the slaughterhouses in late nineteenth and early twentieth century Calcutta which had arguably long jeopardized the health of the civilians. Concern for slaughterhouses surfaced fast with the expansion of the city, as part of problem of public hygiene. Located in markets amidst human habitations, the slaughterhouses were often sites of public nuisance as they polluted the city by letting the entrails, blood, bones, flesh of the cattle to rot on the ground. In the 20th century however, new notions of social hygiene emerged which insisted on the removal of the abattoirs to the city margins. Against the backdrop of these new sensibilities, my paper shall situate the trajectory of Calcutta slaughterhouses and view their multiple dimensions as sites of contestation between public hygiene, official thinking and sanitary measures. An investigation into the colonial and indigenous debates surrounding animal protection reveal that the numerous unlicensed slaughterhouses in 19th century Calcutta betrayed a perfect colonial irony---the simultaneous demand for meat and the increasing appeal for kindness to animals meant for slaughter. Two broad research questions inform my study: First, I intend to explicate the conflict between Christian sensibilities as mediated through the Calcutta Society for the Prevention of Cruelty to Animals (CSPCA) and the material foundations of a colonial society. Second, I shall investigate how the spatial configuration/physical space of Calcutta was transformed due to the growth of new notions of social discipline in the late 19th and early 20th centuries. I argue that the slaughterhouses became flashpoints of tension between animal cruelty and protectionism as the CSPCA, butchers, Victorian doctors and residents of Calcutta clashed on questions of environmental pollution, hygiene and vegetarianism. At a theoretical level, my paper shall unravel how the history of Calcutta slaughterhouses betrayed the perennial tension of modernization---the need to suppress the sight of slaughter with the need to procure meat in a “civilized” society.

Samarasinghe, Stanley

City Economic Governance in Sri Lanka in the Context of Increasing Centralization of Governance

From British colonial times Sri Lanka has had a highly centralized system of governance. Municipal government has enjoyed very limited power. Municipal funding is largely at the discretion of the former. Central government agencies have overriding power over municipalities. One of the major demands of the Tamil minority for the last several decades has been devolved power to manage their own affairs in the north and east. This was one of the major factors that led to the thirty-year ethnic war. The provincial councils that were established in 1987-88 have not resulted in a meaningful devolution of power. Although the war has ended in 2009 the question of devolved power to provincial and municipal level remains largely unresolved. This paper looks at municipal governance partly in the context of devolution. The paper also takes into account the external context of rapid globalization. Cities such as Colombo, Kandy, Jaffna and the new city of Hambantota are the main conduits that link Sri Lanka to the external world. Sri Lankan cities have to cope with both an internal dynamic that is driven by domestic politics, economics and social change as well as the dynamic of globalization which Sri Lankan cities have to take as an exogenous force. Given the above context this paper uses an eclectic conceptual framework to describe and understand city growth and governance in Sri Lanka in the 21st century. The planned city model that is popular in western urban planning is used in this analysis but its limitations are readily recognized. Sri Lanka simply does not have the resources for detailed urban planning and implementation of such plans to develop highly integrated cities. At the other extreme is the idea that cities in developing countries are better seen not as integrated spatial entities but as sites where different groups live their own lives practicing their livelihoods and beliefs. This paper uses both these conceptual frameworks to understand Sri Lanka's towns and cities. The paper is based on fieldwork done in several municipalities, mainly in the Central Province of Sri Lanka. The analysis reveals the strengths and weaknesses of municipal bureaucracies and governance. The paper concludes with an argument for using an eclectic city development model that allows for a larger role for the community than what is currently found in the country.

Samarasinghe, Vidyamali

Reinvention of Colombo as the Polarized Urbanized Hub of Sri Lanka: The impact of Economics, Politic

This paper attempts to analyze the polarization of Colombo as the socio-economic and political nerve center of Sri Lanka. Based on statistics from the census of Sri Lanka, School enrollment records, health statistics, published official documents and research material, I show that while Colombo has enjoyed “primacy” since British colonial times, it has not been a linear trajectory of continued growth. I show that the early primacy it enjoyed during the pre-independence period was slowed down during the period 1950-1977 due to a set of state policies in relation to the location of state industries in the provinces and agricultural development via large scale irrigation projects. However, since the 1980s, several factors have contributed to reversing this trend. First, neo-liberal economic policies embraced by the governments since 1977 have resulted in export oriented industries being located close to Colombo. Secondly, the ethnic war has not only denuded Jaffna’s status as the second largest urban area, there also has been a steady migration to Colombo of the population of the war affected North, estimated to be approximately 40% of the population of the Northern province. Thirdly, attempts at decentralizing governance, by successive governments have at best being half-hearted and the political nerve center has become entrenched in Colombo, giving a new impetus to the polarization of Colombo as the urban hub of Sri Lanka.

Satish, Mrinal

Rape Sentencing: A Site for Constitutional Subversion

The controversial decision of the Supreme Court of India in the Mathura case (1979) led to various legislative and judicial reforms in rape law adjudication in India. On the legislative front, Parliament amended the Indian Penal Code and the Indian Evidence Act in 1983, and brought about major changes to the law. In 2003, it stepped in again, to repeal Section 155(4) of the Indian Evidence Act, which made past sexual history of the rape victim a relevant fact at the trial. At the same time, the Supreme Court attempted to construct a “victim-centric” and “gender-sensitive” rape law jurisprudence. In a series of judgments handed down over the last two decades, it instructed courts trying cases of rape, to place more reliance on the testimony of the victim and not look for corroboration while adjudicating on guilt. With their discretion in determining guilt thus curtailed, I will demonstrate how courts ended up shifting the site of stereotyping and discrimination from the guilt determination phase of the trial, to the sentencing phase, where they currently have unbridled discretion. I will do so through a study of all sentencing decisions of Indian High Courts between 1984 and 2009. I will argue that sentencing has become a site for violation of constitutional rights of both the defendant and the victim, by showing how patriarchal notions of shame, honor, chastity and dignity have become important factors considered while sentencing. I will also attempt to propose alternative structures and laws that could remedy the present situation.

Satpathi, Sayantani

Locating the Post-Colonial Metropolis: Urban Planning, Environmentalism and Public Policy

The paper wishes to explore the trajectory of urban planning and neoliberal development in Calcutta's postcolonial landscape, that was once heralded as the "City of Palaces" for its 'Palladian' villas, neo-classical English buildings, manicured public gardens and symmetrical streets. The post-colonial landscape stands at the juncture of "destabilizing the colonial picturesque" due to urban sprawl, decaying infrastructure and chaos following its long history of political radicalism and economic stagnation. Most notably, a series of crises in the 1970s and 1980s triggered turbulent changes within the discursive and physical boundaries of this postcolonial metropolis. While the interventionist approach to urban governance had worked well, prior to 1947, the post-nationalist state was unable to negotiate between demands of democracy and factions within the local society. The biggest challenges were noticeable in the domain of public health and environment. This paper wishes to explore the problematic concerns of postcolonial metropolis caught at this intersection of colonial past, Marxian dialectics (under Left Front Government) and neoliberal agenda of growth (from late 1990s). More specifically, incorporating the framework of (post)colonial urbanism and neoliberal development agenda, I wish to explore urban governance through the trajectory of environmental and building codes/laws. I would also wish to study the role of civil society in re-imaging environmental and health concerns in the post-colonial context.

Saul, R. Jeremy

Tracking the Pan-Indian Spread of Devotion to Hanuman at Two Rajasthani Shrines

How do devotional cults spread in contemporary India? I consider this question at two Rajasthani Hanuman shrines, Salasar and Mehndipur. I am particularly interested in how worship and representation of the deity at these sites indicates different paths of growth.

At Salasar, Hanuman is worshiped as the hereditary deity of a priestly family that performs rituals for the prosperity of merchants who have moved from that region to elsewhere and who periodically return to their ancestral homes. At large devotional events for this deity among these Rajasthani communities across India, regional identity is broadcasted as Rajasthani-Hindi language songs are sung, while images of deities from other sites in the Salasar-Shekhawati region are generally included along with Salasar's Hanuman.

At Mehndipur, where the deity is famous for his role in exorcisms, priests are hired from outside, and faith healers and their followers regularly visit from a large geographical area. The perception that this is a center for miracles unexplainable in modern medicine has fueled an increase in pilgrims looking for diverse spiritual benefits. Any regional ancestral connection seems less apparent than the emphasis on the immediate efficacy of the deity to end all troubles. This emphasis on problem-solving was evident at a gathering I observed in Mumbai, where the center of attention was a Mehndipur-oriented healer invited for the occasion; those who became possessed at the event directed themselves towards the healer, who represented the deity in treating them.

Differing kinds of devotion are also apparent in books and CDs sold at the two sites. At Salasar, texts emphasize faith in the deity's ability to maintain prosperity, while CD videos, mostly in Rajasthani dialect, evoke a picturesque homeland. At Mehndipur, however, we especially find texts invoking tantric "spells" for getting ahead in modern life, in addition to songs praising the deity's ability to heal, while videos focus on the deity's potency with little reference to regional culture.

In sum, at Salasar, a family of priests guarantees the wellbeing of a nationwide diasporic Rajasthani community, whereas at Mehndipur faith healers and priests propagate the power of the deity to heal the troubles of modern Indian life in a "traditionally Indian" way. In both cases, bourgeois "upward mobility" and ease of transport are facilitating pilgrimage, but different sorts of professional religious mediation, as well as different social networks, contribute to contrasting perceptions of the deity among devotees.

How do devotional cults spread in contemporary India? I consider this question at two Hanuman Rajasthani shrines, Salasar and Mehndipur. As elsewhere, pilgrimage has significantly risen in recent years, but what interests me is how worship and representation of the deity at these sites indicates different paths of growth.

At Salasar, Hanuman is worshiped as the ancestor of a priestly family that administers rituals for the prosperity of locals who have increasingly moved for jobs to cities elsewhere India, and who

return to the area as often as several times a year. At public devotional events for this deity among these Rajasthani communities across India, regional identity is evident as Rajasthani-Hindi language devotional songs are sung and images of other deities from the Salasar-Shekhawati region are frequently included.

At Mehndipur, where the deity is famous for his role in exorcisms, priests are hired from outside, and faith healers and their followers periodically visit from far away. The perception that this is a “power center” because of public possessions and healings unexplainable within modern medicine has fueled an increase in casual pilgrims looking for spiritual benefits. The notion of a regional ancestral connection seems less important than the potency of the deity himself. This focus on imminence was apparent at a public religious gathering for this deity that I observed in Mumbai, where the audience worshiped not an image of the deity but a Mehndipur-based healer invited for the occasion.

Differing constructions of devotion are also apparent in books and CDs sold at the two sites. At Salasar, texts emphasize faith in the deity’s beneficence, while CD videos, mostly in Rajasthani dialect, evoke a picturesque rural homeland. At Mehndipur, however, we additionally find texts invoking tantric rituals and particularly the deity’s ability to remove obstacles, while videos focus on devotion to the deity with little reference to regional culture.

In sum, at Salasar, a family of priests guarantees the wellbeing of a nationwide diasporic Rajasthani community, whereas at Mehndipur faith healers and priests propagate the power of the deity to heal the troubles of modern Indian life in a “traditionally Indian” way. In both cases, bourgeois imperatives and ease of transport are facilitating pilgrimage, but the mediation of diverse religious professionals contributes to different perceptions of the deity, and also the spread of devotion to him through different social networks.

Sawhney, Simona

The Education of Bhagat Singh

Bhagat Singh's writings may be read as a series of attempts to frame and re-frame scenes of racial and economic inequality. The frames constantly changed, not only because of Bhagat Singh's interactions with his own contemporaries, but also because he was a voracious reader with a growing sense that he and his comrades were linked to a wider international struggle. In this paper I attempt to understand, first, how Bhagat Singh conceived of the historical agency of ordinary human beings, and what constituted, for him, sources of political hope. Second, I examine the place of Lahore in the political map of his revolutionary thought. And finally, I offer a few comparisons between the writings of Bhagat Singh and those of some of his contemporaries (notably Yashpal and Agyeya).

Saxena, Sanchita

Domestic Policy Networks in the Garments and Textiles Industries in Bangladesh and Sri Lanka

The Multi-Fiber Arrangement (MFA), the system of quotas that governed much of the global market for textiles and apparel for more than thirty years, was phased out in 2005. Two prevalent theories to explain why countries like Bangladesh and Sri Lanka have done well post-MFA, low wage rates and international influences, only partly explain variations in success in the post-quota era.

In this paper, I argue that these countries are witnessing the emergence of a domestic policy network in their garment industries which explains the variations in competitiveness after the MFA phase-out. The literature on policy networks is vast, but this framework has rarely been applied to the developing country context. One of the most important aspects of this network is the dialogue among stakeholders, and countries with several effective mechanisms for facilitating this dialogue will have a stronger network of stakeholders influencing policy decisions.

In Bangladesh, I find that, post-MFA dialogue was increased among the different stakeholders through various means. The role of labor has also become increasingly important in the larger network. As these different stakeholders came together, they were able to create a consensus on the domestic policy agenda and begin to implement key policy reforms helpful to the industry.

In Sri Lanka, the policy network is weaker because of the limited role of labor in the larger domestic coalition. While there are several mechanisms for dialogue and interaction between the government and the private sector, there are few credible mechanisms to translate the concerns of labor into concrete policy changes. If labor continues to be excluded in Sri Lanka, the country will witness a less competitive garment and textiles industry as compared to Bangladesh.

Sayers, Matthew R.

The Development of Gaya as Pilgrimage Site: From Stray Reference to Mahatmya

This paper will briefly outline the development of both the mythology surrounding Gaya and the rise of that site as the paradigmatic place to make offerings to one's ancestors. The literary tradition and the archaeological tradition both testify to a long period of development; the ideological construction of this site took place over the centuries between the early Dharmashastra literature near the beginning of the Common Era and the Puranas composed at least in the first few centuries of the second millennium of the Common Era. Throughout this period, those who sought to construct Gaya as the premier tirtha, did so by appropriating older traditions, myths, and artwork to strengthen the site's hold on the public imagination and by a programmatic escalation of the benefits to be won by visiting Gaya and there performing the ancestral rites. One key aspect of this construction by appropriation is the selective integration or exclusion of Buddhist, Shaiva, and Vaishnava mythology into the Gaya mythology. The complex history of inclusion and erasure with respect to differing myths available to those constructing Gaya is central to understanding the development of Gaya as one of the most important sacred centers in India. Evidence of the tradition of appropriation occurs in the Gaya Mahatmya, but evidence of erasure is found elsewhere. Only by considering both can we better understand the rich history of Gaya and its construction as the place to make offerings to one's ancestors.

Scaevola, Jesca

Candragupta and Kumaradevi: An Evaluation of the Gupta Ties to the Licchavi People

Research pertaining to the Licchavi Republic and its ties with the Gupta Empire has been problematic from the beginning due to a dearth of primary sources, misinterpretations of those extant, and a lack of scholarly examination with regards to several hypotheses. One widely accepted theory regarding the Gupta acquisition of the Licchavi Republic is that the marriage of Candragupta to Kumaradevi, who is often referred to as a “Licchavi princess,” allowed him to inherit the land. However, the Licchavi capital of Vaisali is not historically considered part of Candragupta’s empire, nor do the available accounts of the Licchavi government indicate the republic as a right of inheritance. Another theory, though less accepted, is that Candragupta overtook the Licchavi Republic by force. Both claims are largely supported by Samudragupta’s genealogical account on the Allahabad Pillar and a large, gold coin issued during his reign which bears the image of his parents on the obverse, and a goddess with the legend “Licchavayah” on the reverse.

By evaluating the available evidence regarding the rise of the Guptas from subordinate rulers to Maharajadhirajas of a vast empire, the history of the Licchavis, and the theories concerning the purpose of the Licchaviyayah coin, I will address many of the problems surrounding the historiographical treatment of these subjects. The issues discussed in this essay draw upon modern theories, but largely concentrate on numismatic evidence, concentrating on the implications of the Licchavayah coin and comparisons with previous and contemporary coinage in South Asia.

Schleyer, Maritta

City of love and pain: Khwaja Hasan Nizami's Delhi

This paper delineates two strands of the Delhiite Sufi master and publicist Khwaja Hasan Nizami's (1878-1955) early twentieth century literary representation of Delhi: First, as a Muslim and a trans-communal sacred space, and second, as a national lieu de mémoire. In a further step it interprets the emotions associated with the city in the texts as central identifiers of the emerging nation.

Throughout his extensive literary output Nizami conspicuously emphasizes the role of the shrine of the Chishti saint Nizamuddin Auliya in Delhi as the true heart of the city and a symbol of the continuity of Indian Muslim agency on the one hand, and of trans-communal piety on the other hand. He portrays the dargah as a main Sufi pilgrimage center and a space endowed with worldly and religious authority throughout its history up to the present. Compassionate love towards all fellow creatures is depicted as a central normative quality of the world of the shrine and its Sufis. In times of upheaval like 1857 the dargah and its culture is the only space in the city which remains intact and becomes a site of refuge for the citizens of Delhi and the royal inhabitants of the Red Fort, while their world of decadence and pride experiences a complete break-up.

The paper argues that against the backdrop of the nationalist movement in late colonial India, Nizami's religious revaluation of the city of Delhi for the Muslims corroborates their claim on the country of India as well, with Delhi as a legitimate political center. Besides, Nizami thus defines the religious and the political community through his reformed Chishtiya Sufi worldview and the feeling of compassionate love associated with the dargah.

Quite in contrast to the role of the living Sufi dargah, the author construes Mughal Delhi as a lieu de mémoire of the lost world of pre-1857 and the painful experience of its end.

It is proposed that while Khwaja Hasan Nizami wrote into a tradition of individual nostalgic literature about pre-colonial Delhi, his twentieth century accounts of sorrow and longing are woven into the collective memory of the emerging nation. Here, remembering the grief and pain of the people of Delhi, and nostalgic longing for a bygone era of the city, becomes a quality of national identity.

Schultz, Anna

Making Marathi Kirtan Jewish in Colonial India

The webs of translation through which nineteenth century Marathi-speaking Bene Israel in Bombay and Pune articulated relationships to global Judaism and to Marathi Hindus were dense but fragile. After centuries of maintaining a Bene Israel identity with just a few Jewish practices and without clergy or texts, the eighteenth and nineteenth centuries brought Bene Israel people into contact with groups eager to teach them how to be Jewish. From Christian missionaries, they learned Hebrew and received Marathi translations of Hebrew texts, and from Cochin Jews they learned rituals and practices central to Judaism. Armed with this new knowledge, Bene Israeli scholars sought media through which to instruct Marathi-speaking Bene Israel people who had no knowledge of Hebrew or the Bible. One of the more successful art forms they adopted for the pedagogy of re-articulated Jewishness was a Hindu temple genre: Marathi naradiya kirtan. Using the structure of naradiya kirtan, Bene Israel kirtankars were careful about which songs they performed, what words they chose, which stories they told, and what ceremonial clothes they wore, but many aspects of Maharashtrian Hinduism remained untranslated in Jewish kirtan without censure. In this presentation, I interrogate the differing degrees to which the translation process was legible in the song, dress, language, and storytelling of early Bene Israel kirtan.

Scott, J. Barton

Libeled Subjects: Religious Selfhood in the Maharaj Libel Case

The Maharaj Libel Case (1862) has emerged as a canonical event in the history of Hindu reformism because of how it distilled and dramatized the core issues at stake in the restructuring of colonial religion. This paper seeks to extend the current scholarship on the Maharaj Libel Case by asking how the different institutional actors involved in the scandal conceived of human persons. What notions of subjectivity were implied by colonial legal discourse and by bhakti devotionalism? How did legal and bhakti subjectivity differ?

In 1860, reform-minded journalist Karsandas Mulji published an article in his newspaper the *Satya Prakash* that criticized Jadunathji Brizratantji, a leader or “Maharaj” of the Pushtimargi Vaishnavas. The article not only denounced the Pushtimarg as heterodox, a latter-day corruption of the ordinary Vedic religion; it also accused Jadunathji of foisting himself sexually on his female devotees. Jadunathji sued Mulji for libel, hoping that the colonial court would restore his reputation. After a grueling three-month hearing, which was covered extensively in both the English and the Gujarati press, the Bombay High Court ruled that Mulji’s libel was justified—that is, Jadunathji was guilty of the crimes of which Mulji’s newspaper had accused him.

The English-language press greeted the trial as an exposé of Hinduism. They fixated in particular on devotees’ alleged belief that “Guru is God.” In modern political and religious thought, blind submission to sacerdotal authority had long served as the archetypal instance of unjust medieval hierarchies, and a potent symbol of the kind of “self-incurred minority” that prevents the development of “rational” individualism. As Mulji’s collected writings suggest, he was developing a liberal Hinduism in this mould. He centered faith on a fully transcendent divinity and dispensed with divinity’s worldly intermediaries (images, idols, gurus, and the like), thus securing the autonomy of the individual.

In my paper, I argue that while Mulji’s liberal Hinduism had an affinity for colonial law, Jadunathji’s bhakti devotionalism remained illegible to the court. “Libel” was one of several legal categories that had emerged alongside the print public in order to regulate it by specifying “the author” as a legal entity arguably paradigmatic of liberal subjectivity more broadly. Bhakti, on the other hand, with its lush taxonomy of relational affects, celebrated self-unraveling, self-surrender (atmanivedan), and subjective disruption—ideals in substantial conflict with legal norms of selfhood.

Searle, Llerena

Routes of accumulation: Speculative discourses and foreign investment in Indian real estate

A spectacular real estate boom gripped India between 2004 and 2008. Developers built new malls, office complexes, and high-rise apartments in India's major cities and bought hundreds of thousands of acres of farmland in order to build more. They made fortunes as property prices and land values rose. Using data collected in the National Capital Region (NCR), this paper examines how investors, developers, consultants, and government officials have made this vast, speculative acquisition of land possible. It argues that by developing new investment schemes, partnerships, regulations, and practices, real estate industry members have attempted to transform Indian land from a resource for agricultural or industrial production into a financial resource increasingly available to international corporations and investors. As they struggled to create new "routes of accumulation" that stretch from India abroad, industry members used stories of growth to position Indian real estate – and particular projects in the NCR – as a profitable investment and thus draw global finance capital into the market. This paper examines these stories of growth, drawing on analysis of a range of real estate industry texts (project brochures; investment presentations; international property consultancy reports; investment banks' research reports; articles in newspapers and magazines, etc.), interviews with developers, investors, consultants, and others, and participant observation with a foreign real estate fund operating in Delhi. This paper argues that industry members developed a remarkable congruence in their communications: a shared vision of India's economic and social future that they call the "India story." The "India story" was, and was intended to be, a self-fulfilling prophecy – a discourse about the future that provided industry members with tools for organizing action in the present. That action precipitated the real estate boom.

Sen, Atreyee

Prostitution, pee-ing, policing, possibilities: Women documentary film-makers and the traffic jam

This paper will explore the ways in which contemporary women documentary film makers represent 'the street' through the lens of unfettered urban chaos, the latter giving unique character to cities in South Asia. Written in collaboration with Neha Raheja Thakker, a Mumbai-based film-maker, this paper uses an experimental narrative style; it shows how a new breed of women in the director's chair weave their personal feminine histories with urban eco-systems, using the medium of film to express their subtle yet compelling creative styles, dialogic sensibilities and political positions within the city. For example, Thakker's documentary film 'Erased' (2009) shows how a street child uncovers his emerging sexuality while selling flowers at traffic signals in Mumbai; the film reflects his painful distance from innocent childhoods fostered by affection and affluence in the metropolis. This film was partially conceived when Thakker while driving her BMW encountered road rage in Mumbai. She became sensitive to being viewed as 'an upper class, female, Sindhi trespasser' by those who feel and live the streets as their home, their temple, and their turmoil. In her short but vibrant portrayal of traffic jams of Dhaka, director Yasmine Kabir teams up with video singer Pothik Nobi to reflect the city as an astounding soundscape which is peculiarly normalised, and particularly lost in the bustle of everyday life. Capturing broad strokes of colour within surreal street art, smoke-filled streets, sweaty bodies, and sleepy faces, the director merges the animated, gendered yet clogged up city, the lively music of Pothik Nobi, and her own take on urban energy, into a pulsating music video. This paper argues that the unpredictable street, as a collage of emotions and encounters, becomes a curious focus for women directors in their hunt for humanity and urbanity in South Asia.

Sen, Debarati

Fair Trade vs. Swaccha Vyāpār: Women's Activism and Transnational Justice Regimes in Darjeeling

Fair Trade is a market based social justice movement that aims to address the inadequacies of conventional global trade by empowering marginalized producers through creating sustainable links between reflexive Western consumer activists and Southern producers. In its unfolding, Fair Trade has myriad articulations in local communities, ranging from strengthening patriarchal projects of dominating women's labor to becoming a resource for women's activism against such tendencies. In this paper I show how the idea and practice of Fair Trade informs women's situated empowerment sensibilities in Darjeeling. Affected by a changing production scenario with the rise of organic tea production and Fair Trade certification, women tea-farmers in Darjeeling disassemble and reassemble the tenets of the global Fair Trade initiative to concretize their situated aspirations for justice. Based on long term ethnographic research on a tea cooperative in Darjeeling, I argue, that by creatively juxtaposing Fair Trade and swaccha vyāpār, a local translation of Fair Trade, women tea farmers upheld their own development imaginaries and questioned the depoliticizing tendencies within transnational justice regimes that tends to use them as mere instruments of market based justice. Therefore, in Darjeeling, we witness the emergence of new modalities of women's collective self-governance which are influenced by interactions with market forces but at the same time stand to critique them.

Sen, Meheli

Very Filmi: Industry, Spectators and Desire in 70s and 80s Hindi Cinema

Bollywood cinema has recently received considerable critical attention for its self-reflexive, camp propensities. This tendency to cite its own modes of production and circulation, however, has an older provenance than one might assume.

This paper traces self-reflexivity in Bombay cinema of the 1970s and 80s. Beginning with Hrishikesh Mukherjee's *Guddi* (1971), Hindi film returned repeatedly to its own political economy as narrative setting and content. Differing widely in genre, mode of address and authorial vision, what these films—including *Guddi*, *Bhumika* (Shyam Benegal, 1977), *Khamosh* (Vidhu Vinod Chopra, 1985), *Hero Hiralal* (Ketan Mehta, 1988), etc.—have in common, is a figuration of the film industry as an 'industry of desire'. Desire, here, is understood in its many guises, including Hindi cinema's libidinal relationship with its audiences—generating affective domains of attachment and identification—as well as the ambitions and aspirations of individuals who are involved in the industry proper. These films additionally foreground the industry as a dehumanizing locus of rampaging commerce where the individual is pitted against the unyielding logic of the marketplace.

Fan participation in film culture remains a crucial thematic conduit in these films. *Guddi*, for example, explores the illusionism of popular film through an adolescent fantasy of romantic love that the eponymous protagonist nurtures for star Dharmendra. *Guddi*'s coming of age is also a process of realization and dis-illusionment about the phantasmagorical nature of popular cinema, and the material conditions of labor that enable certain pleasures to be realized on screen. If *Guddi* deploys a somewhat distanced, dispassionate, middle-class gaze at Hindi cinema's internal mechanics, *Hero Hiralal* mobilizes the visceral mass-cultural dispersal of the popular form: *Hiralal*, as a working class, urban auto-rickshaw driver stands in for the ideal fan/spectator of 1970s action-adventure film. Each film invokes the film industry and attendant discourses of fan activity through the crucial vectors of class and discrete spheres of social belonging.

These films, then, animate a certain cinephilia in their figuration of spectators and fans. Going beyond textual embedding of spectatorial activity, this paper will explore how cinephilia colors the directorial vision in these films. From an authorial perspective, the films remain crowded with citations and allusions to other films, for example, multiple references to Hitchcock in *Khamosh*, and recurrent tributes to older generic formations like the mythological in *Bhumika*.

This paper finally demonstrates that popular cinema's self-referentiality, at this time, is articulated via specifically 'auteurist' modes.

Sen, Rumela

The Lure of Democracy: Exploring the Transition from Bullets to Ballots

Insurgent groups often embrace political inclusion in electoral democracy at a substantial cost to their revolutionary agenda. They not only give up the path of armed struggle, but also abandon the economic and political goals they had struggled for. There is little consensus in the political science literature regarding the conditions under which insurgent counter-elites succumb to the lure of electoral politics. While some authors emphasize the role of demands from below, others focus on the inducements (positive and negative) by the state from above. This paper uses game theoretic models to elucidate the political bargaining underlying the process of democratic transition of rebels. In investigating the strategic interactions between rebel leadership and the state elites, this paper relies on original interview data and archival evidence from three prominent Left militant groups in South Asia that joined electoral politics after their categorical rejection of it: the Janatha Vimukthi Peramuna (JVP) participating in the 2004 elections in Sri Lanka, the Communist Party of India (Marxist Leninist)-Liberation in the 1989 elections and the Communist Party of Nepal (Maoist) in 2008 elections.

Shafqat, Sahar

Ethnic Violence in Karachi

Karachi is widely perceived as a violent city. Much attention has been paid to the current wave of violence, which has intensified over the last two years, roughly. This latest wave of violence in the city has taken approximately 2,000 lives, and is most commonly interpreted as being connected to fundamentalist militant activity in the country. However, this paper will argue that the current wave of violence in Karachi is of an ethnic nature, and is deeply rooted in longer-term historical shifts occurring within the city. Karachi is the largest and most diverse city in Pakistan. It is also the industrial and financial capital of Pakistan, although it has always remained politically marginalized within the country. The city has been dominated by the Muhajir community since the 1950s with the influx of “muhajirs” (migrants) from India to Pakistan after Partition in 1947; the community has exerted political control through the Muttahida Qaumi Movement (originally called the Muhajir Qaumi Movement), or MQM, since the 1980s. The MQM’s political control has depended heavily on its ability to manipulate both local constituencies as well as its deep linkages with the military establishment at the Center. The MQM’s dominance has been challenged, however, by major shifts and political changes over the last two decades. As other communities have migrated to Karachi in larger and larger numbers, especially Pashtuns from northwest Pakistan, the numerical majority of the Muhajir community has declined and is estimated to be at an all-time low. This demographic reality and the concomitant political changes have threatened the MQM’s political control of the city, which has created the temptation for political violence against activist members of other communities. This violence, which comes not only in the form of physical violence but also displacement and harassment at the hands of the local state, is enabled by the use of rhetoric borrowed from the “War on Terror” in a way which serves to otherize opponents, especially Pashtuns. As such, this paper argues, the War on Terror has been internalized in the local politics of Karachi. This fact, coupled with the party’s commitment to neoliberal policies, has allowed the MQM to portray itself as the rational and reliable actor, especially with its middle-class constituency, and has led to the further consolidation of its power, despite multiple challenges to its dominance.

Shahin, Juhi

Ambedkar's Quest for Equality and the Muslims

The only nationalist leaders common Indians were aware of by reading textbook history were Gandhi and Nehru. Recently, the name of B. R. Ambedkar (1891 - 1956) has been added, thanks to Dalit (Oppressed, also Scheduled Castes) activism and the emergence of Dalit politicians.

Ambedkar was not recognized as a nationalist leader during his lifetime but just a representative of the Dalits. Even for this he had to fight hard, since Congress would only allow him to be the leader of Mahars (the caste he came from, in Maharashtra). It is ironic then that his standing is more than a nationalist leader now; he is considered a social reformer, a Dalit activist, drafter of the constitution and for a number of Dalits, a Demigod figure. Above all, he represents what a Dalit can be.

Ambedkar equated Dalits to Muslims to make his case for them being a minority, and when he was arguing that Dalits should leave the fold of Hinduism in order to gain self-respect, he used the example of Muslims and Christians to demonstrate that lower caste Hindus once converted do not have to face the same discrimination. However, he ultimately chose not to convert to Islam or make a political pact with Jinnah. This paper is an attempt to understand what the Dalits and Muslims had in common during the struggle for independence, and why they could not unite.

I will try to demonstrate that the case of Muslims and Dalits to get special rights from the government was quite similar, and that their leaders Ambedkar and Muhammad Ali Jinnah shared the same frustration against the Congress and Gandhi who tried to scuttle the process. The question then arises that why is it that these two leaders could never make a united front to present their case.

This paper concentrates on Ambedkar and the Dalit case, the argument is made that he could not unite with Muslims because he saw Dalits as part of the Hindu community, and argued for dispossession within it. In spite of his sympathy for the Muslim demands, he was never able to identify with the community and regarded Islam as “foreign” to India. Even more importantly, he did not get much political or social support from Jinnah or other Muslim leaders for his cause, which might have been instrumental in changing his mind.

Shaikh, Juned

Housing and Slumming: Dalit literature and its Publics in Mumbai, 1950-81

The invention of public housing projects and the reinvention of the home are important features of urban modernity. In Mumbai, the conceptual other of the house and home i.e. – the urban slum – was an important motif in the making of the field of dalit sahitya (dalit literature) between the 1950 and 1981. In this paper, I situate the representation of slums and everyday life in the works of writers like Baburao Bagul, Shankarao Kharat, and Annabhau Sathe among others in the context of the discourse and practices of housing and urban development in postcolonial Mumbai. Such an exercise, the paper points out, will open up a fresh perspective to grasp the cultural imaginary of modernity and city development and will also help us understand how dalit literature was read as an authentic portrayal of the horrors of slum life by its largely middle class readers. In other words, the literary depiction of slums in Mumbai by dalit writers became an opportunity to go slumming from the comforts of a middle class home.

Sharan, Timor

The Political Economy of Network State: Post-2001 Afghanistan

This article argues that post-2001 political development in Afghanistan must be considered in terms of networked politics. I critique the current taken-for-granted assumptions of the post-conflict state as a cohesive entity, exhibiting unproblematic and uniform organisational structure, and possessing territorial integrity. I propose to understand the internationally sponsored state in Afghanistan as a ‘complex multiplicity of global assemblages’ of objectives, knowledge, techniques and practices of diverse attribution as the result of strategic bargains made among international, national and local forces since 2001. In light of this, I see the state in Afghanistan as a ‘contested field’ where a web of political interplay between varying political-spatial networks is taking place, each attempting to pull the direction of international statebuilding in their favour. As such, I argue that the state in post-2001 Afghanistan is a networked state. I show how the state is externally placed, fragmented, and highly contested. I show how authority is constantly subject to contestation and reformulation by a range of international, national and local networked actors. I conclude that contestations among these networks have further exacerbated inter-elite conflict and the clientelistic features of Afghanistan’s state and society.

Shastri, Amita

At the Cross-roads: Sri Lanka after the Civil War

The civil war cost the island close to a hundred thousand dead, hundreds of thousands injured or displaced, and millions of dollars worth of property destroyed. This paper will analyze the major political changes that have taken place and assess the progress Sri Lanka has made in dealing with issues related to the war. This paper will focus particularly on three aspects of the developments since the end of the war. It will, firstly, review the progress made with regard to the relief, rehabilitation, and reconstruction of the war-torn areas and society. Secondly, it will examine the policies adopted to resolve the long-term demands of the Sri Lanka Tamil ethnic minority that led to the civil war. Finally, it will identify and attempt to assess the direction of the state's initiatives in the political and economic field overall – to see if it is possible to discern any emerging pattern or shift in the state's policies towards the larger society.

Sheffield, Daniel

Missionaries, Miracles, and Modernity: Parsi Responses to Protestant Proselytization, 1830-1850

Though the encounter between the Bombay Parsi Zoroastrian community and Scottish missionaries during the first half of the nineteenth century is well known, to date very few have examined the episode from contemporary Parsi sources. During the decades between the Rev. John Wilson's Lecture on the Vendidad Sade (1833) and the formation of the Parsi reformist group the *Mazdayasnan Sabh* (1851), debate raged within the community about the perceived threat of Christian conversion on the one hand and the utility of English education on the other. Following the conversion of two Parsi students attending John Wilson's school to Christianity in 1839, the Parsi community was in an uproar, and a number of book-length responses to Wilson's Lecture were published in the Parsi Gujarati press. These works were soon followed by monthly publications devoted alternately to explaining the virtues of the Zoroastrian religion and arguing against the Christian missionaries.

As an attempt to shine light on the poorly understood intellectual and religious history of the Parsi community, I will investigate the rhetorical and intellectual projects of these publications. Penned both by priestly and by lay members of the Parsi community, the works vary from employing traditional Zoroastrian apologetic genres to satirizing the missionaries, from making scriptural references to Zoroastrian and Christian works to invoking European and American Deists like Voltaire and Thomas Paine. Of central concern to the Parsi authors are questions about the authenticity of prophetic miracles and divinely revealed scripture, issues that are approached in a variety of different ways. By examining these works, one can perceive a paradigm shift between the older generation of polemicists, who were brought up with the traditional Persianate educations typical of the early modern Parsi priesthood, and the younger generation, future members of the so-called "Young Bombay" movement, who had received English educations at the Elphinstone Institution. Yet despite fundamental epistemological differences, members of the two generations joined forces in editing apologetic publications, in a sense establishing the parameters for the later Orthodox - Reform debates which would continue to occupy the community throughout the colonial period. By revisiting this moment in Parsi religious history, I hope to illuminate the somewhat ambivalent Parsi encounter with rationalism and modernity.

Sherman, Kabi

Kaali-Peeli ki Kahani

Bombay taxi drivers write the city: they move through its streets, they collect its stories, they are confronted with its changes. Mills die and towers rise up from their graveyards. Neighborhoods transform and communities disappear: roads get widened, flyovers are built, and people shift further north or further east. While “we” may or may not pass through these new territories, the city’s taxis track these changes as their passengers bring them through a dynamic cityscape, always marked by absence of the old. Something different happens when people enter the closed personal space of a taxi. It is a heightened intimacy between the back seat and the front seat, often mediated through the gaze in the rear view mirror. The story of the city pools in their taxis and it is theirs to tell.

This is a very particular story, as told by a community of migrants. The overwhelming majority of Bombay taxi drivers hail from elsewhere: usually UP or Bihar. In a city stained by manufactured regional tensions, this paper asks what it means to be “from” somewhere, and how experiences of migration restructure “belonging” and “home.” What is gained and what is left behind?

This paper is based on my on-going project that examines migration and mulk, Bombay and change, taxi labour and life. Over the past three years I have recorded conversations with over 30 drivers – oral histories of Bombay taxi drivers, voices from the streets of the rapidly changing city at the beginning of a new century.

Shetty, Sandhya

Municipal Animals: Life and Death in the Colonial City

The extreme violence that sometimes constitutes the underbelly of biopolitical care has preoccupied postwar thinkers for many of whom “the camp” stands as the paradigmatic space of modernity (Agamben). The history of modern colonialism, too, is not without its own exhibits of camps, camp-like spaces, and built enclosures where the administration of cure does not fail to “let die” or “make die” populations. These “normal” spaces of low vitality and chronic insecurity are precisely what Frantz Fanon’s urban imagery in *The Wretched of the Earth* famously captured, emphasizing the racial distribution of health and well-being and the ellipsis or “biological caesura” (Achille Mbembe) structuring colonial governmentality. These theoretical precedents provide provocative image-concepts of modernity whose implications may be generalizable. My paper will explore the extent to which “the camp” or medina, as figures of amassed, abjected, and biopolitically unsecured life, open up a way of understanding representations of urban spaces in late colonial South Asia. In re-inscribing within the register of biopolitical theory some staples of colonial medico-sanitary representations of “the native quarter,” my paper attempts to reveal undernoted declensions of the biopolitical imagination in South Asia.

The quasi-journalistic commentaries of two of the more controversial writers on Indian municipal life, Rudyard Kipling and Katherine Mayo, will constitute the main textual focus of my readings. In their writings, the Indianized municipal ward, object of umpteen colonial diatribes, stands at the epicenter of a humiliating public health discourse. Kipling’s literary-journalistic sketches of fin-de-siècle Lahore and Calcutta provide the initial terms of this shaming discourse, impatient of a putatively liberal colonial state’s “outsourcing” of sovereignty to precisely those devitalized, sewage-eating Hindus most in need of “heroic medicine.” It is in Katherine Mayo’s *Mother India* (1927), however, that the repulsive ooze of the late nineteenth-century Indian city (dramatized in Kipling) is vigorously recast to as signify a global public health emergency. In this changed interwar context, Mayo’s medico-sanitary harangue identifies dire biological risks posed to the international community by the biomass of low-grade(Hindu) urban existence, sustained only by a scandalous government grant of juridical immunity. Focusing its biopolitical vision on the municipal lives and deaths of human and nonhuman animals in Kalighat and Benares, *Mother India* highlights the potential for death in the Indian city, a potential realized in the text’s therapeutic-immune fantasy of archaic sharp-bladed sovereignty.

Shope, Bradley

Representing the Exotic: Latin American Popular Music in Jazzy Cabarets and Early Hindi Film Songs

This paper suggests that Latin American popular music, dance and costume were infused into mid-century jazzy cabarets in Bombay and early Hindi film song and dance sequences as a strategy of increasing exotic, foreign appeal. From the 1910s in Bombay, select audiences attending live-venue theaters, social clubs, and cabarets created a demand for Latin American popular music in order to participate in European and North American dance crazes for the maxixe, the Argentine Tango, the Samba, and the carioca. By the 1930s, jazzy cabarets frequently incorporated Latinesque themes in song repertoire, stage design, instrumentation, and costume. Latin American popular music in live venues, though stereotyped and nebulously-defined, brought select audiences in Bombay a cosmopolitanism in performance through exposure to the wider world of exotic music and dance. Though audiences attending such cabarets were frequently Europeans or other foreigners, many of the musicians were Goan Christians, Parsis, or Anglo-Indians. A number of these musicians also performed with Hindi film orchestras, and some prominent film music composers frequented these cabarets in Bombay. This essay locates Latin American popular music in the domestic sphere, and claims that jazzy cabarets influenced the character of number of early Hindi film song and dance sequences. It will particularly focus on the 1951 Hindi film *Albela*, whose song and dance sequence "Deewana Yeh Parwana" incorporated strong Latin American thematic elements that were performed by hired Bombay cabaret musicians, including Goan trumpeter and bandleader Chic Chocolate.

Siddiqui, Hasan

Adam, Language, and Ethnography in Early-Modern India

Persianate intellectuals in early-modern India, writing in a range of genres, speculated on the origins of humans, the beginnings of language and its differentiation across the world, and the epochal chronology of the cosmos. Not surprisingly, much of this speculation centered on the figure of Adam. The contexts in which it occurred were various: it appeared in universal histories, in natural philosophy and medical texts, and in writings influenced by forms of language mysticism.

Most accounts of early-modern speculation on human origins concern the versions of it that emerged in Europe, where it spread in the context of Reformation biblical studies and encounters with unfamiliar people in the age of overseas exploration. A particularly sustained engagement with the problem of human origins, in Europe, occurred in France, where, with views occasionally projected in fictional oriental voices, it was a locus of debate in a range of sciences from the sixteenth century onwards.

The point of departure of this paper is a set of affinities and connections between European and Persianate speculation on human origins. These affinities existed, in part, because of a shared body of textual reference to medieval Arabic philosophical and encyclopedic writing. In addition, some intellectuals who wrote in this tradition were influenced by travel accounts, or were themselves travelers, in the context of an incipient colonialism. Significant intellectual milestones - the theory of the polygenesis of humans, or early attempts to correlate Biblical, Koranic, and Sanskritic chronologies - emerged from travelers and travel writing. And finally, there are striking affinities in a range of linguistic practices that emerged in Persianate India and Europe in this period, deeply connected to the question of language origins: the era is marked, for example, by the outright invention of esoteric languages, proto-esperantist schemes, and the spread of kabalistic theories of script.

In this paper I will examine speculation on human origins in a range of sixteenth and seventeenth-century Indo-Persian writings, and in European, mainly French, orientalist texts, focusing on how it helped generate the ethnographic categories by which intellectuals of the period understood human difference. I will focus on three areas: speculation on the 'first human' in historical texts, arguments about innate/divine language as a way of classifying religions, and theories of the generation of animal bodies.

Simmons, Caleb

The Goddess on the Hill: The (Re)invention of a local goddess as Cāmuṇḍī

The second episode of the Devī Mahātmyam tells about the destruction of the great demon king Mahiṣāsura by the Goddess, who had emanated forth from the tejas of the Vedic deities. This narrative is one of the most popular and influential tales in India and can be seen throughout history in iconography, literature, and modern popular media. In this paper, I will examine the narrative and the localization of the prolific battle between Goddess and Mahiṣa upon the Cāmuṇḍī Hills outside of Mysore in Karnataka. In doing so, I will highlight the reorientation of sacred space and the (re)invention of a local goddess in the mold of the martial Vaidikā Mahādevī found in the Sanskrit Purāṇa.

Mysore (Mysuru) is a derivation of Mahiṣa, which is both Sanskrit for 'buffalo' and the name of the demon from the Purāṇic tale, who is said to have been the region's ruler prior to his undoing by the Goddess. I will argue, following other scholarship on the tribal identity of āsuras and rākṣasas, that Mahiṣa was a local king or chieftain, whose kingdom was subsumed into the burgeoning Purānic social discourse. The mechanism for this appropriation is the tale of the slaying of the buffalo by the Goddess. I will argue that a locally important goddess that is associated with the hills was reinterpreted as a manifestation of the Great Goddess. In order to substantiate this claim, I will discuss the 'folk' etymology of the name Cāmuṇḍī given in the Devī Mahātmyam and elsewhere that explains the epithet's derivation from the name Caṇḍa and Muṇḍa, two other āsuras killed by the Goddess in the third episode of the Devī Mahātmyam. This problematic (because of the false etymological derivation and the mistaken attribution of the slaying of Mahiṣa to Cāmuṇḍī) explanation signals an imprecise correlation of entities. I will show that the Great Goddess tradition that was crystallizing during this early Purāṇic period became the rhetorical device through which a hegemonic shift in social and ritual practice was exhibited, but this was only possible through the reinvention of the goddess on the hill as a manifestation of the Vaidikā Sanskrit Devī.

Simpkins, Robert

Ancient cities within modern cities: Hyderabad's growth and the loss of Golconda's cultural heritage

The rapid growth of the city of Hyderabad in the past few decades has resulted in areas where structures as much as five hundred years old that once stood alone as markers of former villages or estates now being surrounded and endangered by modern construction. These vestiges of the region under the Qutb Shahi dynasty of Golconda (1518-1687) are now at risk from neglect, destruction, or alteration before being adequately studied. This would be a significant loss to the cultural heritage of the Deccan, as well as the benefits to the understanding of Hyderabad's early development, road networks, and outlying settlements, as I will outline in this paper through examples from my field research and analysis.

Singh, Amardeep

From Urban to Rural: Divided Aesthetics in the Hindi Nayi Kahani

In the late 1950s, the advent of a modernist literary movement called the 'Nayi Kahani' altered the landscape of Hindi fiction, but scholars have never been able to agree on how to define the movement, formally or even thematically. Short story writers and novelists such as Kamleshwar, Mohan Rakesh, and Nirmal Verma tended to use urban settings and themes, while the early work of writers such as Phanishwernath Renu (Maila Anchal) and Krishna Baldev Vaid (Uska Bachpan) were more rural. The urban-oriented writers are more widely read today, but perhaps it is in the writing of rural modernists like Renu and Vaid that Hindi modernism achieved the greatest originality, synthesizing numerous influences, including ideas from the Progressive Writers' movement as well as Anglo-American modernism. Through the interplay of urban and rural aesthetics and the embrace of abstraction and psychology, the Nayi Kahani writers of the 1950s were able to make major conceptual breakthroughs in narrativizing the subjectivity of poor Indian farmers.

Singh, Harleen

Chandigarh: Culture, Citizenship, and City

The first Prime Minister of India, Jawaharlal Nehru, envisaged Chandigarh as a balm to assuage the losses of the Partition in 1947. Sixty years after independence, the city is the site of contention between the states of Punjab and Haryana. Thus, it is now a Union Territory—it belongs to no political state but to India. Yet, in a cultural state of living in which the space of religion, mythology, gender, ethnicity, and language are deployed in the service of creating a space of “home,” how is the city defined? What does this say about India’s modernity? The modern city calls for an integration of the geographic and physical space with notions of cultural and political individuality, and engages deeply with the symbiotic process through which both space and the individual are qualified.

Often housed in the large homes of industrialists and the elite, Gandhi insisted on a particular arrangement of his room with its loom for spinning cotton, a simple floor desk for writing, and a small mattress for sleeping. It was, like Chandigarh, a highly symbolic representation of political space within the idea of “home.” Ancient Indian Vedic notions of self and space, classical Greek ideas of urbanity, and even the Gandhian vision of simple living provide information and intellectual engagement with what it means to constitute living space. How has Chandigarh fared in this regard? How has the political envisioning of the city intersected with the lived reality of “home” for its population? These are the questions my paper will aim to answer.

Using Partition and the internal politics of the state of Punjab, my paper examines narratives of the city, specifically Chandigarh, in the film, literature, and popular culture of the region. The official narratives of the urban in India ostensibly remove religion, ethnicity, caste, and language from the representation of the city. However, these categories inevitably reinsert themselves in the creation of the “home.” Thus, in the rapidly urbanizing space of a globally visible India, the modern and the pre-modern modalities must co-exist. An engagement with the question of physical space that exists uneasily on the borders of metaphysical, emotional, societal, political and corporeal space is the aim of this paper.

Singh, Pashaura

Kabir in the Adi Granth

Kabir enjoys a place of prominence among the Bhagats of the Adi Granth, the sacred scripture of the Sikhs, compiled in 1604. His writings are even available in the two extant copies of the Goindval Pothis, prepared in the last decades of sixteenth century. Sikh sources thus provide the earliest manuscripts of Kabir material available. However, several hymns of Kabir and Namdev available in the Goindval Pothis were dropped at the time of compilation of the Adi Granth. In particular, there are four instances in the Kartarpur manuscript (1604) where Kabir's verses are either crossed out with a pen or deleted with the use of yellow-green paste (hartal). These deletions raise the following important questions: why were these hymns included in the Sikh scripture in the first place, and why were they excluded later on? The later deletions certainly reflect the redaction process at work in the process of canon formation. Most instructively, the Kabir material -- dealing with such themes as deprecation of women, asceticism, esoteric teachings of Tantric Yoga and abusive language -- was 'edited out' at the canonization of the Sikh scripture.

Purushottam Agrawal's recent volume *Akath kahani prem ki: Kabir ki kavita aur unka samay* (2009) offers a fresh opportunity to rethink the place of three principal early collections of Kabir's songs and verses in their historical context. There are two important issues concerning the Kabir collection in the Adi Granth. First, the *janam-sakhis* ('birth-narratives') claim that Guru Nanak (1469-1539) met Kabir at Banaras. Even if the traditional date of Kabir's death 1518 is accepted as factual, there is no sound evidence that Guru Nanak ever met Kabir. Second, it is assumed that Guru Nanak was the source of Kabir collection in the Adi Granth. That Guru Nanak and Kabir neither met nor knew of each other's works is evident from the fact that Guru Nanak does not mention Kabir in his works, nor does he comment on any verse of Kabir as he does in the case of Shaikh Farid. Thus there is no reasonable ground to assert that Guru Nanak was familiar with Kabir's works. These works were first recorded in the Goindval Pothis under the care of the third Guru, Amar Das.

Sinha, Amita

The Urban Fringe in Lucknow: Eco-cultural Conservation Zone as a Strategy to Control Unplanned Urban

The exponential growth of Lucknow, its population having tripled in the last three decades, has been at the detriment of its natural environment. The 19th c. Nawabi Lucknow was a city of gardens, many of them located on the south bank of the River Gomti. The 21st c. city has encroached heavily on its flood plain with only 0.4% covered by wetlands. The green cover has been reduced to 2.7%, with few forest preserves left. While regional and national highways have been corridors of growth, the recently constructed Ring Road on the city edge has spurred new housing and institutional development. The loss of farmland, embankment of the river, and reduction in green cover are serious environmental issues that should be addressed by environmental planning.

Musa Bagh, a country retreat built in 1804 by the Nawabs and designed by the Frenchman Claude Martin, was one of the sites of the 1857 Uprising in Lucknow. The building was ruined and the Nawabi garden behind it was converted into farmland over time. It is now a protected heritage site on the outskirts of the city, not far from the Gomti River and Ring Road, and is under threat of encroachment by new housing development. As a memorial park it can speak to the Nawabi era and the events of the Uprising and can be a draw for the local residents and visitors. It can also be the nucleus of a 1,000 acre environmental conservation zone containing a mix of woodland, orchards, farmland, and wetlands. The proposed Musa Bagh Conservation Plan will protect the Gomti floodplain from urban development and create a greenbelt on the city's fringe adding to recreational open space, increasing biodiversity and acting as a carbon sink. Similar suburban historic pleasure gardens of other Indian cities can be the core of much larger eco-cultural conservation zones that mitigate the problems of unplanned urban growth.

Sinha, Babli

Contested Representation: Ram Chandra, The Young Rajah, and the Position of South Asian Migrants in

Orientalist American films of the 1920s tended to present exoticized images of South Asians, either as villainous and lascivious tyrants or as hapless child-like victims. This kind of filmic representation coincided with the persecution of South Asians via immigration legislation, quiescence regarding mob violence, and institutionalized discrimination, particularly on the West coast. It is also part of the silencing of the vibrant existence of those intellectuals and activists involved in anti-imperial movements, sometimes in alliance with groups of Americans including Irish-Americans, Mexican-Americans, and Anglo-Americans. This paper will consider one such cultural intersection between the cinema, immigration legislation, and South Asian intellectuals living in the United States. The Rudolph Valentino film, *The Young Rajah* (1922) is one of many miscegenation melodramas between Asian men and white women being made in this period which propose a tension between notions of romance and racial difference. This film is released between the 1917 Barred Zone Act, which prevented all Asians from entering the United States, and the Supreme Court Case of *Bhagat Singh Thind* in 1923, which determined that Indians could not be American citizens because they were not white. While trying to be progressive, the film like others in the genre, never allows for romance to be developed nor tries to represent the plight of South Asian migrants who were of course mostly struggling farmers and students rather than royalty. South Asians in the United States at the time, including those in the Ghadar movement, were working to articulate an alternative view of the relationship between India and the United States. The second part of the paper will consider some of the texts by Ghadar leader Ram Chandra. In letters to the editors of newspapers in 1916, Chandra spoke out against the logic of immigration restriction and sought to combat what he saw as distorted representations of the Indian people informed and propagated by British propaganda.

Sircar, Neelanjan

The Evolving Social and Political Independence of Women: A Study of Two Villages in West Bengal

For the first time in 34 years, the CPI(M) faces the realistic possibility of losing control of the West Bengal government in the upcoming Bidhan Sabha (Assembly) elections. In a state where partisanship permeates virtually every component of civil society, the competitive election season has precipitated a large uptick in political violence. Set against this politically sensitive backdrop, this project investigates social networks and political preferences in two villages in South 24 Parganas over a 5 month period in the run up to, and after, the election. The study combines ethnographic work with surveys of every available voter in the two villages before and the election. In addition to basic demographic data and political preferences, the surveys collect data upon the friendship networks, kinship networks, and associational life of each voter.

This paper investigates how the changing pattern of women's education and social relations has affected political independence and identity. Even in circumstances of great poverty, women are creating new social and political spaces for independent thought and interaction. This is due to three factors. First, growing economic pressures have driven men into day labor, leaving women to work in the fields and run the village during the day. Second, the institution of arranged marriage tends to bring women from outside villages, some of which may be more developed than the villages into which they marry. Women from such villages tend to be quite educated, often significantly more than their husbands. Third, since women are married out of the family, they are not forced to be breadwinners for the family. Thus, while teenage boys will often leave school to take up day labor, such pressures do not fall upon girls of similar age.

Social and political independence manifests itself in a number of different ways. Women are more willing to express different political preferences, and are often more clearly able to articulate their social and political demands, than their husbands. At the state level, there is a growing awareness of the independence of the women's vote. Mamata Banerjee, the charismatic leader of Trinamool Congress, is a direct reminder of the strength of female politicians. Indeed, the recent electoral campaigns have seen greater focus on female members of both political parties, with an increasing role for women as candidates and participants in political rallies, as parties attempt to woo female voters.

Sirisena, Mihirini

Being men and women in love: Working with gendered expectations of romantic relationships

Couple relationships have been at the heart of discussions of gender politics. As the main sites where people learn and perform being men and women, the institutions of marriage and family have been scrutinized under feminist microscopes across time and place. Diverse interpretations of marital relations and family life have often pointed to domestic relations as sites of gender oppression. As a result of global flows of western gender ideologies to other parts of the world, attention to gender/power dynamics in couple relationships has trickled into Sri Lanka. More and more, young people speak of “gender awareness” within and outside the context of couple relationships. In what ways has this discourse on gender changed the expectations and lived lives of young people in Sri Lanka?

This paper draws on a set of conversations I had with young men and women studying at the University of Colombo, which were part of a larger doctoral research project. I argue that for these young people, gender awareness represents a sort of “being modern.” In their early to mid-twenties, these students have come to Colombo, the capital city, from different and less cosmopolitan parts of the country. City life, “modern” ways of thinking taught in university classrooms, and participation in the extracurricular activities that revolve around the urban campus expose students to new ways of being that are positively valued in that setting. As they developed heterosexual relationships, my research participants worked intricately and creatively to devise courting practices in which they could be “modern” while simultaneously keeping valued traditions alive. They expected courtship to conform to some conventional gendered division of roles such as the distinction between the male provider and the female who was provided for. Yet, they reworked their understanding of some other gendered domains. For example, they claimed that men and women both should protect and care for each other, albeit in different ways. The ideal image of a marital union that emerged in the research conversations looked quite different from the conventional Sri Lankan image of marriage as a union embedded in kinship relations. While affirming that kinship and kin obligations remain important, my participants nonetheless imagined something akin to companionate relationships in their future marriages.

Sivaramakrishnan, Kavita

Protecting the Compromised Family: Aging, welfare and family in a young nation (1940-50's)

Protecting the Compromised Family: Aging, welfare and family in a young nation
(1940-50's)

This paper aims to explore from a historical perspective, the ideas and construction of family support and changing generational roles in the 1940-50's. Based on contemporary debates in India on laws mandating support by adult children of dependent, old parents, it will argue that these ideas and agenda have an intellectual history in the 1940-50's around debates on social welfare and family life. Social workers, psychiatrists and planners in the 1940's addressed the issue of intergenerational families, parent-child relations, youth delinquency and aging in a climate of anxieties regarding traditional families in a young nation that spurned parochial authority and 'undemocratic' values. Drawn from welfare reports, papers of social workers, writings by psychiatrists and gerontological research in India and abroad this paper will argue that fears of industrial unrest, refugee inflows stimulated a lengthy catalogue of middle class anxieties regarding disorder, instability and the need for social reorganization. Not only were these the anxieties of a society that was now committed to a path of productivity and industrialization, but also one that was preoccupied about the culture of individualism and competition that seemed to be breaking down traditional ties. These concerns were projected into the failings of intergenerational families and parent-child relationships and planners and social workers critiqued traditional family roles, that ironically the Indian state is now seeking to evoke as ancient and unchanging.

Skaria, Ajay

Rendering Gandhi

Gandhi writes primarily in Gujarati, and then either himself translates his writings into English, or has his close associates translate these writings in consultation with him. He describes these translations sometimes as faithful renderings. But when we read the Gujarati and English texts beside each other, there are striking divergences. Entire words and phrases are missing in the English translation, or carry quite different connotations. Gandhi's faithful renderings are thus also always always faithful renderings. If we avoid getting sidetracked by the question of which of these more accurately represents his intentions, it becomes possible to pay attention to the gap between the English and the Gujarati as itself the most intriguing dimension of Gandhi's writings. Perhaps it is this gap, indeed, which is Gandhi's vernacular. I shall explore how this gap rends both the English and the Gujarati texts, and opens onto quite another reading of many crucial arguments.

Smith, Monica

How deep is your love? Class and the politics of intimacy and love among Sri Lankan urban youth

In this paper I will explore the relationships between sexuality, intimacy, and class within the empirical context of middle-upper class college students in Colombo, Sri Lanka. Drawing upon 50 college written narratives and 15 in-depth interviews with students, I analyze how intimacy and love relationships are being imagined, discussed and enacted by young Sri Lankan urbanites. Young people are negotiating the tension between "modern" gender-equal, high-disclosure, "nuclear" couple relationships/marriages and the communication of love through consumer goods; and the older model of marriages contracted to accomplish familial goals (especially economic) and embedded in extended families. In assessing their stories, I take particular inspiration from the work of Eva Ilouz on emotional capitalism, and Viviana Zelizer on intimacy and economics. In recent years, there has been a resurgent interest in class politics and identities in contemporary social theory. Human geographers have also had a renewed interest in class. This has been reflected in work examining the class politics of neoliberalism and the gendered class politics of everyday life. At the same time, work on the class politics of sexuality has challenged the marginalization of class within queer theory and sexuality studies. Queer subjectivity has been increasingly linked to consumer choices. Nonetheless, economic models of class stratification and mobility have generally overlooked the intimate and the subjective, representing a missed opportunity to better understand class itself, which is bound up in notions of sexual, gender and bodily appropriateness generally, and heterosexuality specifically, where 'compulsory heterosexuality' operates differently across socioeconomic classes. While class has received renewed critical attention, questions of the intimate and sexual dimensions of class politics tend to remain under-explored.

Smith, Travis L.

The Taming of the Yaksa: the Saiva Reconfiguration of Varanasi in the Skandapurana

In the middle centuries of the first millennium CE, an early Saiva sect known as the Pasupatas transformed Varanasi from a city with an ambiguous reputation in brahmanical circles into one of the central hubs of an emerging pan-Indic Saiva network. Pasupata adherents composed the Varanasimahatmya of the 6th-century Skandapurana not as a record of this transformation but as a tool for effecting it, actively reimagining the city in the text as Siva's earthly abode, eternally populated by the great god and his divine entourage. The concluding narrative of this text tells the story of Harikesa, who was historically in all likelihood a local, non-Saiva deity who is retroactively recast in the text as a devotee and functionary of Siva. This paper assesses the function of this narrative in the historical context Varanasi's Pasupata appropriation, and reflects briefly on the wider importance of the adaptation of local cults and practices in the creation of so-called Puranic Saivism.

Solanki, Gopika

Conceptualizing “In-Between” Processes in State-Society Relations

Multi-ethnic and multi-religious postcolonial states witness inter-ethnic mobilisation and conflict around the question of who should govern the family. States seek to shape the family from above in order to centralise authority, regulate economic distribution of resources within the family, and shape ethnic identities and gender roles. Similarly, ethno-religious groups seek to control the family in order to define ethnic group-boundaries, and to construct gender relations within the family. Responding to ethnic mobilisation around the issue, most postcolonial states recognise religious family laws and arrive at accommodative arrangements to share power with ethnic and religious groups in the governance of the family: some states grant exclusive autonomy to religious groups to regulate the family, others establish religious courts, yet some others appoint religious authorities to regulate the family within state judicial systems. Scholars have pointed out that the postcolonial states’ accommodative arrangements have reframed the boundary between state and society, fractured state sovereignty, and fragmented the legal sphere.

In light of these debates, the paper examines the Indian policy of recognition of religious family law in which the state shares adjudicative authority with ethno-religious groups and civil society in the governance of the family. Based on ethnographic fieldwork conducted in formal and informal courts in Mumbai, this paper discusses the interactions between state and ethno-religious authorities at the interface of family law. The Indian model demonstrates that while allowing religious groups within the interstices of the state can potentially weaken the state, counterintuitively, under certain conditions, the state’s policy of recognition of family laws can strengthen the state, and homogenize the legal sphere and facilitate communication and negotiations between state, ethno-religious groups, and civil society.

Soneji, Davesh

Tukaram in the Tamil Country: Marathi Kirtan and the Cosmopolitan Life of Karnatak Music

On March 17, 1675, Ekoji Maharaja, a relative of Chatrapati Sivaji, was crowned king of Tanjore. A number of distinctly Maharashtrian cultural practices travelled to the Kaveri river delta with the migration of a large number of Marathi-speaking people who subsequently came to populate Tanjore and its surrounding regions. It is believed that a year after Ekoji's coronation, Samarth Ramdas (1608-1681), famed as one of Chatrapati Sivaji's religious advisors and author of the voluminous Marathi text *Dasbodh*, visited Tanjore on his way to Rameswaram. Records note that he stayed in Tanjore for about a month, and that three of his disciples – Bhimraj Svami, Bhikaji Shahpurkar, and Raghav Svami – established mathas in Tanjore, Mannargudi, and Konur respectively. These "Ramdasi" mathas were among the earliest sites where performances of kirtans by the Marathi saint-poets such as Namdev, Tukaram, Janabai, Bhanudas, and others are recorded to have been performed. A number of Marathi works called *nirupanas* that codified the sequence and content of kirtan performance were composed under the patronage of the court between 1700 and 1830. Using a number of sources – from the Tanjore court records to Marathi manuscripts and contemporary ethnographic data – this paper unpacks the complexities of Marathi kirtan's travels into the Tamil country in the late seventeenth and early eighteenth century.

By the nineteenth century, performances of Marathi kirtan have morphed into two distinct art forms known as *harikatha* and *sampradaya bhajana*. Both reflect Tanjore's unique cosmopolitanism, and in many ways, provide the generic and technical roots for modern Karnatak concert music. *Sampradaya bhajana* in particular, retains the repertoire and technique of the old Marathi kirtan, yet merges it into a complex, multilingual poetic world that draws from Tamil, Telugu, Kannada, Hindi, and Sanskrit devotional works. In this paper I demonstrate the influence of Marathi kirtan on the making of modern Karnatak music by examining the mediating role played by *sampradaya bhajana* in the nineteenth century. The iconic figures of Karnatak music like Tyagaraja (1767-1847) who emerge out of the *sampradaya bhajana* tradition, are equally the inheritors of the legacy of the old Marathi kirtan in its new Tamil home.

Srinivas, Tulasi

Global Masks and Guising Deities in Contemporary Bangalore

Taking the case of ritual in neighborhood Hindu temples in Bangalore city and setting them against the larger canvas of the rapid globalization and liberalization of India, this paper analyzes the economies of masking in terms of indigenous structures of emotion. In examples from Temples in the Malleswaram “locality” of Bangalore the deity’s alankara is seen as vesham (guise) where global forms of neo-liberal knowledge and technologies are made accessible and “normalized” for devotees. For example, in one case the Ganesha image was dressed in currencies from around the globe “kasu ganesha” for new years eve, and in another, the Devi deity was given a robotic arm to hold her trident killing the demon Mahisha during the Navarathri festival. This leads me to argue that in the changing, competitive and multi-sectarian field of urban religion in India, Hindu Brahmin priests guise the changes of globalization through a global “masking” narrative based on traditional performative gestural concepts that evoke established emotions. They also using guising in innovative ways in the alankara (dressing and decoration) of the deity to gesture to the indigenous structure of discrete interactive emotions --of Rasa (performed emotion) and Bhava (affect) --drawn from the Hindu religious text the NatyaShastra allows for a logics and politics of gesture to dominate context and to enable a reinterpretation and contextualization of the language of traditional Hindu ritual. This paper seeks to explore innovation in the language of ritual through the employment of emotive and performative structures to highlight the problems of context as it meets text through the attributes of masking.

Staniland, Paul

Democracy, Identity, and Violence on India's Insurgent Periphery

An influential conventional wisdom points to elections amidst ethnic fluidity as a pathway to democratic stability because electoral incentives can moderate ethnic polarization. India has been held up as an exemplar of this argument. However, the Indian periphery has experienced a different trajectory, of militarization and identity fragmentation. Decades of elections in regions of insurgency have not softened identity boundaries or ended violence. This is because violence provides power to insurgent groups and state security forces that are uninterested in building new identity coalitions through the electoral process. New wartime political orders emerge as coercion and control over resources dominate voting. Only once militant groups have been decisively defeated or directly bargained with does normal politics return. A study of India's major secessionist insurgencies, and the emergence of complex political orders pulling together governments, politicians, and insurgents within them, reveals a far more interesting relationship between electoral democracy and ethnic conflict than is currently understood. Broader evidence from South Asia lends further plausibility to these claims.

Stephens, Julia

Backing Reason with Authority: Adjudicating Taqlid in Colonial India

In the 1880s in Bihar, Bengal, and the North-West Provinces, a series of cases entered the courts involving disputes about whether mosques could exclude Muslims who departed from established ritual practice. The most hotly contested issue was the pronunciation of *amin aloud* during prayer, a practice that was common among a variety of reform sects that rejected the authority of Hanafi jurisprudence. After a series of conflicting rulings by lower courts and the High Courts in Allahabad and Calcutta, the Privy Council ruled that mosques were public buildings that must admit any Muslim unless they violated Muhammadan ecclesiastical law. The judges considered variations in tone of voice and body position as minor differences of ritual, and concluded that pronouncing *amin aloud* could not violate Muhammadan law since three of the four schools of law recommended it.

Yet, what the judges considered minor variations in ritual were hotly contested questions within the Muslim community, debated in a flood of pamphlet literature published in Urdu in the last three decades of the nineteenth century. Various reform movements in nineteenth-century India challenged the practice of *taqlid*, often defined in terms of conformity to one of the four schools of Sunni jurisprudence. Reformers instead urged Muslims to turn directly to the Quran and hadith for spiritual guidance. Efforts by Indian ulama to defend the practice of *taqlid* have often been taken as evidence of their resistance to the intrusion of reason into the domain of religious authority. Yet far from renouncing human reason, defenders of *taqlid* framed it as upholding the role of human interpretation in bridging the gap between the content of divine texts and the formation of a body of religious law. Seemingly focused on details of ritual performance, the debate between supporters and critics of *taqlid* addressed fundamental question of epistemology, including the relationship between textual meaning and context, hierarchies of scholarly authority, and the proper means of forming law out of a plurality of legal opinions.

By bringing together vernacular texts on religious law and colonial legal records, this paper analyzes how official and unofficial spheres of legal discourse in colonial India advanced competing claims to authoritative reason.

Subramanian, Mathangi

The Revolution Begins Online: Feminism and Activism in Digital Diaspora

From the Midwest to the Middle East, online forums are increasingly being used as tools for fomenting radicalism and social change. This paper draws on data from an ethnographic interview-based study to examine the ways in which young South Asian American women use virtual forums like youtube.com and Facebook to engage in activism in both the public and private sphere. Using theory developed by third world feminists like Chandra Mohanty and Uma Narayan, the author seeks to challenge the mainstream positioning of South Asian women and youth as passive victims of their experiences, and the idea that South Asian (and, in particular, Muslim) “culture” is inherently oppressive to women. The paper will include examples of women who use online forums to both resist and defend gendered community and religious norms, talking back to both Western and South Asian power structures and expectations. Some examples include women creating and posting videos on youtube.com in order to combat the “white man’s” singular narrative about South Asian women’s experiences; women using Facebook status messages and comments to both challenge and reinscribe ideas about modesty and religiosity; and women participating in community media programs to bring to light issues of violence that adults erase or ignore in order to perpetuate the model minority myth. The paper is situated within the current climate of radicalism, problematizing the ways in which women in developing countries are included and excluded from the categories of “radical” and “activist,” or erased from histories of changemaking, particularly when their activism occurs in the space of the home and family. It seeks to open a discussion about what it means to be an activist and a feminist, and how virtual platforms continue to change the ways in which we think about social change.

Subramanian, Narendra

Remaking the Normative Family: Changes in Hindu Law Since the 1960s

Policy-makers focused their visions of the modern Indian family on Hindu law since independence. These visions led political elites to signal their valuation of conjugal autonomy through the extension of divorce rights and of women's economic independence by giving them rights to inherit parental property, even while their desire to maintain the nuclear family, inclination to build broad social coalitions and recognition that conservatives valued lineage power made them restrict divorce rights and limit women's control over ancestral property in the 1950s. This paper explores the changes in visions of the modern Indian family and patterns of legal mobilization that caused an expansion of divorce rights, [based on mutual consent or spousal fault without an intervening phase of judicial separation], and the extension of greater rights to daughters over ancestral property since the 1960s. The increased value that policy-makers gave conjugal autonomy, a decline in lineage authority, and the growing influence of feminine outlooks over certain gendered social policies enabled judges and legislators to introduce these changes.

Sullivan, Bruce

The Poetics of Performative Speech Acts: Literary Expressions of Truth, Power, and Virtue

This paper examines the ideology and practice of truth-telling in religious traditions of South Asia. Evidence is drawn from India's literature (Hindu, Buddhist, and nonreligious) with particular attention to the Act of Truth statement, which is compared with other speech acts with similar features: the curse, boon, and vow. All these speech acts derive their perceived efficacy from a shared ideology according to which words spoken by a person are empowered by that person's qualities: truthfulness and the fulfillment of one's vows enable one to affect the world with words. This paper draws on speech act theory, including its analysis of performative utterances, to examine the religious meanings and uses of the Act of Truth in South Asia.

The patterns for religiously significant pronouncements can be described as follows:

The Curse: a person with power makes a pronouncement thus: "Because you did X badly in the past, I give you Y as an undesired outcome."

The Boon: mirror image of the Curse; a person with power makes a pronouncement thus: "Because you did X well in the past, I give you Y as a desired outcome."

The Vow: a person with power makes a pronouncement thus: "Because of X (or if X), I vow to do Y in the future for a desired outcome."

The Act of Truth: a person with power makes a pronouncement thus: "Because I did X well in the past, the following desired outcome must happen now (or in the future)."

Examples of the performance of the Act of Truth abound in India's literature, and they typically occur as decisive events at crucial moments, often in life-or-death situations. Additional dimensions of the Act of Truth are revealed by consideration of its use for mundane or even false reasons. This paper's focus, however, is on the religious significance of the Act of Truth, which lies in its ability to emphasize and demonstrate the charisma and power of a person who complies with behavioral ideals, particularly truthfulness. The performer thereby embodies the values of the religious tradition for the audience of the text. Truth-telling, like *tapas*, accumulates power. The ritualized pronouncement is so marked as to highlight the decisive moment of the performance of virtue.

Sunder Rajan, Rajeswari

Nehru's Shadow: Memory and Melancholy in Some Post-Independence Indian Novels in English

Nehru's impact on India's English-speaking ruling class extended well beyond the political sphere. For the generation that came of age at Independence he was a figure close in spirit and sensibility, an intimate. Reading the memoirs of some Anglophone writers in the 1950s and 1960s--Santha Rama Rau, Ved Mehta, Dom Moraes, Nayantara Sahgal for instance-- we cannot fail to be amazed at Nehru's actual and active presence in their lives. (For Sahgal of course Nehru was literally family, her 'mamu'). That Saleem Sinai, protagonist of Rushdie's *Midnight's Children*, having received a letter of congratulations from Nehru at his birth should presume that he has a special lifelong bond with the Prime Minister, is not so far-fetched a fantasy as it seems.

Despite the progressive disenchantment with his policies that set in among sections of the intelligentsia after his death, the children of midnight were profoundly shaped by growing up in the early decades of India under Nehru. They grew up admiring Nehru's style as much as his 'faith' (as Sunil Khilnani terms the principles Nehru espoused and lived by). Independent India's standing in the international forum as the world's largest democracy, as a secular state and society, and as a leader of the non-aligned movement was due in large part to Nehru's initiative and stature. Rushdie's generation identified closely with this sense of a larger national destiny. An understanding of post-*Midnight's Children* Anglophone novels requires an appreciation of the long shadow cast by Nehru's personality and his symbolic legacies.

The presence of Nehru in the work of Rushdie and the novelists who followed is explicit in places and is in the nature of a haunting where it is not. This paper identifies Nehru's 'guest appearances' in some of the novels and discusses the implications of such visitations. More exploratively it interrogates the sense of loss that is repeatedly expressed in several novels that mark Nehru's death. We are prompted to ask: what died with Nehru, what came to an end, what is mourned in the passing of a leader, and what are the causes, in this instance, of the anxiety? Some of the novels in question are: Shama Futehally's *Tara Lane* (1993), Rukun Advani's *Beethoven among the Cows* (1994), and Suguna Iyer's *An Evening Gone* (2001).

Surendran, Gitanjali

Anagarika Dharmapala and the Mahabodhi Society: The Making of Modern Buddhism in India, c1891-1956

My paper will examine the writings and activities of Anagarika Dharmapala, the Sri Lankan Buddhist revivalist, who came to India in 1891 with the aim of resurrecting Buddhism and restoring Bodh Gaya, the supposed place of the Buddha's Enlightenment, to Buddhists. In particular, I will examine his activities in India where he used Calcutta as his base. He set up the Mahabodhi Society in that city in 1891 and it went on to become the de-facto representative organization of Buddhists in India. The British colonial authorities turned again and again to the Mahabodhi Society on questions of Buddhist relics, safeguarding the Indian Buddhist community and understanding Indian Buddhism. This paper will therefore look at the activities of the Mahabodhi Society as well, through a close reading of its journal published from 1892 as well as annual reports, pamphlets, media reports and other journals. For Dharmapala, a revived Buddhism and a united Buddhist world could solve all of Asia's manifold problems and restore her to her rightful place as the centre of civilization once more. On his long journey he (and the Mahabodhi Society) dabbled in many projects in the area of education, politics and Buddhist revival, and experimented with several ideas like Theosophy, anti-colonial nationalism, and pan Asianism. In his troubled times, he often had to negotiate several contradictory impulses and pulls that have led to his portrayal as both a strident Sinhala nationalist and a crusading Buddhist internationalist. The Mahabodhi Society became a platform that brought together a number of prominent figures in Calcutta and around South and Southeast Asia to discuss Buddhism. Besides creating a community of scholars, amateur scholars, revivalists and general commentators around the subject of Buddhism, the Mahabodhi Society under the leadership of Dharmapala enacted various strategies to revive Buddhism in both the national imagination and the international arena. Dharmapala and the Mahabodhi Society emerged at the very centre of a broader South and Southeast Asian circulation and mobility of ideas, people and relics in the name of Buddhism and Buddhist revival in India. My paper will suggest that Dharmapala's vision and the work of the Mahabodhi Society had important legacies and implications for an "age in motion".

Tambe, Ashwini

Sexual freedom, economic liberalization and vigilantism in Bangalore and Mangalore

In early 2009 in Bangalore and Mangalore, groups of vigilante men targeted women in public spaces for attire and actions they found objectionable, such as drinking, wearing jeans and engaging in inter-religious friendships. Although street harassment is not a new phenomenon for poor and working women, this rash of attacks seemed especially focused on upwardly mobile middle class women. In this paper, I frame this episode of cultural policing as part of a context of shifts in modes of wealth acquisition and display. At the heart of my analysis is relationship between nativist groups, notions of sexual freedom and economic liberalization. The targeted women symbolized a form of sexual freedom associated with global middle class women. The spirited response to these vigilante attacks, such as the 'Pink Chaddi Campaign,' kept in place this association, even as it creatively rejected the injunction to be modest. Using this instructive episode, I offer a lens through which to examine the disconnect between the production and reception of meanings associated with women's public conduct.

Taneja, Anand Vivek

On the Ambivalence of the suddenly

Bashiruddin Ahmad's massive three volume documentation of Delhi's monuments and history occupies a strange place in contemporary discourses about Delhi. While it plays an active role as an evidentiary text in various legal disputes around historical structures and properties in Delhi; almost no one considers it a literary work of any merit. Bashiruddin Ahmad is usually dismissed as an apologist for colonialism and a shameless plagiarizer of Sir Sayyad Ahmad Khan's *Asar-us Sanadid*. But Bashirudddin Ahmad did more than just copy Sir Sayyad Ahmad Khan (and of course, this still leaves open the question of what and why he chose to copy). His volumes cover far more monuments and landmarks than Sir Sayyad Ahmad Khan's seminal book does, and he begins many of his descriptions of monuments with Urdu and Persian poetry which enframe his descriptions with a sense of haunting and loss. His work also gives us a unique perspective on the "ruination" of Delhi by the building of British New Delhi. Ahmad wrote his three volumes in the first decade of "New" Delhi, after it was suddenly declared capital of British India in 1911, and the new city began to be built immediately to the south of Shahjahanabad (suddenly, "Old" Delhi). Rather than an unabashed celebration of colonialism, we can understand Bashiruddin Ahmad's detailed documentation of Delhi's monuments as a desperate bid to commit a remembered landscape to paper before it vanished for ever. There are many bittersweet, sardonic passages in Ahmad's prose which simultaneously lament the rapid destruction of the existing monumental landscape around Shahjahanabad while ostensibly celebrating the inevitable coming of the new. In this paper, I will explore some of the complexities of Bashiruddin Ahmad's prose, comparing it to eighteenth and nineteenth century accounts of Delhi like those of Dargah Quli Khan, Mirza Sangin Beg and of course Sayyad Ahmad Khan, but also to the "Progressive" writer Ahmad Ali's "Twilight in Delhi" to make the case that early twentieth century Muslim responses to colonialism and modernity, even those considered celebratory, are never devoid of lamentation for lost city-scapes and life-ways.

Tareen, SherAli

Knowing the Unknown: Contesting the Limits of Prophetic Knowledge in Colonial Muslim India

This paper examines Muslim reformist conceptions of prophetic authority and knowledge in colonial India. After the fall of the Mughal Empire and the ascendancy of British colonialism, questions about the relationship between divine sovereignty and prophetic authority were intensely contested in Muslim India. One such question involved the capacity of the Prophet to know hidden knowledge ('ilm al-ghayb). To what extent did the Prophet possess the capacity to know events and forms of knowledge that were not immediately available to him? Did he possess the capacity to foretell the future? These questions have always been major points of contention in Islamic thought. However, in the context of colonial Muslim India, the debates surrounding these ostensibly theological questions were connected to much larger questions about the very idea of useful knowledge in modernity.

The specific context on which this paper focuses is the polemic between the Muslim reformist scholars ('ulama) of the Deoband and Barelvi schools in the late 19th century. With its roots in colonial North India, the Deoband-Barelvi rivalry continues until today in South Asia and all over the world.

The 'ulama of Deoband opposed the view that the Prophet possessed hidden knowledge. They argued that knowledge and status were not proportional. Therefore, in order for the Prophet to be the most venerated of all beings, he need not be the most knowledgeable. After all, even Satan was regarded as more knowledgeable about the happenings of the world than the Prophet. But that did not accord him with a higher status. Therefore, the capacity to know the unknown represented a privilege exclusively reserved for God and was not available for any human being including the Prophet. For the Barelvi scholars, such an argument equated to debasing prophetic charisma and was thus nothing short of heresy. In refuting the Deoband position, they argued that the hidden knowledge possessed by the Prophet was not essential (dhati) to his being but was rather gifted ('atai) to him by God. Therefore, that hidden knowledge posed no threat to divine sovereignty. By conducting a close examination of this debate on the limits of prophetic knowledge, I seek to explore competing conceptions of the very idea of knowledge and its relationship to sovereignty that populated the Muslim reform traditions in colonial India.

Teitelbaum, Emmanuel

Colonialism and Armed Conflict in the Indian Countryside

This paper looks at the relationship between colonial rule and contemporary ethnic violence in India. We argue that colonial rule generated deep-seated grievances among low-caste and tribal communities that have ultimately resulted in armed conflict in rural areas. We identify three primary mechanisms through which colonialism has given rise to conflict. First, British rule exacerbated economic inequality in rural areas by granting land ownership rights to Zamindars. Second, the British state reinforced the caste system by favoring higher castes and by using caste identity as a mechanism for social control. Third, the British instituted the Indian Civil Service, a bureaucratic and unaccountable institution that helped to cement social inequalities and fostered distrust of India's law and order institutions. The abusive and exploitative social relationships that originated in the colonial period have had long-term deleterious effects on political stability in the countryside. We test this argument by looking at data on the current Maoist conflict, which has been fueled by the grievances of low-caste and tribal groups. We analyze conflict outcomes in 595 districts over a five-year period (2004-2009). We take advantage of the fact that the British only directly ruled two-thirds of India's territory by showing that the likelihood of Maoist attacks is greater in districts that were formerly governed directly by the British (e.g. provinces) than in those districts that were governed by Indian kings (princely states). The analysis has significant implications for the contemporary conflict literature, which tends to minimize the role of historical grievances in fomenting civil conflict.

Thiranagama, Sharika

The Traffic of Jaffna: The Traffic in Jaffna: Post war urbanisation

Prior to the Sri Lankan civil war, northern Jaffna was the second most densely populated city after Colombo. Twenty-five years of war saw the complete re-ordering of Jaffna city. Jaffna's landscapes became endlessly broken down and re-inhabited, its residents changed continually and becoming all permanently transient, the caste ordered wards broke down, leached into each other, and confronted each other. Jaffna remained an oddly broken down but continually bustling city throughout the war, filled with new economies, intimacies, and socialities. After 30 years, the road to Jaffna from Colombo is filled with vehicles jostling for space, military, civilian, and tourists heading up to Jaffna to re-conquer and re-signify the north within the sovereign space of the south, along the new war tourism sites and monuments the state has erected on the still very recent battlefields of 2009. This paper takes the new configurations of traffic: this traffic towards Jaffna as well as the traffic within Jaffna. Jaffna city is interlaced with aching slow and bumpy roads inhabited by the constant military vehicles open and closed, the NGO vans, the clouds of bicycles on which most of Jaffna race against each other, weaving through and around the bustling crowds of people Tamils and Muslims, many returning and many reclaiming. This traffic is constantly choked by checkpoints, (the presence of the security apparatus is never far) the streets are haunted by ghosts (the open front tailor shops lining the Jaffna market street with its perilous crossings with young Tamil men sitting and sewing, once belonged to Muslims). This paper takes both traffic and jams of all kinds to begin to think about the new re-urbanization of Jaffna city and the civilities and incivilities emerging on its new and old streets.

Thomas, Sonja

Defining Minorities in India: Article 30 (1) of the Indian Constitution

In 1950, the Indian nation-state attempted to protect religious minorities through secular provisions especially written into the Indian constitution. Yet who constituted a minority and what was being protected was never truly defined. Therefore, struggles over the definitions of “minority” have become a political issue for many religious groups in India. Arguably, the constitutional protection that has come under the most debate in regards to defining minorities in India has been Article 30 (1)—the right for minorities to establish and administer their own educational institutions.

In this paper, I will examine the definition of “minority” in India with a particular focus on Article 30 (1). I will first examine how calls for secular constitutional protections relied on an imagined minority community—homogeneous, demographically defined, and forever politically subordinate to majority populations. Second, I will complicate this image of “minority” by tracing how caste and class privileged minorities have often mobilized under Article 30 (1) to protect their social privileges. Particularly, the work of Syrian Christians in the state of Kerala, India, needs to be discussed in this regard. An upper-caste and affluent community, Syrian Christians manage the majority of private educational institutions in Kerala, leading to both economic gains and political lobbying power unmatched by other oppressed minority communities. While the secular nation-state assumes that minority in population translates to subordinate in political power, understanding how the class and caste privileged Syrian Christians have communally mobilized by invoking their minority rights under Article 30 (1) will help to parcel out the key issues at stake in defining minority populations. Based on interdisciplinary dissertation research, this paper specifically interrogates the difficulties associated with the constitutional secular protections for minorities in India today.

Timsina, Monika

Transformation of Nepali Nationalism

Nationalism in Nepal passed through different phases. The first phase lasted till the Panchayat period when Nepal was a Hindu Kingdom with the dominant language (Nepali) and dominant hill culture as the bedrock of its nationalism. Indigenous nationalities and Madhesi adopted both the language (Nepali) and the culture of the dominant group in during this period. The 1989-1990s movement abolished the Panchayat Regime and sovereign monarchical 'Hindu kingdom' was changed to a multi ethnic, multi lingual democratic , independent , indivisible sovereign, Hindu and constitutional Monarchical Kingdom. This was the first time in the history of Nepal that cultural differences of many non Hindu groups (ethnic or minority) got legal and political recognition. This was the second phase when the nation-state concept began to be openly challenged by excluded groups like the Madhesi and indigenous nationalities. However, Nepali was still largely defined as a nation-state by the state and dominant community.

The People's War was launched in 1996 by the Maoist for 10 years and it succeeded partly because it received support of a large number of excluded groups. Since 1990 the issue of excluded groups and ethno nationalism heightened in public and academic debates. The 2006 people's movement launched by political parties, civil society groups along with Maoist overthrew the king's direct rule from Nepal and established Nepal as a "Sanghiya Loktantra Garatantra" (federal democratic republic) Nepal. This appears to have begun the third phase when redefinition of Nepali nationalism has begun.

The important issue now is that with the new developments, will the Nepali state remain a nation-state or will it emerge as a single state with many nations. Sanghiya itself could lead to restructuring the Nepali state into different regions for different nations. The indigenous nationalities are identifying as separate nations and they are demanding autonomous regions based on socio-political and cultural rights along with rights to ancestral their land.

This paper will focus on the demands of indigenous nationalities for autonomy and rights over their ancestral land and how their movement has contributed in redefining Nepali nationalism. Analysis will be based on data collected from organizations and individuals who worked for ethnic rights, archives of movement organizations, government announcements and laws, and related literature.

Trisal, Nishita

Indebted: Financial Inclusion, Economic Sociality, and Rural Politics in Orissa, India

Efforts to integrate financially vulnerable rural populations into the economic mainstream, and to concomitantly develop “emerging” rural markets, proliferate in contemporary India. In the Niyamgiri Hills of southern Orissa, a region designated as one of India’s poorest, microfinance and social banking initiatives aim to transform the Dongria Kondhs, a Scheduled Tribe (ST) community, from supposedly economically irrational “tribals” into fiscally productive citizens. Considered an obstacle to this transformation is the Dongria Kondhs’ continued reliance upon and indebtedness to usurious moneylenders, many of whom belong to the local Scheduled Caste (SC) community. In this paper, I explore how national and international initiatives geared toward the economic uplift and integration of India’s rural towns and villages are based upon rationalities that separate economic decision-making from social considerations. Drawing from ethnographic fieldwork in the Niyamgiri Hills, I examine how such financial inclusion efforts overlook the logics of kinship, intimacy, and identity that inform borrowing and lending practices between ST and SC communities. Relationships of credit and debt, I suggest, provide productive insight into the politics and social life of a rapidly transforming rural landscape. The rural here becomes not an idyllic, bounded space but instead one necessarily connected to historically-situated compensatory policies, national development programs, and global markets.

Trivedi, Lisa

A Photography of Working in Ahmedabad City, 1937: The Jyoti Sangh, Pranalal Patel & Women Workers

In 1934, the daughter of one of Ahmedabad's mill owning families founded an organization called the Jyoti Sangh. Mridula Sarabhai, only 24 at the time, became the organization's chief leader although it drew the interest and attention many prominent women of this city. While inaugurating the Sangh, Gandhi expressed his hope that the organization might "...spread light into the homes of the poor." The Jyoti Sangh devoted significant attention to creating educational and vocational opportunities for women, as well as sponsored a weekly magazine that took up issues of a more radical nature. In 1937, the Jyoti Sangh commissioned an Ahmedabad-based photographer, Pranalal Patel, to take photos of 'women working'. This remarkable collection of nearly seventy photos is the focus of this paper. Aside from the way Patel captured the very ordinary things of their lives--the enterprises through which working women survived--the photographs themselves are an important material product of the period in both philanthropy and photography. The photographs are of course not an unmediated window on the lives of working women in 1937. They are, moreover, an important material artifact unto themselves: one conceived, shaped, and created by women philanthropists, a photographer, and the working women who participated in the photographic process which we may view today.

Truschke, Audrey

Multicultural Mughals: Jain Experiences at Akbar's Court

Jains from western India frequented the Mughal court in substantial numbers from 1580s to the 1610s. Initially, Jains were drawn to the court because the Mughal takeover of Gujarat in 1573 resulted in direct imperial administration of much of the region. Jains from several sects found great benefits for their communities in securing farmans (imperial orders) from the Mughal crown that granted various political concessions. While Jain-Mughal relations began as a desire to curry favor with the new ruling power, they quickly grew into a much fuller series of exchanges between cultural formations. Jains became integrated into the fabric of Mughal court life and served as tutors to the royal princes, advisors and companions to the king, and political negotiators. These ties exposed Jains to confrontations and even threats at times within the Islamic environment of the Mughal milieu. In this paper, I detail these two tensions of power and danger in how the Jains experienced the Mughal court as a multicultural space that nonetheless operated according to unwritten assumptions.

In the first half of the paper, I discuss the immense opportunities Jains exploited in the Mughal milieu to advance their own interests. In many respects, Jain figures found their imperial interlocutors to be quite open to engaging across cultural boundaries. Numerous individuals successfully solicited the emperor for tax cuts, land grants, the release of prisoners, permission to build new temples, and limited bans on animal slaughter. Moreover, affiliation with the Mughal court was a forceful asset for Jain sects who sought to compete with one another. Jains from different groups, particularly the Tapasvis; and Kharatara Gacchas, frequently adjudicated their sectarian disputes through their relationships with the Mughals.

In the second half of the paper, I turn to the risks Jains faced in the imperial milieu, particularly in terms of challenges to their religious practices and beliefs. The Mughal court operated according to certain presumptions regarding the absolute authority of the king and a profession of monotheism. The Jains were repeatedly challenged in court when they defied royal orders that would have them contradict their religious precepts or were thought to be atheists. Such charges could carry high penalties, and indeed Jain-Mughal relations largely ceased over such a dispute. In this respect, Jains were deeply aware that not all ideas and cultures were equal in the Mughal court and often found themselves in harm's way.

Valentine, Benjamin

Kinship and Copper: The Implications of Marital Residence on the Indus Margins for Indus Civilization Resource Acquisition

Isotopic evidence for residence change at the Harappan site of Farmana suggests that inhabitants structured kinship as a means of exploiting broader economic opportunities. Farmana's location between copper consuming settlements of the Greater Indus Valley and copper producing communities of the Ganeshwar Jodhpura Cultural Complex (GJCC) would have facilitated exchange with GJCC groups living less than 150km to the south and southwest in the northern Aravallis. Though there is no clear evidence for copper exchange at Farmana, initial strontium, lead, carbon and oxygen isotope data from human remains suggest that a significant proportion of immigrants at Farmana were born in or near the northern Aravallis. Further, the majority of migrations took place in early childhood, a pattern which is consistent with intermarriage rather than the arrival of independent households. The maintenance of kinship relations primarily with communities to the south may well indicate the strategic use of marriage to further economic interests in general and copper acquisition specifically. Additionally, there is a lack of evidence for adult immigrants from western regions which could suggest that settlement and growth at Farmana was a local response to the broader socio-economic conditions of the Indus Civilization. The skeletal population is potentially non-representative, however, so conclusions based on an absence of evidence remain tentative. Nonetheless, the isotopic study of human remains has clear implications for the study of Indus interaction networks. The present study reaffirms the significant role of copper production on the eastern margins of the Indus Civilization, and helps to refine ongoing discussions on the nature of copper acquisition within the Greater Indus Valley.

Varma, Saiba

Once 'Terrorist,' Now, 'Terrorized': Medicalization and Militarization in the Kashmir Valley

In 1999, Bill Clinton now famously described Kashmir as “the most dangerous place on earth” ; ten years later, in 2009, veteran conflict journalist Judith Matloff described it as “the most traumatized place on earth.” What has happened in the decade between Clinton and Matloff’s statements that warrants such a shift in perspective? This paper argues that the description of Kashmir as “the most traumatized place on earth” indexes an ongoing process of “medicalization” underway in this region, directly linked to two decades on militarization. Drawing on 14 months of ethnographic fieldwork in a psychiatric hospital and de-addiction clinic in Srinagar, this paper shows how processes of medicalization are transforming the way the Kashmir dispute is being governed, narrated, and experienced. In so doing, this paper traces how medicalization has emerged as a regime of governance in Kashmir, one that is linked both to a global political economy of trauma, as well as the Indian state’s willingness, for multiple reasons, to read Kashmiris as psychiatric patients rather than political victims.

Vatuk, Professor Sylvia

Islamic Feminism' and Human Rights: Muslim Women's Activism in India Today

Over the past twenty-five years growing numbers of Muslim women all over India have begun organizing and publicly campaigning for gender justice under Muslim Personal Law, which they feel leaves them disadvantaged, not only vis-à-vis men of their own community, but also vis-à-vis citizens of other religions in the larger society. Most of these women began their activist careers as members, leaders, or founders of NGOs working for the 'empowerment' of poor and uneducated urban slum-dwelling Muslim women. In the course of this work, they soon came to believe that many of the personal and marital problems experienced by the women they served were closely tied to the fact that they lacked the same legal rights as are enjoyed by Muslim men. Whereas the ultimate goals of all of these women activists are similar, there has been a growing tension between the proponents of a so-called "Islamic feminist" approach to gender equity and the so-called "secular feminists", who view Muslim women's legal disabilities from a "human rights" perspective. This paper is based on interviews with a number of activist leaders—from both camps—, along with written materials produced by their organizations, reported in the press and accessed on the internet. It will elaborate upon this dichotomy of approaches within the loosely-defined Muslim women's legal rights' "movement" and discuss the challenges faced by each group as they work to bring about changes, both in the letter of the personal law by which they are governed and in the way that the law is actually practiced in India today.

Venkatesan, Archana

Making Saints, Making Communities: The Case of Nayaki Svamikal of Madurai

Natana Gopala Nayaki Svamikal (1843-1914), born Ramabhadran was a Vaisnava poet, mystic and performer who belonged to the Saurashtra community of Madurai. Revered within the Madurai Saurashtra community as the Saurashtra alvar, he is arguably their most important figure. Nayaki Svamikal left home at a young age, wandered Tamil Nadu as an ascetic, and was initiated into the Srivaisnava sampradaya by the Araiya of Alvar Tirunagari. Upon the suggestion of one of his many mentors (a Saiva ascetic named Nagalinga Atikal), Nayaki Svamikal began to assume the guise of a gopi and particularly during performance times, would sport a feminine top-knot, a crown and ankle bells. Initially known only to his intimate circle of family, Nayaki Svamikal's renown spread, and his simple devotional kirtanas in Tamil and Sanskrit, is purported to have attracted disciples from all classes and castes in Madurai. Today, Nayaki Svamikal's fame is largely confined to the Saurashtra community of Madurai, although the annual celebration in December of his samadhi brings together both the Tamil and Saurashtra communities of Madurai. The Saurashtra community has recently erected a temple/Vrindavan at the site of Nayaki Svamikal's Samadhi, where he is worshipped and remembered through the daily performance of his kirtanas. In this paper, I argue that the use, performance and circulation of Nayaki Svamikal's Tamil and Saurashtri kirtana compositions serve to bring together the Saurashtra community of Madurai, while simultaneously seeking to broaden his appeal outside the spatial confines of Madurai.

Vevaina, Leilah

Building Trust: Community and Real Estate in Mumbai

In contemporary Mumbai, discussions on the political economy of housing grapple with a vast range of topography from the landscape of slums and informal housing to the highest-end real estate that continually transforms the vertical skyline. While in terms of demography, residents of informal housing count for almost half of the city's population, density figures show that in terms of land ownership, religious trusts and secular housing societies account for huge amounts of residential space in the city. Within the landscape of property relations in Mumbai, the community trust, a kind of religious endowment, is increasingly becoming a larger actor in city and communal politics.

Specifically this paper will focus on the Parsi community, who communally are the largest landowners in the city despite their low demography. What makes this disproportionate ownership even more critical to housing realities of this megacity, is that all of these properties are reserved for Parsis only under certain covenant and trust agreements. As some of the oldest settlements in the city, these properties are today squarely in the crosshairs of both the city's incredibly fierce builder's lobby and recently strengthened heritage groups, while at the same time under enormous amounts of litigation and controversy over membership and space from within the community. This paper will offer new insight into how property constituted through the communal trust relates to other forms of land tenure in a city with overlapping claims to space. What kinds of different production and consumption patterns are entailed in religious trust properties? Does the intended consumer alter the ways in which these spaces are designed? The paper promises to give further insight into Mumbai's built environment and the new potentialities of political economy in urban space.

Vijayakumar, Gowri

Mapping Morality in the Knowledge Economy: Small-Town Women and the Rural BPO

When, in the summer of 2009, India's first subsidized "rural business-process outsourcing (BPO)" center opened in Karnataka, government officials waxed lyrical about bringing the benefits of globalization and the digital economy to rural Indian youth. Yet, in addition to a state-driven social initiative, the project also represents IT companies' attempt to respond to rising urban wages and overstretched urban infrastructure with a "spatial fix." Women sit at the intersection of these contradictory aims, offering both docile, low-wage labor and the symbolic capital of women's empowerment. In this paper, I contrast the "rural BPO" project's symbolic positioning of small-town women with women's own understandings of their work. I focus on the ways in which women workers engage with "rural BPO" work by constructing a complex selfhood in relation to both the urban knowledge economy and their patriarchal homes. The village and nearby Bangalore become poles of belonging onto which distinctions between Indian and global, femininity and feminine impropriety, home and the outside world, illiteracy and knowledge, the past and the future, become inscribed. Workers distance themselves from both poles to claim a strategic intermediate space. Drawing on media articles and corporate reports related to the "rural BPO" program subsidized by the state of Karnataka, I first explore the ways in which the entrepreneurs involved in "rural BPOs" construct an imagined, morally pure, essentially rural knowledge worker, both an outsider and an aspiring insider to the knowledge economy. Next, drawing on in-depth interviews with primarily female small-town BPO workers, I show how they flatten symbolic space, creatively disrupting the determinism of these constructions of the rural worker by using both the village woman and the city woman as symbolic others. A key site of struggle becomes workers' aspirations the future: rather than fully adopting the cultural scripts of the knowledge economy, personal choice, and human capital, these workers simultaneously draw on alternative visions of the future in which they relinquish choice to the patriarchal family. Through these acts of reconfiguration and boundary-making, women workers both expand and circumscribe their physical and symbolic mobility, rejecting both the isolation of the village housewife and the dangerous wandering and reckless consumption of the Bangalore call-center girl. For these young women at the margins of the global knowledge economy, "global" and the "Indian" cultural formations are thus imagined within the spatial vocabulary of the "city" and the "village."

Waterman, David

Karachi's Fragmented Interdependence: Kamila Shamsie's "In the City by the Sea."

The City, never named in the novel, that was Pakistan's first capital is a turbulent place, going through cycles of political crises which give the impression of a present concurrent with its past, what is called 'pendular time' in Kamila Shamsie's first book, published in 1998. Karachi is seen from a child's eye, an eleven year old boy who is on a quest, a knight armed with a cricket bat and a vivid imagination, to save his uncle and, unwittingly, the country. Although Karachi is a real place, in a materialist sense, it is also a metaphor: as goes Karachi, so go the country and the family. Family life and the life of the nation are inextricably woven together, and the hub is the City which occupies and is occupied by Karachiites. Although fragmented by divisions of class, age, gender, ethnicity, military vs. civilian and such, these people depend on one another; the fate of the nation, they know, is in their hands, and they must remain united if the revolution is to succeed and the President deposed, if Hasan's uncle is to have his chance to guide the country out of pendular time, out of the cycle of political crises and immobility. This paper hopes to examine Karachi as a materialist metaphor, the intersections of history and memory and desire and hope, a metaphor which informs a great deal of Shamsie's later work as well.

Weidman, Amanda

Playback singers and Public Femaleness in South India

Playback singing, so named because the singers' voices, recorded in the studio, are later "played back" on the set to be lip-synched by actors, emerged as a viable profession for women in the early 1950s. While the technological aspects of playback enabled a separation of singing from visual and embodied modes of performance such as acting and dancing, playback singing as a cultural phenomenon stressed the moral superiority of singing over acting and dancing. Since then, female playback singers have negotiated their role as "respectable" public figures distinct from actresses. They may sing for many different characters but always appear and are known in public as themselves. They are public figures uniquely positioned between celebrity and ordinariness, cast as possessing "divine" or "extraordinary" voices but being humble, modest, ordinary, and above all, accessible in real life.

This paper will first address how the female playback singer was produced as a public figure through an examination of discourse about playback singers in Tamil news and entertainment magazines from the 1950s to the 1970s, and through an examination of singers' public appearances during these decades. It will then compare this with the public performances of and discourses surrounding the current generation of female playback singers, whose public personae are forged not only in live performance, but on TV shows and internet blogs. In doing so, it will explore how the economic and cultural liberalization of the 1990s has affected the elaboration of female playback singers' public personae and created new possibilities for female public performance.

Weinstein, Liza

Risk, Reward, and Real Estate: Developer Networks, FDI, and Urban Land Markets in Globalizing Mumbai

This paper considers the interests and perceptions of domestic and global investors on land and property development in Mumbai, India, with a focus on the ongoing Dharavi Redevelopment Project. In the past five years, India's urban development, housing, and construction sectors have been opened to foreign direct investment (FDI). Despite pronouncements that foreign investors would rush into Mumbai's untapped urban land markets, it hasn't happened yet, at least not to the extent anticipated by many observers. Situating the analysis in theories of risk society, this research attempts to reveal the mechanics supporting and hindering the globalization of Mumbai's urban development sector. Based on a case study of the Dharavi Redevelopment Project – a two-billion dollar effort to transform the notorious slum settlement of Dharavi into a mixed use, mixed income township – the research for this paper includes interviews with a sample of the domestic and global firms that submitted applications to bid on the state supported project. The findings suggest that foreign developers do not possess the local knowledge and political connections required to engage in Mumbai's highly politicized field of property development. As a consequence, most foreign developers seeking to participation on the project have formed consortia with local developers who have access to this requisite local knowledge and political connections. Meanwhile, although some local developers have formed partnerships with the newly allowed foreign developers, others fearing the threat of competition have worked to close out foreign developers and bar them access to the city's highly exclusive developer networks. This paper looks at the perceptions of both the domestic developers who, until recently, have been protected by the state's tight regulations on FDI and those of the newly allowed foreign developers. It reveals the concerns that each of these groups have about the city's newly globalizing land markets and the activities they are undertaking to mitigate these risks and reap the rewards.

Weligama de Silva, Mangalika

Theological Economies and Criminalized Minorities

This paper, based on fieldwork in Sri Lanka, examines the agon over madrasa/mosque building in Colombo's working class margins. The 2002 protest against expanding Islamic public space projects Muslims as an 'economic enemy' mobilizing transnational Islamic capital, local Muslim criminal organizations and global terror cartels in order to financialize and thereby suborn the cartographic nation. The "anti Buddhism of a Taliban-style Islam" is posed as threatening spatialized sovereignty through a globalized theological economy. For Muslims madrasa/mosque building materializes a civic commitment to a plural democracy and its neoliberal economy. However, the spatialization of Muslim subjects through madrasa/mosque building theologizes commodification in the medium of Islamic property/territoriality and thereby complexifies the democratic formalism and civic pluralism espoused by Muslims. The anti-madrasa/mosque protests mobilize a cartographic theology that renationalizes those places iconoclastically subtracted from the public sphere by "Islamic capital" and to limit the profanation of national territory by cosmopolite economies of scale. The resonances of this ideation with European anti-semitism may point to the colonial genealogy of this (Buddhist) nationalist discourse.

The discursive populism that theologizes the economies of madrasa/mosque building, Muslim criminal underworlds and Islamic capital are singular prospects from which: (1) to engage the political instability of majority/minority ratios as constitutive antagonisms of democracy; (2) to describe how local space codifies the post-secularity of transnational economies; (3) to analyze the criminalization of minorities in everyday spatiality; (4) to examine how local discourses on economic and national insecurity articulate with the global war on terror and its cultural imaginaries.

Whitaker, Mark P.

Two worlds of politics in a Sri Lankan Tamil village after the LTTE

Twenty-seven years ago I conducted ethnographic fieldwork in the Batticaloa district temple village of Mandur. My work focused on how the complex political-prestige system centered on the Sri Kantacuvaami temple had avoided destruction in the face of various challenges that modernity threw in its path between the 1860s and 1984. My conclusion, at the time, was that temple elites had protected the temple system – and their own power within it – by cleverly inveigling a mutually affirming but incoherent interaction between the temple and the colonial and, later, national state, that was satisfying to both and not fully apparent or even understood by either – an interaction that I called an ‘amiable incoherence’. At the same time, as if in an almost parallel political universe, I also noted a rise in nationalist feelings, a hunger for a separate state or Eelam, especially among the young, and a turn toward militancy after the 1983 riots. In the ensuing years of civil war, and during brief visits to Mandur (in 1993, 1997, and 2004), I saw the village fall under the destructive power of various forces –both militant and government – and many of its residents fleeing into exile or to other parts of Sri Lanka. After the defeat of the LTTE in May 2009, I wondered whether either Mandur’s peculiar temple-political system or its Eelam-flavored nationalism – in a sense, either of its two ‘worlds’ -- had survived the war, the defeat of the LTTE, and the end of any practical hope for Eelam. What I found visiting the Batticaloa district in 2010, much to my surprise, was a resilient temple system, and a silenced but persistent nationalism.

Widger, Tom

Cousins in love: Genealogy, genes and gender in massina-nana relationships in Sinhalese Sri Lankans

Cross-cousin (massina-nana) marriage was once understood as being the ideal-normative type in Sinhalese Sri Lanka, even if the actual practice of it was never close to universal. Evidence from across South Asia has suggested that over the past decade the practice of cross-cousin marriage has declined substantially, with very few families today actively planning on arranging marriages between close blood relatives. Ethnographic and village census research conducted in two communities in the Madampe Division, northwest Sri Lanka, suggests that in that locality too, arranged cross-cousin marriages have all but disappeared. On the other hand, the incidence of romantic relationships between cross-cousins and even some parallel-cousins (relations between whom are understood as being incestuous) have risen.

Yet, far from cross-cousin love relationships being accepted as an a priori good, many parents strongly object to them. This can lead to elopement marriages and to fractures and fissures within kin groups. When questioned, the two most common responses given by people in Madampe who oppose cross-cousin marriages are that they are no longer required because there is no land in the family to retain and that such marriages risk genetic disease in offspring. For these reasons, people say, it is better for non-relatives to marry, either because class status can then be raised (equal caste status is usually assumed) or simply because the offspring of the marriage will be healthier. Conversely, people who are more amenable to the possibility of cross-cousin marriage, and even some parallel-cousin marriages (which those involved typically reclassify as cross-cousin marriages), stress the importance of such unions for land and inheritance interests, and tend to overlook the genetic/incest issue.

This paper explores beliefs about and practices of cross- and parallel-cousin marriage in Madampe. Approaching the subject from the point of view of young men in three small communities of different caste-class status, the paper examines how their own genealogical and genetic 'value' as men is considered in relation to notions of love and marriage between relatives or non-relatives. When faced with enormous barriers standing in the way of pursuing love affairs with unrelated women, cousin relationships, defined by a joking relationship that often includes sexually charged speaking and touching, offer either an 'easy' or 'confusing' alternative, depending on whether parents are 'pro' or 'anti' cousin marriage and on peer group pressures.

Wilson, Nicole

“Pudu Ponnu”: An Urban Tamil Bride’s “Modern” Imaginations of Morality and Ideal Tamil Womanhood

The relationship between “middle class” identity, “modernity,” and morality is one fraught with contradictions. For instance, so-called “middle class” materialistic obsessions with “modern” goods are often pitted against moral actions/sentiments in both academic and non-academic milieu. This paper uses conversations with Radhika, a soon-to-be Tamil Brahmin “middle class” cumankali (auspicious married woman), and daily participant observation of her betrothal and wedding preparations in the city of Madurai as platforms for understanding how the concepts of “middle classness,” “modernity,” and “morality” are negotiated in (re)constructions of an ideal Tamil self. I investigate how portrayals of Tamil womanhood in current cinema and television serials, definitions of “middle class” conduct, as well as notions of morality and ideal Tamil womanhood expressed by her mother and grandmother, are interpreted and negotiated as Radhika approaches what many Indian Tamils consider the quintessential life-defining event – marriage.

Although not emically understood as contradictory, the language that Radhika uses to express Tamil morality and ideal Tamil womanhood implies negotiations between several axes of her identity (e.g. “traditional” Brahmin, urban, “modern,” “middle class”). In some instances, she couches concepts of morality within the discourses of punniyam (virtuous deeds leading to acquisition of merit) and Brahmin religiosity, and understands ideal Tamil womanhood to be modeled on “traditionally” passive and “soft” housewifely behavior. Yet, she also locates morality as a product of access to urban education and “modern,” secular enforcements of law, all the while desiring to be “bold” and “decent” – qualities which, according to her, are attained through the embracing of “modernity.” This paper explores how one woman, as creator of her own “modern” imaginary, selects, and is influenced by, myriad and complex representations of moral selfhood in her transformation into an idealized Tamil wife.

Wood, Jolie

Caste Aside: The Influence of Class and Religion on Caste-Occupational Mobilization in Varanasi

A comparative study of contentious politics by six occupational groups at different class levels in Varanasi, India presents a puzzle: One group, the boatmen of the Mallah community, have successfully formed and sustained several groups to promote of boatmen's occupational interests, whereas another group, the handloom weavers of the Ansari community, have no self-formed, durable, active associations.

Why do the boatmen have active, durable occupational associations whereas the handloom weavers (of the Ansari community) do not? They are both lower-class members of historically disadvantaged minority communities struggling with direct threats to their occupations and livelihood. There are some key differences between handloom weavers and boatmen that are relevant to our puzzle. First, the handloom weavers are members of a Muslim minority in a city with a sustained discourse of Hindu-Muslim conflict. A second factor is class division within the community. The dominant economic elite, mainly powerloom weavers and shopkeepers, have material interests that run counter to those of the handloom weavers. Among this elite's members are the traditional biradari leaders who continue to wield some social influence over the community. This paper argues that class division in a marginalized minority community inhibits the poor from organizing independently of the community elite. The elite endeavor to control representation of the handloom weavers' interests and position themselves as pillars of the community. The community's status as a distrusted minority, moreover, creates pressure to maintain in-group solidarity, further inhibiting the handloom weavers from organizing independently and possibly creating intra-community dissension. The handloom weavers are not free agents; their interaction with the state is mediated by the traditional leadership and economic elite of their community, who do not necessarily have the handloom weavers' interests foremost in mind.

The boatmen do not face the same obstacles to organizing themselves. They do not face the discrimination and suspicion that is directed at the Ansaris, and there is less pressure for in-group solidarity. Second, Mallah elite is relatively small and occupied in professions unconnected to the community's traditional livelihood, removing its members from any competition with those who continue to boat and fish. Thus they do not attempt to obstruct or co-opt the boatmen or enforce in-group solidarity. The boatmen therefore can represent their own interests as free agents, without mediation or interference by any community elite.

Yeolekar, Mugdha

The Dynamics Between Gurucaritra and Ritual Practices in the Dattatreya Tradition

This paper discusses the genealogy of the concept of paaraayana as presented in various Hindu texts. Paaraayana can be defined as reading a religious text for material concerns is a significant yet an under-studied religious practice in Hinduism. This work is a part of my dissertation project that focuses on the dynamic between the written and the performed word in the private and public contexts with regards to one “self-chosen” deity—Dattaatreya, a three-headed deity that combines Brahma, Vishnu and Shiva. Using ethnographic method, I have collected data over the past seven months based on my interviews of over ninety readers who have read this text. Based on the data, I argue that Gurucaritra—the central text of the tradition-- lives in the contemporary Marathi society not only in its written form, but more importantly, in its performance or paaraayana during the recitations at private homes and public temples.

Young, Katherine

From Paraicheri to Suburb: Religion, Politics, and Economics in Ekangipuram, Chennai

Paraicheris located outside Indian villages once segregated “outcastes” and their supposed impurity spatially. As urban sprawl began to incorporate villages around cities, it affected paraicheris. Based on historical documents and fieldwork between 2006 and 2011, I will examine the religious, political and economic history of a neighbourhood now called Ekangipuram that was once a paraicheri but is fast becoming just another Chennai suburb, home to different religions and castes. My illustrated talk will be on the three generations of a Dalit family who have lived in this neighbourhood. Connections to Mahatma Gandhi, a Hindu saint buried there, and the Hindu sect called Shrivaisnavism provide markers of identity and struggle recovered through oral histories, family photos, hagiographies, and court cases. These reveal how topoi as place and imagined place can be a constitutive element in the rural formation and suburban transformation of identity.

Zare, Bonnie

The Hole inside the Whole: Narrative Fragments by Recent Telugu Dalit Women Writers

In *Remnants of Auschwitz* (2002) Giorgio Agamben explores the limits of human ethical behavior by studying the Muselmann, the malnourished and barely-alive Nazi concentration camp inmate who has become a kind of ethical category. This being is one “in whom not only humanity and non-humanity, but also vegetative existence and relation, physiology and ethics, medicine and politics, and life and death continuously pass through each other.” It may be argued that a dalit woman’s daily conditions, eked out between oppressive blows, are somewhat similar to that of the Muselmann. This desubjectified self is emphasized in Telugu dalit women’s narratives over the past decade. This paper focuses on narratives from two experimental collections, *Nalla Poddu* [Black Dawn] and *Nalla Regadi Saallu* [Furrows of Black Soil]. In them the authors resist majoritarian discourse, questioning the ability of conventional Telugu literary genres to express dalit women’s realities. Instead the writers deliberately use fragments to express life as a fragment. Form matches content to attest to colliding layers of stigma, some of which are internal to the dalit community. Similar to one purpose of Agamben’s study, these narrative fragments demonstrate the inhumanity that all humans potentially are both capable of experiencing but also perpetrating.

Zutshi, Chitrlekha

Rajatarangini in Kashmir's Persian Historical Tradition

Kalhana's *Rajatarangini* is usually regarded as a closed text by a single author composed in twelfth-century Kashmir; this view fails to place the text within the longer context of Kashmiri literary and historiographical forms that preceded and followed it. This paper argues that the *Rajatarangini* (and its continuations) had multiple lives within the Kashmiri historiographical tradition in the period after the twelfth century. In particular, it follows *Rajatarangini* within the rich tradition of Persian historiography in Kashmir, embodied in the Sufi *tazkiras* (biographies) and the more traditional *tarikhs* (histories), from the sixteenth to the nineteenth centuries. While some of these texts self-consciously recognized *Rajatarangini*, its continuations, and its early Persian translations as the font of historical knowledge about Kashmir, thereby casting themselves as heirs to the historical tradition founded by Kalhana, others drew on the ideas articulated in the *Rajatarangini* narratives without specifically acknowledging the source.

The paper is especially interested in discussing those ideas from *Rajatarangini* that the authors of the Persian narratives found most resonant, such as the specific delineation of the contours of Kashmir as a Valley nestled in the mountains and the assertion of the region as sacred space. Long after the demise of Kashmir as a center of Sanskrit learning, and the introduction of a variety of narrative styles to the Kashmiri historiographical landscape, including Mughal forms of historiography and the colonial historical method, *Rajatarangini* and its ideas survived in multiple iterations, thus becoming integral to the Kashmiri (and Indian) view of the region's past.