

The South Asia Center News

The Outreach Bulletin of the South Asia Center * Maxwell School of Citizenship and Public Affairs, Syracuse University Spring 2003

Syracuse University Presents

illuminating Oppression: A Film Festival on Human Rights in South Asia January 24 - February 22, 2003

Syracuse University's South Asia Center and the S.I. Newhouse School of Public Communications, in collaboration with Breakthrough, an international non-profit organization, with funding by a Division of Student Affairs U. Encounter Grant, present a series of dynamic feature films, documentaries, and music videos by well-known South Asian directors addressing issues on human rights and social justice (including poverty, sectarian and civil conflict, caste oppression, women's issues, migrant labor, etc.) in India, Pakistan, Nepal, Sri Lanka, Bangladesh and the South Asian Diaspora. The February 22 screenings will be followed by discussions with filmmakers and other experts.

In recent years, South Asia has emerged as a region of greater importance and interest to the general public in the United States. The region has also seen a burgeoning of talent, especially in the area of feature and documentary film. Excellent productions, which address a wide range of social issues, are now available and are seldom seen outside South Asia. The film festival will bring many of these productions to the United States for the first time.

Syracuse University, whose academic strengths in the fields of both South Asian studies and film studies are renowned, is an ideal location for the film festival. Drawing on the expertise of various SU faculty members, including Newhouse professor and filmmaker Tula Goenka, and Anthropology professor and South Asia Center Director Susan Wadley, the festival will enrich scholarship in such fields as anthropology, sociology, history, geography, women's studies, international relations, social work, film studies, and communications. More importantly, it will inform viewers about important issues in the international arena, particularly in the strategically important region of South Asia, as well as deepen their understanding of domestic social issues such as religion, sexuality, globalization, and human rights.

All screenings will take place in room 254 of Newhouse II on the Syracuse University campus, and are free and open to the public. For more information, contact the South Asia Center at 443-2553 or southasia@maxwell.syr.edu

Acclaimed Indian Directors Aparna Sen and Jabbar Patel to attend Syracuse University's Film Festival in February 2003

Aparna Sen began her film career as an actress, starring in Satyajit Ray's "Teen Kanya" and "The Middleman", and James Ivory's "Hullabaloo Over Georgie and Bonnie's Pictures". She made her directorial debut in 1981, with the English-language "36 Chowringhee Lane", for which she also wrote the screenplay. More recently, she wrote, directed and starred in "Paromitar Ek Din", a film which won many national awards in India. Her latest film, the English-language "Mr. and Mrs. Iyer" (2002), has already won several Indian and international awards. Aparna Sen is also the editor of the 'Sananda' the first Bengali woman's magazine. Her film "Mr. and Mrs. Iyer" will be screened Sunday February 23, 2003 in Syracuse University's S.I. Newhouse II.



Eminent Marathi theater personality and film director Jabbar Patel is the director of the 1999 blockbuster "Dr. Ambedkar", which will be screened at Syracuse University on February 22 as part of "Illuminating Oppression: A Film Festival on Human Rights in South Asia." His previous directorial credits include "Simhasan", "Jait Re Jait" and "Umbartha". The multi-award-winning director is also a pediatrician, and runs a hospital with his wife near Pune.

Both directors will attend the February 22-23 conference which concludes the 5-week film festival. The conference film screenings are Friday, Feb.21 5-8pm, on Saturday, February 22, 10:00 to 8:00 and Sunday, February 23, 1:00-4:00pm in 254 Newhouse II on the Syracuse University campus. The conference and screenings are free and open to the public.

Illuminating Oppression: A Film Festival on Human Rights in South Asia
January 24 - February 22, 2003
254 Newhouse II, Syracuse University

Friday, January 24, 5:00–7:00 pm
Conflict

Evil Stalks the Land (Gauhar Raza, India, 17 min)
Life on the Margin (Arun Kumar, India, 34 min)
The Killing Terraces (Dhurba Basnet, Nepal, 40 min)

Three short documentaries that look at conflict and the ensuing violence and its impact. The cases include the ethnic cleansing and Hindu-Muslim riots that took place in Gujarat in early 2002, caste massacres in Bihar, and the Maoist insurgency in Nepal.

Friday, January 31, 5:00-7:00 pm
Underground Labor

Backstage Boys: India's Labour Goes Global (Meera Dewan, India, 30 min)
In the Flesh (Bishakha Datta, India, 53 min)

Two documentaries on undocumented labor, one chronicling the dreams and compulsions of Punjabi stowaways to Europe, and the other following the lives of three sex workers in India.

Friday, February 7, 5:00-6:30 pm
Kashmir

Paradise on the River of Hell (Abir Bazaz and Meenu Gaur, India, 30 min)
Tell Them That the Tree They Had Planted Has Now Grown (Ajay Raina, India, 55 min)

Two documentaries on history, memory and forgetting in current day Kashmir.

Friday, February 14, 5:00-7:00 pm
Organ Trafficking

Deham (Body) (Govind Nihalani, India, 120 min)

India's first sci-fi movie, Body features computer generated imagery, and explores the future of Bombay's poor who in 2022 have much the same fate as they now do, except that in this stark future ruled by multi-national conglomerates there is a market for young men's body parts to replace those of an ageing Western generation.

Friday, February 21, 5:00-6:30 pm
Children

Fiddlers on the Thatch (Trisha Das, India, 30 min.)
The Children We Sacrifice (Grace Poore, USA, 61 min)

Two documentaries about children: One deals with how children from impoverished backgrounds are given opportunities through classical music and the other confronts the myths and silences about incestuous sexual abuse of the girl child in South Asian communities.

Saturday, February 22, 10:00-12:30 pm

Religion

Screenings will be followed by a discussion with the director(s).

A Sun Sets In (Shahid Nadeem, Pakistan, 45 min)

North of 49 (Dick Breyer, USA, 40 min)

11.9.02 (Mia Nair, USA 11min.)

All three documentaries deal with the plight of religious minorities. Nadeem's film is a life sketch of Bishop John Joseph in Pakistan. This is also the venue for the premiere screening of Syracuse University professors Richard Breyer and David Coryell's film on the burning of a Sikh Temple, Gobind Sadan, 30 miles north of Syracuse in the aftermath of 9/11. Mira Nair's film "11.09.02" is based on a true story of a South Asian Family in Queens, NY.

Saturday, February 22, 1:30-3:30 pm

Gender and Violence

Screenings will be followed by a discussion with the director(s).

Born to Die (Usha Albuquerque, India, 30 min)

In the Name of Honour (Hammad Ghaznavi, Pakistan, 18 min)

Women in Conflict (Radhika Kaul Batra, India, 30 min)

Mann ke Manjeere -Rhythm of the Mind (Sujit Sircar and Gary for Breakthrough, India, 5 min)

Babul - Father (Prasoon Pandey for Breakthrough, India, 4 min)

Three documentaries on issues pertaining to violence against girls and women that include issues of female infanticide, and women as civilian victims of terrorism and their potential for leadership in resolving conflict; and two music videos about domestic violence.

Saturday, February 22, 5:00 - 8:00 pm

Caste

Screening will be followed by a discussion with the director.

Dr. Ambedkar (Jabbar Patel, India, 180 min)



Jabbar Patel's feature film tells the true story of the title character fighting against his "untouchable" status and for the rights of the millions of others forced into a miserable life by an accident of birth. Ambedkar gave these people a voice and attempted, during his 30 years in politics, to bring about social equality in India

Sunday, February 23, 1:00-4:00 pm

Communalism

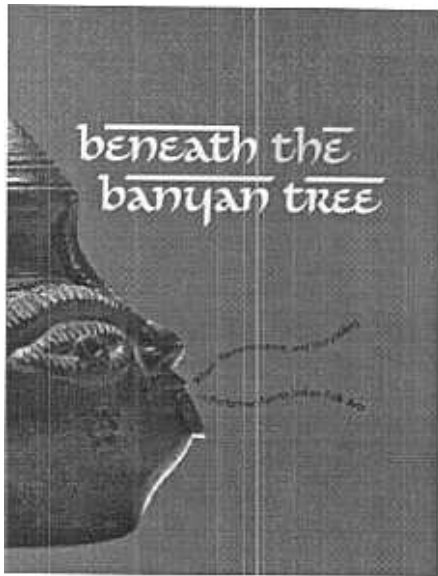
Mr. and Mrs. Iyer (Aparna Sen, India)

Screening will be followed by a discussion with the director.

In this award-winning film, Sen takes on the issue of Hindu-Muslim conflict in India with personal resonance and universal poignancy. Mr. & Mrs. Iyer is a love story about two unlikely traveling companions drawn to each other under harrowing circumstances.

A Stunning Exhibition of Folk Art from India

The South Asia Center, in collaboration with the Lowe Art Gallery, hosted "Beneath the Banyan Tree: Ritual, Remembrance, and Storytelling in Performed North Indian Folk Arts," an exhibition that displayed four types of North Indian folk art: Mithila paintings, *par*



paintings, terracotta and brass sculptures, and *pata* scrolls. The exhibit ran from November 17, 2002 to January 6, 2003. During the exhibit the South Asia Center hosted two Indian *par* painters, Srilal Joshi and his son Kalyan, to display and demonstrate their work at the Gallery. *Par* are long epic scrolls used by singers (*bhopa*) to tell the story of



the gods Devnarayan and Pabuji. The *par* on display were donated by Joseph Miller. With the decline in demand due to modern media, the Joshis are painting in new styles. Kalyan has developed a collage technique that is very popular among tourists and the younger generations. He also runs a school to teach the traditional style of painting to a new generation of Indian youths in their home town of Bhilwara (Rajasthan). While visiting the gallery the artists painted a *par* painting that will eventually be donated to Syracuse University.

The South Asia Center received a grant from the Community Foundation of Central New York for outreach programs. The majority of the grant was used to bus in local elementary, middle and high school students to see the exhibition, with a preliminary workshop for the teachers to provide them with background material. The South Asia Center was able to provide 18 schools with the money needed for buses. Over a four week period, the Gallery was full of local school children and their teachers, learning about cultures that are very different from their own.

The grant was also used to create an interactive gallery for the visiting children. The interactive gallery included chalk boards for practicing brush strokes of the *par* painting style, as well as blank scrolls that were set up on tables for children to draw a story about what the visiting artists might see while in Central New York.



All of the art forms that were on display are traditional Indian styles of art that are currently still practiced. Although, they are traditional forms, their uses and styles have changed over the years.

Mithila: No one knows for sure how long women have been painting Mithila designs, as they were done on the inside walls of the home. It wasn't until the 1930s that urban India and the West even knew this art form existed. The paintings were discovered after an earthquake shattered many walls and a British officer saw the brightly colored designs



through a crack in the wall. Then in the 1960s, during a devastating drought women began to paint their pictures and designs on cloth and paper, to sell to Westerners, and urban

Indians. Traditionally Mithila paintings would portray images of the gods and goddesses, or auspicious designs, and be done

by women only, but in recent years the art form has begun to change in many ways. Men have learned the commercial value of the style and some have begun to adapt it for their own use.

Patas: The Bengali Patas are a performed art form; this is a style of painting in which the painter is also the singer, or storyteller. Traditionally the singer would paint a piece of an Indian epic legend and then travel from village to village performing his scroll, (picture of Ramayana scroll). But this art form is also changing; many of the traditional singers/painters are now painting scrolls that educate the people. For example, there was a scroll on exhibit that showed the destruction caused by the Atom Bomb. This art form is also being used by Non-Government

Organizations to spread social messages to outlying areas. For example, a scroll called Anti HIV Campaign was displayed during the exhibition: this scroll showed the many ways that HIV can be passed and spread, but also what should be done to prevent the spread of HIV.

Terracotta and Brass Sculptures: There were many different styles of terracotta sculptures on display, varying by region. These sculptures are used in religious rituals; some are made to be lamps that are used during the Hindu holy day of Diwali, while others are ritual offerings to the gods and goddesses. These ritual offerings would be left under a Banyan tree, where they would eventually return to the earth from which they came. Terracotta sculptures are a “disposable” art form and are not meant to last.



The brass sculptures are used primarily in the home as a part of the family’s religious altar. They are made by a process called “Lost Wax Casting.” This process has been used for centuries and first involves creating an image out of wax. Next the wax image is covered with a layer of clay, cow dung and straw. A tiny hole is then

made through the outer layer to the wax layer, and molten brass is poured in and the wax drips out the bottom or disintegrates in the fire. The wax image is now replaced by a brass one; and once cooled and polished the object is ready for a home altar.

This exhibit would not have been possible without the help of some wonderful people and organizations. Susan Wadley’s vision (and grant writing ability) made this exhibition possible. Keerthana Bidappa selected, documented and interpreted the works in the exhibition. The Asian Cultural Council provided the funding to house and support the visiting artists during their stay in Syracuse. And The Gladys Kriebel Delmas Foundation deserves special praise for supporting the production of the scholarly catalog which accompanied the exhibition. The catalog can still be purchased at the South Asia Center for \$10. We would also like to thank Joanna Giansanti for creating the catalog and the wonderful staff at the Lowe Art Gallery for all of their help and patience during the run of the show, especially Linda Konkoski, Bradley Hudson, Ted Aiken, and Jean Hart. The exhibition has now moved to the Akureyri Art Museum in Iceland, opening March 15, 2003.

Teaching Kalyan Joshi
the joys of Upstate
New York in December.



A Review of Syracuse University History Professor Sudipta Sen’s:

Distant Sovereignty: National Imperialism and the Origins of British in India. New York: Routledge, 2002.

During the East India Company’s transition from a trading corporation to a regional polity, a particular British identity emerged in India, and the responsibilities of colonial administration demanded an autonomous sovereign entity and a carefully maintained distance from Indian society. *Distant Sovereignty* locates the fundamental role of the colony in framing notions of sovereignty alongside those taking root in the liberal political climate of nineteenth century Britain. Such claims in India were often fractured and conflicted. The colonial experience however, was central to the consolidation of British Imperial nationalism, which in turn framed and created space for anti-colonial nationalist discourses.



Sen makes refreshing use of archival sources—especially in collating various records pertaining to both domestic British politics and the political flux in the subcontinent—to make his argument. He makes use of official documentation, autobiographies, histories and literature, along with art and cartographic materials in order to construct a narrative of complex interstices wherein the multiple and skewed histories of the colonizer and the colonized are seen, nonetheless, as part of a larger structure of unequal exchange. Unlike many other contemporary studies, *Distant Sovereignty* covers an early period of colonialism, the late eighteenth and early nineteenth centuries, and considers national identity within the empire as beleaguered and fragmented, and tied centrally to the question of the construction of Indians as subjects.

By Sharmadip Basu

A New Film by Richard Breyer "North of 49"

by Vimala Raghavendran

What began as an act of ignorant violence may lead to a stronger, more unified community in Oswego county, thirty miles North of Syracuse. On November 18th 2001, four teenagers set fire to a Sikh temple in Palermo, NY because they mistook the turbaned and bearded Sikhs who worshipped there to be supporters of Osama bin Laden and the 9/11 terrorist attacks.

The events that followed showcase that acceptance and forgiveness are possible even in the most impossible situations. Richard Breyer, Professor at the Newhouse School of Communication along with his colleague at the university, David Coryell, are in the process of completing "North of 49", a film that documents the aftermath of the incident and the healing process that followed. The name of the film comes from highway 49 that runs through this rural section of New York State.

The film's protagonist is twenty-year-old Cassie Hudson, one of the arsonists. Her transformation due, in part, to getting to know the people she was intending to harm is one of the main themes of the film. "I truly believe that she is deeply sorry about what happened," said Breyer. "One of the reasons this crisis occurred was because of ignorance. The event was tragic but it is also an opportunity for the Sikhs to offer their precepts to the community, the most important ones being love and forgiveness," he said.

The Sikhs are a religious group that originated in the Punjab region of India. The spiritual head of the Gobind Sadan, a sect of Sikhism, whose temple was targeted, resides in Delhi. When they began the film, Breyer and Coryell proposed a visit by the teenagers to Delhi to meet with Babaji and to learn about the people and culture they had targeted. This proved logistically impossible because the



teens were in the legal system, about to be sentenced. So, Mark Lichtenstein, the president of the school district in the region made the trip on their behalf to apologize and to learn about Gobind Sadan and Sikhism. The two filmmakers were in tow to record the event.

The film is scheduled to be released in March 2003. The Sikhs of Palermo have begun the process of rebuilding their temple. Some of the funds come from members of the village of Palermo and surrounding communities.

Faculty Updates:

Carol M. Babiracki, Professor of Fine Arts designed and organized a new course, ENC 060/660: West African Music and Dance Ensemble. Her 31 pp, manuscript "The Illusion of India's 'Public' Dancers" has been accepted for the book *Women and the Worlds of Music: Past and Present*, edited by Jane A. Bernstein, Northeastern University Press.

Tej K. Bhatia, Professor of Linguistics & South Asian Languages has published a new book in the fall of 2002, titled *Handbook of Bilingualism*, Oxford: Blackwell Publishers, 2002. He is also the Secretary/Treasurer of the International Association for World Englishes.

Michael Carey, Professor of Psychology, and Director of the Center for Health and Behavior, has in press, a number of articles to be published in 2003. Among them are "Psychometric Evaluation of the AUDIT and DAST with Psychiatric Patients in India," done in collaboration with K.B. Carey and P.S. Chandra, to be published in the *Journal of Clinical Psychiatry*.

"Predictors of HIV Risk Behavior Among Men Seeking Treatment for Substance Abuse in Southern India" written with, P.S. Chandra, K.B. Carey, and D. Neal will be published in *Archives of Sexual Behavior*.

Currently in press for the *International Journal of AIDS and STDs*, is "HIV-Related Risk Behavior Among Psychiatric Inpatients: Results from a Hospital-wide Screening Study in Southern India," with P.S. Chandra, K.B. Carey, P. Rao, K.R. Jairam, and T. Thomas.

Tula Goenka, Assistant Professor of Television, Radio and Film, is the organizer of "Illuminating Oppression: A film Festival on Human Rights in South Asia" presented by the South Asia Center in collaboration with S.I. Newhouse School of Communications.

Ann Gold, Professor of Religion, co-authored with Bhoju Ram Gujar, *In the Time of Trees and Sorrows: Nature, Power, and Memory in Rajasthan*, Duke University Press, 2002.

Focusing on the former Rajasthani kingdom of Sawar, the book captures peasants' memories of the time, of trees, of pig-hunting, and of royal patronage. There are no longer royal princes, nor are there trees left on the barren hillsides of this region of Rajasthan, south of Ajmer. Extensive interviews with many members of the former kingdom present a rich view of what is the meaning of nature, especially as it relates to human morality and the powers of both gods and kings.



Tazim R. Kassam, Associate Professor of Religion has published "Teaching and Learning in Religious Studies," in *Teaching Islam in the Liberal Arts*, ed. Brannon Wheeler, Oxford: Oxford University Press, fall 2002.

Sudha Raj recently co-authored "Indian Foods: AAPI's Guide to Nutrition, Health and Diabetes." Published by the Subcommittee of the Public Health Committee of AAPI (American Association of Physicians from India), Allied Publishers, India, 2002.

Larry D. Schroeder, Professor of Public Administration, recently published "Fiscal Decentralization in South East Asia," in the *Journal of Public Budgeting, Accounting, & Financial Management*.

Jishnu Shankar, Hindi Lecturer and Associate Director of the South Asia Center attended the SALRC workshop at the University of Pennsylvania in Philadelphia Jan. 24-26, 2003. The Workshop was organized to review the need for specific resources for better teaching of Hindi Urdu.

Susan S. Wadley, South Asia Center Director has been named Associate Dean of the College of Arts and Sciences beginning in late spring. In addition, she was one of two Americans invited to the Conference on "Folklore, Public Space, and the Public Sphere" at the Indira Gandhi Center for the Arts, New Delhi, Oct. 2002. While there, she presented the paper, "Assessing the Public Sphere: The North Indian Oral Epic Dhola and Transformations over Time." She also published the following papers in 2002: "Raja Nal and the Rajputs: Seeking Status in the Oral Epic Dhola" In *Culture, Communities, and Change*. Varsha Joshi, ed. Jaipur: Rawat Publications, pp. 104-132.

"The Domination of Indira." In *The Village in India*, Vandana Madan, ed. Delhi: Oxford University Press, pp. 373-390.

"One Straw from a Broom Cannot Sweep: The Ideology and Practice of the Joint Family in Rural North India." In *Everyday Life in South Asia*, Sarah Lamb and Diane Mines, eds. Bloomington: Indiana University Press, pp. 11-22.



New Language Offering at SU!!!

First-Year Tamil will be offered at SU beginning in the fall semester, 2003. The course will be taught by the South Asia Center's Outreach Coordinator Lyn Bigelow, who has previously taught at the University of Pennsylvania and the University of Chicago.

New Faculty:

Mona Mittal is interested in issues of diversity, in-home therapy, and ethnic minority and immigrant populations with an emphasis on service delivery and its efficacy and effectiveness with these populations. She is also keen to learn more about the status of women and children around the world.

Mona has recently completed a research project aimed at gaining an in-depth understanding of the experiences of international students in the field of Marriage and Family Therapy (e.g., clinical training, practice, and research) and how they incorporate the same into their future scholarly work in the United States as well in their home countries. Continuing with this line of research, she wants to further understand the translation of diversity and multicultural issues in MFT practice and research at different levels in the United States.

Joanne Punzo Waghorne, joined our faculty in the fall of 2002 in the Department of Religion as a full professor. Before coming here she was Associate Professor of Religious Studies at the University of North Carolina/Chapel Hill. She has just completed a book manuscript, *The Diaspora of the Gods: Modern Hindu Temples and Their Urban Middle-Class Patrons*, Oxford University Press, forthcoming.

"Chariots of the God/s: Riding the Line Between Hindu and Christian in South India," in *Popular Christianity in India: Riding between the Lines*, ed. Corrine Dempsey and Selva Raj. Albany: SUNY, 2002 .

"The Gentrification of the Goddess," in the *International Journal of Hindu Studies*, forthcoming.

Anindya Saha, is a visiting scholar this semester in the Political Science Department. He is completing his PhD from Cornell University's Department of Government. His dissertation, "The Strategic Logic of Institutional Change: Party System Transformation in India," explains the striking transformation of India's party system within a time frame of about ten years. His article "The Indian Party System, 1989-99," appears in *Seminar* (New Delhi), Issue on "A Symposium on the State of Our Politics and Political System," August 1999.

Spring 2003 Speakers

January 14, Tuesday, 4:00 PM, 204 Maxwell Hall

Prema Kurien, Sociology, University of South Carolina,
*"Being Young, Brown, and Hindu: The Identity Struggles of
Second Generation Indian Americans."*

February 17, Monday, 3:30 PM, 341 Eggers Hall

Shahla Haeri, Women's Studies, Boston University,
*"Women and the Presidential Election in Iran: A Video
Documentary."*

February 26, Wednesday, 12:00 PM, 205 Maxwell Hall

Lisa Knight (Syracuse University), *Stepping out alone:
Baul women renouncers and recreations of identity and
expectations.*

March 5, Wednesday, 12:00 PM, 205 Maxwell Hall

Haripriya Narasimhan, (Syracuse University), *Fortunes' of
Healing: Women and Decision-making regarding Health
Care in Tamil Nadu, India.*

Alicia Ory DeNicola (Syracuse University), *Maintaining
Boundaries/ Changing Borders: Designing Tradition in
Bagru's Handblock Print Industry*

**March 25, Tuesday, 4:00 PM, Political Science
Conference Room, Eggers Hall**

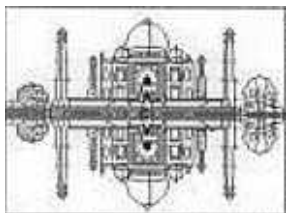
Sankaran Krishna, Political Science, University of Hawaii,
*"Intimations of Modernity: the Railway as Metaphor in
Holocaust and Partition Literatures."*

**March 31, Monday, 4:00 PM, 341 Eggers Hall Bharati
Memorial Lecture**

Chris Fuller, Anthropology, London School of Economics,
"Hindu Nationalism, Globalization and Popular Hinduism."

April 14, Monday, 4:00 PM, 341 Eggers Hall

Joseph Alter, Anthropology, University of Pittsburgh
*"Modern Medical Yoga: Struggling with the Histories of
Sex, Magic and Mysticism."*



Bharati Memorial Lecture

Chris Fuller, Professor of Anthropology at the London School of Economics, will present the Bharati Memorial Lecture on Monday, March 31, at 4:00PM in 341 Eggers Hall.

Agehananda Bharati taught at SU from 1963 until his death in 1991. Author of *The Tantric Tradition* and *The Ochre Robe*, amongst many other books and articles, Bharati was a key figure in the study of tantrism by western scholars. His wide-ranging works also included research in both Sri Lanka and East Africa. The Bharati Memorial Fund provides research monies for Syracuse doctoral students doing pre-dissertation fieldwork. The 2002 recipients were Angela Herral, Anthropology; Aman Luhra, Geography; and Vikas Choudhary, Anthropology.

Dissertations Defended: 2002-2003
"Banaras, Urdu, Poets, Poetry" Chris Lee,
Anthropology

National Resource Fellows 2002-2003

The South Asia Center is a National Resource Center funded by the Department of Education as part of a consortium with Cornell University. The South Asia Center receives a grant from the Department of Education under Title VI to fund Foreign Language and Area Studies (FLAS) graduate fellowships. This year's recipients were:

Alicia Denicola—Anthropology
Angela Herral—Anthropology
Lisa Knight—Anthropology
Foresta Castaneda—Anthropology
Ian Wilson—Anthropology
Jennifer Smith—Engineering
Vipin Arora—International Relations
Armand Cucciniello—International Relations
David Gunter—International Relations
Satrajit Sardar—International Relations
Pritham Khalsa—International Relations
Ruzena Brar—International Relations
Erin Zipfel—Law/International Relations

Applications for next year's fellowships are now available on the web. Just go to the South Asia Center web page at

<http://www.maxwell.syr.edu/southasiacenter/application.html>

and make the appropriate selection. Applicants must be permanent residents and enrolled as full time graduate students at Syracuse University.

Graduate Student/Alumni Updates:

Payal Banerjee, doctoral student in Social Science has won the Toni Taverone Graduate Paper Prize for 2001-2002 from the Women's Studies Department here at Syracuse University. Additionally she has been chosen for the Outstanding TA award by the Graduate school for this year and been reappointed as a university Teaching Fellow for this year. She has also participated in a number of conferences, including the Association for Asian American Studies Annual conference.

Keerthana Bidappa, a doctoral student in Social Science had a baby girl on September 11, 2002; her name is Maya Rachael Brown. Keerthana also designed and assisted in curating the Beneath the Banyan Tree Exhibition.

Shubhra Gururani, PhD Anthropology, received tenure at York University, and gave birth to a son.

Chaise LaDousa, who received his PhD in Anthropology in 2000, has published an article in *Language and Society*, entitled "Advertising in the Periphery: Language and Schools in a North Indian City."

Kalyani Menon, who received her PhD in Anthropology in 2002, received the Five College Women's Studies Research Center Post-doc and the Ford Associateship in Global Women's Studies for this spring.

Susan Parulekar, a doctoral student in Anthropology received a Fulbright Hays grant to study in India for 2002-2003. Susan was interviewed on CNN-India on January 25, 2003 regarding her role as a researcher studying the Miss India Pageant.

Manju Sadarangani, IR graduate student, began an AmeriCorps Vista posting with Project Enterprise, a local microcredit NGO in Harlem, New York. She is the Program Developer and will be working with local micro enterprises and handling PE's donor relations, among other things.

Santosh Shankar, doctoral student, History, is the current recipient of a library assistantship funded by the Charles A. Dana Foundation through the sponsorship of Syracuse University alumnus William Safire.

Sally Steindorf, PhD Student, Anthropology received a Fulbright Hays grant to study in India for 2002-2003.

Yamuna Sangarasivam, who received her PhD in Anthropology from Syracuse University, has a one year job at Ithaca College.

Puppet Arts of India

An exhibition at Open Hand International Mask and Puppet Museum, April 1 – June 15.

Open Hand International Mask and Puppet Museum is located at 518 Prospect Ave., on Syracuse's north side (Phone 315-476-0466). Museum hours are Friday 2PM-5PM, Sat. 10AM-3PM

The South Asia Center produced an innovative web site on Rajasthani puppets and puppet making to accompany the exhibition.

Visit the website below for more information on the making and designing of the puppets.

<http://webdev.maxwell.syr.edu/southasiacenter/Puppets/Puppets.htm>

Syracuse University's

Executive Education Program's Partnership with India

The Maxwell School entered into a partnership with the Indian Government and the Indian Institute of Management Bangalore (IIMB) to launch a public policy training program in the Fall of 2002. The first class of participants from India started their program in Syracuse on September 9, 2002.

Created in 1973, **IIMB** is regarded as one of the best schools of management in India. More recently, it was selected by the Indian government to lead an effort to enhance policy making and managerial competencies in the public sector through a new public policy program. The Maxwell School was selected by the Government of India as the American host institution.

Each year, twenty-five Indian government officials will spend seven weeks at the Maxwell School to attend a program on "Issues in Public Policy: an International Perspective." Participants will learn about how public policy issues are currently being addressed in the United States as well as in other developed and developing countries. Participants will also have an opportunity to work with Maxwell faculty on a specific policy question related to South Asia and to interact with Maxwell students, many of whom are government officials from other countries.

The program is being administered through the Center for Public Policy at IIMB and the Executive Education Program at the Maxwell School.

Please visit the website devoted to the Maxwell/IIMB.

Study Abroad Programs:

University of Wisconsin-Madison College Year Programs in South Asia

Full-year program with full academic credit
Intensive language, tutorials, independent research
Intensive language training and orientation during preceding
summer

Applications available from:
International Studies Programs
University of Wisconsin-Madison
252 Bascom Hall
500 Lincoln Dr.
Madison, WI 53706
(608) 265-6329
peeradv@macc.wisc.edu

Cornell-Nepal Study Program Kathmandu, Nepal Cornell University and Tribhuvan National University of Nepal

For further information contact:
Cornell Abroad
474 Uris Hall
Ithaca, NY 14853
(607) 253-6224
www.einaudi@cornell.edu/cuabroad

North Carolina State University Summer Study Abroad in India

Hindi Language and Culture (6 credit hours)
Jawaharlar Nehru University, New Delhi, India
May 20 – June 30, 2003

For more information visit the Study Abroad in India
website:
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Upcoming Conferences:

Sri Lanka Conference-Cornell University

*Sri Lanka: Dynamics of Violence, Challenges of
Peace*

February 7-8, 2003

Keynote Address

Dr. Arjuna Parakrama, Center for Monitoring Election
Violence & Center for Policy Alternatives, Colombo, Sri
Lanka

“Accounting for Peace as Violence by another name:
Heretical Thoughts from the Margins of the Sri Lankan
Conflict”

Panel 1: Social Cleavage, Hierarchy, and Difference

Panel 2: Structures of Violence and Forgiveness

Panel 3: Suffering, Violence, Closure

18th Annual South Asia Conference at Berkeley

*Center for South Asian Studies-University of
California, Berkeley*

February 14-15, 2003

A Review of *Kaleidoscopic Ethnicity: International Migration and the Reconstruction of Community Identities in India* (New Brunswick: Rutgers University Press, 2002)

Faced with a world characterized by an ever-expanding transnational market for labor, ethnicity—as a category of analysis for understanding and explaining the concomitant phenomenon of diasporic movements—has begun to assume increasing salience in recent scholarship. Prema Kurien in her book, *Kaleidoscopic Ethnicity: International Migration and the Reconstruction of Community Identities in India*, undertakes a study of how prefigured notions of ethnicity impact migration patterns of three different communities in the southern Indian state of Kerala; and how migration, and migration related consequences, in turn refigure both the structural predicates and the self-understandings of ethnicity.

Specifically, Kurien undertakes a study of three different ethno-religious communities in Kerala—the *Mappila* Muslims, *Ezhava* Hindus, and *Syrian* Christians—and their temporary migration to the Middle East as skilled and unskilled labor. Based on qualitative and quantitative data—acquired through ethnographic fieldwork and prepared questionnaires—from community and general household levels, as well as case studies of representative households, she contends that for each community “...an interacting nexus of three primary elements—religion, gender, and status—shaped the migration and remittance patterns and was in turn transformed by migration”(p. 3). The significant differences between the communities in this regard arise precisely out of the differences in the manner that the three aforementioned elements interconstitutively determine the socioeconomic and sociocultural practices of each community. This in turn accounts for the differences in migration behavior for each community. She also draws attention to how these constitutive elements of ethnicity have been historically constructed in Kerala through colonialism and postcolonial politics.

Through this work Kurien identifies herself with other scholars who have sought to broaden the scope of the approaches to studying and understanding ethnicity. She contends that thus far, much of the scholarship on ethnicity exhibits broadly two different predilections. Western scholars usually focus on the identity and community formation among immigrants in the “host” country; while non-Western scholars view ethnicity through the reified lens of sub-national formations and inter-ethnic conflicts. Kurien argues that these approaches are necessarily incomplete as they tend to occlude the impact of migration on “sending” communities, as well as the “quotidian” aspects of ethnicity formation wherein ethnicity constitutes and is constituted by diurnal practice in a community; this makes ethnicity a dynamic category. In order to explain this phenomenon, Kurien proposes the application of Pierre Bourdieu’s idea of

the “habitus” as a conceptual tool that better captures the multifaceted nature of ethnicity.

This book will be useful to readers interested in studying the changing contours of sociocultural and socioeconomic practices induced by migration—particularly among “sending” communities. Future researchers will gain helpful directions regarding collation of qualitative and quantitative data obtained through ethnographic fieldwork. Readers will also gain an understanding of the problems that a ‘native’ researcher is often faced with in the field.

By Shamadip Basu

“Deham”: A Brief Synopsis

A film directed by Govind Nihalani

Mumbai (India). The Year 2022

Set in a world of twenty years from now, *Deham* is about a new kind of Mephistophelean contract between the First and Third Worlds. Om Prakash is a jobless young man, living with his wife Jaya, mother Ma, and younger brother Jeetu in a one-room tenement. Unable to see any better options, he responds to an enticing appeal from a multinational company called *Interplanta*. The deal they offer is that he and his family will live in luxury for the rest of their lives in exchange for signing up as an organ donor to a wealthy foreign client. The moment the contract is signed, the family’s life changes. In order to be eligible for the program, Om must pretend that he is a bachelor and Jaya, his wife, must agree to call herself his sister. Jeetu, who makes his living as a male prostitute, prefers to leave the family rather than permit himself to be controlled by *Interplanta* as represented by officious Guards who have the right to enter the homes of donors at will, to ensure that they are honoring the terms of their contract. The food eaten by the family, the air they breathe, the water they drink, even their personal hygiene comes under the control and scrutiny of *Interplanta*.

After a couple of months, Om, Jaya and Ma, growing accustomed to their new life of comfort and convenience, are thrown into a quandary as Jeetu reappears. Before they can come to any decision, it’s time for the organ transplants to begin...and none of them is prepared for what the Guards do...

Human emotions and values are the true currency in this exploration of love, betrayal, freedom and dignity in a world just around the next technological corner. The shifting dependence between the buyer and the bought, the seller and the sold, complexities of relationship between the rapidly advancing technology and human beings, are what become the focus of the film as it winds towards its startling conclusion.

Deham will be featured at Syracuse University’s *Illuminating Oppression: A Film Festival*, on Friday, February 14, at 5:00pm in room 254 of S.I. Newhouse II.

SOUTH ASIA CENTER: OUTREACH SERVICES



Founded as a National Resource Center by the Department of Education, the South Asia Center at Syracuse University serves as a liaison between Syracuse University faculty with research interests in South Asia, educators, and the wider public in the Central New York area. Our resources and faculty interests cover the South Asia region, broadly defined as India, Pakistan, Bangladesh, Sri Lanka, and Nepal. Our audience includes educators in area schools and colleges, the general community, individuals interested in the region, and the Syracuse University community. South Asia Outreach presents workshops, seminars, lectures, film and video screenings, school and college lecture and discussion programs, cultural programs, and other public events. In addition, Outreach loans a wide variety of educational materials to educators and no cost. These resources include books, maps, videotapes, slide sets, comic books, and "hands-on" kits. We also have curriculum units and our staff is available to offer teachers advice on curriculum development. A list of our comic books and videotapes may be obtained by sending us a request with a self-addressed stamped envelope, or on our web page at <http://www.maxwell.syr.edu/gai/southasiacenter/index.htm>.

Our phone number is 315-443-2553. E-mail southasia@maxwell.syr.edu

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