

CHICAGO SOUTH ASIA NEWSLETTER

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ON PHOTOGRAPHING PAKISTAN: A CONVERSATION

Sheheryar Hasnain, born and raised in Karachi, is a financial analyst in Chicago. One of his photos was published in a recent *Public Culture* (vol.11, no. 2) and his work will be featured in *Zameen*, an international journal and website. You may also see his photographs on his own webpage: www.angelfire.com/il/sheher. Hasnain's photographs have been exhibited on many occasions, most recently last spring at the University of Chicago. Christy Mock, a graphic designer in Chicago, spent a year in Pakistan teaching 2nd and 3rd grade at the International School of Choueifat in Lahore. She graduated with a degree in photography from Purdue and has previously held exhibits at Lemmings in Chicago and the Indo-American Center. Her photos are now on display in Foster Hall at the University of Chicago until January 2000. I met with them recently to ask them about their reactions to Pakistan and their impressions of photographing there. The following is excerpted from our conversation:

Christy Mock: One of my first thoughts, when I think of Pakistan, is cement. Cement and fences. In Pakistan, it seems to me, people strive to keep things out and in America we strive to fence things in. I've been thinking about that a lot in the last few years since I've been back. I've been thinking about the fences there. Fences. I think of fences a lot.

Sheheryar Hasnain: And the walls.

CM: The walls, you're right. It's the walls more than the fences.

SH: The walls are just amazing. I've never, in any place I've lived, seen as many walls. And they're so high.

CM: It's to keep people out. It's to keep people and farm animals out.

SH: It was not like that when I was growing up. You would find that the posh houses had walls only as tall as I am. Now, you can see the additions, and almost every house has them. It's amazing.

CM: Big cement walls.

SH: It's so true. I couldn't agree with you more. The walls. I wanted to do a whole series on the walls. I was thinking it was too postmodern.



"Girl" by Christy Mock

CM: It could work very well. I'm glad you said that because it would just shock me. I was in the new part of town, zhohaar town, and there was a lot of new building. Every villa that went up would immediately have this huge wall built around it. I just could not get over it. The school I lived at had huge walls around it; all the villas around the school had huge walls around them and I just thought that that's how it always was.

SH: It was not at all, not at all. People do want to keep other people out, it is a reflection of what that society has become in the sense that you have economic desperation and incredible corruption so what's happened is that you have these very powerful people who are very protective. Now, they have armed guards. The poor people and the middle class, on the other hand, are both suffering, trying to get it out of them by any means.

CM: In terms of photography, Pakistan really offered for me, subjects. I mean people, people to

cont. on p. 9

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...NEWS...

Awards

Kavita Daiya (English) is a Regional Worlds Graduate Student Fellow (with The Globalization Project). Daiya is working on the interrelations between national identity, violence and the refugee experience in postcolonial India following the Partition of 1947. Last year, she was awarded a COSAS Grant for research in India.

Steven Heim (SALC) was awarded the Franke Institute for Humanities Doctoral Fellowship. He is working on "Lives of a Layman: History, Language and Community in the Biographies of a 13th Century Indian."

The Ruth Murray Essay Prize was awarded to **Caitrin Lynch** (Anthro) for her essay, "The Good Girls of Sri Lankan Modernity: Moral Orders of Nationalism and Capitalism." The essay, a reworking of a paper she presented at the SA Workshop in 1998, has also been published in vol 6, no. 1 of *Identities* (1999).

Debali Mookerjee (SALC) received a COSAS fellowship.

Shankar Ramaswami (Anthro) received a Fulbright-Hayes Doctoral Dissertation Research Abroad Fellowship and will be researching, "Work, Culture, and Politics: The Life-Worlds of Industrial Labor in a Satellite Town of Delhi."

Kamal Sadiq (PoliSci) is currently researching in India and Malaysia on a University of Chicago Dissertation Mellon. Sadiq is working on issues of migration and citizenship. He previously received the CASPIC (MacArthur) Fellowship and recently presented a paper at the American Political Science Association meeting on a special panel on Immigration and Citizenship.

Katherine Ulrich (HR) is in Chennai on a Fulbright-Hayes Doctoral Dissertation Research Abroad Fellowship working on, "Opposition to Sacrifice in Tamil Jainism."

Robert Yelle (HR) is in Calcutta researching "Verbal Icons: A Semiotic Analysis of the Mantras of Bengali Tantra," on a Fulbright-Hayes Doctoral Dissertation Research Abroad Fellowship.

Thomas Asher, Kristen Bloomer, Whitney Cox, Ernst Kirchner, Robert Moore, Andrew Nicholson, Gabriel Robinson, and Blake Wentworth received summer FLAS awards. Academic year (1999-2000) FLAS recipients are **Whitney Cox, Laura Freseman, Guy Leavitt, Jocelyn Marrow, Ajay Rao, Kara Stanek, and Blake Wentworth**. American Institute of Indian Studies (AIIS) Summer Language Program awardees include **Naurin Ahmad** (Bengali), **Thomas Asher** (Hindi), **Whitney Cox** (Tamil), **Gabriel Robinson** (Bengali), **Kristen Rudisill** (Tamil), and **Blake Wentworth** (Tamil).

Catherine Adcock (HR) and **Shreyash Palshikar** (SALC) are in India on AIIS Academic Year Language Programs in Hindi and Marathi, respectively.

AIIS Junior Research Fellowships were awarded to

Amanda Hamilton (SALC) "Princes to Pariahs?: Four Anglo-Indian Lives, 1778-1852," **Rochona Majumdar** (SALC) "Representing Pasts and Places: Histories of Collecting in Bengal (1856-1940)," **Nikhil Rao** (History) "Science, Technology and Technocracy: National Science and Industry in India, 1885-1944," **Prithvi Chandra Shobhi** (SALC): "Engagement with the Origin: The Making of Virasaivas," and **Ananya Vajpeyi** (SALC) "Rereadings of the Mahabharata in Pre-Modern South Asian Cultures."

Jeffrey Wilson (Organismal Biology and Anatomy) "The Origins of Sauropod Dinosaurs" and **Susanne Rudolph** (PoliSci) "The Impact of Economic Reform on the Future of Federalism" received AIIS Senior Research Fellowships.

COSAS News

Linda Clum is the new Assistant Director. Clum is finishing her degree at the University of Chicago Divinity School in theological ethics. She previously spent three years in Nepal with the Peace Corps and was teaching at a high school in a small Newari village. In her new position, Clum will work on program planning, fund raising, grants administration and office management.

Clint Seely (SALC) is Acting Chair for the academic year. His translation, with Leonard Nathan, of *Grace and Mercy in her Wild Hair: Selected Poems to the Mother Goddess*, by Ramprasad Sen, has been republished.

The new COSAS/ Center website is up and running. The site is linked to the department, Outreach, other centers and more. Visit: <http://humanities.uchicago.edu/southasia>.

Visiting Professors

A.R. Venkatachalapathy is a Lecturer in History at the Manonmaniam Sundaranar University in Tirunelveli. This fall quarter, he is a Visiting Assistant Professor in SALC teaching advanced Tamil and a course entitled Print Culture and Literature in Colonial South Asia. He will be delivering lectures at Columbia and UPenn. Widely published as both an editor and a writer, Chalapathy is currently working on aspects of the social history of the Dravidian Movement and editing the complete works of Pudumaippithan.

Rajeshwari V. Pandharipande, Professor of Religious Studies, Linguistics and Comparative Literature at the U of I, Urbana-Champaign, is a Visiting Professor in SALC teaching advanced Hindi in the fall quarter. She has written numerous books and articles on sociolinguistics, syntax and semantics of SA languages, and the language of religion.

Shahid Amin, Professor of History at the University of Delhi, will be arriving in the spring quarter 2000 as a Visiting Professor in the Department of History. He will be teaching a seminar course on the construction of Islamic South Asian history.

हस्त-उत्पादित-दस्तावेज-सूचक-ग्रंथ-सर्वदा-उपलब्ध-रही-अथवा-हिन्दी

...OPPORTUNITIES...

Fellowships

Getty Grant Program - Getty Research Institute.

Nonresidential and Library Research fellowships open to doctoral candidates completing dissertations and post-docs preparing completed research for publication. Application deadline: November 1, 1999 for academic years 2000-2002. For more information, contact: The Scholars and Seminars Program, The Getty Research Institute for the History of Art and the Humanities, 1200 Getty Center Drive, Suite 1100, Los Angeles, CA 90049. phone: (310) 440-7320 or 7392; e-mail: researchgrants@getty.edu; web: <http://www.getty.edu>

Fulbright India Trip for Teachers for travel in India July 2000. Open to K-12 teachers, education administrators, or graduate students planning a career in area studies. Applicant must be US citizen or permanent resident. Application deadline: December 17, 1999. For more information about the conditions and goals of the grant, check the web site: jsis.artsci.washington.edu/programs/soasia/soasia.html or contact: (206) 543-4800; e-mail: snodgras@u.washington.edu

Council of American Overseas Research Centers

Regional Research Program Fellowships. Applicants (individuals or teams) must be US citizens and doctoral candidates or post-docs in the humanities, social sciences or natural sciences who wish to carry out research in more than one country. Deadline is December 31, 1999. For more information about eligible countries, application, and other details, contact CAORC (attn: Julia Pilson) 1100 Jefferson Drive SW, IC 3123, MRC 705, Washington DC 20560 or check the website: www.caorc.org.

Cornell - Nepal Study Program. Open to graduate or undergraduate students for study at a Nepalese university for a semester or academic year. Deadline for fall semester is March 2000 and October 2000 for spring semester. For more information, contact: Cornell Abroad, 474 Oris Hall, Ithaca, NY 14853; phone: (607) 255-6224; e-mail: cuabroad@cornell.edu; web: www.einaudi.cornell.edu/cuabroad

Bangladesh Studies Program. Short-term field work awards open to students enrolled full time in graduate programs in the Social Sciences or Humanities preparing for dissertation research. Application deadline: December 1, 1999. For more information, contact: Bangladesh Studies Program, Social Science Research Council, 810 Seventh Ave. NY, NY 10019; phone: (212) 377-2700 ex. 468; e-mail: s-asia@ssrc.org; web: www.ssrc.org

American Institute for Sri Lankan Studies Post-doctoral Fellowship Competition. Open to scholars in the fields of Social Science or Humanities. Applicant must be a U.S. citizen and hold a PhD by time of fellowship award. Previous experience in Sri Lanka not required. Fellowship must be completed by December 2000. Application must be postmarked by December 6, 1999. For more information,

contact: John Rogers, Dept of History, Tufts University, Medford, MA 02155; e-mail: jrogers1@emerald.tufts.edu

American Institute of Indian Studies, Language Study in India. Summer 2000 and Academic Year 2000-2001. These intensive summer and academic year programs are open to graduate and unusually qualified undergraduate students at U.S. colleges and universities. Application deadline: January 31, 2000. For more information, contact AIIIS, 1130 E. 59th St., University of Chicago, Chicago, IL 60637 or visit the web site: <http://ccat.sas.upenn.edu/aiais>

American Association of University Women Educational Foundation. Fellowships open to doctoral candidates completing dissertations, scholars seeking funds for post-doctoral research leave or for preparing completed research for publication. Applicant must be a U.S. citizen or permanent resident. Deadline: November 15, 1999. For more information, visit AAUW's website: www.usalert.com/htdoc/usoafnd/any/any/proc/any/aauw09219901.htm

Jobs

Colorado State University, Asst Professor of Philosophy Position. The department is seeking candidates with specializations that combine non-Western philosophy, comparative world philosophies or international issues with traditional areas. A statement of interest, cv and three current letters of recommendation must be postmarked by November 23, 1999 to: Chair of Search Committee, Department of Philosophy, Colorado State University, Ft. Collins, CO 80523.

Carleton College, Tenure Track Position in South Asian History. Send a letter of application, one or two sample syllabi, three recent letters of reference, graduate transcripts and cv to: Professor Adeeb Khalid, Dept of History, Carleton College, One North College St, Northfield, MN 55057, by November 15, 1999.

California State University, Hayward, Tenure Track Position in Applied Anthropology. Send a letter of application, supporting documents, addresses and telephone numbers of three references, and cv to: Search Committee Chair, Department of Anthropology, California State University, Hayward, 25800 Carlos Bee Blvd, Hayward, CA 94542. Note: Hayward is in the San Francisco Bay area.

University of Pennsylvania, Tenure Track Position in South Asian Studies. Candidates with interest in cultural anthropology, social and cultural history, ethnohistory, or folklore who can contribute to interdisciplinary programs and who have advanced skills in a South Asian language should send a cover letter and cv by December 1, 1999 to: South Asia Search Committee, Office of the Dean, School of Arts and Sciences, University of Pennsylvania, 116 College Hall, Philadelphia, PA 19104-6377 or contact Prof Agha at asifagha@sas.upenn.edu. Preliminary interviews will be conducted at the AAA meetings in Chicago (Nov. 19-20, 1999).

மிம்கர அக்பார ராஜஸ்தானி தேவது இரீஷுடீகீச

...PEOPLE...INSTITUTIONS...

AsiaSource has been developed by the Asia Society to meet the need for timely, reliable, unbiased information and assistance regarding the cultural, economic, social, historical, and political dimensions of Asia. Features of AsiaSource include a daily digest of Asia-related news in the international press, thousands of annotated links, country profiles including maps and statistical information, unique features such as a guide to business protocol in twelve of Asia's major business markets and a directory of government leaders and cabinet ministers, a database of specialists on Asia, a searchable glossary of over a thousand terms, special reports on current events, and an international events calendar from the Asia Society and many other organizations. AsiaSource can be visited at www.asiasource.org.

Public Culture has a new home, Mezzanine level in Haskell Hall, and a new managing editor, **Caitrin Lynch**. Upcoming is a special issue on globalization, edited by Arjun Appadurai (SALC and Anthro). This second installment of Public Culture's Millennial Quartet miniseries seeks to encourage debates about what globalization is and whether it is a meaningful term at all. Celebrate this miniseries with a Millennial Quartet/Public Culture T-shirt. For more information, visit the website: www2.uchicago.edu/jnl-pub-cult or send e-mail to: public-culture-journal@uchicago.edu.

The US Department of Education has awarded two grants totaling nearly one million dollars to the **South Asia Language and Area Center** and the Center for Research Libraries. These grants will enable the Regenstein Library and its partners in the US, India and Britain to digitize materials such as texts, maps, images and statistical data. The Center seeks to strengthen international collaboration and expedite exchange of documents, information and scholarship. One grant is specifically for the digitization of dictionaries in the twenty-six modern literary South Asian languages. Visit: www.lib.uchicago.edu/e/su/southasia/605.html

South Asian Students Association is one of the largest undergraduate and graduate student organizations on the University of Chicago campus. SASA represents Indians, Pakistanis, Bangladeshis, Sri Lankans, Nepalis and other South Asians at the university. The organization's purpose is to celebrate the diversity of South Asian culture by providing an opportunity to learn about the heritage of the Indian subcontinent. SASA has many types of events throughout the year including an annual cultural show, academic and political speakers, ethnic dancers, and various social trips. For more information about SASA, check out their website: go.to/uofcsasa.

Philip Bohlman (Music) returned from a semester at the Internationales Forschungszentrum Kulturwissenschaften

in Vienna, Austria, where he also served as guest professor at the University of Vienna. During the calendar year 2000 he will be writing a book on "Music in the New Europe," supported by an NEH Fellowship for University Teachers. Bohlman and Lloyd Rudolph (Poli Sci) were acknowledged with awards for Excellence in Graduate Teaching at the spring 1999 commencement. Bohlman co-edited, along with Ronald Radano, *Music and the Racial Imagination* which will be published by the University of Chicago Press in 2000.

Dipesh Chakrabarty (SALC) is on leave visiting the Research School of Social Sciences, Australian National University and collaborating with Dr Chris Healy of the University of Melbourne to put together a reader on History and Cultural Studies. His own book, *Provincializing Europe: Postcolonial Thought and Historical Difference* is now in press.

Labeled "an exotic treasure of a book..." *Mr. Dimock Explores the Mysteries of the East: Journeys in India*, by **Ed Dimock** (SALC) appeared in the fall catalog of Bas Bleu Bookseller-by-Post under the heading: Magnificent Miscellany.

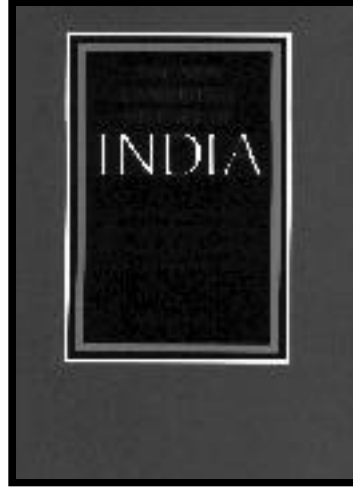
C.M. Naim (SALC) has several new publications including a revision of the two volume *Introductory Urdu*. He has translated, from Urdu, *A Season of Betrayals* (two novellas) by Qurratulain Hyder. From Persian, he has translated and annotated *Zikr-I Mir: The Autobiography of the 18th Century Mughal Poet*, by Mir Muhammad Taqi Mir.

Susanne Rudolph (Poli Sci) was invited by the Foreign Minister of Sri Lanka to give a lecture on August 2 in a "jubilee" series marking the 50th anniversary of Sri Lanka's independence. **Lloyd and Susanne Rudolph** spoke at Peradeniya University, outside Kandy, on August 3 and on August 5, they spoke at the International Centre for Ethnic Studies, Colombo. The Rudolphs report, "The visit was overshadowed by the assassination by a suicide bomber on July 28 of Neelan Thiruchelvam, a renowned constitutional law scholar and leading human rights advocate whose plan for devolution and shared sovereignty will continue to be pursued by the Kumaratunga government. The country was in shock and mourning. An irreplaceable person, he will be sorely missed." From September 10-12 the Rudolphs attended a conference on "Religion and Democracy" at Mansfield College, Oxford University and presented their paper entitled "Living with Difference in India: Legal Pluralism and Legal Universalism in Historical Context."

Richard A. Shweder (HumDev) will be spending the 1999-2000 year at the Wissenschaftskolleg zu Berlin (Institute for Advanced Study in Berlin) working on a project entitled "The Free Exercise of Culture: How Free Is It? How Free Ought It To Be?"

गरुड नेपाली, اردو لغت, اردو کی کتابوں کی تلاش اور اشاعت

CASTE STUDIES: THE NEW BASELINE
The New
Cambridge History
of India: IV: 3:
Caste, Society, and
Politics in India
from the Eighteenth
Century to the
Modern Age.
 by Susan Bayly.
 Cambridge
 University Press,
 1999.



Susan Bayly's *Caste,*

Society and Politics in India (CSP) examines the workings of caste in every aspect of Indian social and political life over the last three hundred years. The task before Bayly is gigantic. Nevertheless she succeeds in compressing into 382 pages a comprehensive survey of the mutations in both the phenomenon and the understanding of caste through the late pre-colonial, colonial and post-colonial phases of Indian history. To gather a representative range of colonial and contemporary scholarship and extract from this massive archive a coherent narrative about the constant reinvention of caste over three centuries is no mean feat. The 24-page bibliography is testimony to the thoroughness with which Bayly surveys the available literature although it does have some inaccuracies such as misstating both the journal and article names in Lucy Carroll 1977 and citing Ralph Nicholas as the author of a 1975 book by Ron Inden. The resultant overview, however, cannot but be useful, even to specialists, as a handy reference-guide to the major issues in the field.

In her Introduction Bayly defines key terms, like caste, *varna* and *jati*, and also provides a summary of theories of caste current in both the Indian and the Western academy since the 1950s. We get a sense of the arguments made by important participants in the on-going scholarly debate, such as Srinivas, Dumont and Inden. The latter, as the author of *Imagining India* (1990), turns out to be Bayly's chosen *purvapaksin*, the one to articulate in clearest terms the position that she personally wants to refute. It would be interesting to wait for Inden's response to Bayly's challenge, with her sometimes literal-minded insistence that caste is no mere 'imagining' nor an 'orientalist fantasy', but a consistent part of social reality on the subcontinent, both before and after British rule. Despite her readiness to accept the direct cause-and-effect relation between colonial modernity and untouchability, Bayly is almost defensive

in her denial of the more obvious charge of orientalism leveled against the disciplinary and discursive technologies of the British colonial state.

CSP attempts a broad socio-economic history of many agricultural, trading, artisanal and service communities with regionally specific caste or caste-like identities that were either 'traditional' (interactive) or 'substantialised,' like the Jats or Lingayats. But in other sections the book styles itself as an intellectual history of the pan-Indian idea of caste. Thus Bayly provides a reading of texts by (mostly upper-caste) Indian social reformers, religious revivalists and political nationalists who contended with the effects of colonialism. She examines the relationship between prevalent caste practices and new institutions, such as the Brahma Samaj and the Indian National Congress, formed by these native intellectuals. Then follows the expected extended focus on Gandhi's *harijan* and Ambedkar's *dalit* at the height of India's struggle for independence, which also coincided with a period of wide-spread peasant unrest.

Most histories of the subcontinent, whether or not they are written through the lens of caste, stop at 1947 or very soon thereafter. Bayly's most valuable contribution lies in trying to capture the complex developments in both the discourses and the practices of caste over the past fifty years. Readers will be glad to see a synthetic and systematic treatment of a number of contemporary issues including the 1950 Constitution's position on *harijans* and *adivasis*, current state policy on reservations and quotas, the impact of Nehruvian socialism and secularism on folk-theories about caste among the Westernized intelligentsia, post-independence farmers' movements, Dalit and Naxalite movements, caste war and the violence against women, Mandal and *Mandir*, caste-based electoral vote banks, OBCs, the genealogical relationship between pre-modern menial professions and modern groups of service-providers, the popularity of matrimonial advertisements in urban India, and other pieces of the caste puzzle from the past five decades. Bayly picks out for her audience the different strands that go into the volatile – and confusing – intercalation of caste, class, faith and gender in '90s India.

At a time when public discourse in India is remarkably shrill, being conducted almost entirely in the popular media and Bollywood, *CSP* is a timely first step towards the sober scholarly treatment of an overwhelming question: How and why has caste flourished in modern India, today the world's most populous democratic nation-state? This work packs so much into one volume, and in a style so lucid, that it ought to be prescribed as mandatory reading for all entering graduate students studying South Asia from any disciplinary framework.

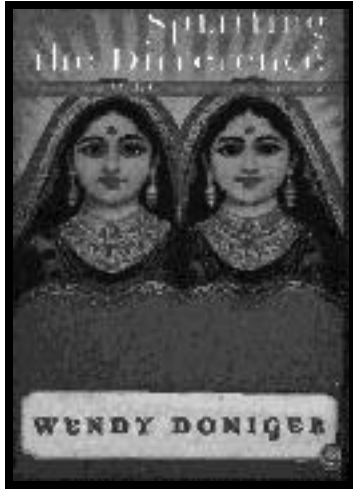
Ananya Vajpeyi

University of Chicago

O'FLAHERTY ON DONIGER

Splitting the Difference: Gender and Myth in Ancient Greece and India.

by Wendy Doniger. University of Chicago Press, 1999.



This book is itself split: it simultaneously pursues two agendas, which are not always well integrated and, indeed, often work against one another: agenda A is to demonstrate the enduring sameness of certain underlying plots about split women across cultural boundaries (as, for instance, when a woman writes a book under one name and reviews it under another), and agenda B is to show the differences among numerous Indian variants of the same myths (as when an author tells the same myth in every book she writes, but glosses it differently each time). The comparative and Indological agendas join forces in the central argument that patterns of gender remain more stable than patterns of culture; that when the same story is told (as the author demonstrates) of an Indian woman, an Indian man, a Greek woman, and a Greek man, the story of the Indian woman more closely resembles that of the Greek woman than that of the Indian man. Both in their objectification by male authors and in their own subjective strategies of subversion, women in Hindu (and, occasionally, Buddhist) stories are more like women in Greek stories than they are like men in Hindu (or Buddhist) stories. Thus the story of the shadow Sita develops in the South Asian tradition in ways that resemble the development of the story of the shadow Helen in the Greek tradition; whatever their origins, common or disparate, and however divergent their historical developments, both Hindu and Greek traditions resorted to the story of the surrogate double to generate a revisionist history of a rape or a seduction in the epic. Though both Sita and Helen are quasi-goddesses, recovering goddesses--one married to a kind of god, the other to a mortal-- they seem to lack the agency to produce their own doubles, and what divine power they have to begin with is eroded in much the same way in the course of retellings.

The presentations of the individual texts represent a compromise, not always satisfactory, between the two agendas, which are addressed to two different sorts of readers, generalists (A) and specialists (B): neither literal translations nor paradigmatic summaries, the tellings of

the myths offer too much detail for the more general reader who wants to cut to the chase of the basic paradigm and too little detail for the serious Indologist who would prefer to have a closer rendition of the text. The reader, particularly reader A, often has to strain to see the forest (or, rather, the luxuriant jungle) of the overarching pattern that is sometimes obscured by an overgrowth of individual textual trees. They are, for the most part, interesting trees (particularly for reader B), but the excursion into Hollywood films, though amusing (and presumably directed at reader A), is not tied carefully enough either to the Indological analysis or to the central argument, nor is the relevance of the Japanese myth of Amaterasu or Freud's analysis of Schreber immediately apparent. The reader has to work too hard to find the path, but it is there: a pattern that tells the persevering reader why it is that women fool men so much more often than men fool women in these stories, why the beheading of women has both different causes and different results from the beheading of men, and why men who become women face problems so different from those encountered by women who become men.

The first few chapters pay at least some attention to historical context (agenda B), but clearly the author's heart is not in this enterprise, and the contextualization becomes sketchier and sketchier and is jettisoned entirely as the comparison spills over beyond India and Greece to the world at large (more precisely, to Victorian England and Hollywood). This broader range of texts then prompts such theological and philosophical questions as why immortals so often prefer mortal lovers and why feet are so often mutilated in the course of the quest for immortality. The trees do, finally, make a coherent jungle of texts that dance in and out of an intricate and finally persuasive pattern and even a conclusion: that gender trumps culture, or, to put it differently, that culture is the shadow of gender.

Wendy O'Flaherty

formerly SOAS, University of London



"Sharing the Difference"

மிம்கர அகியா ராஜஸ்தானி தேவனு இரீபுடீகீச

A CASE FOR MODESTY

**Rediscovering
God with
Transcendental
Argument: A
Contemporary
Interpretation of
Monistic Kashmiri
Saiva Philosophy.**
by David Peter
Lawrence. Albany:
SUNY Press,
1999.



Rediscovering God with Transcendental Argument announces its ambitious task in its introduction: "This book interprets the contemporary significance of the Pratyabhijñā, 'Recognition,' apologetics for monistic Saivism of the Kashmiri thinkers Utpaladeva (c. 900-950) and Abhinavagupta (c. 975-1025)." *Rediscovering God* succeeds in offering the Western reader who is interested in philosophy but may have no background knowledge of the medieval debates in Kashmir a solid base for understanding the Pratyabhijñā as a Cross-Cultural philosophical text and its relationship with monistic Saivism. As an apologetic itself, *Rediscovering God* also draws important connections between Saivism and the traditions of logocentric Christian and rationalist secular Western philosophy but fails to engage adequately with the contemporary philosophy it argues against or to consider any contemporary issue.

Monistic Saivism arose out of a central cosmogonic myth in which the deity Siva divides Himself from his consort Sakti and then, "in sexual union emanates the universe through Her." As the universe is identical with Siva, Lawrence tells us that liberation "is nothing but the realization of one's true self as Siva," which can come about as a result of tantric practices such as sexual ritual, visualization and meditation. Along with these practices, the Saivas also created the Pratyabhijñā, a collection of philosophical texts designed for Cross-Cultural debates. For Lawrence, the most important accomplishment of the Pratyabhijñā is in constructing a language that is philosophical, acting on the "effort to formulate one's views or arrive at new views about various issues in such a manner that the views are explicitly justified by deeper or universal criteria." In these medieval debates, the Saivas posited a "single process of recognition by a cosmic subject...[in] self-recognition of God/Siva" against the Buddhist logicians' belief that each experience is unique to itself, experienced by a subject who remains content to a state of "impermanence" where

the "reality of cognition is the flux of experience." These "skeptical" Buddhists become for Lawrence a foil of the real contemporary problem - "skeptical" writers ranging from Freud to Derrida.

Lawrence's book has its major strength in informing the contemporary reader of the role that the Pratyabhijñā played with monistic Saivism. It is indeed fascinating to consider that because Saivism is founded upon a mythology of unity and recognition and because the Pratyabhijñā was designed around a language of universally recognizable terms within Cross-Cultural debates, the participation in these debates for the Saivass was, therefore, both a matter of waging arguments between their culture and others and "a conceptually internalized form of tantric and yogic praxis, which fully [elicited] the student's realization of identity with Siva." Argument, like the performance of yoga or other traditional ritualistic exercises, serves to confirm one's beliefs. Whereas such a self-confirmation may be well designed for religious or personal practice, Lawrence gives us more than enough reason to be skeptical of it as a foundation for a truly Cross-Cultural dialogue.

Lawrence's text aligns the Pratyabhijñā with Christian logocentrism and modern writers such as Jürgen Habermas and Bernard Lonergan, drawing worthy correspondences between the Saiva apologetics and other traditions. Lawrence would like for such a correspondence to prove universality, as would Habermas and Lonergan. As much as *Rediscovering God* announces itself as a text of Cross-Cultural philosophy, it ultimately falls into a problematic relationship with the question of how to treat the unknowable. On the boundary of this text, and perhaps of all the texts with which Lawrence would align himself, is a "modesty" (which he cites favorably in Derrida) that might have much greater implications than mere "skepticism." However, his treatment of Derrida is, in the end, that of a straw man in the contemporary fight against Buddhist-type skepticism.

Certainly, no writer can be held responsible for all the books available, and while the scope of Lawrence's research is an immense collection of Eastern and Western texts, there are some notable gaps. He refers to Freud, Derrida and other "postmodernists" throughout his text but does not substantially engage with their work. Although he makes mention of universalizing scientific criteria, Lawrence makes no mention of contemporary science's attempts to account for unknowability nor does he consider any actual contemporary issues such as technology, gender or globalization. Unlike Susan Handelman, whose 1982 *The Slayers of Moses* explores writings on the unknowable other which are sometimes playful, sometimes frustrating, but always serious and ultimately modest, Lawrence falls short of a deep consideration of the value of critical or interpretational modesty and all its potential implications.

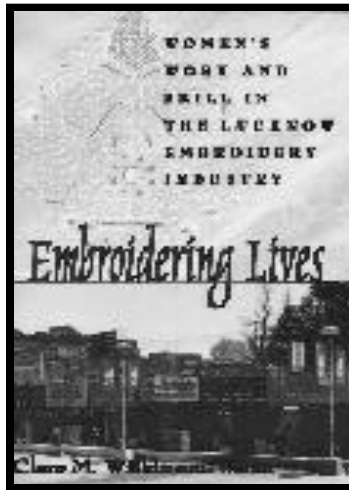
Jeffrey Gore

Columbia College

श्रीलङ्का २००३-०४-०५-०६-०७-०८-०९-१०-११-१२-१३-१४-१५-१६-१७-१८-१९-२०-२१-२२-२३-२४-२५-२६-२७-२८-२९-३०-३१-३२-३३-३४-३५-३६-३७-३८-३९-४०-४१-४२-४३-४४-४५-४६-४७-४८-४९-५०-५१-५२-५३-५४-५५-५६-५७-५८-५९-६०-६१-६२-६३-६४-६५-६६-६७-६८-६९-७०-७१-७२-७३-७४-७५-७६-७७-७८-७९-८०-८१-८२-८३-८४-८५-८६-८७-८८-८९-९०-९१-९२-९३-९४-९५-९६-९७-९८-९९-१००-१०१-१०२-१०३-१०४-१०५-१०६-१०७-१०८-१०९-११०-१११-११२-११३-११४-११५-११६-११७-११८-११९-१२०-१२१-१२२-१२३-१२४-१२५-१२६-१२७-१२८-१२९-१३०-१३१-१३२-१३३-१३४-१३५-१३६-१३७-१३८-१३९-१४०-१४१-१४२-१४३-१४४-१४५-१४६-१४७-१४८-१४९-१५०-१५१-१५२-१५३-१५४-१५५-१५६-१५७-१५८-१५९-१६०-१६१-१६२-१६३-१६४-१६५-१६६-१६७-१६८-१६९-१७०-१७१-१७२-१७३-१७४-१७५-१७६-१७७-१७८-१७९-१८०-१८१-१८२-१८३-१८४-१८५-१८६-१८७-१८८-१८९-१९०-१९१-१९२-१९३-१९४-१९५-१९६-१९७-१९८-१९९-२००-२०१-२०२-२०३-२०४-२०५-२०६-२०७-२०८-२०९-२१०-२११-२१२-२१३-२१४-२१५-२१६-२१७-२१८-२१९-२२०-२२१-२२२-२२३-२२४-२२५-२२६-२२७-२२८-२२९-२३०-२३१-२३२-२३३-२३४-२३५-२३६-२३७-२३८-२३९-२४०-२४१-२४२-२४३-२४४-२४५-२४६-२४७-२४८-२४९-२५०-२५१-२५२-२५३-२५४-२५५-२५६-२५७-२५८-२५९-२६०-२६१-२६२-२६३-२६४-२६५-२६६-२६७-२६८-२६९-२७०-२७१-२७२-२७३-२७४-२७५-२७६-२७७-२७८-२७९-२८०-२८१-२८२-२८३-२८४-२८५-२८६-२८७-२८८-२८९-२९०-२९१-२९२-२९३-२९४-२९५-२९६-२९७-२९८-२९९-३००-३०१-३०२-३०३-३०४-३०५-३०६-३०७-३०८-३०९-३१०-३११-३१२-३१३-३१४-३१५-३१६-३१७-३१८-३१९-३२०-३२१-३२२-३२३-३२४-३२५-३२६-३२७-३२८-३२९-३३०-३३१-३३२-३३३-३३४-३३५-३३६-३३७-३३८-३३९-३४०-३४१-३४२-३४३-३४४-३४५-३४६-३४७-३४८-३४९-३५०-३५१-३५२-३५३-३५४-३५५-३५६-३५७-३५८-३५९-३६०-३६१-३६२-३६३-३६४-३६५-३६६-३६७-३६८-३६९-३७०-३७१-३७२-३७३-३७४-३७५-३७६-३७७-३७८-३७९-३८०-३८१-३८२-३८३-३८४-३८५-३८६-३८७-३८८-३८९-३९०-३९१-३९२-३९३-३९४-३९५-३९६-३९७-३९८-३९९-४००-४०१-४०२-४०३-४०४-४०५-४०६-४०७-४०८-४०९-४१०-४११-४१२-४१३-४१४-४१५-४१६-४१७-४१८-४१९-४२०-४२१-४२२-४२३-४२४-४२५-४२६-४२७-४२८-४२९-४३०-४३१-४३२-४३३-४३४-४३५-४३६-४३७-४३८-४३९-४४०-४४१-४४२-४४३-४४४-४४५-४४६-४४७-४४८-४४९-४५०-४५१-४५२-४५३-४५४-४५५-४५६-४५७-४५८-४५९-४६०-४६१-४६२-४६३-४६४-४६५-४६६-४६७-४६८-४६९-४७०-४७१-४७२-४७३-४७४-४७५-४७६-४७७-४७८-४७९-४८०-४८१-४८२-४८३-४८४-४८५-४८६-४८७-४८८-४८९-४९०-४९१-४९२-४९३-४९४-४९५-४९६-४९७-४९८-४९९-५००-५०१-५०२-५०३-५०४-५०५-५०६-५०७-५०८-५०९-५१०-५११-५१२-५१३-५१४-५१५-५१६-५१७-५१८-५१९-५२०-५२१-५२२-५२३-५२४-५२५-५२६-५२७-५२८-५२९-५३०-५३१-५३२-५३३-५३४-५३५-५३६-५३७-५३८-५३९-५४०-५४१-५४२-५४३-५४४-५४५-५४६-५४७-५४८-५४९-५५०-५५१-५५२-५५३-५५४-५५५-५५६-५५७-५५८-५५९-५६०-५६१-५६२-५६३-५६४-५६५-५६६-५६७-५६८-५६९-५७०-५७१-५७२-५७३-५७४-५७५-५७६-५७७-५७८-५७९-५८०-५८१-५८२-५८३-५८४-५८५-५८६-५८७-५८८-५८९-५९०-५९१-५९२-५९३-५९४-५९५-५९६-५९७-५९८-५९९-६००-६०१-६०२-६०३-६०४-६०५-६०६-६०७-६०८-६०९-६१०-६११-६१२-६१३-६१४-६१५-६१६-६१७-६१८-६१९-६२०-६२१-६२२-६२३-६२४-६२५-६२६-६२७-६२८-६२९-६३०-६३१-६३२-६३३-६३४-६३५-६३६-६३७-६३८-६३९-६४०-६४१-६४२-६४३-६४४-६४५-६४६-६४७-६४८-६४९-६५०-६५१-६५२-६५३-६५४-६५५-६५६-६५७-६५८-६५९-६६०-६६१-६६२-६६३-६६४-६६५-६६६-६६७-६६८-६६९-६७०-६७१-६७२-६७३-६७४-६७५-६७६-६७७-६७८-६७९-६८०-६८१-६८२-६८३-६८४-६८५-६८६-६८७-६८८-६८९-६९०-६९१-६९२-६९३-६९४-६९५-६९६-६९७-६९८-६९९-७००-७०१-७०२-७०३-७०४-७०५-७०६-७०७-७०८-७०९-७१०-७११-७१२-७१३-७१४-७१५-७१६-७१७-७१८-७१९-७२०-७२१-७२२-७२३-७२४-७२५-७२६-७२७-७२८-७२९-७३०-७३१-७३२-७३३-७३४-७३५-७३६-७३७-७३८-७३९-७४०-७४१-७४२-७४३-७४४-७४५-७४६-७४७-७४८-७४९-७५०-७५१-७५२-७५३-७५४-७५५-७५६-७५७-७५८-७५९-७६०-७६१-७६२-७६३-७६४-७६५-७६६-७६७-७६८-७६९-७७०-७७१-७७२-७७३-७७४-७७५-७७६-७७७-७७८-७७९-७८०-७८१-७८२-७८३-७८४-७८५-७८६-७८७-७८८-७८९-७९०-७९१-७९२-७९३-७९४-७९५-७९६-७९७-७९८-७९९-८००-८०१-८०२-८०३-८०४-८०५-८०६-८०७-८०८-८०९-८१०-८११-८१२-८१३-८१४-८१५-८१६-८१७-८१८-८१९-८२०-८२१-८२२-८२३-८२४-८२५-८२६-८२७-८२८-८२९-८३०-८३१-८३२-८३३-८३४-८३५-८३६-८३७-८३८-८३९-८४०-८४१-८४२-८४३-८४४-८४५-८४६-८४७-८४८-८४९-८५०-८५१-८५२-८५३-८५४-८५५-८५६-८५७-८५८-८५९-८६०-८६१-८६२-८६३-८६४-८६५-८६६-८६७-८६८-८६९-८७०-८७१-८७२-८७३-८७४-८७५-८७६-८७७-८७८-८७९-८८०-८८१-८८२-८८३-८८४-८८५-८८६-८८७-८८८-८८९-८९०-८९१-८९२-८९३-८९४-८९५-८९६-८९७-८९८-८९९-९००-९०१-९०२-९०३-९०४-९०५-९०६-९०७-९०८-९०९-९१०-९११-९१२-९१३-९१४-९१५-९१६-९१७-९१८-९१९-९२०-९२१-९२२-९२३-९२४-९२५-९२६-९२७-९२८-९२९-९३०-९३१-९३२-९३३-९३४-९३५-९३६-९३७-९३८-९३९-९४०-९४१-९४२-९४३-९४४-९४५-९४६-९४७-९४८-९४९-९५०-९५१-९५२-९५३-९५४-९५५-९५६-९५७-९५८-९५९-९६०-९६१-९६२-९६३-९६४-९६५-९६६-९६७-९६८-९६९-९७०-९७१-९७२-९७३-९७४-९७५-९७६-९७७-९७८-९७९-९८०-९८१-९८२-९८३-९८४-९८५-९८६-९८७-९८८-९८९-९९०-९९१-९९२-९९३-९९४-९९५-९९६-९९७-९९८-९९९-१०००

MADE IN INDIA

Embroidering Lives: Women's Work and Skill in the Lucknow Embroidery Industry. by Claire M. Wilkinson-Weber.
Albany: SUNY Press, 1999.



Chikan is a style of embroidery associated with the North Indian city of Lucknow. Employing as many as 75 different stitches of varying difficulty, chikan can range from very simple patterns on inexpensive clothing for the mass-market to highly ornate designs found in expensive textile goods for discerning and well-heeled customers, created mainly for the domestic rather than export sector. Chikan production in Lucknow and its environs is an industry employing anywhere from tens of thousands to hundreds of thousands of workers, according to estimates gathered by the author.

This astute study thoughtfully explores differentiation within the present-day chikan industry through each phase of production. The construction of embroidered goods (in which embroiderers of different skill levels work in stages on pieces which are assembled into textile products), their printing, tailoring, washing, and distribution follow a trail of economic relationships crossing occupations, socioeconomic classes, gender, and self-interest of each member of this food chain.

A heavily feminized enterprise, it is an important source of income for poor, predominantly Muslim and increasingly village-based women employed in piecework for the mass-market. While their handiwork is often decried as shoddy in comparison to the output of earlier generations of highly skilled male embroiderers, the author suggests that today's chikan is aimed at the Indian equivalent of the K-Mart crowd, as opposed to the more sophisticated consumers of luxury goods during the apex of Muslim cultural influence in the Lucknow of an earlier age. In order to meet the demands of chikan's mass-marketing, embroiderers must cater to a taste for something evocative of Lucknow at a low price, for which they receive meager compensation. Today's rank-and-file chikan embroiderer juggles the demands of family with embroidery and works at home. Her observance of purdah affords her limited visibility as a wage worker, let alone as a skilled artisan.

In addition to low-level embroiderers to whom piecework is subcontracted, there are more skilled artisans who might also be involved in the distribution of chikan goods. Indeed, there is an elaborate industrial infrastructure in which both men and women higher up the chain participate and profit.

Aside from the private sector, government organizations at the national and provincial levels, as well as NGOs, have tried to raise the status of chikan workers while excluding mahajans, those men and women who are the business operatives of this industry. Government sponsorship was meant to encourage higher-quality production by creating a new artisanal class through training centers. SEWA (Self-Employed Women's Association) Lucknow, an NGO, works exclusively with novice or low-level chikan embroiderers for an upscale clientele's appetite for ethnic chic. Unlike the founding branch of SEWA in Ahmedabad, which functions as a trade union and provider of banking, legal, educational, and childcare services for its dues-paying members, SEWA Lucknow does not work with women of all occupations.

How successful have these efforts been at improving the lot of low-level chikan embroiderers? The author argues that both government and NGO efforts have not empowered these women but joined, in effect, the ranks of mahajans in the private sector. Rather than address the iniquities of modern chikan production, well-intentioned reformers continue to dictate the terms of production without sufficient understanding of what matters to chikan embroiderers.

A strength of this work is the author's nuanced explanation of gender and class in the lives of chikan producers. Her clear and straightforward narrative style is both appealing and conducive to stimulating her readers to think about their own experience with handicraft consumption. What is a handicraft? Just what purpose does a handicraft serve and for whom? What gives a handicraft its value? How does the consumer of a handicraft regard the object's manufacture and creator, if at all? This reader, for example, found in her possession a gift of a patchwork quilt which came in packing that described the item as an American heirloom carefully pieced by one woman using seven distinct stitches. On the verso of this description appeared the phrase, "Made in China."

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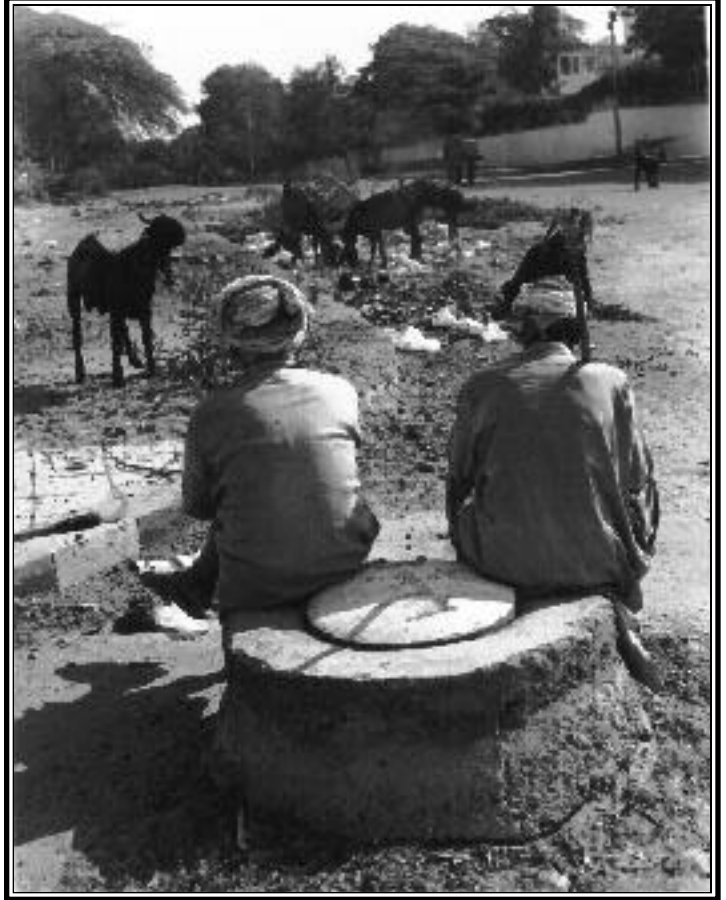
गरुड नेपाली, اردو لغت, अंग्रेजी, हिन्दी, उर्दू, बंगाली, तमिल, कन्नड़, मराठी, सिन्धी, पंजाबी, गुजराती, मलयालम, असमिया, नेपाली, उर्दू, अंग्रेजी, हिन्दी, उर्दू, बंगाली, तमिल, कन्नड़, मराठी, सिन्धी, पंजाबी, गुजराती, मलयालम, असमिया

meet and people to photograph. And I got to do it all at once which was wonderful. It was the relationships between you and whoever you are photographing and communicating with at that time. I didn't have a specific project in mind, I just knew that I was taking my cameras. What I found was that almost everyone I met was so friendly and warm and welcoming to me and so human that I found myself documenting that.

SH: You're right that the people, in a sense, are very, very friendly. And I think that that does make one want to spend more time outside and hang out. Even in Karachi, during times when there was all this tension, still you found the people had a sense of humor and an ability to laugh about things. And they're very hospitable, with tea and that kind of thing. I had this major problem with the elite culture there. When I was living there, I was enjoying the privileges. I'm from that [culture], but when I went back, I felt I was not the same. It was as if all the elites had taken over. People that were in class with me, for example, are now these big industrialists hanging out in clubs and hotels. And I couldn't connect with them. I feel that that is a major phenomenon. Here you have the poor who I don't know how they are surviving. And then you see such incredible wealth. That was very disillusioning as well. Karachi is very blatant. It's similar in Lahore, no doubt.

CM: My students were all of the elite class. I was teaching the President's nieces. I was teaching the elite Pakistani people. While many of my students were incredibly wealthy beyond belief, many of them also came from struggling families who were very much struggling to pay the tuition to send their children to the private school. There is a middle class. It's growing. It's definitely growing. But it's not like here in the States where most people fall in the middle class. In Pakistan, there's the very poor and then the middle class and then the elite. The middle class tends to be a little toward the elite side and they separate themselves from the poor distinctly. It was the middle class parents who were involved in their children's education. They really wanted to know how their child was doing and how they could help their child to get better test scores and get on to a good university. Things like that. Even in second and third grade, this was a big concern.

SH: Oh yes, even when I was in the second grade, there was a lot of pressure. The difference, I think, is that the school that I went to, at that time you didn't have to be really rich. Just doing well. Now, you've got to be like Benazir's kid or something. Now, if you aren't one of the very rich, don't bother applying to that school. But, as for a project, I also didn't have anything in mind. The first time I went back to Pakistan, I was pretty much a novice photographer. I had just learned the basics of



"Shepherds" by Sheheryar Hasnain

technical stuff. First of all, I was so happy to be back there, I hadn't gone back there for five years. So I was actually just dying for the image of it. I had an idea about documenting the MQM, the Mohajir Quami Movement. You'd always hear about what they would do but you never got to see them as people. I thought it would be neat to do portraits of these guys who are assassins but are actually real people. During my MQM phase, I was probably suicidal. I was going into these little settlements inside the city. These settlements are strongholds of different opposed factions of this group. I would go out and check places I heard about in police reports. The aftermath. But then I got realistic. It was too dangerous. It was also a personal thing. It wasn't so much a documentary project but an attempt to capture my relationship with Pakistan, my dark vision. It is a combination of leaving and coming back and seeing things differently.

CM: I get a warm feeling in my heart when I think of one of the most wonderful times I've ever spent in my life. That's a very different feeling that we have.

SH: I do agree about the warmth but I sometimes can't get past the problems, like corruption.

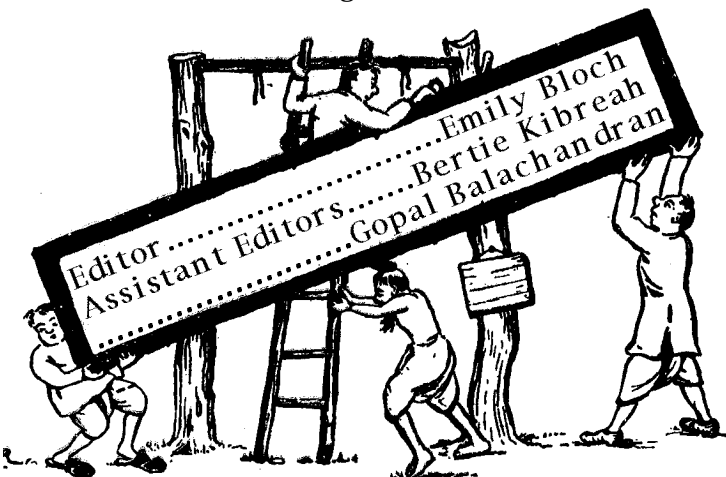
For me, the last two trips did not feel

cont. next page

About Outreach...

Gopal Balachandran (SALC) and Bertie Kibreah (Music) have joined South Asia Outreach. Balachandran is interested in religious nationalism. He is currently writing on communal riots in India. Kibreah is studying ethno-musicology. His interests include music in Bengal, Sufi musics of North India and the tabla in Hindustani music.

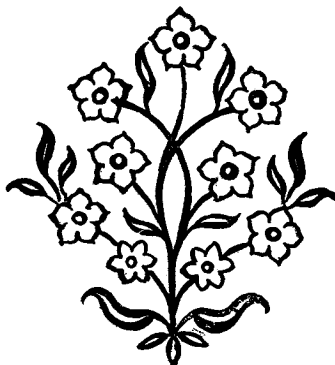
Lastsummer, Outreach conducted two teacher workshops. The first, a two-day seminar, was on Islam in South Asia and America. Speakers included Richard Foltz (Columbia University), Asad Husain (American Islamic College) and Tasneema Ghazi (IQRA' Foundation). Sixteen Chicago-area teachers from primary and secondary schools attended. The second workshop, Asia in the Chicago Classroom, was conducted in collaboration with the East Asia Center and in conjunction with the Graham School of General Studies. Fifteen high school teachers of social studies, geography, history and other subjects participated in the month-long workshop. Topics ranged from historical perceptions of East and South Asia to incorporation of contemporary events into high school curriculums. Outreach is now participating in a three-day workshop organized by the Indo-American Center and the Chicago Cultural Center in conjunction with *India: A Celebration of Independence, 1947-1997*, a traveling exhibition featuring over 250 photographs by 21 Indian and foreign photographers. Next summer, the workshop will be a collaborative effort with other area centers. The program will focus on the relationship between maps and national identities. For more information, contact Outreach or the CPST Teachers Academy for Professional Development at 1326 W. 14th Place, Chicago, IL 60608.



The above graphic is borrowed with great respect from Sukumar Ray's *AbolTabol* title page. The poem reproduced on the last page is from *Ravana and Other Poems*, by Kishori Lal. Born in Muzaffargarh (Pakistan) near the river Chenab known for romantic tales of tragic love, Lal now lives in Delhi and writes poetry in English, Urdu and Hindi.

CM: I started a camera club at the school and took high school students on field trips. Boy did I shock my elite students. I took them to the old city and they did not like that. You could see people passed out and some obvious drug use, but sometimes it was almost nothing and I was used to Chicago but some of my students were bothered. **SH:** They probably hadn't ever faced that kind of reality. Photography for me is to depict a reality. A reality that is unreal, piled up silver. A photograph is not reality. **CM:** But, I think it is that element of the unreal which inspires emotional reactions. I was recording my reality, my isolated little American place inside Pakistan. My inside was living at a school, associating with my students who were from very wealthy families, extremely wealthy families. Whenever I went into the city, I drove past tent houses, which is what we called them, people that didn't have homes, and they would move their houses around. You would see them for a few weeks here and then they would move and another group would come there, or maybe it was the same group coming back, I never knew. My inside was relating to all this equally because it was all new and equally interesting. For the most part, my students' families stayed locked inside their villas with their air conditioning. I knew that and was aware of that but the more I photographed, the more I was drawn to the people embracing where they lived. **SH:** It's very easy to get caught up in that, 'let's sit inside in the air conditioning and have meaningful discussions' but the fact is that you're closed up and it takes something to break out of it. It was a bit hard for me to break out of it but when I returned to Pakistan the second time, I had more confidence and started looking at Karachi in a new way. There is no city like Karachi. It would have been easy to just stay back. At first, it was a toss-up whether to stay home or go out to experience new things. But I decided on one particular avenue. For you it was a different way of deciding although we came to similar conclusions which is one of the similarities in our photos. We came to similar decisions but we came to those decisions in different ways.

Emily Bloch



SHE CAME TO FETCH WATER

She came to fetch water
I went on running the pump
she went on filling the pitcher
My hand was on the handle
but my eyes were focussed
on her beautiful round face

Her hand was on the neck of the pitcher
but her eyes were cast down
looking for reflection of my face
in a puddle of water

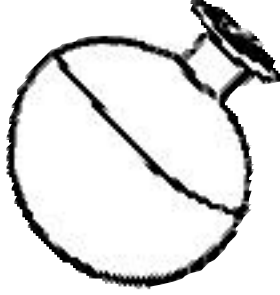
We went on like that
I running the pump
She filling the pitcher

Suddenly, we heard some boys laughing
she was startled
like a bird at the sound of a bullet
like a deer at the barking of hounds

Hurriedly she lifted the pitcher
it slipped from her hands
and broke into pieces
like a shattered dream
She ran, and
did not look behind

The laughter of the boys gradually died down
but I stood there motionless,
my hand still on the handle
my eyes still following her
wondering when she will come again
to fetch water

Kishori Lal



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மிம்கர அகபார ராஜஸ்தானி தேஹு இரீஷு஢ீகீஸ்

Book Reviews

Mr Dimock Explores the Mysteries of the East.

by Edward Cameron Dimock.
Chapel Hill, NC: Algonquin Books, 1999.

Mysteries fits somewhere within the categories of autobiography, travelogue, philosophy and humor. Loosely framed within a discussion of *The Laws of Manu*, it is a delightful collection of Dimock's observations gleaned from over 40 years of traveling to India and interspersed with bits from scholarly accounts and Hindu tales. Some of the richness of the book lies in the author's ability to create vivid pictures of the people he meets, like the *gilli-gilli* man, and places, like the Grand Hotel in Calcutta. His portrayal of the first rains of the monsoon leave a lasting impression. For those familiar with the sights and sounds of India, Dimock's musings inspire personal memories and streams of associations.

It is hard to keep a straight face while reading some of the passages, such as the one recounting a visit to the remains of St. Francis Xavier in Goa, "...a small, wizened person 490 years young and, I am sorry to say, looking it." Similarly, it is difficult not to feel stirred by Dimock's experience while gazing into an elephant's eye, "...most animals' eyes register generalized emotions...but Gopal's eye showed intelligence, a sad wisdom, a kind of mild curiosity, and a knowing humor that I have come to associate with older people who have seen a good deal of life and loved some of it and hated some of it but don't want to talk about any of it anymore. The elephant seemed very much, in fact, like my father."

Like fairy tales and myths, this book contains deep truths which may be disguised, as an ogre or a Deputy Collector from Kichuinagar District, but which nonetheless lead to greater self-awareness. In case the reader has missed the point while strolling down the author's meandering memory lanes, Dimock subtitles his last chapter, "In which the author relaxes, puts his feet up, and reflects on his wanderings." I did the same. I was prepared to like this book, but I didn't expect to learn so much about myself.

Emily Bloch

Karishma ke Paramparaagat Aadhaar translated by Chitaranjan Dutt from Gandhi: The Traditional Roots of Charisma by Lloyd I. Rudolph and Susanne Hoeber Rudolph.
New Delhi: Orient Longman, 1999.

Lloyd and Susanne Rudolph's book *Gandhi: The Traditional Roots of Charisma* it was part of a larger book entitled *The Modernity of Tradition* and was published in 1967. In this book they argued that in India, modernization came about by processes of adaptation and synthesis rather than outright rejection of tradition. Gandhi was analyzed as an example of this process.

The title of the Hindi translation is a little strange. Charisma is translated as 'karishma'. The happy similarity of the word sounds must have led the translator to this particular word choice but in Hindi its meaning is closer to 'appealing.' My confusion grew as I began reading the Hindi text and noticed that the translator was making an extreme effort to stay close to the English original. Many long sentences which are acceptable in the high academic register of the Rudolph's original English are torturous or even incomprehensible attempts at word-for-word translation.

One instance of this occurs right in the preface where the Rudolphs say "Gandhi, who describes himself in his autobiography as descended from a caste of petty merchants..."(vii). Here the Rudolphs are trying to give an English translation for the caste name 'baniya' which is familiar to any Hindi speaker and was an important element of Gandhi's identity. However, instead of using the common Hindi term, the translator approaches the sentence literally and translates it word by word.

Throughout the book there is an unsettling and confusing usage of painfully literal attempts at word-for-word translation which often miss the nuanced senses of the original sentences. As in American academic writing, the Hindi translator invents new words and presses words into uses they do not usually have. Anyone who is educated enough to read the academic Hindi used in this book could also read the English original and would be far better served by it.

Shreyash Palshikar

University of Chicago

The imagined readership for this translation is advanced students in Indian universities. The effort was to convey via translation the concepts and language of a US version of humanistic social science. Our experience of the language of these students is "Hinglish," with most of the nouns in English and most of the verbs in Hindi. The idea was to try to reach out further to students whose Hindi is better than their English. Hinglish may be a deplorable development but it cannot be wished away.

Lloyd I. Rudolph

University of Chicago

Sumer and 1999-2000 Awards:

Fulbright-Hayes Doctoral Dissertation Research Abroad Fellowship: (from Dept of Education)

Book Review

Rediscovering God with Transcendental Argument: A Contemporary Interpretation of Monistic Kashmiri Saiva Philosophy

by David Peter Lawrence. Albany: SUNY Press, 1999.

Review of David Peter Lawrence's *Rediscovering God with Transcendental Argument: A Contemporary Interpretation of Monistic Kashmiri Saiva Philosophy*. Albany: State U of New York P, 1999. 306 pages.

By Jeffrey Gore

David Peter Lawrence's *Rediscovering God with Transcendental Argument* announces its ambitious task in its introduction: "This book interprets the contemporary significance of the Pratyabhijñā, "Recognition," apologetics for monistic Saivism of the Kashmiri thinkers Utpaladeva (c. 900-950) and Abhinavagupta (c. 975-1025)." *Rediscovering God* succeeds in offering the Western reader who is interested in philosophy but may have no background knowledge of the medieval debates in Kashmir a solid base for understanding the Pratyabhijñā as a Cross-Cultural philosophical text and its relationship with monistic Saivism. As an apologetic itself, *Rediscovering God* also draws important connections between Saivism and the traditions of logocentric Christian and rationalist secular Western philosophy.

Monistic Saivism arose out of a central cosmogonic myth in which the deity Siva divides Himself from his consort Sakti and then, "in sexual union emanates the universe through Her." "As the universe is identical with Siva, Lawrence tells us that liberation "is nothing but the realization of one's true self as Siva." Self-realization can come about as a result of tantric practices such as sexual ritual, visualization and meditation. Along with creating such practices for their own relationship with this myth, the Savists also engaged in Cross-Cultural debates, primarily with the Buddhists and the Hindus. The Pratyabhijñā, then, is collection of philosophical texts designed for the inter-religious discussions of these debates. For Lawrence, the most important accomplishment of the Pratyabhijñā is in constructing a language that is philosophical, but acting on the "effort to formulate one's views or arrive at new views about various issues in such a manner that the views are explicitly justified by deeper or universal criteria."

The most important of these medieval debates for Lawrence's own contemporary purpose is that between the Savists and the Buddhist logicians. Experience for the individual under Saivism is "a single process of recognition by a cosmic subject. It must accordingly be the self-recognition of God/Siva." For the Buddhists, on the other hand, each experience is unique to itself and never part of a unified set of experiences; similarly the subject never becomes a wholly unified or enduring self but remains content to a state of "impermanence" where "the reality of cognition is the flux of experience." Lawrence's book has its major strength in informing the contemporary reader of the role that the Pratyabhijñā played with monistic Saivism. It is indeed fascinating to consider that because Saivism, as a religious belief, is founded upon a mythology of unity and recognition, and because the Pratyabhijñā was designed around a language of universally recognizable terms within Cross-Cultural debates, that the participation in these debates for the Savists was, therefore, both a matter of waging arguments between their culture and others and "a conceptually internalized form of tantric and yogic praxis, which fully [elicited] the student's realization of identity with Siva." Thus, argument acts as a kind of yoga, as "a way of experiencing God," and by arguing, like with the performance of yoga or other traditional ritualistic practices, one confirms one's beliefs. And yet, whereas such a self-confirming practice may be well designed for religious or personal life practice, Lawrence gives us more than enough reason to be skeptical of it as a foundation for a truly Cross-Cultural dialogue.

Lawrence's text aligns the Pratyabhijñā with Christian logocentrism and modern writers such as Jürgen Habermas and Bernard Lonergan. This he does in a matter that draws worthy correspondences between the Saivist apologetics and other traditions. Lawrence would like for such a correspondence to prove universality, as would Habermas and Lonergan. And yet, on the border of this text is an interesting problem. *Rediscovering God* announces itself, in the tradition of the Pratyabhijñā, as a text of Cross-Cultural philosophy. Ultimately, it falls into a problematic relationship with the question whether there is an unknowable, which may very well be a question that draws, as Lawrence's text itself does, as much from religion as it does from philosophy. On the boundary of this text, and perhaps of all the texts with which Lawrence would align himself, is a "modesty" that might have much greater implications than just mere "relativism" or "skepticism." Whereas the scope of Lawrence's research is an immense collection of Eastern and Western texts, he fails to mention Susan Handelman's 1982 *The Slayers of Moses* in which Handelman explores the boundary between Jewish thought, Western logocentrism and the unknowable other in a sometimes playful, sometimes frustrating, but always serious and ultimately modest examination. Certainly, no writer can be held responsible for all the books available, and yet a deeper consideration of the value of critical or interpretational modesty, and all the potential implications of this, might lead to a real Cross-Cultural dialogue for Lawrence and a text yet to come.

