

PANEL 1

With the exception of Georg Pfeffer & Roland Hardenberg, all the papers listed on the website were presented (papers by Roger Jeffery and Patricia Jeffery, Susan Wadley, Sally Steindorf, Saurabh Dube, Diane Mines, Ishita Banerjee, William Sax, Ann Grodzins Gold, Bettina Weiz, Nicholas Yazgi, and Antje Linkenbach). In addition, a full introductory paper expanding on the intellectual argument of the panel was presented by co-conveners Diane Mines & Nicolas Yazgi.

We were able to manage time precisely, allowing twenty minutes for each presentation plus fifteen minutes for discussion after each paper. The discussions were challenging & lively (though frustratingly short) and led us beyond the inner world of each presentation to spawn a dialog addressing the general issues at stake. Discussions among panel members went on well beyond the limit of the panel itself, and are continuing further now.

Our initial aim was to use the conference as a first stage in a book project. We are currently moving on to the second stage: synthesizing what happened in Lund and transmitting the time, format & intellectual arguments to the contributors to this edited volume. In addition to those who presented at Lund, we will add a few contributions from scholars unable to attend the panel.

We want the process of producing the book to move forward without any gaps or delays. A first complete manuscript will be completed early in the Spring of 2005. We plan to use a North American publisher who can also distribute the book in South Asia. The book should be out by 2006.

On a personal note, the whole experience was both intellectually challenging and very pleasant. The panel audience was large and the feedback good.

Diane Mines & Nicolas Yazgi plan to organize a panel for the next ECMSAS.

Again, we wish to thank the organizers for providing such a stimulating and friendly setting for our work and encounters to unfold.

PANEL 2

The papers highlighted various aspects of the role of language in mainly modern literature and film. The presentation of each paper was followed by a lively discussion, to which both panel members and other conference participants contributed. In view of the high quality of the papers, their publication in a panel volume is under consideration but as observed during the concluding remarks, finding a good publisher is a strict condition before work on editing the papers will start.

Many panel members already knew one another from earlier conferences, and keep regular contact, but the panel also offered an opportunity to two young MA students to present their research and establish contacts.

Let me, on behalf of all panel members, express my gratitude for the organisation and the high-quality atmosphere offered by the organizers.

August 18, 2004

Theo Damsteegt, Leiden University, panel convener

PANEL 4

This is regarding my panel on Dalit Literature. Four of our papers by myself, Sarah Beth (Cambridge), Heinz Wessler(Bonn)and Dr Jugal Mishra (Utkal) are complete in all respects. However, we need some more papers to justify representations from other spheres to ensure

further quality to our publication. One of my friends and a critic from Chennai namely Indran traces on the remunerative side of his article and that is obvious. He may come forward with his article on this condition. Similarly other outsiders like Prof. Subhendu Mund Prof .R.K Nanda and many others uphold the same principles. So if Sasnet comes forward with a definite mission to find out avenue for this, the book no doubt will become a worthy out put. I hope you will adopt a common policy to this effect.

Aswini Mishra

PANEL 5

1. Francesca Orsini, Qutub Shatak, Delhi and Early Hindavi
2. Vasudha Dalmia, The Links Between "Bhasha" and Braj
3. Allison Busch, Riti and Register
4. Lalita Du Perron, Sadarang Adarang Sabrang: multi-coloured poetry in Hindustani music
5. Christina Oesterheld, Language of women/language for women? Observations on marsiyas by Fazli and Sauda
6. Thomas De Bruijn, Dialogism in a medieval genre: the case of the Avadhi epics
7. David Lelyveld, Traces and Mixtures: Sayyid Ahmad Khan's Account of the History of Urdu
8. Valerie Ritter, Networks, patrons and genres for late Braj poets

The panel, in a somewhat diminished form after four cancellations, met to discuss, from a variety of language specialisms, the north Indian literary system "before" the nineteenth-century Hindi-Urdu divide that coincided also with the beginning and bifurcation of modern literary histories. If available literary histories are problematic because of their exclusions and myths of origin, what new categories do we need to envisage to build up a more reliable and comprehensive picture of the multilingual literary landscape of north India?

Francesca Orsini's paper used a "minor" early-sixteenth century text composed in Delhi in Hindavi, probably by a Sufi author (given the themes and language range) but preserved only in Devanagari in Rajasthani bhandaras, to highlight the need to look beyond the accepted range of canonical texts. The paper questioned recent theories of vernacularisation that look at regional courts as the only agents of production of vernacular texts (reproducing preexisting literary codes). Instead it suggested a range of possible avenues of vernacularisation: (a) literarisation of popular forms at the hands of Sufis (or of communities of performers, like dhadhis); (b) transfer of preexisting literary codes (Sanskrit, but also Apabhramsa) at the hands of kavis; (c) padas of Sants and Bhaktas. Finally, it suggested that vernacularisation does not mean the replacement of the universalistic order of Sanskrit with regional vernaculars, but rather a continued "diglossia", i.e. a consciousness on the part of authors of the relationship (usually hierarchical) between a classical language (Sanskrit or Persian) and the "vernacular" used. The picture of the distribution of power in the polity that emerges is complex and suggests the existence of competing foci of power (the court, but also temples, mathas, sampradayas, khanqas, etc.).

Vasudha Dalmia's presentation raised the important questions of language naming and of the relation between language and region. Why and when did the language of "Madhyadesh" come to be called "Brajbhasha"? Starting from Rajashekhara's definition of Madhyadesha in his Kavyamimamsa, she circumscribed the area where the vernacular called Brajbhasha emerged. Then, taking the cue from Shiv Prasad Singh's *Surpurva Brajbhasha aur uska sahitya* (1958) she showed that, before becoming the medium of Vaisnava bhakti, "Brajbhasha" had

already emerged as the medium of shringara verse compositions that mixed courtly and devotional idioms and continued earlier, Apabhramsa literary codes. Eventually, it was the power of the sampradayas that "fixed" this vernacular as "Brajbhasha". More research is needed on this early corpus of work before we can clarify the continuities and discontinuities and the social location of these early vernacular poets.

Allison Busch's paper investigated the range of registers within a literary vernacular; in particular, she analysed the various possible reasons behind the choice of "Sanskritising" or "Persianising" vocabulary in Brajbhasha riti poetry. Firstly, she reminded us that "the stunning transregional success of riti literary culture in the 17th century would be unthinkable without factoring in Indo-Muslim communities". Secondly, she argued that the choice of a "Persianising" register could be understood (a) in terms of poetic virtuosity and wordplay; (b) as a homage to a Muslim patron or ruler; (c) satirically, as in the case of the later works by Sivaji's court poet Bhusan, as "a strong statement of Sivaji's disillusionment with Mughal politics". Her paper was a powerful reminder of the need to be aware of nuances of register without seeking to "overinterpret" the choice of register or seek direct religious, regional or political explanations.

Thomas De Bruijn's paper also strongly brought out the need to go beyond canonical boundaries and think more along the terms that poets then would have used. His paper focused on intertextuality within the genre of Avadhi epics, which was practised both by Sufis and by Ram bhaktas, most notably Tulsi das. He specifically compared Malik Muhammad Jayasi's Padmavat with its almost contemporary Ramcaritmanas by Tulsi das. His paper pointed out (a) the poems' shared intertextuality with the Tantric imagery and poetic idiom of the Nath yogis (e.g. in the description of the various stages in the voyage to Sinhala in Padmavat, or in the notion of Rama's name in the Ramcaritmanas). (b) A shared pool of images (e.g. of geographical-literary-spiritual locations like the Manasa lake). (c) A mutual awareness of the existence of the other tradition: thus motifs from the Rama-story dot Padmavat, while Tulsi das notably borrowed the form from the Sufi epics (chaupai+doha). (d) Last but not least, an overlapping circulation, as the location and presence of manuscripts in Persian, Kaithi and Devanagari scripts attests; thus we must hypothesise that the original domain of the works, Sufi and Ram bhakti respectively, was not the only one in which the works circulated, and that they found a variety of audiences. "The pattern of limited convergence and difference" between the two texts, each belonging to the same genre but also representing two different positions within the literary field, he concluded, "corresponds to a social environment where religious institutions connected with popular devotion competed for shared resources."

We intended music to feature prominently in our discussion as an early "site" for the production and circulation of vernacular songs, for encounter and exchange between Indian and Persian musical forms, knowledges, literary influences, performers and patrons, and as a prime space where a range of examples of Indo-Persian and Hindu-Muslim "composite culture" developed. We were unlucky in that one of our speakers, Francoise Nalini Delvoe from Paris, was unable to come. The onus fell on Lalita du Perron, who spoke on her work of recovery of the texts of khyal songs, the preminent genre of vocal music in north India for some two hundred years. Her presentation focused on the text and language of these songs, on the intertextuality with Brajbhasha poetry, and also on the issue of registers within the form: pointing out that "mood is as important as semantics", she showed that a more Brajbhasha register was used when the mood was more decidedly erotic, and a more "Khari Boli" one when the topic was philosophical or contemplative.

Christina Oesterheld's paper also raised the issue of register, and also of the self-representation of a literary tradition by dealing with Urdu marsiyas. In this genre, she argued, we encounter a much greater range and variation of linguistic registers than in the highly conventional, abstract ghazal world, and a much more "Indianised" world, too. Her paper used the marsiya genre to suggest: (a) that whatever the prescriptive utterances in prefaces, treatises and critical remarks on poets, when we look at their creative language we find a greater variety. (b) That the focus on the ghazal has produced a narrow understanding of Urdu literature and its language, whereas Urdu writers of all periods chose language registers and style according to the genre and subject matter they were dealing with, producing internal variation even within a single poet (much like Allison's contention). (c) That language choices were not based on the etymological origin of words, nor on religious grounds (again in line with Allison's suggestion). (d) Whereas the literary discourse of the ghazal excluded the sphere of the household and the family and especially respectable women, marsiyas and masnavis attempt some form of "representation" of women's speech and valorise it.

David Lelyveld's paper on Sir Sayyid Ahmad Khan's two accounts of the history of Urdu in two successive versions of his work *Asar al-sanadid* (1847 and 1853-54) gave an insight into the shifting views on language by a prominent nineteenth-century intellectual. Sayyid Ahmad Khan was trying to negotiate between current perceptions of language and the ideas about history and historical change that he had acquired through the colonial encounter. The first edition of his work is organised geographically rather than chronologically and presents Delhi very much as a living culture (a "garden of paradise"). Urdu is the language that everybody speaks, and though there is a realisation that it was not always so, the concern is for the linguistic authority of Delhi and its speakers, and of language as a product of "exchange, buying and selling" rather than with language as a marker of community identity. The second edition, instead, shows a greater concern for history (and for inscriptions as historical evidence) and includes an attempt to lay down in neatly numbered paragraphs a short history of language, first under "Hindu rule" and then under "Muslim rule", and a brief survey of Urdu poetry. Ideas about the language of "Hindus" (bhakha) and that of the Muslim ruling class (Persian) are also in evidence and probably borrowed from Mir Amman's preface to *Bagh o Bahar*, composed at Fort William College under the guidance of John Gilchrist. In this second edition, too, however, the picture of language is that of a "building", like the Qutub Minar, made piecemeal by subsequent waves of people for the benefit of exchange, not of conquest.

Finally, Valerie Ritter's paper fittingly dealt with the period coinciding with the Hindi-Urdu "Divide". It focused on two late Brajnbhasha poets, Jagannath Prasad "Ratnakar" and Ayodhyasingh Upadhyay "Hariaudha", poised at the cusp of the demise of old literary tastes and the coming of new print-vernaculars, literary tastes and literary institutions. In both cases, she highlighted their remarkably eclectic range of poetic tastes and practices, which included Urdu verse, Brajnbhasha lyrics and, for "Hariaudha", experiments with Khari Boli in both verse and prose. Their eclecticism undermines any easy division between "traditional" and "modern", since they both tried to evolve a Brajnbhasha poetry that was selfconsciously "modern". Their eclecticism also undercut the process "communalization" of the literary landscape, just as their poetic and social networks show how shared poetic tastes were a "connecting agent" in a political context that was dividing Hindus, Muslims and Sikh along religious lines.

The papers have been provisionally accepted for publication as a special issue of the Indian Economic and Social History Review, scheduled for publication in early 2006.

PANEL 7

There were 11 confirmed papers to be presented to the panel as at July 5, 2004. However, one paper presenter did not show up at the conference, and this made the total number of papers presented to 10. Since only one morning session was allocated to this panel, the time available for the presentation and discussion of papers was not sufficient. Panel session was well attended by participants, indicating a very high interest in most of the papers presented. Following the discussion, the participants present felt that those who presented papers and or participated in the session should stay in touch, in the form of an informal network so that they can continue to exchange ideas and material. The panel coordinators informed the participants that they would explore the possibility of publishing a volume containing the revised papers. Panel coordinators hope to get in touch with paper presenters soon in the above regard.

PANEL 8

15 pages Review of the panel, presented on <http://www.sasnet.lu.se/panel8report.pdf>

PANEL 9

Six papers had been accepted for this panel but unfortunately only three papers were actually presented including one that was accepted late and was not listed in the panel. Thus three papers were presented in the panel and the panel ran for just over two hours. The Convenors were not aware why four of the original paper presenters did not show up but can only assume difficulties in arranging funding for attending the conference.

The first paper – entitled *Nashha Vilayate Da: Migration Syndrome and Punjabi Youth* - was presented by Shinder Thandi. In this paper Thandi presented an overview of the significance of migration history from Punjab and the ‘migration syndrome’, which still dominates the Punjabi, especially youth psyche. He argued that despite the tightening of immigration controls across the globe, Punjabi youth began to explore different legal as well as illegal avenues for migration, especially from the mid-1980s. Many of these avenues involve linking up with human trafficking networks, which emerged and strengthened after the ending of the Cold War in Central Eastern and Central Europe. He identified the major land and sea routes, the number of estimated Punjabi youth in transit or in jails and how this new migration was changing the geography of overseas migration from Punjab.

The second paper - entitled *Indian Punjab since 1966: An analysis of Human Resources and Economic Growth* - was presented by Jaswinder Singh Brar. He emphasised the growing paradox in Punjab – an economically rich state with underdeveloped human resources. Using education and health indicators Brar argued that there was a growing imbalance between economic development and human development and questioned whether economic growth could be sustained in the long-run. He compared Punjab’s performance in human development with that of Kerala and pointed to some lessons which Punjab could learn from the Kerala model. Brar pointed out that unless a more pro-active policy on social development was implemented, especially in the context of increased pace of globalisation

and liberalisation of the Punjab economy, Punjab might be unable to sustain its prosperity and growth in future years.

The third paper, slotted in at a late stage – entitled *The Indo-Pak border: displacements, aggressions and transgressions* – was presented by Navtej Purewal of University of Manchester, UK. In this paper, set within the wider context of Border Studies, Purewal focused on the Wagah border as a site for political and cultural negotiations and how both India and Pakistan have evoked the border in order to transmit bounded national identities. However, despite the aggressive stances by both governments there have been various types of transgressive acts - acts that defy or challenge what it symbolises. Drawing upon historical and contemporary illustrations of the border as a constructed, monitored and contested boundary, she highlighted the significance of the Indo-Pak border to the movement and displacement of people, processes and ideas in the region.

All the papers provoked a lively debate and raised many issues and concerns, which the paper presenters were extremely grateful for. About 15-18 people in all attended the panel and they came from a number of different academic disciplines. Thandi and Brar hoped to polish their papers before submitting to Journals whilst Purewal's paper has now been published by *Contemporary South Asia*.

This panel was convened by Shinder S. Thandi with Pritam Singh as the Co-Convenor.

PANEL 10

There were two presenters on “violence against women” panel, Dr Adeel Khan and Dr Rafat Hussain. Adeel's paper dealt with male perception of violence against women and the role of culture and the state in Pakistan. He argued that in societies like India and Pakistan many men who may not be violent but indulge in violence against women because they are under pressure from society and culture to prove their masculinity. Adeel said that South Asian culture was basically male-dominated and deeply biased against women. Adeel said that although on societal level India and Pakistan have the same perception about women, when one looks at the two states, their roles have been very different: because Indian state is being run by democratically elected governments, the legal system, at least in letter, is not biased against women; but Pakistani state, which has all along been ruled by civil and military autocrats and dictators, has gradually become more and more biased against women. He gave the example of Hudood Ordinances imposed by a fundamentalist military dictator in the late 1970s. Adeel concluded that nothing has changed with the so-called liberal military dictator coming into power in 1999.

Dr Rafat Hussain's paper focused on her research study on women's perception and experiences of violence against women in Pakistan. The study employed a range of research methods and results showed that domestic violence was perceived to be an intractable social problem. The types of violence included both physical (including sexual) and psychological violence. Whilst the context in which violence took place varied, violence was often perceived as a form of patriarchal oppression operating both at the societal and family level. Although there were marked inter-generational differences in acceptance of violence, nonetheless most women, young and old, felt that women had little choice but to put up with male violence, as there was limited social, family or legal support that they could draw upon to leave an abusive relationship. The link between violence and low status of women in Pakistan was also discussed.

Each paper was followed by a barrage of questions.

PANEL 11

The panel entitled "Education, health and demographic changes in South Asia" was jointly chaired by Prof. Neelamber Hatti, Lund University, Sweden and Dr. T.V Sekher, Institute for Social and Economic Change, Bangalore, India. Altogether 12 papers were presented in this panel. Most of the papers were related to demographic and health changes in India. The panel session was well attended, indicating a very high interest in most of the papers presented. Three papers specifically dealt with issues of female foeticide, infanticide and declining child sex ratio in India, which has reached alarming proportions, according to the 2001 census. Two papers discussed the ongoing health sector reforms in India and other two papers on utilization of health care services based on empirical data. Interrelationship between female literacy, health utilization, demographic changes and women's empowerment were prominently figured in the discussions. The discussions were challenging and lively and also highlighted the important social concerns that need to be further probed and researched. The panel conveners are thankful to the organizers of the conference for providing a stimulating atmosphere for debating crucial contemporary social issues concerning South Asia. At the end, it was decided that the panel conveners would explore the possibility of publishing a volume containing the revised versions of the papers presented.

PANEL 13

8 papers were presented in this panel invoking lively discussion. The session was characterized by a willingness by participants to step over disciplinary boundaries and engage in constructive discussion.

Paper 1: Niklas Mörner's radical critique (presented in absentia) of current approaches to sea level changes in the Indian Ocean laid the base for a series of presentations which probed the different dimensions of socio environmental interactions in South Asia. Mörner provides new information based on geophysical modelling as well as empirical fieldwork both in geology and archaeology to challenge the widespread notion of an inevitable rise in sea level throughout the Indian Ocean region. The long sequence of cultural developments visible in the 7 metre long pollen core from the Horton Plains in southern Sri Lanka presented by Premilthilake including indication of early cultivation activities ca 14 000 years ago provoked strong interest. Landscape analysis in the Tissamaharama area of southern Sri Lanka using satellite imagery as a point of departure by Haag (Paper 9) was summarised by Paul Sinclair in the context of recent archaeological work in the area covering the last 3000 years. The research in the area by colleagues from the Post Graduate Institute of Archaeological Research, Colombo and the KAVA institute in Bonn provide new insights into landscape dynamics and the development of urbanism in the area with wider regional significance.

A cluster of papers from Indian scholars mostly resident in the UK (Papers Papers 5-9) showed clearly both the utility and the limitations of colonial records as source material for investigating socio environmental interactions in peninsular South Asia. Amna Khalid provided a graphic account of the different environmental factors contributing to the spread disease using 19th century pilgrimage sites as her source material. The fluidity of political boundaries on the Anglo Gurkha frontier was ably illustrated by Michael (Paper 5) while a

range of unexpected effects of Railways on the water Regime in eastern Bengal were illustrated by Iqbal (Paper 3). In Paper 7 attention was given by Shah to resource utilization and game reserves with concepts of what constitutes or should constitute a game reserve the focus of attention. Challenges to simplified characterizations of NGO and international conservation groups' attitude to local resident communities became apparent and a lively discussion ensued. Further historical accounts of environmental issues, this time associated with monumental architecture in Delhi and forestation of the surroundings were provided by in Paper 11 and 12 by Mann. Here the architectural, aesthetic, relief and vegetational components of landscape were related to the projection of power and authority of British colonial rule in India.

Paul Sinclair

PANEL 15

This was the actual program:

Thursday July 8, 13-18:

13.00-13.05: Opening Remarks, Stig Toft Madsen

13.05-13.25: Land Degradation in Nepal: A Menace to Economy and Ecosystems, Krishna Karkee

13.30-13.50: Knowing Nature from Above: Satellite Imagery, Land Cover Change, and Community Resource Management in India., Bengt G. Karlsson

13.55-14.10: Re-inventing Landscapes and Women,s Rights in an Environmental Risk Area in

Northwest India, Sidsel Hansson

14.15-14.25:., Discussion, K. Sivaramakrishnan

14.25-15.00: Open Discussion

15.00- 15.30: Tea Break

15.30-15.50: Dharmic Ecology and the Neo-Pagan International: The Dangers of Religious Environmentalism in India, Meera Nanda

15.55-16.15: Frankenfood or Good Stuff? Micronutrient rich staple crops for Asia.

Peter Andersen

16.20-16.40: Continuities across Domains of Landscapes and Genomes: Science, Uncertainty, Public Goods, Ronald J Herring

16.45-17.05 Disorder and Progress: Muddling through with GMO in the Age of Fatwas Stig Toft Madsen

17.05:17.15: Tea Break

17.15-17.25: Major Gods and Minor Deities of Science anno 2004: Summing up and Discussion, K. Sivaramakrishnan

17.25-18.00: Open Discussion

Papeps by Karkee, Andersen, Herring and Nanda are on the conference webside. The others were oral presentations. Discussions: Some problems of having enough time. More people would have liked to ask questions. I did not keep the time equally strict.

Due to my illness, no immediate plans of further work. Meera Nanda's paper has been posted on anohter webside adn received critical comments from Konraed Elst (if I remember the name correctly).

Stig

PANEL 16

All the papers mentioned in the timetable were presented and they are all already available on the website. There are no plans for a publication or anthology: several of the paper givers were only part way through PhD work or had only recently completed PhDs, and the range of topics was quite wide as well so I did not think it would make a volume. The format of the panel entailed the discussant reviewing the paper and asking some questions, the paper giver having right of reply and then the discussion being open to the floor. It would be impossible to

summarise all the points that were raised during the discussions, but all the paper givers had plenty of helpful and constructive feedback on their papers and that should give them a lot of ideas about redrafting or fieldwork strategies.

I hope this will provide you with enough information for your conference report--let me know if you want more.

All the best,

Professor Patricia Jeffery, Department of Sociology, School of Social and Political Studies
Adam Ferguson Building, George Square, Edinburgh EH8 9LL

PANEL 17

Originally, fifteen papers were submitted for this panel but ten were selected for presentation. However, only four delegates could make their presentation as the other six delegates were unable to get funds for participation in the EASAS Conference in Sweden. Dr. Tor H. Aase [University of Bergen, NORWAY] was the first one to present his paper entitled "Male honour, violence, and local politics in the Hindu Kush". He analysed the concept of honour in its prototypical form. It was argued that "honour" in northern Pakistan cannot be properly explicated by looking at culture only. The inner meaning of male honour is to be found only in the political structure. Hindu Kush societies are characterized by a total lack of centralized political authority, thus leaving large open spaces for primary political agents - - the men of individual families to handle. If this proposition is accepted that honour is a structural phenomenon rather than a cultural one, honour may emerge in various political formations all over the world where the state has left open spaces for individual manoeuvres.

In her paper "A Gendered Analysis of Ramayana", Girija Kamal projected Ramayana as the central text of Hindus. Existing as a cultural artifact in the memory of millions, it contains strong messages about ideal gender-roles in the context of relationships. In the course of her presentation, she made an analysis of mixed messages re. masculinity in this mythical tale. Using theories of masculinity and interviews, Girija explored implications of these contradictory gender-role messages for shaping attitudes towards male and female behaviour in the larger social context.

Kamlesh Mohan [Panjab University, Chandigarh -India], while presenting her paper entitled 'Crafting Men and Women; A Critique of the Socialization Process in the Colonial Punjab', argued that the process of socialization of girls and boys in the colonial Punjab, though heavily influenced by the dominant peasant ethos, contained deeply embedded elements of Brahmanical patriarchy. The first generation of the middle classes (primarily drawn from the landed-elite, small land-holders and the village literati) had made a selective appropriation of its salient values underpinning gender-positioning in the institutions of family, marriage

and property while reforming society and culture under the banner of Arya Samaj or Singh Sabha. Central to their reform project was the construction of 'new ' man and 'new" woman whose success hinged upon the essentialization of their qualities in the course of socialization .Learning of gender-roles was also mediated by the Hindu males" admiration for the confident and competent domesticity of English women.

The last paper entitled "The Travails of a Woman Leader in the Male-dominated Politics: A CASE -study of Annie Besant" was presented by Jyoti Chandra (Arya Girls College , Ambala , India) .While analysing the problems that faced Annie Besant in the male-dominated politics in colonial India, Jyoti raised a number of issues such as her strategies for overcoming the male – rivalry, creating a regional base , fighting for the rights of Indian women without dislocating the core values Indian culture.

It may be noted that question -answer session following each paper was extremely vibrant.In this extremely well- attended panel meeting, complexity of the process of essentializing male-values and its impact on the tenor of social,cultural and political programming and activities at various levels – familial ,communal, national and international - was brought out lucidly. It was felt that an anthology of the papers on this highly must be published . Those who could not participate in the Lund Conference of EASAS have conveyed their readiness to contribute their papers to the proposed anthology .Such was the intensity of enthusiasm that two researchers /delegates were keen to send their papers on militarized masculinities in Rajsthan and militant men and ISLAM in Kashmir. In case this proposal is acceptable, I can initiate the process.

Kamlesh Mohan

PANEL 18

The panel on 'Empires, Nationalisms and the Containment of Labour' settled down to a final list of seven panelists, including one whose paper was read in absentia. Scholars resident in Canada, India, Britain and Germany were represented on the panel. the papers ranged from nineteenth century Ceylon to 1990s Calcutta and the world social forum in Mumbai, taking in trans-national themes such as Indian seamen overseas and South Asian agricultural labourers in North America, as well as systems of labour control and developmental regimes set in place by the post-independence state. The proceedings were lively and at times confrontational without being hostile. To the pleasant surprise of the panel organisers, the conference room was continuously full, with a core of participants who attended both the pre- and post-lunch sessions supplemented by panel-hoppers who arrived to hear particular speakers on particular topics. Discussions continued long after the formal close of academic proceedings. It was particularly rewarding to the panel organisers that persons who had presented papers on related questions on other panels at the conference turned up to participate in the panel's discussions.

B M Zachariah

PANEL 19

The proceedings of the panel were somewhat hampered by the fact that it had been switched to an earlier day than originally announced, so not all participants could be informed in time to change their travel schedules. Nevertheless six out of the eight papers originally envisaged were presented on the conference.

Swapna Bhattacharya (Calcutta University) opened the series of presentations with a broad outline of the relations between Bengal and Burma. Taking up the question in the heading of the panel, she rejected that the two countries were unsuitable to each other, pointing at the manifold contacts that existed during the colonial period. Alexey Kirichenko (Moscow State University) had fresh look at Burmese society and politics in relation to developments taking place in India. The term 'socialism', he argued for instance, became part of the political discourse not through direct contacts with Russia or the Comintern, but only after Nehru had made reference to it in his speech on the 1936 Congress meeting.

A closer look on the situation of agriculture and rural credit systems in Burma and their transfer from Great Britain and Germany to Burma via India was taken by Sean Turnell (Macquarie University). Jacques Leider (Ecole Francaise d'Extreme-Orient Yangon) investigated the history of Indian Brahmins and their role at the Konbaung court, where they were indispensable in the consecration ceremonies and astrology. Though some of them traced their ancestry in Burma back the 15th century (and beyond), new batches were invited from North India, Manipur and Arakan in the late 18th century.

A completely different topic was taken up by Shobna Nijhawan (Berkeley) who showed how Burmese women were represented in a Hindi-language journal for women as reformist counter-model for Indian women. The final paper dealt with the role of Burmese Buddhists in the rediscovery of Buddhism in India. Tilman Frasch (Asia Research Institute Singapore) argued that notably the rediscovery of the site of Buddha's enlightenment at Bodhgaya was due to at least two Burmese missions visiting the site in the late 18th/early 19th century, long before the first European "discoverers" heard of it.

All papers were followed by a lively discussion, and it is planned to publish them as a book.

PANEL 20

With the exception of Monirul I. Khan and M.A. Shantha Wijesinghe, all the papers in the website were presented (papers by Dhammika Herath, Rita Afsar and Alia Ahmad, Sunethra Thennakoon, Manonita Ghosh and Naresh Singh). The session began by the introductory notes of the Panel Convener that introduced the major themes of the panel presenters and highlights of the major intellectual arguments on social capital.

We were able to manage comfortably in terms of time allocation by allowing twenty minutes or more for each presentation plus almost half-an-hour for discussion after each paper. The discussions were challenging and lively, which often took us beyond the world of each presentation to engage in dialogue addressing the policy and methodological nuances.

Through a fruitful dialogue and discussion, we decided to bring out a book by editing and synthesizing what happened in Lund and by adding a few contributions from the noted scholars of the SAARC region. We are trying to communicate with each other to finalize the plan and implement it.

On a personal note, the whole experience was intellectually rewarding and very pleasant.

Although the panel was not very large but the feedback was good and substantial. As a follow up we decided to present a panel for the next ECMSAS on the issues of governance and

accountability. In the end we wish to thank the organizers for providing such a stimulating and friendly setting for continuous interactions, learning and feedback.

PANEL 21

The panel started with a short introduction after which all the papers listed on the website were presented (Marie Larsson, Nandita Singh, Jonathan Pattenden, Satu Ranta-Tyrkkö, Hans Andersen). After each paper and in the end of the panel we had questions and discussion.

The introduction

One of the attendants of the panel commented that the names of certain panels, especially this one, are if not misleading, at least uninformative what it comes to the papers presented. True, the title of the panel had to do more with the general approach than the research topics of the papers as such. The idea of the panel was that in research the continuum of local ^ regional ^ national ^ (again regional?) - global is related to the situated knowledges of the researcher as well as those researched. Research process can be seen as a series of negotiations of various relationships and levels of encounters, like different knowledge and cultural bases. These take place not only between human beings but also the ideologies, locations and traditions they represent. A researcher deals with these things every time he or she defines his or her way of looking at issues or writes about his/her research.

The discussion

The panel had a good number of audience with eagerness to discuss. All the presenters got good comments, questions and advice. Also the theme of the panel was present in the comments and discussion, as well as the need to continue with the topic in the future. For us presenters this was a pleasure and we are thankful for all the comments as well as the time and interest of the people. As a convenor the most delighting feedback for me came from a gentleman who told that our panel was not his first choice but he decided to step in and, (thanks to Nandita Singh,s presentation?,) got woken up from a long lasted apathy and depression. So even if the formulation of the panel caused some confusion, it managed to provide a fruitful platform.

Lesson of a first time convenor

For me it was the first time to act as a convenor in an international conference, so I had the chance to realise things old stagers take already for granted. First of all, convening a panel is fun and not too big a job. The advantages are that one can choose the topic and call for discussion relevant to his or her own research and meet and talk with people who are interested in similar questions. (If you know no-one in the conference, organise a panel..) Also time keeping is easy. A good learning was that while presenting my own paper, acting as a convenor does not work out. Fortunately Marie Larsson did not mind taking the post for a while. Many thanks for all who participated as well as for the organisers of the conference.

Satu Ranta-Tyrkkö 7.10.2004

PANEL 23

Program of the Day

- 8.00 Opening, informal meeting, information on programme and procedures
- 8.30-9.00 **Little Kingdoms or Princely States?** by Georg Berkemer & Margret Frenz
Discussant: Ian Copland
- 9.00-9.30 **Conflicts over Political Representation and Information Control**, by Michael Fisher, Discussant: Fatima Imam
- 9.30-10.00 **British Intervention in a Princely State: Jammu and Kashmir**, by Chitrlekha Zutshi. Discussant: Uwe Skoda
- 10.00-10.30 Coffee or Tea Break
- 10.30-11.00 **The State Formation in Eighteenth Century Jaipur**, by Fatima Imam, Discussant: Edward Haynes
- 11.00-11.30 **The Rise and Fall of the Kutch Bhayat**, by John McLeod
Discussant: Margret Frenz
- 11.30-12.00 **What to Do about Cows?**, by Ian Copland
Discussant: Chitrlekha Zutshi
- 12.00-13.00 Lunch
- 13.00-13.30 **Colleges and Kings**, by Margret Frenz & Georg Berkemer
Discussant: Malavalli Anitha
- 13.30-14.00 **The Seventh Nizam**, by Vasant Bawa
Discussant: Dick Kooiman
- 14.00-14.30 **Travancore State and Invented Tradition**, by Dick Kooiman
Discussant: Michael Fisher
- 14.30-15.00 Coffee or Tea Break
- 15.00-15.30 **Visualising Dossehra**, by Uwe Skoda
Discussant: K.Sadashiva
- 15.30-16.00 **Moulding the Mind of a Native Ruler**, by Malavalli Anitha
Discussant: Georg Berkemer
- 16.00-16.30 **The Crisis of State and Nation: Mysore**, by K.Sadashiva
Discussant: V.K.Bawa
- 16.30-17.0 **Contested Honour**, by Edward Haynes
Discussant: John McLeod
- 17.0 Panel Closure

Procedure

For each paper 30 minutes were available. That was less than usual, but we had to accommodate no less than 13 papers. We managed to finish about 17.00 hrs, but after that Hira Singh introduced his paper **Bringing the Princely States In: Agency of the Sovereign Subjects** (which was submitted too late) to a few remaining participants.

As we had received all papers beforehand, there was no need to read papers at the session. Instead, the discussants summarised the papers, pointed out strong points and possible improvements, and raised questions and points for discussion (10 minutes). After that, the author replied (up to 10 minutes) and finally the discussion shifted to the floor.

Vasant Bawa was the only one who could not make it to Lund due to lack of finances. In his absence his paper was summarised by the convenor who also took over his part as discussant of the paper by Sadashiva.

To remain in touch, Ed Haynes offered to open a website for information and exchange on princely states studies: <http://groups.yahoo.com/group/PstatesStudies>.
Dick Kooiman, convenor

PANEL 24

The panel on ‘International Relations and the South Asian Security Order’, which took place in the Nya Festsalen on Friday, 9th of July, 8 -12, was jointly chaired by Dr. Christian Wagner, German Institute for International and Security Affairs, Berlin, Dr. Mohammed B. Alam, Professor of History and Political Science, Miyazaki International College, Japan, and Karsten Frey, South Asia Institute, University of Heidelberg. Four papers were presented at the panel.

The first session from 8.00 to 9.30 was commenced with the presentation of Prof. Theodore Wright, New York, on ‘American Intervention in South Asian Interstate Disputes: Afghanistan and Kashmir: the Israeli/Zionist Aspect’. Therein, Prof. Wright gave a broad overview of the history of US foreign policy towards South Asia since the independence of India and Pakistan in 1947, with an emphasis on the role of the Zionist lobby in the U.S. Congress and the impact of the Arab-Israeli dispute.

The second paper was presented by Prof. Mohammed B. Alam, Miyazaki, Japan, on ‘Between Dominance and Confidence-Building Measures: A Study of India’s Nuclear Doctrine and the Current Regional Environment in South Asia’. Prof. Alam critically examined and evaluated India’s nuclear doctrine by tracing the roots of India’s nuclear policy from India’s independence up to the present and discuss India’s stand on NPT, CTBT and other current measures towards nuclear non-proliferation, nuclear arms control and confidence building measures.

The discussion on both presentations of the first session was chaired by Dr. Christian Wagner. After the coffee break, the second session from 10.30 to 12.00 included two presentations. The first paper was presented by Prof. Zafar Nawaz Jaspal, Quaid-I-Azam University, Islamabad, on ‘Nuclear Risk’s Preventive Approaches in an Adversarial Indo-Pakistan Scenario’. The paper aimed at exploring acceptable strategies for both India and Pakistan, which would not only decrease the security dilemma of both the belligerent neighbors, but also reduce the nuclear risks in South Asia.

Finally, the panel was concluded with the presentation by Dr. Christian Wagner, Berlin, on ‘India as a Regional Power?’. Therein, Dr. Wagner developed an explanatory model to India’s emerging foreign policy over time along the concepts of hard and soft power.

The discussion to the second session was chaired by Karsten Frey, Heidelberg.

All four papers were followed by a lively discussion. The general discussion, which had to be limited to 15 minutes only, mainly focused on India’s changing role within the South Asian region as well as in the global arena.

PANEL 25

Our panel, in the last slot of the last day of the conference, was a big success. Although the room assigned was small, we had a packed audience and had to bring in chairs from outside the room. Although two presenters (Mohammad Mohiyuddin, Kirin Narayan) were unable to attend, the other four papers generated much discussion. Lindsey Harlan discussed Divali celebrations among South Asian college students in the United States, Igor Kotin talked about Indians in Russia, Deborah Sutton discussed labor relations concerning East Indians in East Africa, and Girija Kaul discussed the misrepresentations of South Asians in the media. The last paper was the most controversial, drawing critical

commentary by a number of people in the audience. All in all, the panel was a great success, and a number of people spoke to me afterward, saying that "diaspora studies" should become a regular feature of the EASAS meetings. I plan to organize another panel on diaspora studies for the next meeting. In the meantime, some of the papers will be considered for publication, along with those presented on another EASAS panel concerning Hindu ritual identity in the diaspora.

Frank J. Korom

PANEL 26

The aim of this panel was to discuss the impact of globalization on minority languages in South Asia and how modern technology can be a tool in documenting these languages and in spreading awareness about these languages. Issues that arise while applying technology developed using primarily Western literate languages to these primarily oral languages were also taken up by this panel. This was one-day panel with lectures by some well-known researchers in the field. The panel was international in its form with researchers from various universities in Sweden, Germany, France, India and USA. A copy of the program is enclosed. After a whole day of lectures, the panel concluded by a roundtable discussion which was led by Colette Grinevald (France) and Östen Dahl (Sweden). A selected number of the papers presented here are being included in a volume which I am preparing on "Lesser-known languages in South Asia and technological advances" (tentative title). The volume has, in principle, been accepted for publication by John Benjamins.

<i>Names</i>	<i>Titles of presentations</i>
Anju Saxena (8.00-8.10)	Globalization, technological advances and minority languages in South Asia: Opening words
Technological advances & minority languages	
<i>Special lecture by Director, CIIL</i>	
Udaya Narayana Singh (8.10-9.00)	Status of smaller languages in India and Language Technology
Jens Allwood (9.00-9.45)	Language survival kits
<i>COFFEE BREAK (9.45-10.15): Upper foyer, 1st floor, Academic Society Bldg</i>	
Lars Borin (10.15-10.45)	Pumping up the volume: Creating Language Technology for lesser-known languages
Éva A. Csató (10.45-11.15)	The role of multimedia publications in the maintenance of endangered languages
Arthur Holmer/ Jan-Olof Svantesson (11.15-11.45)	The changing language situation of the Kammu
LUNCH BREAK (11.45-13.00)	
Globalization	
Colette Grinevald (13.00-13.30)	<i>On Intellectual Property, in fieldwork and IT</i>
Michael Noonan (13.30-14.00)	<i>Ethnic consciousness and the politicization of language in West-Central Nepal</i>

Abdulaziz Y. Lodhi (14.00-14.30) *Sidhi, the East-African community in Gujarat: Globalization in early days and their situation today*

COFFEE BREAK (14.30-15.00): Upper foyer, 1st floor, Academic Society Bldg

Demonstration

- Anju Saxena/UNS (15.00-15.25) *Digital documentation of lesser-known languages in India: demonstration*
- Martin Gaenszle (15.25 -15.50) Digitizing endangered speech tradition in east Nepal. The Chintang/Puma Documentation Project (DOBES): demonstration
- Karina Vamling (15.50-16.15) Georgian database: demonstration
- Karl-Heinz GrUssner Khasi: A minority language of North-East India. From an unwritten to written language.

SHORT BREAK (16.15-16.30)

16.30-17.00 Closing words: Östen Dahl and Colette Grinevald

PANEL 27

11 Abstracts were accepted for this panel. 10 of these papers were actually read. Paper giver 6, Annie Montaut, did not attend the conference, and her paper was not read. Instead we substituted a paper by Tatiana Oranskaia of the University of Hamburg on "Etymological relations of FEAR-words in Indo-Aryan", a paper which had been accepted in principle, but not scheduled due to lack of space. Václav Blazek was also unable to attend the conference, and his paper was read by Ondrej Sefcik.

The venue for the panel was the tower room with its informal round table, and discussions were correspondingly informal, with much give and take among the panelists and the audience. Members of the audience came and went as usual, in all some 12-14 people attended, which is a very satisfactory turnout for a panel on linguistics.

Ondrej Sefcik discussed the structure of the Old Indo-Aryan verb root, and postulated models for it.

Václav Blazek presented a reconstruction for the Dravidian cardinal numerals.

The paper by L. Fosse on the Sanskrit absolute challenged the conventional wisdom that the absolute is diathetically ambiguous by arguing that it is always active; he concluded that it adopts the role of a medial verb on some occasions and that of a converb on other occasions.

Vit Bubenik traced the typological shift in the Indo-Aryan nominal system from a case system (in Old Indo-Aryan) to one of adpositions (in Middle Indo-Aryan), resulting in the reduction of the case system to a two-way distinction in New Indo-Aryan and the evolution of the modern primary and secondary postpositions.

Boris Zakharyin discussed Panini's terminology for zero replacements (lopa), and adapted it to explain zeroing in Hindi.

L. Khokhlova distinguished three types of resultative constructions with overt agent in Western New-Indo-Aryan languages (objective resultative, possessive resultative and the

resultative with the promoted passessor, with the latter type limited to Punjabi) and offered some interesting typological parallels from Russian dialects.

Tatiana Oranskaia presented a semantic and etymological analysis of Indo-Aryan words with the meaning 'fear'.

I. Junghare in her paper on code switching in diasporic Marathi clarified some important terminological issues (code-switching versus code mixing versus code shift).

J. Peterson in his presentation on the parts of speech in Kharia (Munda, Austro-Asiatic) made some 'daring' theoretical proposals along the lines of the 'non-existence' of the classical lexical classes such as noun, verb and adjective. According to him Kharia grammar makes direct use of functional/syntactic concepts such as 'predicates' and their 'complements' (marked morphologically by 'functional heads'). Semantically, they appear to correspond to 'events' and 'entities'.

Estella Del Bon analyzed two different grammatical constructions for the expression of natural phenomena and mental/physical affections in Kashmiri in the areal context of Shina, Kalasha, Burushaski and Limbu.

R. Schmidt discussed five vector (intensifier, operator) verbs ("fall", "go", "sit", "leave" and "give") in Shina with comparisons with Kashmiri. Among others, she argued convincingly that the grammatical and lexical aspect (aktionsart) cannot be separated in analyzing Shina compound verbs.

Many participants expressed dissatisfaction with the 20-minute limit on the length of papers, which they felt was not long enough for a paper on linguistics. However there was also strong pressure to accommodate as many papers as possible, a dilemma which is difficult to resolve when the abstracts are interesting. The convenors were left trying to guess how many people would actually be able to attend, and in this case the number attending turned out higher than originally guessed.

PANEL 28

Coordinator Prof Zulfiqar A. Bhutta

Chairman: Prof Bo S. Lindblad

The session was organized to review issues of public health significance and their determinants in South Asia. In particular issues that influenced maternal and child health and nutrition configured prominently in the discussions. The session was well attended with almost 30 attendees representing diverse interests and disciplines.

Dr Lindblad, the chair welcomed the participants and briefly introduced the background and objectives of the session.

Prof. Zulfiqar A. Bhutta, from the department of Paediatrics, The Aga Khan University Hospital, Karachi, Pakistan, presented the first paper on “**Maternal and child health in South Asia: a public health and development enigma**”. Dr Bhutta indicated that although South Asia possessed a remarkably advanced and qualified work force, led the world in information technology, pharmaceutical and biotechnology its development indicators and human development indices ranked among the lowest in the world. These had also been relatively intransigent to change. Maternal mortality ratios ranged from 60-830 per 100,000 births, infant mortality rates from 15-176 per 1000 live births and neonatal deaths accounted for almost 45-55% of all infant deaths. Most of the child deaths were related to potentially preventable disorders such as birth asphyxia, diarrhea, acute respiratory infections and sepsis

and low birth weight. The underlying determinants of MCH included health system dysfunction in providing services to poor and rural populations, widespread poverty as well as systematic gender inequity in access to health care and education. Dr Bhutta underscored that if South Asia was to meet its millennium development targets, it must invest actively in supporting improvement in MCH at grass root level. These efforts should be evidence-based and serve to provide basic preventive and curative services at primary care level. This will require substantial reduction in current levels of non-developmental and defence-related expenditures, deliberate investments and targeting of interventions to poor populations and especially women and children.

General discussion following the paper underscored the importance of investing in social sector support, female education and empowerment strategies. In addition, the importance of introducing interventions at scale in health system settings was underscored.

This was followed by a presentation by Prof Bo S. Lindblad, Adjunct Professor at IHCAR, Karolinska Institutet, Stockholm, Sweden on “**Maternal and fetal malnutrition in South Asia**”. Dr Lindblad started with a description of collaborative training programs between Sweden and Pakistan, especially the Linnaeus Palme exchange program between Karolinska Institute and the Aga Khan University in Karachi. He reviewed the epidemiology of LBW in south Asia emphasizing the multi-factorial nature of the disorder. He highlighted selected findings from several studies conducted in Lahore and Sind (Pakistan) indicating that the problem was associated with poverty, maternal malnutrition and social factors. There was additional evidence to indicate that micronutrient deficiencies were widespread and interventions needed to be multi-pronged. He underscored the importance of long-term adverse effects of fetal malnutrition and the necessity of addressing these through large scale interventions.

Discussion following this paper focused on the need to address poverty and gender discrimination. In addition, several in the audience expressed the opinion that family planning and other supportive strategies might do more to address this problem than traditional medical solutions.

This was followed by a paper by Ms Sylvia Sax from the Department of Tropical Hygiene and Public Health, University of Hedielsberg, Germany titled “**Turning Dinosaurs into Strategic actors**”. Dr Sax focused on bureaucratic Human Resource (HR) practices in her presentation and described the process through which the Department of Health and Family Welfare, Government of West Bengal (DHFV, GoWB) developed a Strategic Plan and linked it to human resources and work force. She underscored the fact that without addressing the more fundamental capacity weaknesses related to roles, structures, and systems, the attention on ‘volume capacity’, merely providing infrastructure would not achieve desired objectives. She underscored the fact that although difficult, this could be done through a participatory planning process.

Mr Pramod Shankpal of the Health Alert Organization of India, Dhule district, India presented his experience of “**Training/Teaching medical students in HIV/Aids care through a Medical Education & Teaching Technology Cell [MET Cell]**”. He surveyed the teaching pattern in 21 medical institutions [14 medical institutions in rural India & 7 located in cities with a high prevalence of HIV]. These surveys included questions about clinic structure, patient care, curriculum, and overall quality of training in outpatient HIV care, knowledge of teachers about epidemic of HIV etc. The findings suggested that the majority of medical teachers felt that training in HIV care was very essential; like HIV clinic rotation. Similarly the recipients of training, especially residents frequently cite interactions with faculty with expertise in HIV/AIDS [65%], housestaff conferences [84%] and lectures and hands-on experience in HIV clinic [98%] as the valuable source of HIV knowledge & care.

Comments from the floor indicated support for combining HIV knowledge & commitment for prompt action for training the future health care workers. In general the importance of educational strategy in public health for better commitment & knowledge for strong action on HIV/AIDS control was underscored.

Presentation on iron deficiency from Sri Lanka (notes not available)

The final paper in the session was presented by Karin Polit from the Department of Anthropology, South Asia Institute, University of Heidelberg, Germany on “**Social inequalities in health in Garhwal and its impact on Public health improvement**”. She highlighted social inequalities in health as a key public health problem in India and presented case studies from her experience with marginalized low caste rural women in Garhwal, Uttaranchal, India. She stated that issues of women’s health and their access to medical care were influenced not only by the marginality resulting from their low caste and class status, but also their relative status within their families and villages. She described the efforts of a local NGO which focus on the education and empowerment of women, hoping to improve the overall health status in local villages.

Prof Lindblad closed the session with comments congratulating all presenters and participants for their active participation and interactive discussions.

PANEL 29

The Panel "Medicine and Disease in Colonial India" went quite well. It discussed the problem in three different regions of Central India, North Western Frontier Province (that bordered between British Empire in India and the Russian Empire) and Bengal. It was attended by 10 people and a lively discussion followed at the end of each paper. Some issues that were raised pertained to diseases such as plague, smallpox, cholera, malaria in relation to both colonial and indigenous medicine.

PANEL 30

In total eight people read their papers in our panel this includes Hiroichi Yamaguchi from Japan, Adeel Khan from Australia, LokRaj Bhattarai from Nepal, Bjorn Hette from Karlstadt, John Peter Neelsen from France and co-convenor of the panel, Dipak Malik from India, Sidsel Hansson and Catarina from Lund. The paper of Catarina and Sidsel was a joint one.

The panel had four more papers but the presenters were not able to present themselves at the conference, though their abstract was accepted, some of them send their whole paper also. This includes Nani Gopal Mahanta and Rajesh Khara FROM India Nosheen Ali from USA and Gil Daryn from Soas London.

The response to the panel was overwhelming, so we feel the panel to continue to the next conference too. The discussion was extremely vigorous and fruitful. Dietmar Rothermund was one of the main participants in the session.

We are also proposing for publication of some papers and searching for a publisher.

Dipak Malik

PANEL 31

Although twenty scholars orderly applied for participation in the panel only eleven actually presented their papers. Regrettably, some of the others were unable to attend due to lack of

funds. Below is the list of paper-givers and their papers in order of presentations at the two sessions of the panel.

Erik Komarov, Institute of Oriental Studies, RAS, Moscow. *Political Development in South Asia and Regularities of Democratization.*

Gyasuddin Molla, University of Dhaka, Bangladesh. *Democratic Institution Building Process in Bangladesh: Model Building – A Failure? , Capacity Development – A Sine Qua Non?*

Feliks N. Yurlov, Institute of Oriental Studies, RAS, Moscow. *India: Coalition as a Form of Democratic Governance.*

Ji-Eun Lee, Jawaharlal Nehru University. *Dalit Empowerment in Independent India. A Comparative Research on Two Political Parties, the RPI and the BSP.*

Hans Andersen, Roskilde Universitetcenter, Denmark. *The Local Party – A Force of Development in Rural Nepal*

Shesh Kanta Kafle, AFFAN, Krishna Karkee, District Development Committee, Kapilavastu, Nepal. *Towards Ideal Local Governance. Strengthening Participatory Democracy in Nepal.*

Ratan Khasnabis, Calcutta University. *Rural Self-Government in West Bengal. The West Bengal Panchayats.*

Medha Chandra, University College, London. *Bridging Everyday and High Politics – the 74th CAA and Inclusion in Kolkata, India.*

Purabi Roy, Jadavpur University, Kolkata, India. *New Findings on Subhas Chandra Bose from British, Russian and Indian Archives.*

Naimur Rahman, Maharani College of Arts for Women, Mysore, Karnataka, India. *Muslim Response to Challenges of Colonialism and Nationalism in the Princely State of Mysore (1900-1947).*

Vina Ravikumar, Lady Shri Ram College, Delhi. *Pathways to Peace in Kashmir: Democracy, Diplomacy and Development in South Asia.* (The author joined the panel during the Conference)

Most of the papers presented empirical research (including references to practical experience of administrative work of some authors) in particular spheres combined with theoretical interpretations of the findings. Papers on entire political process in South Asian countries analyzed authoritarian and democratic structures and practices in their different combinations and evolution. The rise and development of multiparty system and coalition politics were specially referred to. There was a certain consensus among the participants on democratization as a mounting albeit non-unilinear process. An attempt was made to discern regularities of democratization basing on South Asian experience especially on that of India and on certain cross-country comparisons. Papers presenting empirical research showed a progress of democratization in individual spheres, particularly the process of empowerment of hitherto “mute” sections (now ceasing to be mute) as reflected in the development of multiparty system and coalition politics and especially in the growth of local self-government in spite of various limitations also alluded to and analyzed. The two papers on history of freedom movement were of original research and as such attracted keen interest while it was noted that more attention should be paid in historical studies to the formation of pre-requisites for subsequent democratization.

The sessions of the panel were well attended, the strength of the audience reaching some thirty people, the discussion was professional and included suggestions for further studies. It is pleasant to note that nearly a half of paper-givers were young scholars some of them doing their Ph D research. They proved talented and diligent. The Conference gave younger

scholars an important opportunity to present their findings, to discuss with colleagues, senior ones among them, from different countries, and hence it gave an encouragement too. As previous experience has shown, the publication of the papers of only one panel in the form of anthology is next to impossible but there were publications of papers collected from several panels on close themes. Meanwhile publishing panel papers on the Conference website can serve the purpose at least partially and the paper-givers are reminded of this opportunity kindly extended to them.

Some of younger colleagues expressed willingness to remain in contact for getting advise on their continued research work.

Erik Komarov

PANEL 32

The final list of papergivers published in the conference program included 12 papers, but ultimately only five papers were presented in the two sessions of this panel. Seven papergivers mentioned in the program did not come to Lund, although four of them had preregistered for the conference. Only three of these seven papergivers had informed the convenor just before

the conference that they are not able to come.

The following five papers were presented:

M.A. Hussain, "India's Secular Democracy at Risk: The Challenge of Communalism",

B.V. Muralidhar, Gujarat Riots - The Ugly Scar on Secular India",

H.M. Rajashekara, "The Effectiveness of Federalism to Combat Separatism in India: A Critique",

Roshni Sengupta, "Communal violence in India: Perspectives on the causative factors", and

Tatu Vanhanen, "Problems of Democracy in Ethnically Divided South Asian Countries"

The panel had two sessions. Each paper caused a lot of discussion and also counter-arguments. After all papers had been presented and discussed, we had still time for general debate on the problems of democracy, terrorism and communal conflicts in South Asia, especially in India. A general conclusion is that we can expect the continuation of ethnic conflicts and terrorism in

South Asia, but it is important to explore how to mitigate such violent conflicts by institutional reforms. The two sessions were attended by 15-22 persons, including both South Asian and European scholars.

The panel provided an opportunity for scholars interested in problems covered by this panel to meet other researchers and to establish personal contacts. We do not have any plans on further publication of papers. Because the number of the actually presented papers decreased to five, there is not enough material for an anthology. Besides, it seems that European scholars are not particularly interested in the research work in these fields of study. Four of the five papergivers were Indian scholars. Indian researchers and also some other South Asian researchers seem to be highly interested in studies concerning communal conflicts and terrorism in South Asia. Preliminary, approximately 20 papers were accepted for this panel, but many

of the accepted papergivers canceled their participation before the final list of papers was made. They had been unable to finance their travel to Lund.

Tatu Vanhanen, Convenor of panel 32, Suopolku 4 D, 01800 Klaukkala, Finland

PANEL 33

Report on the Morning Session Convened by Professor Ian Talbot

The morning session was well attended. The papers opened up a discussion of such issues as the reliability of memory for historical source material, the role of refugee entrepreneurs in the post-Partition industrial development of India and Pakistan and the extent to which August 1947 refugees possess traits of 'cultural bereavement' and whether nostalgia for their ancestral homes is evidence of this.

The following papers were presented:

Pippa Virdee (Coventry University) 'Migration and Post-Partition Resettlement in Lyallpur: The Impact of Refugee Labour.'

Ravinder Kaur (Danish Institute for International Studies, Copenhagen) 'Claims of Locality: At Home in Delhi.'

Anasua Basu Raychaudhury (Centre for the Study of Developing Societies, New Delhi) 'Life After Partition: A Study on the Reconstruction of Lives in West Bengal'

Yasmin Khan (St. Antony's Oxford) 'Out of Control? Partition Violence and State Responses in UP, 1947-8.'

The papers by Virdee, Kaur and Khan were draft Ph.D thesis chapters and they were all grateful for the helpful feedback that was received both formally and informally from those who attended the session. The papers will not be published as a collection but will have benefited from their public presentation. These three presenters have developed good academic and personal relationships as a result of working together both at Lund and in an earlier panel which I also convened at the Heidelberg session. There is clear evidence in the progress they have made over the past two years that the European Conferences can serve developmental purposes for researchers at the early stages of their academic careers. Thought might be given by future organising committees as to how this practice could be extended and formalised.

Post-lunch session are, co-convenor Professor Ishtiaq Ahmed:

I have little to report from the afternoon session. Except for my paper the other two were rather removed from the theme of forced migration and ethnic cleansing. Therefore there is no plan to publish them.

Best regards,

Ishtiaq Ahmed

PANEL 34

The Panel session took place on Friday morning, 9 July 2004 and was very well attended by a diverse audience of about 35 scholars. In all, four papers were presented and discussed in the course of the session.

The paper presented by Professor Panini ("Hindutva Discourse and Sanskritisation Syndrome: Understanding the Implications of Globalisation in India") of Jawaharlal Nehru University dealt with the issue of the change of social structures in an era of globalization and the growing awareness of formerly marginalized social groups and the implications of these developments for political discourse in the Indian public sphere. One of the main themes of the presentation was the impact of a reconfiguration of social stratification on urban as well as local identities and interactive processes, as well as the public discourse of rioting, as witnessed in Gujarat in 2002.

Sebastian Schwecke (University of Heidelberg) presented a paper on “Political Strategies and Ideological Postures: A Comparative Analysis of the BJP in Uttar Pradesh and Gujarat”. He thus aimed at a comparison of the subtle differences in electoral campaigning and its success or failure within the context of two different polities in India. One argument was that the different size of the respective Muslim populations in Uttar Pradesh and Gujarat significantly influenced the ideological positioning of the BJP in past campaigns.

The paper “The Saffronisation of Civil Society – A Study of Hindu Nationalism and Organisational Life in Varanasi” by Henrik Berglund (Stockholm University) presented findings from fieldwork conducted on the linkage between local civil society networks and political forces supporting Hindu nationalist politics. It consequently aimed at locating this particular (controversial) aspect of civil society in the broader discourse on the necessity of social capital as a support (or in this case a possible threat) to democracy.

Siegfried Wolf (University of Heidelberg) presented a contribution titled “Collective Identity and Identity Politics in India: The Case of Hindutva in a Theoretical Perspective”. The paper aimed at making *hindutva* intelligible within a theoretical and comparative framework of categories relating to processes of formation of collective identity generally. One of the main arguments of this presentation was that contrary to many scholarly assessments of *hindutva*, the concept and in particular its operationalization for the purposes of practical politics are much more fluid, elusive and flexible depending on the individual proponent under scrutiny and the particular circumstances under which it is articulated than is normally perceived in scholarly debates.

Malte Pehl (University of Heidelberg) as the panel discussant raised questions regarding the causes of changing village social relations as opposed to the main focus of lying on the impact of those changes on politics at the local level. Further issues related to the impact of events rather than structures on public discourses, in particular after the Gujarat riots, the role of institutions as intervening factors between, structures, actors and interaction, as well as categorizations of different types of identity and their empirical referents in Indian political life and the continuing lack of a clear working definition of *hindutva* to guide and enhance discourse among paper-givers.

The audience raised several issues and engaged presenters on several fronts at length. Especially controversial were the disagreements on the inclusive or exclusive nature of *hindutva* or its conceptualization as a rather flexible and possibly even as an inclusive type of identity. Several other comments dealt with the issue of the implications of the outcome of the 2004 general elections for the reconfiguration of the Hindu nationalist opposition parties and their future political campaigns, changing concepts of Indian identity over the decades and the changing outlook of the Indian electorate on Hindu-Muslim relations over time.

Overall, the panel generated a lively debate on the continuing importance of right-of-the-center parties despite recent electoral defeats, their ideological leanings, the current social change in India and the elusiveness of the *hindutva* concept in the face of close scrutiny. Hence, the panel can rightly be regarded as a successful and useful addition to the general conference program.

PANEL 35

Everyone except the first panelist was present and presented. The first panelist from India was however present at the conference as I met him at the dinner that evening. I did take this issue up with Pritam Singh asking for this particular academic not to be allowed to participate on the federalism panel at a future date as it is unacceptable to be on the programme and present and then not to show up.

We also had a big issue with the PowerPoint as the lightbulb was fused and it took the technical staff half an hour to fix it, interrupting the panel a number of times.

First presenter was Subin Nijahavan on panchyati raj and globalisation in the Punjab. Very good paper. Presented coherently despite the technical support testing the PowerPoint machine.

The presenter from Heidelberg read her paper (despite being asked not to) that meant it went over time. I believe she lost the audience about half way through. The presentation was very Bengal centric – something that was pointed out to her in the following discussion

Both Lawrence Saez and the presenter from Oxford gave an excellent presentations which complimented each other and had a political economic angle.

We had a reasonable audience of around 15 people, with some new people after the break. The ensuing discussion was lively and pulled the four papers together.

Marie Lall

PANEL 36

In the panel 6 papers each about 30 minutes long (though 20 min. were the intended duration) followed by a moderated discussion of 20 minutes were presented on tuesday afternoon. The panel addressed a wide range of aspects concerning South Asia's differing forms of organising society or societies as well as the questions of pluralism, pluralistic society and the different value-ideas involved. The Panel offered a diversity: an anthropological account on the involvement of the royal families in today's politics, a theoretical overview on the changes in islamic identities in India, followed by a sociological perspective on pluralism in india's architecture, a juridical analyze of legal pluralism in india's judiciary, a historical approach to india's federalism as another aspect of plurality and an anthropological analyze of small village of industrial workers. In a way the papers set a startingpoint of an interdisciplinary cartography on pluralism and diversity in India. Nevertheless the changing number of participants had fruitful discussions and a red thread through the divers papers was found. Panel 36 was the last panel to leave the house on tuesday evening.

Papers presented in Panel no. 36:

1. "Playing on the sentiment" - Former Kings and the Indian Democracy, by Dr. des Uwe Skoda, Free University of Berlin, moderated by Christian Strümpell, Berlin
2. Contemporary Indian Islam: Denominational plurality; Religious insularity?, by Arshad Alam, PhD Research Scholar, Islamic Sciences University of Erfurt, Germany, moderated by Moez Khalfaoui, Erfurt
3. Architectural pluralism in south-Asia: different representations of different realities or contradictory representation of ideologies? by Moez Khalfaoui, phd-cand, University of Erfurt, Germany, moderated by Christian Strümpell, Berlin
4. Personal Laws as an indian way of organising plurality by Judith Dick, Lawyer, phd-cand., Berlin, moderated by Dr. Uwe Skoda, Berlin
5. Federalism As a Way of Organising Plurality by Lorenza Acquarone, Milan, Italy, moderated by Judith Dick, Berlin
6. Industrial workers in Orissa, by Christian Strümpell, Berlin, Germany

Paper summaries:

1. "Playing on the sentiment" - Former Kings and the Indian Democracy, by Dr. des Uwe Skoda, Free University of Berlin, Germany

Papersummary: Skoda showed that post-Independence politics in the two constituencies of assembly in north western Orissa, Bonai and Bamra / Deogarh is still largely dominated by Rajas and their relatives. In both constituencies, as parts of the former "feudatory states" of Orissa, the royal families exercise considerable influence although quite differently. While the royal family of Bamra / Deogarh could remain MLAs for decades, due to the reservation of the constituency for candidates of the Scheduled Tribes the ruling family in neighbouring Bonai has been excluded from becoming MLAs and, thus, has had to find other ways to enter the political realm. Dr. Uwe Skoda presented his detailed observations on the "king" of Bonai's involvement in the election campaign. By analyzing a speech of the "king", the use of traditional religious symbols today caught the audience attention. The following discussion entered into the question how values of loyalty towards dynasties and political competition are combined in India today.

2. Contemporary Indian Islam: Denominational plurality; Religious insularity? by Arshad Alam, PhD Research Scholar, Islamic Sciences University of Erfurt, Germany

Papersummary: Alam Arshad presented a diverse picture of Islam in India today. While in medieval Muslim society the average muslim, he argues, was not conscious about his identity, in the modern one, the definition of Islam got variegated. Each of these definitions propagate particular versions of Islamic truth and an unprecedented denominational plurality in Indian Islam can be found today. While popular Indian identities were at best fuzzy, and inchoate in the middle age, which meant that there were a lot of liminal spaces which Muslims and Hindus could participate in. This not only meant that the doctrinal differences within Muslims were minimal but also that inter-religious differences were minimum at the level of social interaction. In contrast the modern development is marked by attempts to be counted as the true Muslims. They redefined the boundaries of inter-religious sharing in much more stricter and narrower terms. Alam placed these general processes in a framework of sociological theories on identity.

3. Architectural pluralism in south-Asia: different representations of different realities or contradictory representation of ideologies? by Moez Khalfaoui, phd-cand, University of Erfurt, Germany

Papersummary: This paper examined how do people in South-Asia approach their architectural models. Moez Khalfaoui exposed the different representations from different historical periods in south-Asia in their diversity but also in the undifferentiated styles of building of the average people. Khalfaoui found that middle class people today rather orient their interest on modern buildings and do not concentrate on architectural conceptions especially at the outside of houses. The orientation in architecture seems the Papergiver as a domain where South Asian pluralism could be studied without the restraints of an ideologized field.

4. Personal Laws as an indian way of organising plurality by Judith Dick, Lawyer, phd-cand., Berlin, Germany

Papersummary: Judith Dick argued that the indian attitude in the judiciary versus legal pluralism consists in avoiding conflicts between communal groups by avoiding direct conflict of the value ideas. She supported her thesis by arguments based on an analysis of legal texts in respect of their teleological and argumentative content. The interpersonal legal discourse between for example Hindu Law and Muslim Law is marked by judicial techniques of avoidance. The focus of the judiciary is on the cases. Thereby conflicts are melted down and cut into smallest pieces which allow a slow development of multicultural solutions. The contrast of this image of plurality with for example the process of standardisation of personal customary law by legislation in Hindu and Muslim Law and the possibility to overtake this indian way of legal pluralism in Europe was discussed.

5. Federalism As a Way of Organising Plurality by Lorenza Acquarone, Milan, Italy

Papersummary: Lorenza Acquarone focused on the history of the federal system set forth in the Constitution of India. She gave a detailed account of the regulations in the Constitution and their development and of a Supreme Court judgement limiting the Centre's power to impose President's Rule in a State by invoking the Article 356 COI on the grounds of failure of the constitutional machinery. In the following discussion the question of the development of new states after independence as sign of India's plurality were adressed.

6. Industrial workers in Orissa, by Christian Strümpell, Berlin, Germany

Strümpell gave a speech on his anthropological research of small village of industrial workers and their connections to their home villages and the changes in hierarchy patterns.

PANEL 37

The panel no.37 on the Politics of Gujarat: From Congress to Hindutva attracted a respectable group of participants (approximately 15-20) at the conference. It was chaired by Jayant Lele, the co-convenor of the panel. Dr. Radhika Desai, who was also the convenor of the panel, presented a paper on the BJP and the middle castes in Gujarat. It dealt with the way in which the BJP has attracted the political support of the Patidars and the 'kshatriyas' in Gujarat. It pointed to the links between the changes in the cultural domain and the development trajectory of Gujarat. The paper from Dr. Judith Whitehead, who was unable to attend the conference, was read by Jayant Lele. It dealt with the environmental discourse and the capitalization of agriculture in Gujarat and argued that the environmental concerns have been treated with a great deal of hostility in Gujarat because of the rise of a new constellation of rural and urban propertied classes with a world view that is influenced by an aggressive Hindu identity. Hence the rejection of Gandhi expresses, in her view, the increasing class division in rural Gujarat where Hindutva provides the rural propertied classes with an ideology that connects them to the urban, more directly market oriented classes. Professor Ghanshyam Shah's paper dealt with the relationship between the BJP and the deprived classes in Gujarat. He argued that the BJP had so far managed to woo these communities without losing the support of the upper castes. He analyzed the strategies by which the BJP managed this and speculated on how long these strategies could work.

We had planned this panel with two aims in mind: to present an interesting panel on the politics of Gujarat which have become very controversial in the national Indian context in recent years, and with a view to begin building a wider critical and international Gujarat Studies community. We think we succeeded in both: indeed the combination was very effective. The topicality of Gujarat, and of the papers presented, not only drew a large audience, it was also a very engaged one. Its members ranged from established scholars including Dr. Hira Singh and Dr. Dipankar Gupta, also a number of younger scholars who were concerned about and involved with researching aspects of Gujarat politics, history and culture. All the papers led to a great deal of insightful discussion between the participants and the presenters of the papers. Nor surprisingly then, the beginnings of the Gujarat Studies Network, which we plan to keep associated with the ECMSAS, meeting bi annually along with it, has been a success!

We are planning to propose a suitable panel on the subject of politics in Gujarat for the next ECMSAS in Leiden in 2006.

PANEL 38

Paper Giver 1: Gabriella Eichinger Ferro-Luzzi

Paper Title 1: "A Tamil Writer's View of Time".

Remark: Prof. Eichinger Ferro-Luzzi was not able to attend the conference due to illness. Her paper was read by Dr. Hellmann-Rajanayagam.

Paper Giver 2: Dagmar Hellmann-Rajanayagam, Centre for Social Science Research, University of Erlangen-Nürnberg

Paper Title 2: "Dynasties and female political leaders in Asia - Does Jayalalitha conform to any model?"

Paper Giver 3: Paula Richman Department of Religion, Oberlin College, Ohio, USA

Paper Title 3: "Is the Blame Gone? Sita, Ahalya, and Surpanakha in Modern Tamil Fiction".

This was a lengthy, but extremely interesting and stimulating paper that led to acclaim and a lively discussion.

Paper Giver 4: Peter Schalk, Dept. of Theology, University of Uppsala

Paper Title 4: "How Valli came to Katirkamam".

Paper Givers 5: V. Sudarsen and S. Sumathi, Dept. of Anthropology, University of Madras, Chennai, India

Paper Title 5: "Dominance and Masculinity: Dominant Castes and Dalits of Tamil Nadu".

Paper Giver 6: Torsten Tschacher

Paper Title 6: "How to die before dying? Sharia and Sufism in a 19th century Arabic-Tamil poem".

Paper Giver 7: Indira Viswanathan Peterson, Middle East and Asian Languages and Cultures (MEALAC), Columbia University, New York, USA

Paper Title 7: "Eighteenth-century Madras through Indian Eyes: Cultural Performance, Urban Space, and Power in the Sanskrit text Sarvadevilasa."

General comments: The panel was well attended by a knowledgeable and critical audience.

The discussion was generally satisfactory. A panel publication is not planned, since nearly all papers have appeared or will appear in various other publications.

The organisation of the conference was very satisfactory regarding provision of meeting rooms, technical equipment and refreshments.

Dr. Dagmar Hellmann-Rajanayagam

PANEL 39

This panel was a continuation of similar meetings at previous EASAS conferences. It assembled area specialists from linguistic and literary as well as historical and anthropological backgrounds. The good attendance and lively discussions made this rather large panel a success for most of the participants. The number of contributions, however, came down from originally seventeen announced lectures to only twelve due to inability to attend the conference. This decrease in fact proved helpful for the panel as a whole as it relaxed the schedule and gave additional time for discussions.

Sutanuka Ghosh (London) started with her paper on female education and role-models in late nineteenth and early twentieth century Bengal ("The Home and the School: The Bhadramahila in Memoirs of Bengali Women"). After her, William Radice (London) read a paper on Lokenath Bhattacharya, the recently deceased France-dwelling Bengali writer and husband of the scholar France Bhattacharya who was equally present in the panel. William Smith (Stockholm) then spoke about a rather neglected medieval Bengali version of the

Mahabharata by Sanjay (“The Other Bengali Mahabharata”), followed by France Bhattacharya (Paris) with a presentation of Saiyid Sultan’s Jnan Pradip, discussing its Sufi and Yogic features. Chandanashis Laha (Shiliguri) thereafter explored the modern interpretation of a mythological character of the Mahabharata in literature by Tagore (“On the Otherness of Tagore’s Karna”). Hans Harder (Halle) followed with the presentation of one part of a project he is currently carrying on at Halle University (“150 Years of Bengali Historiography of Literature: Nation Building, World Literature and Ideological Ramifications”). Frank Korom (Boston) spoke about the ways in which modern topics enter the traditional scroll painting and singing of the Patuyas (“Singing Modernity: Narrative Strategies of Itinerant Bards of Bengal”). He was followed by Jeanne Openshaw (Edinburgh) who presented a paper on some intricacies of the religious thinking of the Bengali Bauls. Hanna Thompson (London) discussed the role of “Bengali Non-Finite Verb Forms” and confronted especially the Bengali native speakers among the audience with some problems of Bengali grammar. After this, Projit Bihari Mukharji (London) presented an examination of specifically Bengali medical traditions (“From Vaid to Kobirajes: The Forgotten Identity of Bengali Practitioners in the Late 19th and Early 20th Centuries”). Next, Rosinka Chaudhuri (Kolkata) read a paper on late nineteenth and twentieth century Bengali poetry with special reference to issues of identity and nationalism (“Cutlets or Fish Curry? Debating Indian Authenticity in Nineteenth Century Bengal”). Finally, Kerstin Andersson (Göteborg) presented a broad-scale study of Bengali intellectual culture in the nineteenth and twentieth centuries (“Intellectual Movements in Bengal”).

The diversity of topics was held together by the common regional focus. Most of the discussions were fruitful, and the instances rare in which their appeal was limited to Bengal specialists. The standard of the papers was in most cases high, and it was resultantly decided to continue this series of panels on Bengal Studies on the next conference in Leiden.

Hans Harder (Convenor)

PANEL 42

Regrettably only 2 papers were presented for the Sri Lanka panel, due to travel difficulties, visas, funding etc.

However, we had a well attended (15 or so) and lively session, with papers on Civil Society in Sri Lanka and the use of Information and Communications Technology (ICT) in Education and Civil Administration. Both were strong papers - well-researched and well-presented.

There was a lot of networking both during and after the session. I hope to bring together presenters and non-presenters in a special issue of the journal 'Civil Wars' in the future. I am also in touch with presenters and participants with a view to future collaboration at EASAS, BASAS and other similar conferences.

Alan Bullion, Sri Lanka panel

PANEL 44

Seven papers out of the eight originally accepted by the panel were delivered. Each presentation lasted for 25 minutes, allowing 10 minutes for discussion. The participants were:

- Diego Abenante

University of Trieste

Nineteenth century Sufi reform and religious boundaries in southwestern Panjab

- Dietrich Reetz,

Zentrum Moderner Orient, Berlin

The Deoband Universe: What makes an educational movement of Islam?

• Martin Riexinger

University of Freiburg

The reaction of South Asian Muslims to the Theory of Evolution

• M.T.Kamble

Karnatak University

Raja Ram Mohan Roy and Dayananda Saraswathi - Shaping of the Renaissance Movement in Karnataka

• Ferdinando Sardella

University of Goteborg

Reforming sacred geography: Bhaktivinode Thakura and the two birthplaces of Krishna Chaitanya

• Hiltrud Rüstau

Berlin

“Kali the Mother”: Hinduism in the Eyes of Sister Nivedita

• Gwilym Beckerlegge

The Open University

The iconic presence of Swami Vivekananda

Members of the panel included both returning members and new participants. As at the meeting at Heidelberg in 2002, this panel attracted a good balance of topics divided more evenly between Hinduism and Islam, and this ensured a good level of informed discussion of each paper. It is to be hoped that future meetings will continue in this way while continuing to attract papers on an even broader range of topics and traditions, thus reflecting more accurately the religious diversity of South Asia.

Gwilym Beckerlegge

Panel Convenor

PANEL 45

The following papers were originally 5 papers were submitted, but only 4 papers were presented.

Knut Jacobsen (University of Bergen): "Ritual Calendar of a Srilankan Tamil Hindu Diaspora Temple." Jacobsen argued in his paper that due to the strong focus made on the temple and its rituals, the ritual calendar becomes the focal point around which the lives of the Srilankan Hindus are structured.

Brigitte Luchesi (University of Bermen) "Hindu Tamil Processions in the European Diaspora". Luchesi focused her paper on temple processions in various European cities and the impact they have on host societies and the issue of contested public space.

P. Pratap Kumar (University of KwaZulu Natal) "South Indian Temples in South Africa: their role in profiling individuals". Kumar focused on the temple building activities among South Indians in South Africa and how participation in such temple activities has in fact created space for individuals to become charismatic leaders in society.

Martin Baumann (University of Luzern) Reconstructing the Identity in a Diasporic Setting: Tamil Hindus in Germany". Baumann has argued that the immigrant Tamil community, having made the host country (Germany) their second home, began to engage in various temple building activities and thereby created a unique public profile for themselves and a unique identity.

Lindsey Harlan (Connecticut College, USA) "On Bamboo Weddings": the legacy of illegitimacy in Hindu Trinidad. Harlan's paper could not be presented due to her arriving late to the conference. Her paper, however, was about colonial treatment of Hindu marriage and how such treatment created anxiety among the immigrant Hindu community in Trinidad and the ways in which those anxieties have been expressed in contemporary concerns about inheritance, marriage rituals and so on.

All in all all the papers elicited impressive and good discussion. There were at least between 30-35 participants present at the panel. It is hoped that together with Panel 25 (Convenor Prof. Korom) the papers will be published in a volume, possibly with some more contributors to the volume. On behalf of the panelists and myself, I thank the organisers for an excellent organisation of the conference and for making it possible for a good exchange of scholarship among several scholars from many parts of the world. Last, but not least, I want to thank all my panelists for having made efforts to come to the conference and make their presentations. Thank you all.

Sincerely
P. Pratap Kumar

PANEL 46

Yes, we are developing TWO books that include all the presented 8 papers and also the invited ones. The working titles of these books are:

- (1) Sacred Geography of Goddesses in South Asia (9 papers), and
- (2) Holy Places and the Cosmic Order in south Asia (7 papers)

In both of the volumes myself is serving as co-editor.

With highest regards, thanks, greetings and the best wishes,
Yours friendly and co-pilgrimly as ever and always,
Rana

PANEL 47

In our session were presented the papers of:

johannes beltz, zurich, switzerland

andreas doctor, kathmandu, nepal

dr. mahadevi, mangalore, karnataka, india

unfortunately we had to work in a much smaler group than expected. the positive thing is that we plan to continue our panel at the next conference in two years. a working group has been consituted. we had a few people joining us in the discussion.

thank you, again, for all your efforts in making the conference successful.

sincerely yours,

johannes beltz, Zeltgstrasse 37, CH 8134 Adliswil, Switzerland

PANEL 48

A total of eight papers were presented at Panel No. 48. The panel met for a full day on the final day of the conference. Ten papers were originally scheduled; two had to be withdrawn at the last moment: Prof. K.S. Shivanna of Mysore University and Prof. George Oommen of United Theological College, Bangalore. Otherwise, the papers presented were the same ones that had been announced; none of the titles changed. Even with eight papers instead of ten,

the time allotted to us was barely sufficient. If the panel is re-convened at the next EASAS conference, I would recommend that the number of presenters be limited to eight. This allows 45 minutes for each paper, which is about the minimum.

The impression I have is that the papers were of good quality and that the panel had an acceptable degree of coherence, even though the thematic diversity was very wide.

Discussion was lively and the exchange of ideas appreciated. Although the audience was less than we had hoped for, overall I would say that for a conference with a large social science constituency, we had a fair number of observers.

My co-convenor and I do not have plans to publish the papers presented. Participants were informed in advance that this would be the case. Although the papers were all of good quality, half of the participants (myself and my co-convenor included) were already committed to a festschrift project in honor of an individual who, unfortunately, was unable to attend the conference.

The entire panel was agreed that a similar panel should be opened at the next EASAS conference. I accordingly submitted such a proposal at the concluding plenary meeting. Suggestions were received for a unifying theme and a format that would differ slightly from this year's. My co-convenor and I will be in touch with the other participants to discuss possibilities for the next occasion.

Please convey our sincere thanks to the Planning Committee.

Yours,

Richard Fox Young

PANEL 49

Three papers were presented at the panel:

Taberez A Neyayazi, Jawaharlal Nehru University, New Delhi, India, Does Islamic Militancy Exist in India?

Maleeha Aslam, Dept. of Land Economy, Wolfson College, Cambridge University, UK, The Process and Impact of Ideologization of Islam in Pakistan

Y.H. Nayakwadi, Dept. of History, Manasagangothri, University of Mysore, Mysore, India, State, Landed Intermediaries and Peasants in Hyderabad State: A Study of Hyderabad-Karnataka Region (1800-1948)

There were about 20 persons who attended the session. We had lively debates about all the three papers. The practice of veiling came up as major issue. It is interesting to note how this symbolic act is interpreted in the West and also in India at large. Most people seem to have forgotten that veiling was quite common in the West two generations ago. A married woman would not walk in public without a scarf covering her hair. This was matter of being respectable. Today, the same act is considered only from the point of view of emancipation. Women succumbing to this practice are seen as oppressed and in need of liberation. There is also not much understanding of how this simple symbol stands for solidarity between people at a time of attacks on all Muslims.

During the session we decided to start a discussion group on the Internet which has now been done. Those interest to join can go to http://groups.yahoo.com/group/islam_politics/

Contact Mr Taberez A Neyayazi for further information, and to receive the password:
tneyazi@yahoo.com

Staffan Lindberg