

South Asia Newsletter



Centre of South Asian Studies

www.soas.ac.uk/csas/

No 69

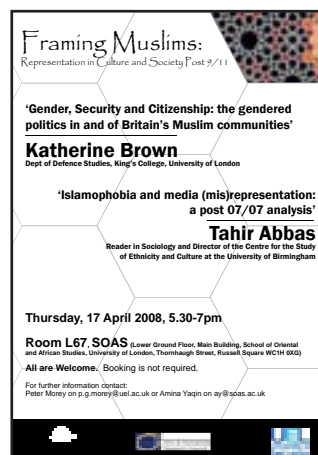
April 2008

Forthcoming events at SOAS this term:

The Idea of Gujarat in History, Ethnography, and Text Workshop
Further details on [Page 10](#)



Tasher Desh:
Dance Drama by Tagore
Further details on [Page 9](#)



Framing Muslims seminar
Further details on [Page 15](#)

Term 3 Seminar Series

South Asian History

and

South Asian Law

Term 3 Seminar Series
Further details on [Pages 7 and 8](#)

CENTRE MEMBERS

Professor Ravi AHUJA PHD(HEIDELBERG)

Professor of Modern South Asian History

Chair, Centre of South Asian Studies

Department of History

ra33@soas.ac.uk

Dr Daud ALI BA(WILLIAM & MARY) MA PHD(CHICAGO)

Senior Lecturer in Early Indian History

Department of History

da7@soas.ac.uk

Dr Rochana BAJPAI BA(BARODA) MA(JAWAHARLAL NEHRU UNIV) PHD(OXON)

Lecturer in the Politics of Asia/Africa

Department of Politics and International Studies

rb6@soas.ac.uk

Dr Crispin BRANFOOT BA(MANCHESTER) MA PHD(LONDON)

Lecturer in South Asian Art and Archaeology

Department of Art and Archaeology

cb68@soas.ac.uk

Dr Whitney COX BA(VIRGINIA) MA PHD(CHICAGO)

Lecturer in Sanskrit

Department of the Languages and Cultures of South Asia

wc3@soas.ac.uk

Dr Kate CROSBY BA DPHIL(OXON)

Senior Lecturer in Buddhist Studies

Department of the Study of Religions

kc21@soas.ac.uk

Dr Philippe CULLET LLM(LONDON) MA(LONDON) JSD(STANDFORD)

Reader in International Environmental Law

School of Law

pc38@soas.ac.uk

Dr Jeevan S DEOL BA(BRITISH COLUMBIA) MPHIL (LONDON) PHD(CANTAB)

Lecturer in Urdu and South Asian Studies

Department of the Languages and Cultures of South Asia

jd38@soas.ac.uk

Dr Sonali DERANIYAGALA BA(CANTAB) MA(LONDON) DPHIL(OXON)

Lecturer in Economics

Department of Economics

sd11@soas.ac.uk

Professor Rachel DWYER BA(LONDON) MPHIL(OXON) PHD(LONDON)

Professor of Indian Cultures and Cinema

Department of the Languages and Cultures of South Asia

rd3@soas.ac.uk

Dr Peter FLÜGEL MA DPHIL (MAINZ)

Teaching Fellow

Chair, Centre for Jaina Studies

Department of the Study of Religions

pf8@soas.ac.uk

Dr Jonathan GOODHAND BA PGCE(BIRMINGHAM) MSC PHD(MANCHESTER)

Senior Lecturer in Development Practice

Department of Development Studies

jg27@soas.ac.uk

Dr Almut HINTZE BA(HEIDELBERG) MPHIL(OXON) DPHIL(ERLANGEN)

DHABIL(BERLIN)

Zartoshty Brothers Senior Lecturer in Zoroastrianism

Department of the Study of Religions

ah69@soas.ac.uk

Dr Stephen P HUGHES BA(BATES COLL., LEWISTON) MA PHD(CHICAGO)

Lecturer in Social Anthropology

Department of Anthropology and Sociology

sh37@soas.ac.uk

Professor Michael J HUTT BA PHD(LONDON)

Professor of Nepali and Himalayan Studies

Dean of Faculty of Languages and Cultures

Department of the Languages and Cultures of South Asia

mh8@soas.ac.uk

Professor Mushtaq KHAN BA(OXON) MPHIL PHD(CANTAB)

Professor of Economics

Department of Economics

mk17@soas.ac.uk

Mr Abul Hussain KHONDOKER

Lector in Bengali

Department of the Languages and Cultures of South Asia

Ms Prabha KOTISWARAN BA LLB (NLSIU, BANGALORE, INDIA) LLM SJD

(HARVARD)

Lecturer in Law

School of Law

pk5@soas.ac.uk

Dr Martin W LAU MA PHD(LONDON)

Reader in Law

School of Law

ml1@soas.ac.uk

Dr Jens LERCHE MA PHD(COPENHAGEN)

Senior Lecturer in Development Studies

Department of Development Studies

jl2@soas.ac.uk

Dr Angelika MALINAR MA PHD(TÜBINGEN)

Senior Lecturer in Hinduism

Department of the Study of Religions

am97@soas.ac.uk

Dr Magnus MARSDEN BA PHD(CANTAB)

Lecturer in Social Anthropology with reference to South and Central Asia

Department of Anthropology and Sociology

mm101@soas.ac.uk

Mr Nicholas MARTLAND

Librarian for South Asia, South East Asia & Pacific Studies

Library and Information Service

nm28@soas.ac.uk

Dr Matthew MCCARTNEY BA(CANTAB) MPHIL(OXON)

Lecturer in Economics with reference to South Asia

Department of Economics

mm80@soas.ac.uk

Professor Werner F MENSKI MA(KIEL) PHD(LONDON)
Professor of South Asian Laws
School of Law
wm4@soas.ac.uk

Mr Satoshi MIYAMURA BA(TOKYO) MA(HITOTSUBASHI) MSC(LONDON)
Teaching Fellow in Economics
Department of Economics
sm97@soas.ac.uk

Professor David MOSSE BA DPHIL(OXON)
Professor of Social Anthropology
Department of Anthropology and Sociology
dm21@soas.ac.uk

Mr Rakesh NAUTIYAL BA MA(GARHWAL) LLB
Lector in Hindi
Department of the Languages and Cultures of South Asia
rn17@soas.ac.uk

Dr Matthew J NELSON BA(BOWDOIN) PHD(COLUMBIA)
Lecturer in the Politics of Asia/Africa
Department of Politics and International Studies
mn6@soas.ac.uk

Mr Paolo NOVAK MSC(LONDON)
Lecturer in Development Studies
Department of Development Studies
pn4@soas.ac.uk

Dr Francesca ORSINI BA (VENICE) PHD(SOAS)
Lecturer in the Literatures of North India
Department of the Languages and Cultures of South Asia
fo@soas.ac.uk

Dr Caroline OSELLA BA PHD(LONDON)
Reader in Anthropology with reference to South Asia
Department of Anthropology and Sociology
co6@soas.ac.uk

Dr Ulrich PAGEL BA PHD(LONDON)
Senior Lecturer in Language and Religion in Tibet and Middle Asia
Department of the Study of Religions
up1@soas.ac.uk

Dr Avril A POWELL MA(CANTAB) PGCE PHD(LONDON)
Reader in the History of Islam in South Asia
Department of History
ap5@soas.ac.uk

Mr Krishna PRADHAN BA MA(TRIBHUVAN)
Lector in Nepali
Department of the Languages and Cultures of South Asia
kp15@soas.ac.uk

Dr Theodore PROFERES BA(NEW YORK) MA PHD(HARVARD)
Lecturer in Ancient Indian Religions
Associate Dean, Learning & Teaching
Department of the Study of Religions
tp17@soas.ac.uk

Dr William RADICE MA DPHIL(OXON)
Senior Lecturer in Bengali
Department of the Languages and Cultures of South Asia
wr@soas.ac.uk

Dr Parvathi RAMAN BA PHD(LONDON)
Lecturer in Social Anthropology
Chair, Centre for Migration and Diaspora Studies
Department of Anthropology and Sociology
pr1@soas.ac.uk

Professor Peter G ROBB BA(WELLINGTON) PHD(LONDON) FRHISTS
Professor of the History of India
Pro-Director
Department of History
pr4@soas.ac.uk

Dr Martyn ROGERS BA DPHIL (SUSSEX)
Research Fellow
Department of Anthropology and Sociology
mr15@soas.ac.uk

Dr Lucy ROSENSTEIN BA MA PHD(LONDON)
Senior Lecturer in Hindi
Department of the Languages and Cultures of South Asia
lr1@soas.ac.uk

Dr Lawrence SAEZ BA(CALIFORNIA) MALD(FLETCHER) MA PHD(CHICAGO)
Senior Lecturer in Comparative and International Politics
Department of Politics and International Studies
ls4@soas.ac.uk

Dr Pasquale SCARAMOZZINO LAUREA(ROME) MSC PHD(LONDON)
Reader in Economics
Department of Financial and Management Studies
ps6@soas.ac.uk

Professor Christopher SHACKLE BA DIPSOC ANTHROP BLITT(OXON)
PHD(LONDON) FBA
Research Professor of the Modern Languages of South Asia
Department of the Study of Religions
cs2@soas.ac.uk

Dr Edward SIMPSON BSOC.SCI(MANCHESTER) PHD(LONDON)
Lecturer in Social Anthropology
Department of Anthropology and Sociology
es7@soas.ac.uk

Dr Subir SINHA BA(DELHI) MA PHD(NORTHWESTERN)
Lecturer in Institutions and Development
Department of Development Studies
ss61@soas.ac.uk

Dr Tadeusz SKORUPSKI LTH(VATICAN) PHD(LONDON)
Reader in Buddhist Studies
Director, Centre of Buddhist Studies
Department of the Study of Religions
ts1@soas.ac.uk

Dr Renata SÖHNEN-THIEME DRPHIL(MAINZ)
Senior Lecturer in Sanskrit
Department of the Languages and Cultures of South Asia
rs2@soas.ac.uk

CENTRE MEMBERS

Dr Shabnum TEJANI BA(OBERLIN COLL) MA MPHIL PHD(COLUMBIA)
Lecturer in the History of Modern South Asia
Department of History
st40@soas.ac.uk

Dr Hanne-Ruth THOMPSON
Lector in Bengali
Department of the Languages and Cultures of South Asia
hr@soas.ac.uk

Professor Tom TOMLINSON MA PHD(CANTAB)
Research Professor of Economic History
Department of History
tt2@soas.ac.uk

Dr Simona VITTORINI BA(BOLOGNA) MA PHD(LONDON)
Lecturer in State and Development
Department of Politics and International Studies
sv4@soas.ac.uk

Professor D Richard WIDDESS MUSB MA PHD(CANTAB) MA(LONDON)
Professor of Musicology
Department of Music
rw4@soas.ac.uk

Dr Amina YAQIN BA(PUNJAB) BA(SUSSEX) PHD(LONDON)
Lecturer in Urdu and Postcolonial Studies
Department of the Languages and Cultures of South Asia
ay@soas.ac.uk

Dr Zawwar Husain ZAIDA MA LLB(ALIGARH) PHD(LONDON)
Senior Research Fellow
Department of History

Dr Cosimo ZENE BA MA PHD(LONDON)
Senior Lecturer in Theory and Methods in the Study of Religions
Department of the Study of Religions
zc@soas.ac.uk

New Centre Chair

I am pleased to announce that **Professor Ravi Ahuja** has been appointed Chair of the Centre of South Asian Studies with immediate effect.

I regret that there has been a vacancy in this post recently, but would like to record the gratitude of the School to Jane Savory, Dr Subir Sinha and Professor Werner Menski for their support in maintaining various aspects of the Centre's activities, including a workshop, the newsletters, and the annual lecture.

Peter Robb
Pro-Director



Ravi Ahuja read history and indology at the University of Heidelberg and at SOAS. He (re-)joined the School in September 2007 as a Professor of Modern South Asian History. Previously he taught at Heidelberg's South Asia Institute and conducted research at the Centre for Modern Oriental Studies in Berlin. Ravi is a social and economic historian and specialises on problems of labour, urbanisation and infrastructure.

Funding Priorities of the British Academy Unique Opportunity for SOAS Staff

Professor Peter Kornicki, FBA
The British Academy

Tuesday, 20 May 2008

12.00 to 13.00
The British Academy and its Funding Schemes

13.00 to 14.00
Questions and Answers

Room 116

This is a unique opportunity for SOAS staff to learn about the funding priorities of the British Academy. Come to find out more about the strategies that lead to successful grant applications and how to avoid potential pitfalls, especially for research conducted in Asia.

Enquiries to Alexandra Leduc-Pagel
al25@soas.ac.uk

Bookshelf

Struggling with History. Islam and Cosmopolitanism in the Western Indian Ocean (Hurst 2007)

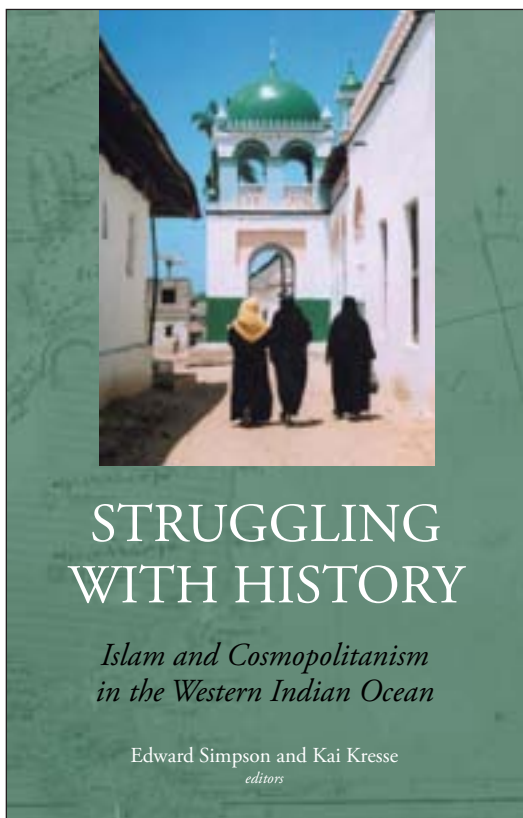
edited by **Edward Simpson** and Kai Kresse

The volume contrasts anthropological and historical approaches to the study of the Indian Ocean by focusing on the vexed question of 'cosmopolitanism'. Each chapter contributes to current debates on the nature of cosmopolitanism, the comparative study of Muslim societies, and the study of African and South Asian colonial and post-colonial contexts. Authors included in the volume are Michael Lambek, Gwyn Campbell, **Edward Simpson**, Nile Green, Anne Bang, Scott Reese, Kai Kresse, Felicitas Becker, Helene Basu, Filippo and **Caroline Osella**, and Michael Pearson.

Struggling with History is a major and very timely addition to scholarship both on a theoretical and on an empirical level. It engages with the much debated and often abused concept of cosmopolitanism, drawing on a wealth of anthropological and historical studies from the Western Indian Ocean rim. Incidentally, this demonstrates the importance of non-Western studies to the development of global historical concepts. In their own right, the case-studies contribute greatly to our understanding of the differences and commonalities of urban centres from East Africa to India which were linked to the Indian Ocean. This highly readable book ought to become a standard work of reference. —ULRIKE FREITAG, FREE UNIVERSITY AND ZENTRUM MODERNER ORIENT, BERLIN

This volume represents the latest phase of the effort of thinking through what constitutes the Indian Ocean as a region and how to characterise the fluency of its inhabitants... The chapters illuminate certain vehicles and processes for articulating ethical and political concerns afforded by Islam, and thus recurrent in these largely Muslim urban enclaves. They offer a fascinating repertoire of Muslim politics and history... As the contributors to this exciting book show, even as the horizons of 'cosmopolitan' knowledge and sophistication expand from local and regional to national, transnational, and global levels, this civility comes under increasing challenge. —MICHAEL LAMBEK, UNIVERSITY OF TORONTO AND LSE

The central question is whether indeed there is such a thing as an Indian Ocean which can be studied, analysed, used as a heuristic tool just like say a state or a village. The contributors differ agreeably on this matter.... The editors vigorously contest the whole notion of cosmopolitanism, which in turn questions



whether there is something called the Indian Ocean which has enough unity/similarities to be subject to analysis... It is pleasant indeed to indeed to find the dichotomy between history and anthropology ignored or transcended in these excellent chapters. —MICHAEL PEARSON, UNIVERSITY OF TECHNOLOGY, SYDNEY

Edward Simpson has been awarded a Small Research Grant from the British Academy to work on a bibliography of English sources on Gujarat.

Two bibliographies of English sources on Gujarat have been published previously; one was edited by Satyaprakash in 1976 as part of a Government of India initiative; the second was published privately by V.K. Chavda in 1972 and covers the period from 1600 up to the 'Mutiny' of 1857. Both works are valuable, but dated and partial, given the growth of academic interest in Gujarat in both Europe and North America following a series of natural disasters, catastrophic religious violence, the antics of the nationalist government, and the booming economy. The aim of this project is to compile an annotated bibliography to catalogue academic articles and monographs, PhD dissertations, the publications of the governments of India, Gujarat, and colonial Bombay, reference to the 'diaspora literature', and contain a guide to the principal archives for the state.

Bookshelf

The Bhagavadgita: Doctrines and Contexts
by **Angelika Malinar**

Hardback 9780521883641 (ISBN-10:0521883644)

Published 06 December 2007

Catalogue Information

The Bhagavadgita is one of the most renowned texts of Hinduism because it contains discussions of important issues such as liberation and the nature of action as well as the revelation of the Krishna as the highest god and creator of the universe. It is included in the ancient Indian Mahabharata epic at one of its most dramatic moments, that is, when the final battle is about to begin. In contrast to many other studies, this book deals with the relationship between the Bhagavadgita and its epic contexts. On the basis of a thorough analysis of the text Angelika Malinar argues that its theology delineates not only new philosophical concepts and religious practices but also addresses the problem of righteous kingship and appropriate use of power. Malinar concludes by considering the Bhagavadgita's historical and cultural contexts and those features of the text that became paradigmatic in later Hindu religious traditions.

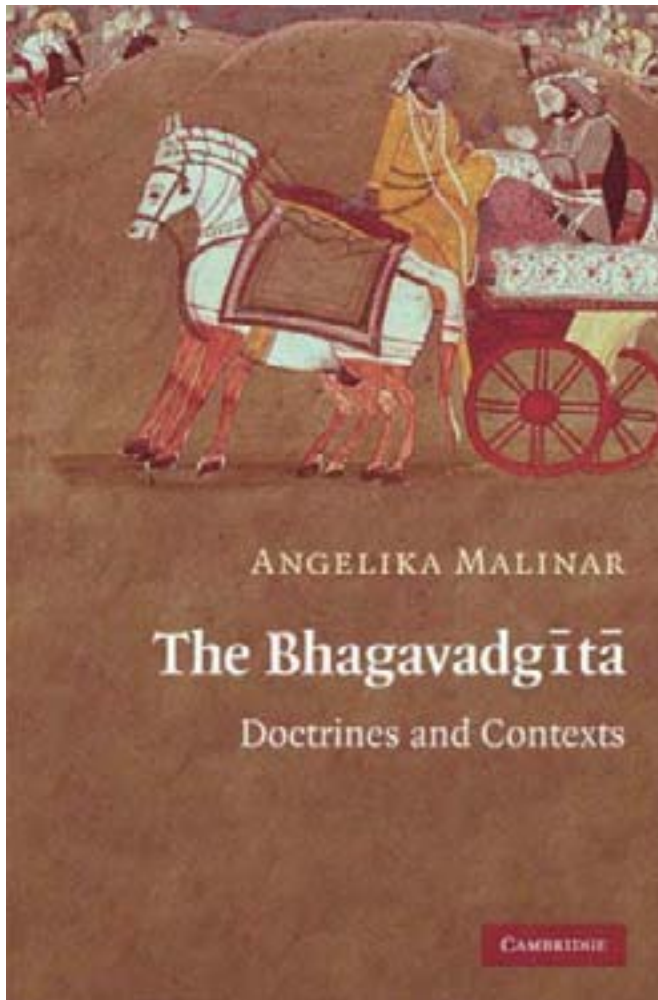
Contents

1. Introduction
2. Debates over war and peace in the Udyogaparvan of the Mahabharata
3. The doctrines of the Bhagavadgita
4. The doctrines of the Bhagavadgita: summary and systematic considerations
5. Historical and cultural contexts

Time in India: Concepts and Practices.

Angelika Malinar (ed.)
New Delhi: Manohar, 2007

This volume includes essays from the fields of history, anthropology, religious studies, literary studies and gender studies.



South Asian Law Seminar Series



South Asian Law Seminars - Spring 2008

Venue: Room 116, Main SOAS Building, 6pm [except 1 May 2008]

All Welcome

14 April 2008 [in Room 116]

Salman Khurshid, Former Minister of State for External Affairs,
India Lawyer, Politician, Writer

The Future of Indian Constitutionalism

Chair: Prof. Werner Menski

(Followed by a Question & Answer Session)

1 May 2008

[in Room B103]

Dr Shirley Firth, Senior Research Associate, CEMS, SOAS
South Asians and death rituals in the UK

8 May 2008

[Room 116]

Helena Wray, Middlesex University

South Asian laws in immigration contexts: Sympathy,
ignorance, indifference or mistrust?

15 May 2008

[Room 116]

Federica Sona, PhD candidate, SOAS
Muslim identity in Europe

22 May 2008

[Room 116]

Mara Malagodi, PhD candidate, SOAS

Nepal's difficult transition: From Hindu kingdom to
inclusive democracy (1990-2006)

29 May 2008

[Room 116]

Madura Rasaratnam, LSE/SOAS

Colonial law and caste in Tamil society:
Tamil Nad and Janna compared

5 June 2008

[Room 116]

Ross Davis and Birgitte Hagem, SOAS

Debate on the Prohibition of Child Marriage Act, 2007

Enquiries: wm4@soas.ac.uk

South Asian History Seminar Series



Spring Term, 2008

Tuesday, 5.00 PM

Room G52, Main Building (until 29 April)

Room B111, Brunei Gallery (from 6 May)

- 15 April** **Amrita Shodhan**
From Jnati to Hindu in the 19th Century Bombay Presidency Law Courts
- 22 April** **Jonathan Saha**
(SOAS)
Finding and Confining the 'Mad' in British Burma c.1860-1890
- 29 April** **Projit Mukharji**
(University of Newcastle upon Tyne)
Jessie's Dream at Lucknow: Popular Memorializations of Dissent, Ambiguity and Class in the Heart of Empire
- NB: FROM NOW ON THE SEMINAR WILL BE HELD IN B111 IN THE BRUNEI GALLERY
- 6 May** **Christopher Minkowski**
(Oxford University)
**Astronomers as Poets and Poets as Scientists:
the Cycle of Seasons in Early Modern Jyotish Texts**
- 13 May** **Hardip Singh Syan**
(SOAS)
The Rise of Sikh Gurus in Mughal North India, c.1469-1708
- 20 May** **Hermann Kulke**
(Kiel University)
The Invented Traditions of Yayati Kesari and Sankaracharya
- 27 May** **Radhika Singha**
(Jawaharlal Nehru University)
**Front Lines and Status Lines: the Follower Ranks of the Indian Army
in the Great War, 1916-1920**
- 3 June** **Ann Leibowitz**
(SOAS)
The Kalila wa Dimna in the Islamic Courts of India, 16th-18th centuries
- 10 June** **John Zavos**
(Manchester University)
**'Connecting British Hindus': Religion and the Politics of Hindu
Organization in Contemporary Britain**

Convenors: Professor Ravi Ahuja and Dr Shabnum Tejani (st40@soas.ac.uk)
All Welcome

Centre of South Asian Studies seminar

5-7pm on Thursday, 24 April 2008

Of Dalit Panthers and Civil Rights: Ideology and the Inscription of Identity

by

Dr Krishna Sen

(Department of English, University of Calcutta
and currently Leverhulme Visiting Professor School of English, University of Leeds)

Room 116, Main Building, SOAS

Enquiries: Shabnum Tejani (st40@soas.ac.uk) or Jane Savory (js64@soas.ac.uk)

All are Welcome

SOAS Concert Series 2007/08

Tasher Desh: Dance Drama by Tagore Tasher Desh

26 April 2008
7:00-9:00 PM

Venue: Brunei Gallery Room: Brunei Gallery Lecture Theatre

A new production of Tagore's most significant dance drama, Tasher Desh (Land of Cards), inspired by Alice in Wonderland. The Bengali poet and writer Tagore is considered the voice of India's spiritual heritage. Tasher Desh, written in 1933 in the context of colonial India, is a satire on the rigidity of class systems, both Indian and British, employing the dramatic and comedic device of a Land of Cards where a population is trapped in stagnation and inflexibility.



Tasher Desh

FREE ADMISSION TO ALL CONCERTS, NO BOOKING REQUIRED

Venue capacity is limited and we operate a first come first served system. We advise you to arrive early to avoid disappointment.

VENUE: BRUNEI GALLERY LECTURE THEATRE, SOAS, University of London

ENQUIRIES: TEL 020 7898 4500, EMAIL musicevents@soas.ac.uk / www.soas.ac.uk/concerts

EVENTS

The Idea of Gujarat in History, Ethnography, and Text Workshop

Thursday 15th May (L67)

Programme

9.00-9.30 Introduction

Session I

9.30-10.00 Shreyash Palshikar (Universities of Oxford and Edinburgh)

Overlapping Imaginations: Maha Gujarat and Maharashtra in the battle for Bombay

10.00 -10.30 Harald Tambs-Lyche (Université de Picardie-Jules Verne, Amiens, and LISST-Centre d'Anthropologie, Toulouse)

Between the Sand and the Sea: reflections on the specificity of caste in Gujarat.

10.30-11.00 Discussion: David Hardiman (University of Warwick)

11.00 - 11.30 Tea/Coffee

Session II

11.30-12.00 John McLeod (University of Louisville)

Khari mata, stri ane rani: Introducing Queen Victoria to "The Gujarati Population of India"

12.00-12.30 Amrita Shodhan (Independent Scholar)

Nats and jamats in Bombay Presidency in the early nineteenth century

12.30-1.00 Discussion: Samira Sheikh (The Institute of Ismaili Studies)

1.00-2.00 Lunch

Session III

2.00-2.30 Hanna Kim (New York University)

Contemporary Gujarat from an Ethnographic Perspective: Swaminarayan Bhakti and Some Considerations for Unpacking Assumptions about Religion and Religious Subjectivity

2.30-3.00 Samira Sheikh (The Institute of Ismaili Studies)

Mata, mandir and Muslims: Sacred space and its guardians in Gujarat

3.00-3.30 Discussion: Rachel Dwyer (SOAS)

3.30-4.00 Tea/Coffee

Session IV

4.00-4.30 Rita Kothari (Mudra Institute of Communications, Ahmedabad)

Moolk ain Desh : Understanding Spaces Sindhis of Gujarat Inhabit

4.30-5.00 Eluned Edwards (Victoria and Albert Museum and London College of Fashion)

The Social Fabric: Textiles, Dress and Identity in Kachchh

5.00-5.30 Discussion: Edward Simpson (SOAS)

Friday 16th May (Khalili Lecture Theatre)

Session V

9.30-10.00 Riho Isaka (University of Tokyo)

Defining Gujarat and the Gujaratis

10.00 -10.30 Edward Simpson (SOAS)

Geographies of the past: The ethnographic history of Bhuj

10.30-11.00 Discussion: John McLeod (University of Louisville)

11.00 - 11.30 Tea/Coffee

Session VI

11.30-12.00 Nikita Sud (QEH, University of Oxford)

Narrowing possibilities of stateness: The case of land in Gujarat

12.00-12.30 Howard Spodek (Temple University)

Equipping the Laboratory for Hindutva: Religion and Politics in Ahmedabad, 1900-2008

12.30-1.00 Discussion: Mario Rutten (University of Amsterdam)

1.00 -2.00 Lunch

Session VII

2.00-3.30 Roundtable discussion and concluding address by Professor Jan Breman (University of Amsterdam)

Further details from Aparna Kapadia (ak83@soas.ac.uk)

To book a place (£10 includes lunch on both days) contact Rahima Begum (rb41@soas.ac.uk)

THE IDEA OF GUJARAT

HISTORY, ETHNOGRAPHY & TEXT

A two-day workshop at SOAS will explore implicit ideas about Gujarat as a cultural and historical space, in the work of some of the world's foremost scholars of the region.

How is Gujarat imagined? Has it always been so? Where do its boundaries lie?

Speakers & Discussants will include:

Jan Breman Rachel Dwyer Eiluned Edwards Riho Isaka David Hardiman Hanna Kim Rita Kothari John Mcleod Shreyash Palshikar Mario Rutten Samira Sheikh Amrita Shodhan Edward Simpson Nikita Sud Howard Spodek Harald Tams-Lyche

15 May in Room L67 & 16 May in KLT soAS, London

Further details are available from Aparna Kapadia (ak83@soas.ac.uk)

Registration: GBP 10.00 (includes lunch on both days. Seats are limited)

Contact: Rahima Begum (rb41@soas.ac.uk)

This event has been generously supported by the British Academy and SOAS



Our Positive Bodies Exhibition

17th April - 21 June 2008

TICAH brings to London the deeply personal and explosively colourful self-portraits of HIV-positive people from Kenya, India and Thailand. At a time when everyone in these communities has been touched by the loss of parents, siblings, partners, or children, the burning questions for anyone infected today are: How do I live on? How do I stay healthy? How do I keep hope alive? The life-size Body Maps on show are a powerful response to these questions, telling stories of healing, of stigma, of strength, of care by those who make their choices in a world shaped by HIV/AIDS.

Body Mapping is a creative-therapeutic process which allows us to piece together past and present, gather strength and experience from each other, celebrate beauty and life force, dare to share and paint our dreams for the future, our ideas about what it means to be healthy.

“The process of painting ourselves is very powerful. After we have shared with one another and feel safe, we lie down on a canvas and we trace the outlines of our bodies. We choose our colours and symbols with care. We talk and think, then we paint and paint. With each day, our story comes through more clearly. We paint our fears and our scars. We paint our joys and our strength. We paint our treatments – our medicines and the herbs and foods we take. We paint our family and community. We name our maps. The process makes us remember. It makes us feel proud. We create something beautiful that shares our stories with others.”

The Trust for Indigenous Culture and Health, TICAH, is a Kenyan non-profit organization which explores the positive links between health and cultural belief, practice, knowledge, celebration, ritual, and artistic expression. This exhibition has grown out of collaboration with Art2Be, a team of Kenya-based artists and therapists, and several local AIDS support groups in Asia and in Africa. The exhibition is part of a program called LISTENING TO THOSE WHO LIVE WITH IT, a TICAH series of activist advocacy projects to bring the voices and experiences of HIV-positive people into conversations about health and policy.

Exhibition Program:

Body Mapping artists from Kenya will be present during the exhibition opening, talking about their art work and sharing their life stories. Interactive and multi-sensory installations enable visitors to experience the stories of other body maps and artists. Accompanying the exhibition will be a Body Mapping Workshop, open to people living with HIV/Aids in London, an open-air Body Mapping Demonstration/Exhibition in a London park, and a Speaker's Series co-hosted by the Development Studies Department at SOAS.



Brunei Gallery Opening times:

Tuesday - Saturday 10.30 - 17.00

Closed: Sundays, Mondays and Bank Holidays

Admission: Free

Contact:

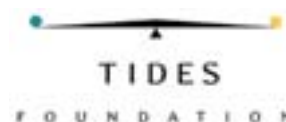
Recorded Information: +44 (0)20 7898 4046

Telephone: +44 (0)20 7898 4915

Fax: +44(0)20 7898 4259

E-mail: gallery@soas.ac.uk

The Brunei Gallery is located between Malet Street and Thornhaugh Street, in the north-west corner of Russell Square opposite SOAS.



SOAS World Music Summer School 2008



For the 6th year running, SOAS is proud to offer an exciting summer school of world music. And in 2008 we offer a more varied programme than ever: Intensive and inspiring courses taught by master musicians. Practical workshops, master classes and performances for students of all backgrounds, beginners to advanced, amateur and professional.

For further information or to book a place on a course please contact:

SOAS Department of Music,
School of Oriental and African Studies,
Thornhaugh Street,
Russell Square,
London WC1H 0XG



Enquiries: Tel. +44 (0)20 7898 4500, E-mail: musicevents@soas.ac.uk

South Indian Violin & Vocals Nandini Muthuswamy

Course Dates:
30 June-10 July, Mon-Thu, 5-7pm

Course Fee:
£90 (concs £69)

Venue:
College Buildings, SOAS Russell Square

This two week intensive course is designed to give experienced violinists & vocalist of any style the opportunity to discover & explore the foundations of **South Indian** classical music (Carnatic music). The two main musical components of Carnatic music are raga (modal system) and tala (metrical system). The course will introduce concepts, exercises and representative compositions in a variety of forms. With Nandini Muthuswamy.

Indian Tabla Sanju Sahai

Course Dates:
23-27 June, Mon-Fri 5-7pm

Course Fee:
£80 (concs £59)

Venue:
College Buildings, SOAS Russell Square

The tabla drums with their unique melodic sound are the backbone of Classical Indian music, in particular **Hindustani** (northern India). This course is an introduction to basic drumming techniques and rhythmic structures (tala) of **Indian** music. Instruments will be provided. With Sanju Sahai.

EVENTS

Dasturji Dr Kutar Memorial Lecture

**The Department for the Study of Religions, SOAS
in association with
The World Zoroastrian Organisation**

Presents the Eleventh Dasturji Dr Kutar Memorial Lecture

to be given by

Professor A.D.H. Bivar (SOAS)

on

**Mithraism and Zoroastrianism:
some thoughts on the prehistory of the religion**

6:00 p.m.

on Thursday, 15 May 2008

Khalili Lecture Theatre

SOAS Main Building, Russell Square, London
(Nearest Underground Station: Russell Square)

All welcome

Contact email: prl@soas.ac.uk

The Leverhulme Trust

SOAS staff members only

SOAS RESEARCH OFFICE

**Dr Anne Dean
Assistant Director**

Friday, 18 April 2008
10-12.00h
Room 116

10.00-11.00 The Leverhulme Trust and its Funding Schemes
11.00-12.00 Questions and Answers

Enquiries to Alexandra Leduc-Pagel, al25@soas.ac.uk

SOAS/UEL Framing Muslims Seminar Series

Framing Muslims:

Representation in Culture and Society Post 9/11

“Gender, Security and Citizenship: the gendered politics in and of Britain’s Muslim communities” By Katherine Brown

Abstract:

This paper assesses the impact of security debates in the UK on the development of British Muslim identities and citizenship. The discourses of state agencies locate Islam and Muslim communities not simply as “problem communities” but as security concerns. Thus, debates about how minority communities can realise rights and citizenship are more than the ‘politics of difference’ and now include the ‘politics of fear’. This paper argues that for some Muslim women adopting a religio-political identity has enabled complex forms of political engagement with the state through the opening up of ‘opportunity spaces’ generated by security discourses. Paradoxically, this engagement relies on and challenges both the “politics of fear” and the “politics of difference”. The paper uses ‘gender’ as a variable by focusing on Muslim women and as an analytical category with which to deconstruct the simplified assumptions prevailing in the securitization of Muslim communities. The paper will focus on three case studies: shari’a law debates in the UK; the pro-hijab campaigns and the ‘forced marriage-immigration’ debate.

Speaker biography:

Katherine recently joined the department of Defence Studies of Kings College London, prior to which she had been a lecturer in the Department of Politics and IR at the University of Southampton. Her current research project examines the role and appropriation of Muslim women in security politics/policies in the UK. Another element within this research considers Muslim women’s participation in political violence and resistance. This research stems from an interest in the role of gender in the securitisation of political Islam as part of the ‘war on terror’.

and

‘Islamophobia and media (mis)representation: a post 07/07 analysis’ By Tahir Abbas

Speaker biography:

Tahir Abbas is Reader in Sociology and Director of the Centre for the Study of Ethnicity and Culture at the University of Birmingham. He was previously a Senior Research Officer at the Home Office as well as the Department for Constitutional Affairs in London, Project Director of Race Equality West Midlands in Worcester, ESRC Research Fellow at the University of Central England Business School, and PhD Research Student at the University of Warwick Centre for Research in Ethnic Relations. He has published widely and his key books include, *The Education of British South Asians*, and as editor, *Muslim Britain, Islamic Political Radicalism, and Immigration and Race Relations: Sociology and John Rex* (with Frank Reeves).

5:30-7.00pm on Thursday, 17 April 2008

Room L67, SOAS (Lower Ground Floor, Main Building, School of Oriental and African Studies, University of London, Thornhaugh Street, Russell Square WC1H 0XG)

All are Welcome. Booking is not required.

For further information contact:
Peter Morey on p.g.morey@uel.ac.uk
or Amina Yaqin on ay@soas.ac.uk

Framing Muslims Website:
<http://framingmuslims.org/>



Jaina Art and Architecture

The 10th Jaina Studies Workshop and Annual Jain Lecture took place at SOAS on 6-7 March 2008.

ABSTRACTS

[Jaina Stūpa at Vaddamanu, Andhra Pradesh: A Study](#)

Avadhanula Vijaya Kumār Babu, Osmania University, Hyderabad

Vaddamanu, mentioned as Wudlamaanu in the 1887 report of Robert Sewell, and as Vadhamaanu, in the topo sheet of 1926, is a small village lying on 16° 32' Latitude on North and 80° 30' Longitude on East, situated at a distance of 10 kms, from Amaravati, the famous Buddhist centre in Guntur, Andhra Pradesh. Excavated antiquarian remains, such as Middle Paleolithic and Neolithic assemblages; Microlithic blades; Capstones and Orthostats from Megalithic burials; lead and other coins belonging to Satavahana and Ikshwaku times; and the structural remains of a Jaina stūpa built during c.300 BC etc., push back the continuous and uninterrupted habitation at Vaddamanu, from Paleolithic times until today.

Although numerically Jaina stūpas are limited, on the grounds of aesthetics, historicity and religious values, they are worth studying. The structures; the inscribed potsherds, divulging the names of the donors, recipients of the donations and the kings; coins with legends; plain and inscribed sculpted fragments, with floral designs, miniature stūpas and structural motifs; the auspicious symbols; human and mythical art forms - as found at Vaddamanu, in comparison with similar executions found at Jaina stūpas at Khandagiri, Mathura and Udayagiri, during the contemporary period.

The paper makes an attempt to study the architectural features and other findings; those attest and confirm the history and antiquity of Vaddamanu and its affiliation to Jainism, as a contemporary living religious centre in Andhra and the contribution of Andhra to Jainism. The study will be supported by drawings, photos, plans, plates, tabular forms and textual statements.

[The Vijñaptipatras: Texts and Representations](#)

Nalini Balbir, University of Paris III, Sorbonne Nouvelle

The invitation scrolls (vijñaptipatra) sent by Jain lay communities to Śvetāmbara mendicants in order to request them to spend a rainy season in their particular locality are an original manifestation of Jain culture. They combine pictorial art (stereotyped motives and specific themes) with literary achievements (kāvya style in Sanskrit, vernacular poems, citrakāvya and riddles) in a skillful way which leads to a cumulative discourse of praise both of men (the Jain monk as a teacher) and places. These scrolls represent both a regional and sectarian tradition. They predominantly come from Gujarat and Rajasthan, and have been in use especially within the Kharataragaccha from about the 15th-16th century to the early 20th century. Based on a few examples, our investigation (which will take into account earlier studies on the topic) will

Jaina Studies



NEWSLETTER OF THE CENTRE OF JAINA STUDIES



March 2008
Issue 3

be an attempt to highlight the main features of the specific rhetoric at work in the vijñaptipatras.

[From Narrative to Icon: the Bāhubali Image at Śravaṇabelgoḷa](#)

Robert J. Del Bontà, San Francisco

One of the most popular images created by the Digambara Jainas is that of Bāhubali, the son of the first tīrthaṅkara, Ṛṣabha. In turn, the most famous such image is the colossal monolith at Śravaṇabelgoḷa. I want to investigate the full significance of this image. Some works of Indian art tell narratives and others are essentially iconic images, which also contain references to narrative. At times these references are there merely to identify the image, but in some cases the line between narrative and icon is blurred and the image serves a double purpose.

Studying how this image differs from earlier ones from such sites as Bādāmī, Ellora underscores some key differences in iconography and meaning. These distinctions are tied to narrative. It can be argued that rather than merely paring down the narrative elements at Śravaṇabelgoḷa and stressing the iconic quality of the image, a much deeper

change has occurred.

Combined with the visual evidence, I want to consider various Digambara and Śvetāmbara accounts of his life and his attainment of enlightenment to try to understand the real meaning of this sculpture as it has evolved over time. Underscoring these sectarian differences, Bāhubali takes on an importance that far outweighs a simple identification of the image.

[Eulogy and Ritual in Jaina Medieval Literature](#)

Christine Chojnacki, University of Lyon

As in Hindu and Buddhist literature, praise (stotra, stuti) has an important place in Jaina literature, especially in medieval times. A mere look at manuscript catalogues is enough to prove the fact. The generic term praise is applied to very different texts. Not only are the names and the subjects of the eulogy manifold but the literary forms are also varying widely. Furthermore, the functions of praise are numerous as well and more than once not easy to determine. In the present talk, I will try to explore some types of praise and to see, whether it is possible to define more precisely some of the generic terms used in the Jaina medieval literature for praising sacred entities and pilgrimage places by studying their contents, forms and functions

[Middle-Eastern Notions of Jainism – Jain Influence on Mani](#)

Max Deeg, Cardiff University

When Antique or late-Antique or Middle-Eastern authors write on Indian religion, especially on the so-called śramaṇa-movements, it is usually assumed that they describe and refer to Buddhism. This paper will explore two cases of possible Jain presence in non-Indian contexts, one found in the description of Indian religious of the Syriac writer Bardesanes of Edessa (154 – 222) and another in the teachings of Mani (216 – 276) as found in the Koptic text Kephalaia. It will be argued that the descriptions given and the religious terms / concepts presented and discussed – usually taken as Buddhist – make much more sense if they are interpreted as representing or be derived from Jainism.

[The Man who fell from the Gopuram: Picking up Pieces in Kanchi](#)

Christoph Emmrich, University of Toronto

Though today of the fabled 83 temples of Jina Kanchi only one is left standing, it is surprising to learn that allegedly there are still about 300 practicing laypeople with lineages going back to the times of the former centre of Tamil Jaina worship and learning. How do the Jainas of Kanchi talk about their own glorious past with its narrative being dyed by the blood of the Śaiva histories claiming their persecution? How do they strike the balance between representation and discreteness, between trying to live as a community while being concerned about the consequences of being perceived? What contemporary personas and performances have been prompted by the anxieties of being too brāhmanical, or not Tamil enough? And, between all this, what happened to Jaina scholarship in Kanchi, deprived of its institutions: wiped out and forgotten? Answers to this may be found in the ongoing local discussions and documents surrounding places, roles and

agents of worship and by the ways textual traditions here are being transmitted in the absence of a monastic community.

[Jain Sacred Places: Sammeta Śikhara](#)

Peter Flügel, SOAS

Sammeta Śikhara is the most important Jaina pilgrimage site. Twenty of the twenty-four tīrthankaras, most prominently Pārśva, are said to have attained nirvāṇa on the peaks of Pārasnāth Hill in Jharkhand, which at some stage was declared to be a sacred mountain; though the historical Mount Sammeda may be located elsewhere, for instance at the Kuluvā-pahāḍ near Gayā. The pre-history of the pilgrimage site is uncertain. Since control of the mountain passed into the hands of the Śvetāmbara Jains of Murshidabad in the 18th century, places of worship were continuously constructed and renovated on top of the hill, and the village of Madhuban at the bottom of the hill was developed into a major pilgrimage town, in character similar to Palitana in Gujarat. The paper reviews the history and religious significance of the site, and the ongoing court cases concerning its ownership and management, waging for more than one hundred years between Digambaras and Śvetāmbaras, local Hindus, Naxalites, and the States of Bihar and Jharkhand. Regarding the contested concept of sacred place or tīrtha in the Jaina tradition, the paper argues for an analytical distinction between 'sites of empowerment' that are intrinsically connected with exemplary religious acts, such as the kalyāṇaka-kṣetras of the Jinas, and 'sites of commemoration' that are constructed at arbitrarily chosen places. The differentiation of sites of empowerment and sites of commemoration is supported by the existence of two types of shrines and temples, housing two types of representation of the Jinas: pādukās and pratimās. A third type of representation is evident in Jain literature only: the bone relics of the Jinas, jīṇa-sakahā, possession and veneration of which, according to Rāyapaseṇaijja vv. 186f., generates not only welfare (hiya), happiness (suha), and forgiveness (khamā), but even salvation (nisseyasa). According to Viyāhapannatti 10.5.a (502b), it is conducive to the acquisition of magical powers (iddhi).

A second proposition of the paper is that the Buddhist distinction, in the Kalingabodhi Jātaka, between relics (shrines) of commemoration (uddesika-cetiya), relics of use (paribhoga-cetiya), and corporeal relics (saṅgīka-cetiya) is useful for understanding Jain architecture, art and ritual practice; regardless of the fact that Jaina scriptures do not offer such a classification; most likely because the relics of the Jinas have not been preserved, and do not play a major role in Jain ritual culture, despite their prominence in Jain mythology. Current court cases address the scholastic (and economic) question whether Sammeta Śikhara as a whole is sacred or only specific parts of it. In Buddhist terms, the sacredness of the mountain or parts is predicated on its status as a relic of use rather than a relic of commemoration. The jīṇa-caritras assure us that the physical remains of the Jinas, corporeal relics, are beyond reach for human beings. Bhavadevasūri's 12th century Pārśvanāthacaritra vv. 363-93, for instance, tells us of the legendary washing of the relics of Pārśva, performed by the gods in the remote Kṣīroda milk ocean, before their final entombment in heavenly stūpas.

In Jain mythology and cosmography, temples-images (relics of commemoration), sacred mountains-footprints (relics of use) and heavenly stūpas-bone relics (corporeal relics) are presented as successive stages on a continuum of progressive reflective abstraction from the principal

tangible objects of identification, the real bodies of the Jinās, predicated on the master narrative of the stepwise removal of the physical substrata of sanctity. The remains of the Jinās, perceived sources of both purity and supernatural power, were carried beyond the visible world into the inaccessible realm of heavenly vimānas to make them unusable for human beings. The perceived link between purity and power is severed. Only typified representations of the body and persona of the Jinās and stylized traces of their exemplary lives remain in image-worshipping Jain ritual culture. By eliminating the opportunity of venerating the corporeal relics of the Jinās, Jain scriptures privileged tradition building through the routinisation of charisma over tradition building through objectified charisma, which was chosen by the Buddhist Mahāparinibbānasutta. Relic worship is not entirely rejected by the Jain scriptures. In the realm of the gods, empowerment through contact with bone relics of the Jinās is said to be possible. In terms of their inaccessible presence, the translocalised relics of the Jinās play a similar universalising and motivating role in Jain religious imagination as the concept of *tīrthaṅkaras* 'currently living' in Mahāvīdeha, the distant continent functioning as an intermediary space between our world and the realm of the liberated souls.

Pilgrimages to distant sacred mountains such as Sammēta Śikhara, situated between heaven and earth, ideally emulate this process of abstraction in the ritually generated experience of distancing and temporarily transcending everyday concerns. Akin to Jain *pūjā* and *vandanā* rituals, the *yātrā* to Sammēta Śikhara re-orientates the true pilgrim, step-by-step, away from the externalities of the world towards the self-realization of the inner potential of the soul (a self-validating process because of the willpower required for climbing the mountain on an empty stomach). Looking down from the remote peaks of Mount Pārasnāth on the distant plains, most pilgrims from both Jain denominations feel hardly affected by the perpetual legal disputes and scholastic debates in distant cities. They rather enjoy the totalizing experience of being at a sacred place endowed by direct physical association with the Jinās with the dual potential of reinvigorating the individual Jain and serving as a unifying focus for the Jain community as a whole, as a place of coming together (*samēta*). That which originally was tangible and experience-near, the bodies of the Jinās, is now intangible and experience-far, while that which is experience-far, the qualities of their inner soul, appears to be experience-near, both in the perception of the ideal pilgrim and in the abstract commemorative representation of the liberated arhats, the Jina image, at home.

As the pilgrim advances, its perceived connection with the Jina's relics of use is conceived as a form of empowerment. How is this possible? The popular Jain view is that ascetic powers can be transmitted through direct physical contact, but not through symbolical acts of commemoration. This belief contradicts Jain karma theory, but arguably makes sense in functionalist, socio-psychological terms. From the point of view of the doctrine of karma, the source of empowerment offered by Mount Sammēta is not located in the artistic representations of relics of use on top the hill, nor granted by the mountain god Bhūmiya jī who is worshipped before the ascent, but predicated on acts of ascetic self-exertion which themselves are physical forms of self-empowerment, not mere acts of veneration of asceticism. Yet, as this paper intends to show, it is only the belief in the former presence of the Jinās which furnishes the inspiration for such extraordinary practices of voluntary self-mortification.

[Sites of Identity: Village and Community in Tamil Jaina Stories](#)

R. Uma Maheshwari, JNU, New Delhi

The Tamil Jainas today are categorised as a 'minority' community in Tamilnadu - their population being around 30,000. It has been a long way for a community which has a recorded existence in Tamilakam since 2nd and 3rd century BC (going by the earliest records, the Tamil Brāhmi inscriptions) and has contributed extensively to the development and enrichment of Tamil language and literature, with compositions such as Cilappatikāram, Cīvakacintāmaṇi, Nālaṭiyār, Nīlakeci, Naṇṇūl, Tirukkuṛaḷ and Valayāpati.

The Tamil Jaina settlements of today are found mostly in the North and South Arcot, Chengleput, and Tanjavur districts. The majority of Tamil Jainas are agriculturists and the community has been agrarian throughout, as against the general perception of Jainas being only a mercantile community.

The Tamil Jainas are not the later migrant settler Jainas, the Marwari Śvetāmbara Jaina mercantile community (addressed by the Tamil Jainas as 'seṭh') settled today in certain pockets of Chennai or other towns in Tamilnadu who may speak Tamil. The Tamil Jainas all follow the Digambara Jaina tradition. Locally they are referred to as 'naiṇār'. The Tamil Jaina community is a repository of stories. And stories are one of the means they employ to construct their community identity vis-à-vis the other. These are stories of a community persecuted (there is ample historical evidence to that effect) in history. There is a need to locate the significance – historical and social – of some of these stories, the recurring motifs in these and the metaphors. Recording community narratives / sites of memory, especially of a marginalised minority 'living' community assumes historiographical significance, especially when most historical work on the Jainism in Tamilnadu has been around 'rise' and 'decline' of Jainism constructed from inscriptional records as the sole historical source.

Tamil Jaina Stories of Persecution and Identity Construction

The story of one "Cakkili rājā", popularly referred to as the "sumaṅtān talai pattu katai" (one who held ten heads) is up most on the minds of the Tamil Jainas of south Arcot region. A ruler of Gingee / Cenji (Duppala Kistnappa Nayak in local tradition) from a lower caste sought a high caste bride for himself. He went to the brāhmiṇs who told him the Jainas were of a higher caste. He sought a bride from the Jainas. The Jainas, insulted by a low caste ruler seeking a girl from their community, in turn insulted him by tying a dog to the wedding post on the wedding day, and fled the place. He retaliated by ordering severing of heads of Jainas in Cenji country. Fearing their lives, many Jainas converted to the Saiva faith by smearing sacred ash on their foreheads. They are called the 'nīr pūci nayiṇārs' by the Tamil Jainas. According to them these are the present day Śaiva veḷḷāḷars community, who still follow Jaina customs of 'koḷḷāmai' (non-killing), avoiding meat and eating before dark. There are other versions with minor variations to this story.

For the Tamil Jainas the 'other' were (they distinguished themselves from and felt victimised by) the Śaivas and the brāhmiṇ; and the Śaiva and brāhmiṇ identities at times seem juxtaposed, or an extension of each other. According to them the Śaiva Veḷḷāḷars in fact were a past Jaina community (according to them) that had been victimised into entering the Śaivite religious order.

The persecution stories of different time periods signify the ways in which the Tamil Jinas constructed their identity vis-à-vis the other(s). Be it the brāhmins, or the Śaiva bhakti bards, or the Cakkili rājā of Cenji. Most of these figure in the memory of the community as the 'mainstream' / powerful others, who victimised the Tamil Jinas.

Other sites of Identity - Village as Theatre

Village, for the Tamil Jinas, is the 'theatre' where history is played out; and in that process gives the community its identity, besides other identities such as caste, language and so forth. There is the local, regional Jaina (Tamil) history that they see themselves as part of rather than one monolithic pan-Jaina, pan-Indian Jaina history. Their place in history is vectored through the history of their village; the association of their village vectored through history of their religion; their village in the history of Tamil Jaina religion, its place there. Each village has its own importance within a circulatory space – sacred and secular; antiquity of the village and its link with religion is something everybody stresses on.

The Cakkili Rājā Story and its Motifs

There is, for one, the lower caste angle to the 'Cakkili rājā', which may explain the nature of response to his proposal seeking a marriage alliance – tying a dog to a post and leaving a note on its collar – and also explains the nature of punishments he is said to have meted on the community (beheading the Jinas). But there may be other angles to the story. Thurston records Venkatapati Nayaka (alias Kistnappa Nayaka)'s time to be 1478. "By late 14th century, northern Tamilnadu was organised into five or six provinces called rājya or ucāvadi...; this administrative system...was highly exploitative and colluded with local military leaders (nāyaka) and landlords (kaṇiyālar) in extorting as much revenue as possible" And in 1429, a "revolt of cultivators and artisans" also seems to have taken place. In this context, could we conjecture that these nāyakas (and their chiefs) might possibly have been aided and assisted by certain castes in this exercise? In which case, the Tamil Jinas (agriculturists) fled and their land was usurped by brāhmins and Śaiva veḷḷāḷars – the latter being in a larger majority today in some of the areas. The community

of Manjaputhur Chettiars also narrates a community origin story similar to that of the Tamil Jinas. They are Śaiva veḷḷāḷars. They worship a deity that resembles a firṭhankara image. In some places in Tamilnadu, any case, the Jinas do have the caste suffix of Cheṭṭi. Something serious had to have happened which gave rise to this story - a story that is part of the collective memory of the Tamil Jinas of the South Arcot region. All those who feared for their lives converted to Śaivism (and not any other religious sect) adorning the sacred ash, 'throwing away their sacred threads'. They assume the identity of Śaiva (nīr pūci) veḷḷāḷars or nīr pūci nayaṇārs (the Jinas who smeared sacred ash). Did the story indeed originate among the Tamil Jinas of South Arcot? Or was it a Śaivite revivalist story meant to show the weakness and fear of a community which turned into Śaiva 'nayaṇārs' to save their lives? Or of a successful 'vanquishing' of the Jaina community from the region?

One is also looking at 'persecution' from outside the purview of a religious ('communal') conflict alone, to re-visit the nature of intra-veḷḷāḷar conflict between the Śaiva and Jaina veḷḷāḷars. By the post-bhakti period the Jinas seem to have a relatively greater hold over south Arcot and surrounding areas rather than Madurai and Kancipuram of the early periods. Where they forced to migrate to the former region at some point?

The history of the Tamil Jaina community does not remain a static one that can be explained against the dominance of the bhakti, agrarian expansion of that period, royal patronage and decline within a period of 7th to 9th centuries AD. It continues through other periods, beyond the bhakti paradigm, constantly seeking to refresh the identity question. But most certainly the bhakti period persecution sets the 'base' for marginalisation of the community which never quite manages to get back to a status it aimed for, in the early centuries BC, and AD.

One does not come across sociological or historically contextualised studies around these community stories of the Tamil Jinas. If this story is so strongly remembered regarding their community, did it historically take place? Even at the metaphorical level, it is intriguing that this story does not have any mention in the works on Jainism in Tamilnadu, even as a 'wandering tale' that the Jinas remember, recount (and in that sense, re-live). One is trying to locate the story within



Group photo of workshop speakers and participants taken on 7 March 2008

REPORT

the question of the Tamil Jaina identity under threat, and their perception of the other community closest to them in attitudes and perceptions on certain everyday habits, the 'nīr-pūci' Śaiva veḷḷāḷars. Or perhaps this story has more to it than the persecution of Jainas?

That Cenji region and South Arcot seem to have numerous stories – there is the Muṭṭāl Rāvuttan story, the Desingu raja story, Draupadi stories, the above-mentioned cakkili rājā story, the Nīli-Nilakeci stories, etc. Cenji – south Arcot seems to abound in story telling traditions. All these stories have their own perspective on the region. A comparative analysis of the stories may in course of time lead to new information on this region, or the Tamil Jainas, that may be missed if inscriptional records are taken at their face value, as the sole sources of reconstructing their history.

There are stories (one would cite examples) which reflect efforts at land appropriation and seeking control over the sources of cultivation. The reasons for conflict and contestation come from the political and economic concerns as well – land, power, in turn intrinsically linked to ideology and religious systems. The reasons have to be seen not merely in religious antagonism but in the larger ownership and control of resources, manifesting only partially in the nature of religious antagonism and conflict. While initially Jaina and Buddhist religious establishments contested for support from ruling classes (and the laity) it shifted to Jaina-Śaiva (and to a limited extent Vaiṣṇava) – brāhminical conflict.

The stories – like the cakkili rājā story – only give a 'starting point' of a different nature, to locate the Tamil Jainas' own construction of their identity as Jaina veḷḷāḷars. And as Jainas.

North Bengal (Ancient Varendra): An Innovative Sub-Centre of Jaina Sculptural Art

Gerd J.R. Mevissen, FU-Berlin

In the 11th and 12th centuries, North Bengal (present-day Dinajpur and Rajshahi districts in Bangladesh and the adjoining Malda, North and South Dinajpur districts in West Bengal, India) formed the easternmost extension of Jaina influence and art production on the Indian subcontinent.

Though the number of sculptures known to have originated from North Bengal is quite small – less than a dozen sculptures have surfaced so far –, their lay-out and iconographic features are, however, quite distinct from the contemporaneous Jaina sculptures produced further west, i.e. in the western part of Bengal and the adjoining areas of Jharkhand and Bihar.

The paper will give a brief account of all the Jaina sculptures from ancient Varendra known so far and will then focus on certain iconographic features, namely the presence and arrangement of subsidiary figures (Navagrahas, Dikpalas, etc.) surrounding the central deity, thus proving that, on the one hand, the Jaina sculptors in the eastern Diaspora were influenced by the Hindu and Buddhist imagery prevalent in that area and, on the other hand, they developed their own innovative approach in accommodating these influences into Jaina imagery.

The Jain Cave Paintings at Ellora

Olle Qvarnström & Niels Hammer, University of Lund

In one of the compartments of the Jain cave, Indra Sabha, 34 paintings decorate the inner shrine (garbhagrha) and the

main hall. These paintings, primarily found on the ceilings, vary in style and motif and display distinct artistic quality on a par with those in the neighbouring Buddhist caves of Ajaṅṭā. In our presentation of some of these paintings, we attempt to illustrate the overall ideological theme uniting the different paintings as well as the overall emotional pattern of joy as articulated in facial expressions and bodily gestures of humans, vidyādhara and gods. The presentation is part of a larger project delineating the historical background, rules and quality of craftsmanship, artistic and emotional aspects, religious motivations and interpretations of the Jain cave paintings at Ellora.

Orienting Jaina Polity: Temple Building in Vijayanagara-Period Kanara

John Henry Rice, University of Pennsylvania

Karnataka's narrow coastal zone known as Kanara underwent profound economic, political, social, and religious transformations during the Vijayanagara period. The region became the primary international trade and communications link for the upland empire, and a multi-layered structure of interlocking local and extraterritorial tiers of authority was developed for its oversight. Crucial to the functioning of this complex regime was the rapid rise of a constellation of semi-autonomous chieftaincies responsible for the direct administration of the bulk of this territory. Though their origins remain unclear, several of the most prominent of these local ruling houses were Digambara Jainas, who in the course of their ascendancies constructed impressive political capitals and religious centres in the coastal zone.

As part of a larger project tracing the multiple ways in which monumental religious architecture was employed in processes of political and social negotiation between this peripheral zone and the hegemonic centre, I examine two distinctive classes of temples built by these Jaina chiefs. I argue that Kanara's longitudinal bastis—a typology developed from the earliest years of Jain political presence in the region and finding its clearest expression in the 15th-century Tribhuvana Cūdāmaṇi Caityālaya at Muḍabidri—were frequently utilized by their patrons to embody and reinforce the cooperative and symbiotic aspects of the relationship between Kanara's Jain chieftains and their ultimate overlords at the Vijayanagara capital. By contrast, I interpret a series of caturmukha bastis built in the region as indicative of subsequent fractures in this negotiated accord. From the mid-16th century, with centralized authority on the wane, the local Jaina chiefs were at last able to assert fully their own political ambitions, and I propose that one method by which they alleged their budding autonomy was through the development and deployment of a monumental architectural type evocative of universal kingship. I employ both formal and inscriptional evidence to support my assertions that Kanara's Jaina bastis were not just monuments imbued with complex religious symbolism, but simultaneously were constructions used to clarify the positioning of Kanara's Jaina polities within the complex political landscape of early modern South India.

Defining Jain Elements at Udayagiri-Khandagiri, Orissa

Janice Leoshko, University of Texas

Udayagiri-Khandagiri in Orissa is well known for its long-enduring religious activity. The Jain temple at the top of

Khaṇḍagiri was noted in the early nineteenth century as only recently built while the various reliefs found throughout the site date as early as second century BCE. Its identity as a Jain site, however, means that it has not been fully studied in terms of the surviving artistic evidence. This paper considers this evidence and what it might reveal about Jain religious practice.

[Demarcating Sacred Space: The Jina Images at Kalugumalai](#)

Lisa Nadine Owen, University of North Texas

In the southern districts of Tamil Nadu, there are a number of medieval Jain sites that feature large boulders or outcrops of stone that are carved with Jina images. One such site is located in the village of Kalugumalai, near Kovilpatti. Carved across the surface of a large rock formation that dominates the landscape are a series of small seated Jinas who are not identifiable through either attendant figures or distinctive emblems. Included among these carvings are images of Gommaṭa/ Bāhubali and the Jain goddesses Ambikā and Padmāvati. Although the reliefs at Kalugumalai are independent carvings and are often accompanied by individual donative inscriptions, they do, nonetheless, impart a relatively uniform program. In this paper, I will explore how Kalugumalai's relief carvings demarcate sacred space in similar ways as that expressed in rock-cut temples of the same time period. Though one cannot physically enter a space at Kalugumalai, the types and arrangement of images on the surface of the rock suggest connections with imagery carved in cave interiors. With this line of inquiry, I will also examine the nature of devotional activities at Kalugumalai and whether or not the relief carvings could have functioned in similar ways as enshrined rock-cut images.

[New Approach to the Study of Jaina Art and Architecture](#)

Maruti Nandan P. Tiwari, Banaras Hindu University

Jainism as one of the three main religious and cultural streams of India has contributed immensely to the art heritage of India. I will focus on some of the areas of Jaina Art which needs our attention and action for future studies. The study of Jaina Art and Architecture (including icons and paintings) should be taken up in its totality and integrated way, both within and beyond, to have a full view of the development. In its spirit and manifestation Jaina art has always revealed in an ethos of Jaina tenets of unceasing respect for and observance of non-violence, non-acquisition, absolute renunciation and rigorous austerity expressed through the two customary postures of the artistic representations of the Jinas or tīrthaṅkaras (dhyāna-mudra and kāyotsarga-mudra) and also in the rendering of the episodes from their lives.

Holistic studies should also be taken into consideration in order to assess and analyse the process and nature of interactions in the context of the content of Jaina art. The Jaina ācāryas and artists borrowed deities and religious elements (showing like Buddha images, two deer flanking the dharmacakra), such as Lakshmi, Sarasvati, Ganesha, Ashtadikpalas, Navagrahas, epical characters (Rama, Krishna, Balarama) either directly or with some changes. The Parshvanatha Jaina temple of Khajuraho (954 A.D.) is one such example, whereon the figures of Vedic-Puranic deities like Shiva, Vishnu, Rama, Balarama, Kama are carved both independently and along with their respective saktis (consorts). On the other hand, Jaina

figures are carved on the temples of Vedic-Puranic tradition at Osian, Khajuraho, Bhubanesvara, Karnataka (Vidyashankar temple).

Further, Jaina art was not at all monotonous albeit, it was equally rich in aesthetic qualities, elegance and representational variety. Jaina images in accordance with the texts are always shown beautiful (Rupavana and Surupa). The deities like Yakshas, Yakshis, Sarsvati, Lakshmi, Vaishnavi, Shiva, Balaram, Ganesha and others are shown exceptionally beautiful. Likewise the magnificent temples of Deogarh, Khajuraho, Delvada, Kumbhariya, Shatrunjaya, Osian yielding figures of Vitaragi Jinas and vibrating Yaksha-Yakshi, Mahavidya and Apsaras figures mostly show the fusion of spiritual and worldly representations, with the exceptions of Ellora and Shravanbelgola which project mainly spiritual aspects through the images of the Upsargas (inflections) of Parshvanatha Jina and rigorous austerity of Bahubali in Kayotsarga-mudra with entwining creepers.

The study of social-engineering of Jain art is also required because it thrived mainly with the support of masses. The Jaina images of Kushan period from Mathura and several other places bear testimony to such social engineering. The pedestal inscriptions of Jina images of Kushan period frequently provide the names of merchants, traders, perfumers, goldsmiths, ironsmiths, sailors, barbers, dancers, prostitutes and different guilds of traders, who contributed to the making of Jaina images. Likewise great temples at Osian, Kumbhariya, Rajgir, Shatrunjaya, Girnar, were erected with the support and patronage of trader's and mercantile community.

The unceasing concern about ecology (flora-fauna invariably associated with Jinas, Bahubali and all other deities) and its visual expression in Jain art from the earliest times through the ages is another important point of future studies of Jaina art and architecture.

[Jain Temple Art and Ritual in the Diaspora: The Derāsar at Potters Bar](#)

Prakash Shah, Queen Mary College London

This photographic presentation provides a view of the rituals and aesthetics enacted during the pratishtha mahotsav of the Jain derāsar (temple) in Potters Bar in Hertfordshire, England (mainly in August

2005). The derāsar can boast the status of being the first śikharbandha temple in Europe and as such marks the coming into prominence of the Gujarati Visa Oshwal community some 30-40 years after embarking on its migratory routes from Gujarat and East Africa to Britain. The presentation provides a window into the Jain world in Britain and how this community of Jains uses ritual enactment and architecture to recreate its cosmic universe and religious identity in the British context.

[South Indian Jainism: The Role of Religious Polemics in Tamil](#)

Alvappillai Veluppillai, University of Arizona, Tempe

This paper will trace the development South Indian Jainism in general and Tamil Jainism in particular, focusing on the role of religious polemics in Tamil. The relevant views of scholars like Padmanabh Jaini (1979), Paul Dundas (2002) and Peter Schalk (2002) will be examined when dealing with the survival of Jainism in South India.

Religious strife in Tamilnadu among

FELLOWSHIP

Śaivism, Vaiṣṇavism, Jainism and Buddhism begin with the Śaiva and Vaiṣṇava bhakti movements from the 7th century CE. Śaivism was attacking Jainism most, even though there were also Śaiva polemics against the other three religions. Both the Pallava and the Pandya kings had become Jains and the Śaiva saints succeeded in converting them to Śaivism. Śaivism and Vaiṣṇavism attacked Buddhism also but not to that extent. Jainism and Buddhism have not preserved their side of the story of this strife.

According to Jaini, the Rāmāyaṇa and the Mahābhārata have become so popular that the Jains had to engage in reworking of the stories as a survival strategy. In Tamilnadu, the Jains were not under much pressure because the Śaivas were keen not to glorify Rāma and Kṛṣṇa incarnations of Viṣṇu. The Śaiva Tamil bhakti poetry has allusions to the two great epics but without giving predominance to the two incarnations. The parallel Vaiṣṇava Tamil bhakti poetry deals extensively with Kṛṣṇa but not much with Rāma.

Buddhism and Jainism seem to have engaged in serious conflict from about the 10th century. Nilakeci, the anonymous Jain work, engages in virulent polemics in an onslaught on Buddhism. The author of that work justifies his work with the claim that Kuntalakeci, the Buddhist narrative poem in Tamil, was so devastating in its attacks on Jainism that he was compelled to retaliate. Nilakeci has an elaborate commentary also. A Śaiva commentator to Civagnanacittiyar, a Śaiva Siddhānta philosophical work, was using for his purpose Nilakeci's arguments against Buddhism. Buddhism and Jainism seem to have weakened each other.

As one of its survival strategies, Jainism was adopting various measures to have some outward conformity with Śaivism and Vaiṣṇavism, without compromising its ideology. Buddhism, as a whole, does not seem to have adapted this strategy. Jain polemics against the weak Buddhism also might have been guided by this strategy to be on the good side of the Śaivas and Vaiṣṇavas. But this outward similarity is a dangerous strategy as this could have facilitated many Jains converting to Śaivism and Vaiṣṇavism also.

Further information from the Centre of Jaina Studies

School of Oriental and African Studies

<http://www.soas.ac.uk/jainastudies>

Email: jainastudies@soas.ac.uk

Charles Wallace 3 Month Visiting Fellowships at SOAS

3 month Charles Wallace Pakistan Fellowship at SOAS 2008/09

Who the fellowship is for?

One fellowship is awarded annually by the Centre of South Asian Studies, SOAS and the Charles Wallace Pakistan Trust for students who have completed a PhD. Applicants must be a Pakistan national and be residing in Pakistan at the time the application is submitted. The fellowship will be awarded to those who have had no opportunity to do research outside Pakistan and who would be ready to make the most of a short period of study and discussion at SOAS.

Who is eligible?

Pakistan citizens under the age of forty-five who are working in the fields of 'Pakistan

Studies' (Arts or Humanities and Social Sciences) which are supported at SOAS. For a list of subjects please check the Taught Masters programmes on the SOAS website. Please note that Humanities and Social Science subjects which are not supported at SOAS will normally not be considered. Those who are already enrolled in any Higher Educational Institution in the United Kingdom (including SOAS) are not eligible to apply. Applicants must not have had a Charles Wallace Pakistan Trust grant within the last five years and must demonstrate sufficient English language ability, both written and spoken, to participate in discussions and use resource materials.

Charles Wallace Pakistan Fellow 2007/08

This year's **Charles Wallace Pakistan Fellow** at the Centre of South Asian Studies at the School of Oriental and African Studies (SOAS), University of London is **Dr Muhammad Nasir**.

About the Fellow

Dr Muhammed Nasir is an Assistant Professor in the Persian Department in the University of the Punjab, Lahore, Pakistan.

Research Proposal

Annotation, Compilation, Introduction & Editing of ASRAR-UL-AOULEYA. Teachings of Farid-ud-Din Ganj-e-Shakar. Compiled by Badr-ud-Din Eshaq

Recent publications Include

1. Collection of Articles on Modern Persian Literature.(Book), Published by University of the Punjab, Lahore, Pakistan. 2008
2. Shades of Resistance in Modern Persian Poetry. Oriental College Magazine, University of the Punjab, Lahore, Pakistan. 2008
3. The Constitutional Movement and its Impact on Persian Poetry. Oriental College Magazine, University of the Punjab, Lahore, Pakistan. 2008
4. Persian Poetry of Allama Muhammad Iqbal, Lahore Arts Forum, Lahore, Pakistan. 2007
5. A Comparative Study of the Poetical Works of Faiz Ahmad Faiz and Mahdi Akhawan Sales, Collection of Articles, Tehran, Iran. 2007.
6. Persian Language & its Importance to Pakistan, Iran Shenasi, Lahore, Pakistan. 2007

3 month Charles Wallace India Fellowship at SOAS 2008/09

What is its value?

The Fellowship at present carries a monthly subsistence grant, at present £1,100 for up to three months, and economy return travel to Pakistan. Please note that it is the responsibility of the successful candidate to arrange accommodation within the limit of the budget.

Criterion

The award will be made on the basis of academic merit and research potential. The Centre reserves the right not to make an award in the event that no suitable application is received.

Notification of competition result

All applicants will be notified by e-mail regarding the outcome of their application, generally by late September. The successful candidate will also be notified by letter. If you have not heard from us by the end of September, please contact the Office Manager, Centres and Programmes Office.

How to apply

At the end of April 2008 application forms can be downloaded from the website (<http://www.soas.ac.uk/academics/centres/southasianstudies/fellowship/pakistan/>) or obtained from:

Ms Jane Savory
Office Manager
Centres and Programmes Office
SOAS
University of London
Thornhaugh Street
Russell Square
London
WC1H 0XG UK

Email: centres@soas.ac.uk
Telephone: (+44) 020 7898 4892
Fax: (+44) 020 7898 4489

Closing date

The closing date is 15 September 2008 for the 2008/09 fellowship beginning in the following January-March 2009. Applications which arrive after the 15 September will not be considered.

Charles Wallace Trust

If you would like further information about the Charles Wallace Trust or the fellowships and awards available please visit the website:

www.wallace-trusts.org.uk

Who the fellowship is for?

One fellowship is awarded annually by the Centre of South Asian Studies, SOAS and the Charles Wallace India Trust for students who have completed a PhD. Applicants must be an Indian national and be residing in India at the time the application is submitted. The fellowship will be awarded to those who have had no opportunity to do research outside India and who would be ready to make the most of a short period of study and discussion at SOAS.

Who is eligible?

Indian citizens under the age of forty-five who are working in the fields of 'India Studies' (Arts or Humanities and Social Sciences) which are supported at SOAS. For a list of subjects please check the Taught Masters programmes on the SOAS website. Please note that Humanities and Social Science subjects which are not supported at SOAS will normally not be considered. Those who are already enrolled in any Higher Educational Institution in the United Kingdom (including SOAS) are not eligible to apply. Applicants must not have had a Charles Wallace India Trust grant within the last five years and must demonstrate sufficient English language ability, both written and spoken, to participate in discussions and use resource materials.

What is its value?

The Fellowship at present carries a monthly subsistence grant, at present £1250, for up to three months and economy return travel to India. Please note that it is the responsibility of the successful candidate to arrange accommodation within the limit of the budget.

Criterion

The award will be made on the basis of academic merit and research potential. The Centre reserves the right not to make an award in the event that no suitable application is received.

Notification of competition result

All applicants will be notified by e-mail regarding the outcome of their application, generally by late September. The successful candidate will also be notified by letter. If you have not heard from us by the end of September, please contact the Office Manager, Centres and Programmes Office.

How to apply

At the end of April 2008 application forms can be downloaded from the website (<http://www.soas.ac.uk/academics/centres/southasianstudies/fellowship/india/>) or obtained from:

Ms Jane Savory
Office Manager
Centres and Programmes Office
SOAS
University of London
Thornhaugh Street
Russell Square
London
WC1H 0XG
UK

Email: centres@soas.ac.uk
Telephone: (+44) 020 7898 4892
Fax: (+44) 020 7898 4489

Closing date

The closing date is 15 September 2008 for the 2008/09 fellowship beginning in the following January-March 2009. Applications which arrive after the 15 September will not be considered.

Charles Wallace Trust

If you would like further information about the Charles Wallace Trust or the fellowships and awards available please visit the website:

www.britishcouncil.org.india-scholarships-cwit.htm

Fieldwork in Delhi by Val Anderson PhD History Student, SOAS

Last year a SOAS PhD student from India was going to look at a room in King's Cross and was worried about going there alone. Was it a safe area? Would she be kidnapped, or murdered in her bed? Alone in Delhi's Paharganj district I understood exactly how she had felt. My hotel was not far from a main railway station, in a boistrous and rundown area. The roads were incredibly busy and I had no idea whether or not the locals were friendly and trustworthy. Going off to India alone? What had I been thinking of? I did not speak any Indian language, I was stared at as though I had two heads, and my guide book was full of dire warnings. However, my return flight was two months away and hubby expected me to cave in within a fortnight, so I could not go home early. How was I going to cope? The answer was simply to ignore the dire warnings, trust people, and jump in.

I would be spending almost every day, working in an archive. How hard could that be? As for Paharganj, it may be seedy but once I had my bearings and mastered the art of saying 'no,' it did not feel so very threatening. Nonetheless, I was in India alone, with no contacts and no academic affiliations there, and that made it lonely. Yes I met people at the Archive, fellow researchers visiting Delhi, and had many long and interesting conversations. Some had contacts and even accommodation arranged for them by their colleges. That would have made my life easier. I found the evenings and weekends felt the longest so I invested in a mobile phone, moved to a nearby hotel with better internet access, and relied on my family to keep me reasonably sane.

One of the problems of being in a foreign country is knowing how to assess unfamiliar situations. What, for example, was I to make of news reports of riots in Calcutta? Was there serious and unusual unrest and was it too dangerous to visit? I could weight the reports of journalists at home where a report of a serious



Val Anderson

earthquake meant a chimney had been toppled. But did Indian journalists exaggerate or underplay? I stayed put in Delhi, only to find out later that a visit to Calcutta would have been perfectly possible.

As to my fieldwork, I found plenty of material at the National Archives in Delhi. Several documents were unavailable because they were deemed too brittle. Numerous files did not appear to have been opened in decades, if ever. It is clear that funding for conservation is likely to be limited but who knows what gems are fading and crumbling to dust. I could only scratch the surface and know that there are rich seams of data there and in many other archives that I did not visit. I also made a few contacts who offered valuable advice, encouragement and suggestions. Whether I made the best use of my time there remains to be seen but, with little else to distract me, I was able to work hard and am still analysing the 50000 words of data I transcribed and following up leads suggested by other researchers.

Although fieldwork was the purpose of my trip, it would have been impossible to ignore Delhi itself. My daily rides in rickshaws to and from the Archives saw to that. It took me a few weeks to realise that I could justify taking a few tours. On one of these I met a couple who were staying at the plush Hyatt hotel. They looked out of the windows of our air-conditioned tourist bus, at child beggars dancing and somersaulting outside and hoping for a few Rupees. They shook their heads and pronounced '*Delhi is so disappointing; it's not the real India!*' They had just spent a fortnight touring Rajasthan in a chauffeur driven taxi, and staying in 5 star hotels. Delhi may not be cosy or uniformly picturesque, but a city of 13 million Indians is most definitely a part of the real India. After two months there I felt insulted on its behalf!



SOUTH ASIA RESEARCH (SAR)

South Asia Research is an interdisciplinary area journal for the South Asia region, now published by Sage Publications in London and edited by Werner MENSKI. The topics covered include modern and pre-modern history, politics, economics, anthropology, literary and visual culture, language and literature. Its primary aim is to give rapid access to current research work and to provide opportunities for publication to research students as well as to established scholars. In addition to reports of research in progress and book reviews, review articles are also welcome. South Asia Research also publishes 'thought pieces' and interpretative essays that address issues and problems arising from new research.

SAR now appears three times a year and is available electronically through SAGE, which has led to a much larger readership for the journal, as access figures demonstrate.

SAR is available on line at <http://sar.sagepub.com/>

Contents for SAR 28.1 (February 2008)

Articles

NEERA CHANDHOKE

Exploring the Right to Secession: The South Asian Context

RAZIUDDIN AQUIL

Hazrat-i-Dehli: The Making of the Chishti Sufi Centre and the Stronghold of Islam

MOSTAFA HAIDER

Recognising Complexity, Embracing Diversity: Working Children in Bangladesh

SHOBNA NIJHAWAN

'The Touchstone of a Nation's Greatness is the Status of its Women' – Responses to Colonial Discourses on Indian Womanhood

AYAKO KAGEYAMA

Extent of Poverty Alleviation by Migrant Remittances in Sri Lanka.

Reviews

AYLA KARMALI

Carsten Wieland, *Nation State by Accident: The Politicization of Ethnic Groups and the Ethnicization of Politics: Bosnia, India, Pakistan*

JEREMY A BROWN

Atul K Shah, *Celebrating Diversity*

CAROLYN JORDAN

Philippe Gervaid-Lambony, Frédéric Landy and Sophie Oldfield (eds.), *Reconfiguring Identities and Building Territories in India and South Africa*

LALITA DU PERRON

Lakshmi Subramaniam, *From the Tanjore Court to the Madras Music Academy: A Social History of Music in South India*

MARTIN MENSKI

Kaushik Sunder Rajan. *Biocapital. The Constitution of Postgenomic Life.*

Contents and address details for SAR 28.2 (July 2008)

Articles

MAHESH SHARMA

Puranic Texts from Kashmir: Vitasta and River Ceremonials in the Nilamata Purana

DEVI SRIDHAR

Hungry for Change: The World Bank in India

BADRI NARAYAN

Demarginalisation and History: Dalit Re-Invention of the Past

SAMINAZ ZAMAN

Amrikan Shari'a: The Reconstruction of Islamic Family Law in the United States

YAGHOOB FOROUTAN

South Asian female migrants' work differentials: Multicultural assessment

NEW AND FORTHCOMING TITLES FROM ROUTLEDGE SOUTH ASIAN STUDIES

Routledge Critical Studies in Buddhism

Series Edited by **Stephen C. Berkwitz**, Missouri State University, USA

Founding Editors: **Charles S Prebish**, Pennsylvania State University, USA and **Damien Keown**, Goldsmiths, University of London, UK

The Cultural Practices of Modern Chinese Buddhism

Attuning the Dharma

Francesca Tarocco, University of Manchester, UK

Buddhism in China during the late Qing and Republican period remained a powerful cultural and religious force. This innovative book comes

from a rising star in this field, offering a new perspective on the influence of Buddhism on Chinese culture.

December 2007: 216x138: 208pp

Hb: 978-0-415-37503-0: **£75.00**

Mindfulness in Early Buddhism

New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources

Tse-fu Kuan, National Cheng Kung University, Taiwan

This book examines 'mindfulness' in early Buddhism, and explores its central role in early Buddhist practice and philosophy. Using textual analysis and criticism, it takes new approaches to the subject through a comparative study of Buddhist texts in Pali, Chinese and Sanskrit.

December 2007: 234x156: 256pp

Hb: 978-0-415-43737-0: **£80.00**



Environmental Ethics in Buddhism

A Virtues Approach

Pragati Sahni, University of Delhi, India

With an innovative approach to the subject, this work gives a logical and thorough examination of the metaphysical and ethical dimensions of early Buddhist literature.

August 2007: 234x156: 224pp

Hb: 978-0-415-39679-0: **£75.00**



Buddhist Rituals of Death and Rebirth

Contemporary Sri Lankan Practice and Its Origins

Rita Langer, University of Bristol, UK

Drawing on early Vedic sutras and Pali texts as well as archaeological and epigraphical material, this book provides a thorough analysis of the rituals and social customs surrounding death in the Theravada tradition of Sri Lanka.

July 2007: 234x156: 256pp

Hb: 978-0-415-39496-3: **£80.00**



Buddhism, Power and Political Order

Edited by **Ian Harris**, University College of St Martin, Lancaster, UK

This volume brings together the brightest minds in the study of Buddhism in Southeast Asia to create a more coherent account of the relations between Buddhism and political order in the late pre-modern and modern period.

May 2007: 234x156: 256pp

Hb: 978-0-415-41018-2: **£75.00**

TEXTBOOK FORTHCOMING

2ND EDITION

South Asian Economic Development

Moazzem Hossain, Griffith University, Australia, **Rajat Kathuria**, International Management Institute, New Delhi, India and **Iyanatul Islam**, Griffith University, Australia

This new edition provides an up-to-date guide to the growing markets in South Asia. It offers an analysis of the changes and consequences of high sustainable growth of the region and provide an outlook as to where these economies are heading to in the future.

Praise for the first edition:

'This valuable volume will be an essential reference tool for years to come.' - *Contemporary South Asia*

December 2008: 234x156: 288pp / Hb: 978-0-415-45472-8: **£85.00** / Pb: 978-0-415-45473-5: **£24.99**

• Available as an Inspection Copy: please email asian.studies@routledge.com with full details of your course

To order any of these titles

Call: +44 (0) 1235 40 0524

Fax: +44 (0) 1235 40 0525

Email: book.orders@tandf.co.uk

www.routledgeasianstudies.com

(Please quote SAS Newsletter Apr 2008)

 **Routledge**
Taylor & Francis Group

Darbar at the Victoria and Albert Museum

Darbar at the Victoria and Albert Museum – Free Event

Darbar joins hands with London's Victoria and Albert museum to bring world class musicians and emerging UK talent to present a series of music recitals.

The "Darbar at V&A" recitals in the Nehru Gallery and accompanying talks will provide a fantastic introduction to Indian Classical Music as well as the opportunity to hear some of the finest musicians from the Sub-Continent.

Sunday 11th May Nehru Gallery of Indian Art

1.45 – 2.30pm Harjinderpal Singh – Santoor

UK-based Harjinderpal Singh is a true master of the 100 stringed Santoor that has its origins in the Middle East and Central Asia and has been used to accompany the songs of the Sufi mystics. Another UK talent, Surdarshan Channa accompanies him on Tabla.

3.15 – 4pm Dr Jyotsna Srikanth – Violin

Violin with a difference from UK based Dr Jyotsna Srikanth. While the core remains carnatic, she mixes flavours of jazz and folk melodies. Accompanied by Bavani Shankar on Mridangam and R. N. Prakash on Ghatam or the clay pot.

V&A South Kensington, Cromwell Rd, London SW7 2RL – 020 7942 2000

"Utsavam - Music from India"

Horniman Museum – Free Event

Friday 8 February – Sunday 2 November 2008

Drawing on India's rich musical heritage, a major new exhibition 'Utsavam – Music from India' opens in 2008 at the Horniman Museum in south London. Music and instruments from across India will be exhibited to provide an exciting and unique insight into traditional Indian music.

'Utsavam – Music from India' explores the cultural, musical and linguistic diversity of the sub-continent and presents music traditions from the main Indian language groups, from Assam to Kerala. Sound, film footage, recreations of instrument makers workshops and over 300 instruments will highlight the music of village India, which is under threat at a time of very rapid change and development in the subcontinent.

Represented will be the temple musicians and priests of rural Kerala, instrument makers and musicians from the Punjab, musician-farmers of the villages of the Sora groups of Orissa and Andhra Pradesh, members of fishing and farming communities on the island of Majuli in Assam, and communities of farmers and artisans in the mountains of Arunachal Pradesh on the border with China.

Darbar complements the "Utsavam - Music from India" exhibition at the Horniman with a series of musical recitals from across the region.

Saturday 10th May 2008

Indian Lute and Percussion – A recital and 'Audience with....' the artists

Find out about the Sarod, the Indian lute, its origins and the versatile Tabla from two of UK's brightest young talents. Soumik Datta on Sarod and with Gurdain Rayatt on Tabla.

Sunday 15th June 2008

Sitar Day: a recital and hands on workshops.

The sitar has long been associated as the icon on Indian Classical Music. Hear the sparkling sounds from its well-loved instrument from two bright UK stars: Rupinder Kaur and Harmeet Singh Virdee. They are accompanied on Tabla by Dharmesh Parmar.

And afterwards get your hands on a Sitar in a workshop.

For further information, visit www.horniman.ac.uk or telephone 020 8699 1872.

Where to find the Horniman Museum

100 London Road, Forest Hill, London, SE23 3PQ

EXTERNAL EVENTS

Rhetorics of Change in South Asia - SAAG 2008 Workshop

8 September, 10:00 to 9 September, 17:00, TBC

South Asian societies are all caught up in the experience of fundamental change. Processes of change entail communicative orders of persuasion and appeal, and rely on crafts of making social projects and intentions publicly compelling, whether in terms of economic globalisation, civil conflict, new information technologies, political systems, the mobilisation of ethnic and religious communities, or the creation of norms of gender, family and kinship.

The move within anthropology to consider rhetoric is not to oppose it to 'reality', but to see its penetration in all social action. Distinct choices and preferences are made in the interpretation of any state of affairs, and in setting the scene for appropriate opinions to be formed.

Rhetoric brings possibilities for considerable nuance in treatments of agency, as actions are picked up by others, translated into the terms of reference of diverse subject positions, and carried forward in ways that are not always foreseeable to the initiator.

Rhetoric operates at different scales of applicability and inclusion, and in South Asia can be particularly sensitive to marking thresholds of collective imaginaries through language, expressive ritual, and narratives of region, kinship, and difference.

Bringing attention to rhetorics of change in South Asia is intended to shed light on how people make things happen, and to enable creative thinking about the ways in which understandings and identifications are made tangible and convincing.

The workshop theme 'Rhetorics of Change in South Asia' is intended as a broad umbrella for participants to present work in progress of both ethnographic and theoretical character. Abstracts for papers are invited that could address: Rhetorics of/in/and:

- Science
- Politics
- Religion
- Presentation of self
- Gender
- Ethnicity
- Bollywood
- Journalism and cartoons
- Cyberspace and virtual society
- Development
- Well being

Abstract submission deadline: 31 March 2008

The venue

Recent appointments at the Department of Anthropology in Durham have resulted in a sufficient critical mass of South Asia oriented researchers to propose holding SAAG at Durham. The department's seminar series 'Public Culture in Theory and

Practice' has had the theme of rhetoric as a conceptual and methodological thread in recent years, and Michael Carrithers in particular has published, supervised, and holds research awards, on the theme.

"This rhetorical perspective is fruitful both in a narrowly ethnographic sense, and in a wider theoretical sense. For ethnographers, it sets a high standard of achievement, the requirement to rest not with the specification of the characteristic organizations and schemas of a society, but to go beyond that to their skilled use in one situation or another. For anthropological theory in general, it proposes a way to deal with the pervasive but troubled metaphor of 'structure'...We might, for example, think sometimes of our cultural schemas as no more than 'tools', and of our existential situation not as 'structured', but perhaps as 'plastic', or as 'flowing', or even as a constantly mutable 'borderland' of contention"
(Carrithers 2005:582)

Carrithers, M. B. 2005. Why anthropologists should study rhetoric. *Journal of the Royal Anthropological Institute* 11(3): 577-583.

Carrithers M. B. 2000. On polytropy or the natural condition of spiritual cosmopolitanism in India the Digambar Jain case. *Modern Asian studies* 34(4): 831-861.

Contact saag2008@googlemail.com for more information about this event.

Indian Cinema Symposium University of Westminster

Tuesday July 1st, 10am – 6pm

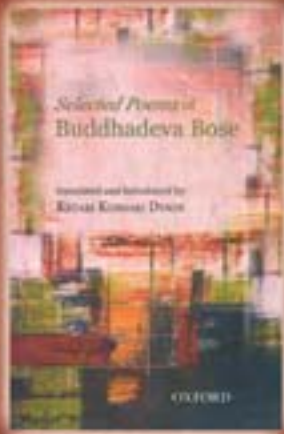
Fyvie Hall, University of Westminster, 309 Regent Street, London W1R 8AL.

Speakers include

Ravi Vasudevan
Lalitha Gopalan
Ranjani Mazumdar
Priya Jaikumar
Nitin Govil
Rachel Dwyer
Steve Hughes
Daya Thussu
Rosie Thomas

For further information and to reserve a place, please contact Ranita Chatterjee: R.Chatterjee@westminster.ac.uk

All welcome



বুদ্ধদেব বসু
(১৯০৮-১৯৭৪)

জন্মশতবার্ষিকী

Buddhadeva Bose Centenary: Book Launch and Celebration

**Speakers: Ketaki Kushari Dyson, Hanne-Ruth Thompson
and William Radice**

**Friday 16 May 2008
6.30 pm**

The evening will be a multi-lingual celebration of Buddhadeva Bose, the poet, the novelist, the translator and the thinker. This is the year of his birth centenary. Ketaki Kushari Dyson's *Selected Poems of Buddhadeva Bose* (Oxford University Press, Delhi, 2003) will be introduced and launched. Ketaki will read from her translations and copies of the book will be available for sale at a discounted price.

The Nehru Centre
8 South Audley Street
London W1K 1HF

Tel: 020 7491 3567/7493/2019

E-mail: nehrucentre@aol.com

Buddhadeva Bose (1908-1974) is the most multi-talented amongst the post-Tagore generation of Bengali writers. Like Tagore, he was a versatile writer, comfortable in genres as diverse as poetry, novels, short stories, drama, essays, travelogues, and memoirs. He was also an influential editor and critic, a translator of poetry who had a profound impact on younger poets, a writer for children, and a pioneer of comparative literary studies in India.

www.nehrucentre.org.uk

EXTERNAL EVENTS



GANESHA AND MURUGAN: INDIAN PSYCHIATRY ENCOUNTERS MEDICAL ANTHROPOLOGY

**2nd UCL - BALM Short Course
Kovalam Village, Tamil Nadu, India
3-5 November 2008**

Objectives: 1) Enable participants to gain a comprehensive understanding of the cultural validity of current theory and practice of mental health in South Asia, 2) Offer participants a critique of current mental health theory and practice 3) Conceptualise alternative frameworks for understanding mental health concerns in the region.

Target audience: Mental Health Professionals, Medical Anthropologists & other Social Scientists working or researching in mental health across cultures. The course is aimed at those who seek a broader perspective on the current official psychiatry; and wish to *theorise* alternative models of mental health in the region. Basic knowledge of social sciences as applied to mental health theory is essential. Maximum class size 35.

Course content: Topics to be covered will include: 1) Cultural Validity and Indian Psychiatry, 2) Historiography of Indian Psychiatry, 3) Cultural Construction of Western Psychiatry, 4) Culture Bound Syndromes, 5) Idioms of Distress, 6) Spirits, Possession & Trance, 7) Stigma, Caste & Cultural identity, 8) Somatisation, 9) Anthropology of Trauma, 10) Social dimensions of psychiatric medications, 12) Emerging psychopathology in South Asia, & 13) Alternatives to existing models of mental health care. Essential reading material will be circulated in advance.

Outcome: An enhanced understanding of how medical anthropology could inform theoretical and applied issues on mental health in South Asia. A UCL - BALM certificate of participation will be issued to the trainees.

Dates & Venue: 3 November – 5 November 2008 at the BALM campus, Kovalam Village, Tamil Nadu State, India.

Course Fees: Indian Citizens and those from low income countries: INR (Indian Rupees) 4500.00
Rest: GBP (Sterling pounds) 200.00. *Fees do not include accommodation, travel to venue and meals.*

Teaching Faculty: Clinical Academic Psychiatrists and Medical Anthropologists from University College London (UCL); & Trainers from BALM (Banyan Academy of Leadership in Mental Health), Chennai. *Course faculty include: Sushut Jadhav (Course Director), Jane Derges, Sumeet Jain, Roland Littlewood, Madhuri Menon, Madhu Sharan, Mohan Ramamoorthy, & Chaitali Shetty (Course Co-ordinator).*

Contact: For further details, contact Chaitali Shetty, *Course Co-ordinator.* email: <chaitali.shetty@thebanyan.org>, Cell phone: +91-9840796637, Tel: +91-44-43532324, 43532223. Web site www.thebanyan.org

37th Annual Conference on South Asia 16-19 October 2008

CALL FOR PAPERS

Identity, representation and power: experiencing the state from the margins"

The 37th Annual Conference on South Asia October 16-19, 2008, Wisconsin-Madison, USA.

We are inviting the submission of papers on "Experiencing the state from the margins" from which to build a panel for the Annual South Asian conference. Please see the panel abstract below this information.

Applicants should familiarise themselves with the conditions, in particular the "proposal instructions" on the conference website at: <http://southasiainconference.wisc.edu/> and send an abstract NO MORE than 400 words in length to dc323@cam.ac.uk & pjw61@cam.ac.uk

The deadline for abstracts is midnight of Sunday March 16th, 2008. A final decision on the panel will be made by March 20th 2008 before the final submission of the complete panel to the Conference organisers before 1st April 2008. Applicants should therefore be aware that if their abstract is accepted the conditions for overall panel submission requires individual registration and payment of conference fee (Student \$60) by March 24th 2008 to us, so that , so that we can ensure payment reaches Madison by 1st April 2008.

We really look forward to hearing from you and hope that if you are interested or have further queries you will get in touch.

Many thanks and best wishes,

Philippa & Deepta
Department of Geography
University of Cambridge
Philippa Williams pjw61@cam.ac.uk
& Deepta Chopra dc323@cam.ac.uk

PANEL ABSTRACT

Identity, representation and power: experiencing the state from the margins

Experiences of the state by India's marginalised communities are variously influenced by issues of power and representation. Ethnic minorities, tribal groups, displaced people, the poor, linguistic minorities, disabled, gays, unemployed, women etc. have typically struggled to represent their voices at the state level. Nonetheless expectations for 'the state' to deliver their citizenship rights endure, especially as new spaces and modes of protest, pressure and participation emerge within civil society. The interface between 'the state' and society may be understood as a complex and 'messy' site of interactions which are progressively mediated

by both formal and informal civil society institutions. The nature and type of mediation by civil society raises important questions about the legitimacy of these actors in representing people at the margins of mainstream society and how their influence shapes the resulting social policies.

This is not to deny the agency of marginalised groups who implicitly and actively both inspire and challenge representations of themselves and notions of citizenship.

In the context of a neo-liberal growth strategy as followed by the Indian state, a plethora of social policies which aim to address the needs of the 'common man', for instance the RTI, NREGA, and Tribal Rights Act, the Sachar Committee report, policies on reservations etc. at the same time as deeply disputed policies such as the SEZ act have recently emerged. These then reflect greater contestation and tension between the promise of citizenship and its actual reflection and refraction in India's developmental agenda. Given the patchwork of policies and institutions/ actors that are prevalent in India, and the zig-zag movement of their interactions, the question is how these social policies are formulated and enacted through the interplay between the state and pressures from below, and to what extent are these processes and outcomes in the interests of the marginalised groups they claim to represent?

In answer to this, the panel will explore the processes of social policy making by critically considering, not only how marginalised groups and their representatives are included and occluded in state political processes, but the extent to which their responses to state actions feed reiteratively into the political process. As both positive and negative impacts of these policies are played out, it is essential to appreciate not only the interactions between and within the state, civil society and marginalised people that shape these policies, but also the power and political dynamics that operate within these interactions. By exploring these issues within an overall framework for 'inclusive citizenship', this panel seeks to unpack issues of identity, representation and power and how they are differentially experienced through interactions between various actors.

Papers should be empirically grounded, with case studies from India exploring the following issues:

- 1) Representations of marginalised communities by formal and informal civil society institutions, including community organisations, NGOs, state officials, social movements etc., and how these affect and are in turn affected by the identities of marginalized communities
- 2) How marginalised populations are represented within the conception, formulation and implementation processes of social policy, and how the politics of power relations influence whose voices are considered
- 3) How state actions (policies, interventions, recommendations, reservations etc.) impact on the livelihoods of marginalised communities and how their experiences of and reactions to the state may in turn shape state processes.
- 4) Reviews of existing policies and assessments regarding their suitability to the needs of marginalised communities.

School of Oriental and African Studies • University of London



SOAS Language centre

**57 languages:
Afrikaans to Zulu**

- Daytime, evening, group & individual courses
- Easter and Summer intensive courses
- Year long Diploma programmes
- Experienced, native-speaker teachers
- Central London location

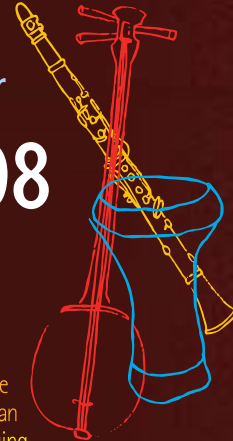
SOAS Language Centre
 School of Oriental and African Studies
 University of London, Thornhaugh Street
 Russell Square, London WC1H 0XG
 Tel: +44 (0)20 7898 4888
 Fax: +44 (0)20 7898 4889
 E-mail: languages@soas.ac.uk
www.soaslanguagecentre.com



Learn to play your way
 around the world
 this summer!



SOAS World Music Summer School 2008



- Didgeridoo
- Indian Tabla
- Mouth Harps
- Beijing Opera
- Ethiopian Dance
- Balinese Gamelan
- Bulgarian Singing
- West African Kora
- Middle Eastern Oud
- South African Mbira
- Tibetan Music Bowls
- Cuban Music Big Band
- Afro-Brazilian Percussion
- South Indian Violin & Vocals
- Mongolian Overtone Singing
- Korean Samulnori Percussion

For info and booking: www.soas.ac.uk/summermusicschool
 T 020 7898 4500 / F 020 7898 4519 / E musicvents@soas.ac.uk



SOAS

University of London

To hear music currently coming out of SOAS, contact us for a free sampler: music@soas.ac.uk



Why not study for a degree in the largest European centre for world music studies?

The department of music at SOAS runs BA, MMus and PhD degree programmes; all focus on world music.

Our courses offer great flexibility. Students can specialise in particular music traditions or engage with many different musics and receive high-level training in performance.

For more info see www.soas.ac.uk/music
 T 020 7898 4010

SAGE SOUTH ASIAN STUDIES

NEW AND FORTHCOMING TITLES

Economics and Development

Microfinance in India

Edited by K G Karmakar, National Bank for Agriculture and Rural Development, Hyderabad

This collection of essays on topical issues in microfinance provides a holistic view of the microfinance sector in India. It covers all microfinance delivery models in an unbiased manner.

March 2008 * 488 pages
Hardback (978-0-7619-3626-8) * £37.50



Ethnic Life-Worlds in North-East India

An Analysis

Prasenjit Biswas and Chandan Suklabaidya

This book analyses the cultural and political determinants of ethnic- and identity-oriented struggles in India's North-East, as well as the cultural politics of ethnic mobilizations in the region.

February 2008 * 316 pages
Hardback (978-0-7619-3613-8) * £35.00



Politics

Local Democracy in South Asia

Micro processes of Democratization in Nepal and its Neighbours

David Gellner, University of Oxford and Krishna Hachethu, Centre for Nepal and Asian Studies, Tribhuvan University

A compilation of 15 chapters examine in ethnographic detail the ways in which democracy is actually experienced and implemented across South Asia. The volume suggests that many of the social and political processes at work need to be understood simultaneously from both supra- and sub national perspectives.

February 2008 * 468 pages
Hardback (978-0-7619-3650-3) * £39.99



Decentralisation, Corruption and Social Capital

From India to the West

Sten Widmalm, Uppsala University, Sweden

Sten Widmalm adopts comparative and empirical approaches to examine how decentralisation is connected to social capital and corruption. He uses evidence from in-depth field studies in Madhya Pradesh and Kerala.

February 2008 * 232 pages
Hardback (978-0-7619-3664-0) * £29.99



Interrogating Development

State, Displacement and Popular Resistance in North East India

Monirul Hussain, Gauhati University

This book helps to understand the process of development induced displacement of population in an underdeveloped and peripheral region of India, i.e. North East India during the postcolonial period.

March 2008 * 180 pages
Paperback (978-0-7619-3575-9) * £14.99

Health

Strategic Issues and Challenges in Health Management

K V Ramani et al

Important strategic issues of health care in India are covered in this book including: health system planning and development, financing, financing mechanisms, public-private partnerships, governance issues and assessment of national health programmes.

June 2008 * 288 pages
Hardback (978-0-7619-3654-1) * £29.99

Discourses on Aging and Dying

Edited by Suhita Chopra Chatterjee et al

This collection of essays addresses different aspects of ageing in India. The first section is both philosophical and prescriptive, and suggests strategies for coping with the inevitability of ageing and dying. The second section deals with socio-ethical issues related to ageing and dying in the Indian context. The third looks at the pressing problem of end-of-life care.

May 2008 * 272 pages
Paperback (978-0-7619-3644-2) * £14.99



Gay & Lesbian Studies

Gay Bombay

Globalization, Love and (Be)longing in Contemporary India
Parmesh Shahani, Massachusetts Institute of Technology, USA

Using a combination of multi-sited ethnography, textual analysis, historical documentation analysis and memoir writing, Parmesh Shahani provides macro and micro perspectives on what it means to be a gay man living in Bombay

March 2008 * 360 pages
Paperback (978-0-7619-3648-0) * £19.99

Anthropology

Blisters on their Feet

Tales of Internally Displaced Persons in India's North East

Samir Kumar Das, University of Calcutta

India's North East is fast becoming yet another zone of natural and man-made disasters, intercommunity strife, and violent conflicts. This has led to its accounting for the largest number of people constantly on the move in the country, and hence the analogy in the book title with **Blisters on their Feet**. This book is a compendium of case studies drawn from Arunachal Pradesh, Assam, Manipur, and Tripura - the four worst affected states of the region.

April 2008 * 352 pages
Hardback (978-0-7619-3653-4) * £37.50



Natural Resource Management

Governance of Water

Institutional Alternatives and Political Economy

Vishwa Ballabh, Xavier Labour Relations Institute (XLR)

This book makes an effort to initiate the discourse of governance of water in the Indian context from a variety of angles, such as neo-classical and institutional economics, deliberative democracy, public administration, collective action and political economy perspectives.

March 2008 * 396 pages
Hardback (978-0-7619-3607-7) * £47.50

Customer Order Line +44 (0)20 7324 8703

SAGE Publications, 1 Oliver's Yard, 55 City Road
London, EC1Y 1SP



www.sagepub.co.uk

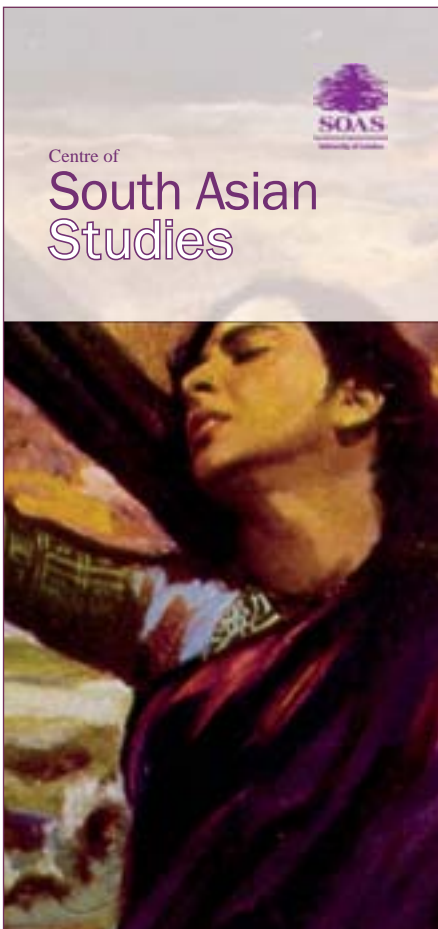
CENTRE OF SOUTH ASIAN STUDIES

Since its inception in 1916, the School of Oriental and African Studies has been an important international centre for the study of South Asia. In 1966, the Centre of South Asia Studies was established to co-ordinate the research of the South Asian specialists spread widely throughout SOAS.

At present SOAS employs over thirty full-time South Asian specialists in the teaching staff. In addition to a department of South Asian Languages and Cultures, SOAS has South Asia specialists in the departments of Anthropology, Art and Archaeology, Development Studies, Economics, History, Law, Music, Religions and Politics. Several South Asian specialists are also based near SOAS in other institutions of the University of London.

One floor of the SOAS Library is dedicated to the South Asia collection, overseen by the South Asia librarian and two assistants. The Library continues to develop its web pages relating to South Asian Studies.

More than 100 courses on South Asia are taught at SOAS, and many others contain a significant South Asian component. Students may elect for a single-subject South Asia degree, or combine South Asia with a discipline in a two-subject degree. Presently SOAS offers degrees or joint degrees in the following South Asian languages: Bengali, Gujarati, Nepali, Hindi, Pali, Sanskrit, Sinhala, Tamil and Urdu; some of these languages are also available for MA degrees. All languages, and many other South Asian courses, are also available as one unit within the MA South Asian Area Studies or within the MA South Asian Cultural Studies.



Centre of South Asia Studies

Contact Details

Centre of South Asian Studies

c/o Centres & Programmes Office
School of Oriental and African Studies
University of London
Thornhaugh Street
Russell Square
London WC1H 0XG

Telephone: +44 (0) 20 7898 4892

Fax: +44 (0) 20 7898 4489

Email: centres@soas.ac.uk

Internet: www.soas.ac.uk/csas/

Chair: Ravi Ahuja

Office Manager: Jane Savory



CSAS Keywords Webpage:

The Keywords Project initiated by Dr Rachel Dwyer can be found on:

<http://www.soas.ac.uk/centres/centreinfo.cfm?navid=912>

The essays on South Asian Keywords have been written by a number of internationally known scholars.

CSAS Email List

If you would like to be added to the CSAS mailing list and receive information on the seminars and events organised by the Centre please send an email to Jane Savory with the following details:

- CSAS mailing list;
- your email address; and
- your first name and surname.

Subscribe to the South Asia Newsletter

If you would like to subscribe to the South Asia Newsletter and receive a paper copy three times a year (beginning of Term 1, 2 and 3) send in a cheque for £5, made payable to SOAS, to: Centre of South Asian Studies, SOAS, University of London, Thornhaugh Street, Russell Square, London WC1H 0XG.

Please send your cheque with the following information:

Title:

First Name:

Surname:

Organisation:

Address:

.....

.....

.....

.....

Postcode:

Country:

Addresses Changes

If you are already subscribed to the postal mailing list please send any changes to contact details to the address given, or email centres@soas.ac.uk

Electronic Copy Of The Newsletter (Free Of Charge)

If you would like to receive an electronic copy of the newsletter free of charge please email centres@soas.ac.uk

asking to join the South Asia Newsletter email distribution list together with your

email address; and
your first name and surname

Contributions

If you would like to submit a piece for consideration for the next edition of the Newsletter please send the details in electronic format to centres@soas.ac.uk

The Centre Chair will have the final say on which materials appear in the Newsletter. Items we would like to particularly receive are:

- reports on academic workshops/conferences;
- details of forthcoming academic events

We would like to thank all the readers who have already sent in articles.



**School of Oriental and African Studies
University of London
Thornhaugh Street
Russell Square
London WC1H 0XG**

**Tel: +44 (0) 20 7637 2388
Fax: +44 (0) 20 7436 3844**

www.soas.ac.uk