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Please address your questions and information about meetings of interest to the Nepal Studies Association's Conference Coordinator:

John Metz, Department of History and Geography  
Northern Kentucky University, Highland Heights, KY 41099  
e-mail: metz@nku.edu

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## CONFERENCE ABSTRACTS

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### Annual Meeting, American Academy of Religion New Orleans November 1996

Georges Dreyfus  
*Williams College*

#### **Debate and Commentary in Tibetan Monastic Education**

A religious tradition is not transmitted merely through a process of rote memorization and passive commentary, a mere repetition of what is being handed down. Tradition is neither simple nor univocal. It does not provide clear and unambiguous answers, but offers a multiplicity of partly open-ended models which contain contradictory elements. In Geluk centers of learning, the ability to partake in these complex exchanges is developed by practicing dialectical debates that allow students to question the material they are learning. Studying the tradition involves a moment of suspicion provided by the practice of debates during which concepts are examined critically and undermined. The contradictions they involve are explored and emphasized. This systematic education will be contrasted with the more commentarial emphasis developed by the other schools of Tibetan Buddhism.

David Germano

#### **Monastic Reform, Visionary Renewal and the Revival of Buddhism in Eastern Tibet**

Khenjo Jikme Phuntshok (mkhan po 'jigs med phun tshogs) has created one of the largest Buddhist centers in present day Eastern Tibet at Golok Serta through a unique combination of strict monasticism and ethical standards with an uncompromising renewal of the visionary 'treasure' (*gter*) cult. His institute rivals

refugee Nyingma monasteries in terms of the quality of academic training, yet also includes a more extensive tantric focus. This movement thus differs sharply from the type of Buddhist 'rationalism' found by some scholars to be on the rise in Central Tibet. In addition to discussing the nature of his largely monastic community, I will also draw parallels between the contemporary treasure cult and its original development in the eleventh and twelfth centuries in Tibet. Finally, by analyzing crucial differences as well, I will attempt to discuss in cursory fashion the way in which contemporary Tibetans in the PRC have come to terms with Chinese and Western literature, ideologies, and intellectual systems.

Gregory A Hills  
*University of Virginia*

#### **The Role of Tulkus in Tibetan Monastic Education: Lamaic Privilege and Hierarchical Structures in Tibetan Buddhism**

Since the eleventh century of the common era, the time when the practice of recognizing incarnate lamas or tulkus (*sprul sku*) became institutionalized, such incarnations have enjoyed unprecedented privilege and prestige in Tibetan society. This has been nowhere more evident than in its monastic universities which have been, up to quite recently, the only significant educational institutions in Tibet. The selection process by which tulkus are identified serves, in effect, as a sort of intelligence test, the results of which will largely determine not only the educational opportunities made

available to them, but their entire future. Hence, it may be argued that tulkus in Tibetan society are the structural equivalent of so-called “gifted children” in Western societies. The elite status enjoyed by tulkus in the traditional academic setting is compounded by the fact that they are, at least nominally, recognized by the community as incarnations of previous lamas often identified as famous saints. Moreover, tulkus have theoretically attained at minimum the state of a bodhisattva on the path of seeing. Such “students” have been consciously selected as the guardians of their tradition, and hence must be educated accordingly. This paper will explore the function(s) of tulkus in the Tibetan educational context. What criteria are used in their selection? What are their special educational requirements? What is the nature of their relationships with their (non-tulku) peers and instructors? Finally, given the tensions between the community’s expectations for their incarnations and the privileged status they accord them, how do such tulkus turn out? This paper will rely primarily upon extensive observations and interviews conducted during a six month period spent residing at Namdrolling Monastery and Ngagyur Nyingma Monastery, Bylakuppe, South India.

P. Jeffrey Hopkins  
*University of Virginia*

**Wondh’uk’s Influence in Tibet: Tsong kha pa’s Critique of the Great Commentary on the “Sutra Unraveling the Thought,” Text as Debate that Doesn’t Sit Still**

Tibetan scholarship on the Sutra Unraveling the Thought is strongly influenced by the Great Commentary written in Chinese by the seventh century Korean scholar Wonch’uk (Tib. *rdzogs gsal/wen tshig*, Chin. *Yuants’u*) and translated into Tibetan in the ninth century. Wonch’uk’s text was part of the Tibetan cultural milieu when at the beginning of the fifteenth century Tsong kha pa bLo-bzang-grags pa (1357-1419) composed The Essence of Eloquence. Tsong kha pa refers to Wonch’uk’s text nine times -- he agrees with Wonch’uk only once, disagrees five times, and refines his opinion three times. My paper documents his critical attitude and also shows, through examples, how his refutations are incorporated into later Tibetan debate manuals that, in the process of ferreting out Tsong kha pa’s sources, provide considerable support for certain of Wonch’uk’s positions.

Matthew Kapstein  
*New York, NY*

**Vairocana in Imperial Tibet**

Under the Tibetan empire of the late 8th and early 9th centuries, the esoteric cult of the Buddha (Maha) Vairocana enjoyed the status of a state cult. Textual, archeological and art historical evidence all tend to support the conclusion that the emperor himself was

regarded as homologous with the cosmic Buddha, and that the ordering of the empire was therefore effectively equivalent to the generation of the mandala. The present paper will seek primarily to survey the Tibetan evidence and make it available for the consideration of scholars working on similar questions in other areas, summarizing in particular the composition of the Vairocana corpus as it was known in Tibet ca. 800, the evidence for reading the Bsam-yas Temple as a Vairocana mandala, and the growing body of archeological and art historical materials that reveal Vairocana imagery to occur in close connection with imperial edicts and centers of Tibetan imperial power.

Anne C. Klein  
*Rice University*

**Bon and the Logic of the Nonconceptual**

A fundamental principle of Dzogchen is that the natural state (*gnas lugs*) of mind or mind-nature (*sems nyid*) can be known only directly, not conceptually. Hence, conceptual thought is not regarded as a valid knower of this state. With such a premise, it is surprising to find a major Dzogchen text from the Bon tradition which focuses on logic. How would a school which does not find conceptual thought to be part of its path understand the use of logic? What would distinguish this from Tibetan or Indian Buddhist characterizations of logic and conceptuality on the religious path? Drawing from the Authenticity of Innate Awareness from The Essential Collection (*gal mdo*), this paper examines these and related questions and suggests that Bon logic is distinct from, yet not entirely discontinuous with, Indo-Tibetan works on valid cognition (*tshad ma, pramana*) and Madhyamika.

Richard J. Kohn  
*University of California - Berkeley*

**Great God! Siva in Central Tibet**

S’iva, or Mahadeva ‘The Great God,’ is a Hindu deity par excellence. Wherever Hindus may be found, from the southernmost tip of India to the Himalayan vastness which is his legendary home, there too is the Great God. Where we might not expect him, however, is in the center of a Buddhist civilization insulated in space, time and ethos from its Indic origins: Central Tibet of the seventeenth century. This paper examines a sadhana of the Great God published by gTer bdag gling pa’ gyur med rdo rje (1646-1714), a leading lama and ‘Treasure Revealer’ (gter ston) of the rNying ma Order. It analyzes the rhetoric employed in the sadhana, which is still employed by the Order, and explores the process of repositioning that adapted this archotypically Hindu deity to this archotypically Buddhist milieu.

Amy Lavine  
*University of Chicago*

**Nationalism in Diaspora: Political Identity and Religious Ambivalence among Tibetan Refugees**

This paper will explore the emergence of Tibetan nationalism among some of the most politically active Tibetans living in exile. The individuals I will focus on, through their published writings and in personal interviews, share a common trait: an ambivalence towards the influence that Tibetan Buddhist values and orientations has on the cultivation of this nationalist identity. This paper will argue that one controversial aspect of this emergent nationalism is the role, or lack thereof, of the central religious attitude in Tibetan Buddhism -- devotion. More specifically, a tension marks the development of nationalism among this group of diasporic Tibetans between loyalty to the policies of the Tibetan government in exile, founded by the Dalai Lama, and their own insistence on independence as Tibet's only option. I will examine the disjunctures and contradictions apparent among private forms of religiosity, public expressions of community support, and published accounts of political dissent.

Laurie Hovell McMillan  
*Kenyon College*

**Representing Tibet: Exiles in Switzerland**

When the Dalai Lama fled to exile in India in 1959, over one hundred thousand Tibetans followed their political and spiritual leader into exile. While most refugees settled in Nepal or India, some 2000 traveled to Switzerland. This paper explores the production of Tibetan national and religious identity by focusing on the oral histories of Tibetan exiles in Switzerland.

Tibetan culture in exile circulates around the idea of a homeland. The Tibetan diaspora dislocates the notion of cultures as confined to locales and invite us to consider how religious and national identities are made and maintained. Exiled Tibetans live in "contact zones" that bring them into relations with Western others, and these relations help to shape what it means to be Tibetan and Buddhist. Given these dislocations and interactions, how do Tibetan exiles imagine their situation? With what images, stories, and practices do they shape a place for themselves?

David Pinaulat  
*Loyola University - Chicago*

**Muharram Rituals and Communal Identity among the Shi'a Population of Leh Township, Ladakh**

This paper will examine the ways in which the annual Muharram rituals celebrated in Leh Township, Ladakh (Jammu and Kashmir) have functioned in recent years to mediate communal relations among the Shi'a,

Sunni, and Buddhist populations of the region. I will draw on my personal observations from fieldwork done in Leh during the 1995-1996 Muharram seasons, recording what I myself witnessed and describing interviews I had with Leh's residents from among the Muslim and non-Muslim populations.

My paper will investigate how communal tensions have affected Leh's annual Muharram observances. I will discuss how Leh's Muharram rituals function as a means of self definition and (in some settings) reconciliation both within the Muslim population and across the boundaries of Muslim-Buddhist communitarianism.

Tracy Pintchman  
*Loyola University - Chicago*

**Journey to the Land of Tapas: Ascetic Dimensions of a Hindu Pilgrimage**

In the Hindu tradition, asceticism (*tapas*) is usually associated with a committed lifestyle that entails celibacy, meditation, and renunciation of householder ideals in pursuit of spiritual liberation (*moksha*). There are, however, practices that are "ascetic" to some extent even though these practices do not require commitment to a renunciatory lifestyle and do not focus entirely on spiritual goals. Such practices include pilgrimage. Ascetic dimensions of Hindu pilgrimage are evident in aspects of a pilgrimage route situated in Uttarakhand, a region in the high Himalayas. The route is richly imbued with symbols and myths pertaining to asceticism, and undertaking this pilgrimage is clearly viewed by many pilgrims as both a form of ascetic activity and a way of tapping into the powers that asceticism brings. Exploring the "ascetic" dimensions of Hindu pilgrimage practices problematizes the category "asceticism" and forces us to rethink both what asceticism is and what it does.

B. Alan Wallace  
*Stanford University*

**The Dialectic between Contemplative Knowledge and Religious Doctrine in Tibetan Buddhism**

In this presentation I shall argue that the strong distinction made between religious beliefs as opposed to empirical knowledge stems in part from a lack of appreciation of contemplative modes of inquiry in the great religions of the world. Taking the example of the "Great Perfection" contemplative tradition practiced in Tibet since the eighth century, I shall demonstrate how careful observation and rational analysis can play a central role in the mystical pursuit of knowledge concerning the nature of awareness and other phenomena. While Tibetan Buddhism generally validates its tenets on the basis of contemplative experience, Buddhist scholastics tend to appeal more to the authority of canonical writings of the past, rather than to genuine contemplative inquiry in the present. I

will finally demonstrate that it is in this way that religious beliefs gradually come to appear radically different from empirical knowledge.

William Waldron (*Middlebury College*), Jensine Andresen (*Harvard University*), Ngawang Jorden (*Harvard University*), David Pratt (*New York*)

**Panel: Tibetan Roadshows: Ritual, Theater, and the Economics of Display**

This panel uses a variety of disciplinary perspectives to examine the recent phenomenon of Tibetan religious ritualistic performances given in educational and quasi-commercial forums across North America. Combining expertise and experience in several disciplines in religious studies, the panel describes and analyzes a variety of Tibetan performance genres within the framework of ritual studies. We contextualize Tibetan

ritual performance within traditional Tibetan Buddhist economic relations; describe it from the perspectives of performers themselves; interpret it in terms of current ritual theory; and analyze the economic dimensions of the North American tours within the economies of Tibetan monasteries in India. We argue that these ritual "roadshows" are ultimately based upon traditional religious and economic relations in Tibet and fulfill as well traditional pedagogic and religious purposes -- albeit somewhat modified according to the constraints of Western economic and educational institutions.

**Future Meetings:**

San Francisco 22-25 November 1997

Orlando 21-24 November 1998

Boston 20-23 November 1999

**Annual Meeting, American Anthropological Association  
San Francisco November 1996**

Vicanne Adams  
*Princeton University*

**Doing and Undoing Difference: Human Rights Discourse in Tibet**

Accounts of human rights abuses in Tibet focus upon cultural genocide, political imprisonment and torture, and the Chinese government's disregard for universal definitions of human rights. The position taken by most human rights advocates, whether Tibetan or not, is that if universal standards were applied and enforced in China, Tibetans would suffer less and come closer to political independence. Refugees in particular subscribe to this rhetoric in order to save Tibetan culture and their cultural 'brethren' still on the Plateau.

This paper explores dimensions and implications of human rights universalism through discourses of body and suffering among Lhasa Tibetan women and traditional Tibetan Medicine. Disease categories in traditional Tibetan culture encompass political, emotional, and bodily suffering. Subjectivity emerges in this cultural system as collective, based on notions of Karma and an inseparability of body, mind, and society. The body in traditional Tibetan culture is thus an extraordinary site for politics while politics itself persistently refers to body, religion, and collective. International human rights discourse is set against Chinese official discourse which acknowledges cultural specificity and collectivist rights for citizens, but since the geopolitical efficacy of human rights discourse is generally thought to be contingent on its universalism and individualism, its deployment in the case of Tibet brings Chinese, Western, and Tibetan configurations of suffering into odd juxtapositions and potential erasures. Can and should Tibetan suffering and subjectivity elide the terms and conditions set up within this traditional discursive framework?

Kim Berry  
*Cornell University*

**Feminist Goddesses and Post-Colonial Bodies: Re-Imaging "Women" in Northwestern India**

A creative hybridization of Western and urban Indian feminisms and re-presentations of pre-Aryan goddess worship lies at the heart of the formation of a rural women's movement in the northwestern Indian state of Himachal Pradesh. The leaders of the non-governmental organization SUTRA have developed this hybridized feminism in which menstruation, commonly shrouded in shame and taboo, is reclaimed as the source of shakti - feminine spiritual power. This re-presentation of the female body as the source of shakti is central to imagining a collective identity as women across usually divisive differences of caste, class, religious community, and kinship. The production of this collective identity enables critical analyses of oppression against women and collective action to fight oppression. However, this collective identity is limited in its persuasive force because narratives of commonality which resonate at SUTRA are sublimated under differences of caste, class, and kinship in village locals. Finally, SUTRA's deployment of a Hindu conception of shakti as a foundation for women's commonality stands in ironic contrast to the rise of Hindu communalist politics which seeks to divide the nation along religious lines.

Ter Ellington  
*University of Washington*

**Imagining Culture Dynamically:  
Visualization of People Energizing  
Space**

Cultural spaces, like cultures in general, lend themselves to objectification and reification by the

implicit metaphors of the object-language through which we represent them as things among other things. This paper uses dynamic metaphors and images in place of object metaphors to explore patterns of human movement and work in culturally-energized spaces in and around two Asian cities, Kandy, Sri Lanka and Kathmandu, Nepal. Visualizing people energizing spaces in converging and intensifying patterns of work and movement will open up issues in the problematics of visual representation, as we see the effects of zooming in and out between different levels of spatial frameworks, and between greater and lesser modes of representational abstraction.

Examples ranging from architecturally-constrained formal movement to chaotic urban festivals of comedy, criticism, resistance and death will provide opportunities for considering the implications of alternative modes of visualization. What are the differences between our perceptions of sequential and simultaneous representations? How does abstraction of experiential dimensions such as time, motion, sound and other parts of the sensual world affect our imagination of space and culture? Videos, pictures, diagrams and verbal descriptions will present alternative possibilities of media and problematics in visualizing cultures, spaces and the people who energize them.

Kathryn Forbes  
*University of California - Berkeley*

#### **Mapping Identity in the Global Terrain: Kashmiris in the Tourism Industry**

This paper is about how one community of Kashmiris asserts their autonomy and identity through narratives of cultural, religious, and ethnic difference. Involved in the tourism industry since colonial India, the "Kashmiri houseboat community" (as they call themselves) prides itself on the intimate contact it has had and continues to have with foreigners. During the past four decades, while Kashmir has been the site of military conflicts between India, Pakistan, and the Kashmiris themselves, the tourist businesses of the Kashmiri houseboat community have been partially sustained by romantic relationships between Kashmiri men and foreign women. Structured by the geopolitical order, gendered market relations and local familial concerns, these transnational cultural exchanges become sites for cultural comparison and for the emergence of "culture" as a way of contesting realities of the local and extra-local political economy. By simultaneously appropriating and subverting representations of "Indians," "Kashmiris" and "Muslims" in European and Indian discourses, Kashmiris resist the cultural domination working through both tourism and policies of the Indian state. These strategies of representation, sexuality, and desire emerge as narrative forms of intervention in dominating political economic relations and act as claims to cultural validity and political power.

Christian P Kueger  
*Bishop Museum*

#### **Shangri-La in Exile - The Commodization of Tibetan Refugee Culture**

Due perhaps to the centuries old western construct of Shangri-La, the orientalist approach to an understanding of Tibetan culture, and its refugee derivatives, has persisted long after such strategies have been discarded elsewhere. The "domestication" of the Tibetan image, or the incorporation of elements of traditional Tibetan culture within western popular culture, has accelerated in recent years following worldwide publicity accompanying the awarding of the Nobel Peace Prize to the Dalai Lama in 1989 and the International Year of Tibet in 1991. The participation of western agency in Tibetan religious expression, nationalism, and human rights issues is characteristic of this process, as is the wholesale adoption and fetishization of sacred Tibetan symbols into popular western consciousness. This paper examines the breakdown of one of classic ethnology's last exotic Other through the commodification of Tibetan refugee cultural production.

Mark Liechty  
*University of California Santa Barbara*

#### **Peripheral Visions: Mediated Modernity in Kathmandu Nepal**

For people of the Third World periphery the meaning of modernity is tied up in tightly interwoven experiences of time and space, change and movement. In Nepal the state's rhetoric of development simultaneously privileges an imagined future modernity (at the expense of an imagined past tradition), and by accepting the mantle of "underdevelopment" for itself, locates modernity in distant, foreign spaces of a modernity that is constructed as distant in both time and space. In this paper I describe how for many Nepalese modernity is something that radiates from center to periphery -- distant modern future to local contemporary past -- seeming to arrive pre-imagined, if not literally pre-packaged.

Mediated both by state-generated and commercial images, modernity in Kathmandu becomes a highly material and materializing domain associated with goods, and in particular "fashion" and fashionable goods. Envisioning modernity, people dream of "commodity futures," worlds of goods from the other time/space of the modern world. But this 'other world' is not simply "the West." Nepali images of modernity are also "Eastern," arriving via East Asian martial arts films and fashion magazines: In this paper I trace a series of mediated modernities that illustrate the links between images, desires, and notions of progress. Here media act as conduits for a material modernity constructed beyond arm's reach, in distant time and space.

Eric McGuckin  
*CUNY Graduate School*

**Anthropologists and Other Tourists:  
Fieldwork and Cultural Production in  
Dharamsala, India**

What do tourists know that anthropologists do not? This paper takes as its subject, its "Other," anthropologists in Dharamsala, India, home to the Dalai Lama, his exile administration, a large Tibetan community, and a growing number of Western researchers, aid workers, spiritual seekers, and tourists. While pursuing research on the cultural and tourist industries there, the author encountered eleven other anthropologists simultaneously engaged in fieldwork, and conducted extensive interviews with six of them. This paper compares their experiences and perceptions to other foreigners, analyzing their diverse interactions with the local population and their engagement in the cultural productions which sustain the Tibetan community. Anthropologists in Dharamsala play multiple roles, often doubling as political activists and cultural promoters, seekers and lovers, tourists and tour guides. While Tibetans may not always distinguish them from other foreign residents, their identity as "social scientists" carries with it unique political, social, and epistemological consequences which can distance them from relationships and insights even casual tourists may enjoy.

Peter K. Moran  
*University of Washington*

**Emanating Bodies in the Transnational  
Terrain**

This paper examines Tibetan Buddhist "incarnate lamas" or "emanation bodies" (Tib *sprul-sku*) in the light of recent events. Two Seattle children - one flesh and blood (known as Dezhung Rinpoche), the other celluloid (Bertolucci's Little Buddha) - have been identified as the reincarnations of deceased Tibetan spiritual masters and have returned to their monasteries in South Asia. Specifically, I trace the boundary and culture crossing nature of these child emanations. They are both products and productive of signifying processes that have broken loose from the moorings of Tibetan "culture." Whether fictional or factual, these boys have become wandering signs of the West inserted into an "exotic" Tibetan semiotic field. While Bertolucci's *sprul-sku* is a cinematic simulacrum, the Dezhung *sprul-sku* is the five year old son of a Tibetan and American parents. What do these boy lamas signify for transnational audiences? What does their appearance at this point in time, as well as the upcoming spate of Hollywood films on Tibetan related subjects, tell us about Tibet's place in an American imaginary, or the place of Americans in what were once strictly Tibetan religious discourses? In order to analyze the semiotic and political processes brought into play by Tibetan lamas emanating Western bodies, this paper juxtaposes American representations of *sprul-sku* -- in both "Little Buddha" and in American media coverage of the new

Dezhung incarnation -- with the discourses surrounding incarnate lamas as articulated by Tibetans in Kathmandu.

Marie Norman  
*University of Pittsburgh*

**Honor and Freedom: Strategic Discourse  
at the Intersection of Tourism, Caste,  
and Gender in Nepal**

In the heavily touristed Lakeside district of Pokhara, Nepal, a significant number of Nepalis have cultivated friendships with and married tourists. These connections have come to have strategic value within the context of local power relations. Relationships with tourists, usually affluent by local standards and associated with a number of privileged ideologies, have provided many Lakesiders, but especially members of low (formerly untouchable) castes, with the means to improve class, if not caste, status and thus manipulate their position in local status hierarchies. This paper deals primarily with the counter-strategies of high caste efforts to preserve an endangered caste-based moral order through use of gendered idioms. Specifically, this paper will look at how stereotypes of low caste women and female tourists are linked conceptually in such a way that gender and caste hierarchies are conflated and reinforce the moral claims of one another.

Deborah Zvosec and Stephen W. Smith  
*Universities of Hawaii and Minnesota respectively*

**Illness of the "Jangali" in Eastern Nepal**

Of all the illnesses described by villagers during the course of our medical anthropological research into the health beliefs and practices of the hill region of Eastern Nepal, the "jangali" is the most feared. It is almost always said that only interventions undertaken by the "dhaami," or shamanic healer can treat this disease. There were stories of people who had been struck by the jagali and had been killed and accounts of those who had survived with their lives greatly altered by deformity or debility, or by deafness, muteness, or blindness. We were interested in meeting those who had survived in order to learn of their experiences and medically examine them to find biomedical disease correlates. What kind of condition would strike such fear and awe? We located, interviewed, and examined four such villagers. In this paper we tell their stories and of the difficulties obtaining them, and we propose that the jangali encompasses illnesses which biomedicine would describe as acute neurological events leaving permanent central nervous system injury. The villagers believe that for any illness which could be caused by the jangali, it is dangerous to go to the healthpost without visiting the dhaami first, and that injections are particularly dangerous to this condition. We discuss the possible sources of many of the beliefs about the jangali, and their implications for treatment delays, process, and outcome. We conclude by attempting to understand the source of the profound fear and mystery of the jangali.

**Annual Meeting, Association of American Geographers  
Fort Worth, TX April 1997**

Kathryn Besio  
*University of Hawaii-Manoa, Honolulu*

**Marketing Mountain Heirs: Adventure  
Travel and the Appropriation of Place in  
Nepal**

Adventure travel is one of the fastest growing forms of tourism in the Himalayan region. Each year foreign and indigenous travel firms search for means to market "exotic" and "isolated" mountain areas in Nepal, India, and Pakistan. Adventure travel marketing materials, like other tourism promotional materials, trade upon difference to sell experiences and actively market stereotypical images of "traditional and primitive" peoples to sell their trips. An enduring images used in the depiction of mountain areas is that of an untouched, inaccessible landscape. In this paper, I look at the spatial metaphor of isolation and examine its use concurrent with images of children. I argue that images of children function as temporal metaphors of a "primitive" past, while isolation may be seen as its spatial corollary. Paradoxically, however, adventure travel marketing materials use of images of children often masks differences between places and cultures thereby creating sameness out of diversity. Using textual analysis of adventure travel promotional materials from a three year period, this paper examines how children's images are an important component in marketing place and culture in Nepal. I conclude that underlying these benign representations are discourses of colonialism, neo-imperialism, and paternalism that continue to appropriate space and labor from non-western peoples.

Michael P. Bishop and John F. Shroder Jr.  
*University of Nebraska at Omaha*

**Remote Sensing and GIS in the  
Himalayas: The Nanga Parbat Project**

Mountain environments are extremely dynamic as a result of the complex interaction of climate and lithospheric processes. The denudation rate, which is the average erosion rate for an area, is a key component for models quantifying the links between tectonism and surface processes. Nanga Parbat, located in the Karakoram Himalaya, represents an ideal location for studying these interactions as rapid erosion has significantly altered the landscape. Consequently, one of the major objectives of the Nanga Parbat project is to produce modern-day and long-term quantitative denudation estimates.

Denudation is extremely difficult to measure due to the fact that surface processes at Nanga Parbat are highly scale-dependent. The integration of remote sensing, GIS, and field measurements is required to address the problem. SPOT multispectral data and a digital elevation model created from SPOT

panchromatic stereopairs, will be used for geomorphological mapping and denudation modeling. Specific remote sensing and GIS analysis and modeling projects include: 1) Land cover mapping and assessment; 2) Geomorphological mapping; 3) Slope stability analysis; 4) Supraglacial denudation modeling; 5) Basin morphometric analysis; and 6) GIS denudation modeling using cosmogenic nuclide effective production rates. To date, preliminary results indicate that quantitative estimates are consistent with other measures.

Sarah J. Halvorson  
*University of Colorado at Boulder*

**The Relationship Between Water Quality  
and Disease in Northern Pakistan**

Despite two decades of research and investment, water-related diseases continue to pose a serious threat to human health in many developing countries such as Pakistan. Pakistan's most mountainous province in particular has experienced a history of water-related disease which can be linked to unsafe water supplies. Previous water quality analyses conducted in Northern Pakistan have indicated that most surface water, the primary water source for drinking and other domestic purposes, is contaminated with organic and inorganic material. Water contamination is regarded by nongovernmental health organizations working in the region as the most serious environmental factor in the prevalence of chronic diarrhea, dysentery, and cholera among a population which is currently growing at an annual rate of 3.5 percent.

In the last fifteen years various international development organizations have worked to secure access to sufficient water supplies to remote mountain communities. While these efforts have made tremendous contributions to expanding irrigation networks, relatively few programs have produced reliable community water supply systems and lower disease rates. Furthermore, women and children continue to disproportionately experience the burden of poor water quality. The main objective of the poster is to graphically illustrate the complex relations between places of water contamination and the social geography of disease occurrence and vulnerability.

Fran Sherpa  
*Southwest Texas State University*

**A Comparison of Life and Migration  
Experiences of Sherpa Spouses Inside and  
Outside Nepal**

In recent years, the Sherpa population of Nepal has dispersed into many Western countries, and many Sherpas have married spouses from the West. Western spouses of Sherpas fit two categories: those living



inside Nepal and those living elsewhere. What do spouses of Sherpas have in common? Where do these commonalities and differences fit into migration theory? Can this knowledge be applied to understanding the diaspora of the Sherpa population? In this paper, results of empirical analyses of data about the life experiences of Western spouses of Sherpas will be used to compare those living inside and outside Nepal and to test theories of migration in a microscale context.

**Panel: Doing Fieldwork in South Asia: Insider-Outsider Perspectives, I**

Organizers: John J. Metz, *Northern Kentucky University* and Nanda R. Shrestha, *Florida A&M University*

Chair: John J. Metz

Panelists: P.P. Karan, *University of Kentucky*, David Brown, *Pennsylvania State University*, Nanda R. Shrestha, *Barbara Brower, Portland State University*

**Panel: Doing Fieldwork in South Asia and Africa: Insider-Outsider Perspectives, II**

Organizers: John J. Metz, *Northern Kentucky University* and Nanda R. Shrestha

Chair: Nanda R. Shrestha, *Florida A&M University*

Panelists: Lakshman Yapa, *Pennsylvania State University*, John J. Metz, Bheru Sukhwai, *University of Wisconsin-Platteville*, Barbara McDade, *University of Florida*, Bimal Paul, *Kansas State University*

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## OTHER CONFERENCES

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**International Conference on Anthropology And Sociology Of Nepal: Cultures, Societies, Development And Ecology  
Kathmandu 16-19 March 1997**

The Sociological/Anthropological Society of Nepal (SASON) and the Department of Sociology/ Anthropology, Tribhuvan University.

Contact:

Dr. Ram Bahadur Chhetri, President, SASON  
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**XII Himalaya-Karakorum-Tibet Workshop  
Roma 16-18 April 1997**

Contact:

Prof. Maurizio Gaetani  
University of Milano  
email: gae@imiucca.csi.unimi.it

**International Workshop on Dynamics of Land-Use/Land-Cover Change in the Hindu Kush-Himalaya  
Kathmandu 20-25 April 1997**

The overall objective of the International Workshop on Dynamics of Land-Use/Land-Cover Change in the Hindu Kush-Himalaya was to provide a forum where researchers from Asia and around the world could synthesize current knowledge and plan further interdisciplinary investigations into the nature and consequences of land-use/land-cover changes in HKH.

Contact:

Lisa J. Graumlich  
University of Arizona, Tucson  
(520) 621-9010  
graumlich@lrr.arizona.edu  
or Sharad Adhikary

Himalayan Climate Center, Kathmandu

(+977-1) 415-741

hcc@himac.mos.com.np

Workshop WWW site

([http://www.arl.arizona.edu/ispe/lucc\\_hkh.html](http://www.arl.arizona.edu/ispe/lucc_hkh.html)).

**Nepal: The Land of Many Faces: Special Conference on the Thirtieth Anniversary for the Founding of the DNG  
Bonn 3-4 May 1997**

Sponsored by the Deutsch-Nepalischen Gessellschaft

Sessions of interest:

*Farms, Villages, Cities: Living Places for People*  
*Temple in Katmandu Valley: A Planned and Built Weltordnung (world order)*  
*Travel Nepal: The Possibilities are not only Mountain Climbing, Trekking, and Rafting*  
*Equal Rights for Unequal Partners: German-Nepalese Trade and Economy*  
*Glaciers and Rivers in the Nepalese Himalayas*  
*Cave Research in Mustang: Archeology in Kalingandaki Valley*  
*Languages and Social Demographics of Nepal*

**American Geophysical Union  
1997 Spring Meeting**

Sessions of interest:

*Edge Mechanics and Internal Deformation of the Tibetan Plateau*  
Contact: Rebecca Bendick (becky@creep.colorado.edu) or Roger Bilman (bilman@stripe.colorado.edu)  
*Impacts of Land-use Change on Erosion and Sedimentation: Monitoring, Modeling, and Management.*  
Contact: Jon Harbor (jharbor@uval.geo.purdue.edu) or Kirk Gregory (k-gregory@neiu.edu)

**Canadian Asian Studies Association  
St. John's Newfoundland 4-7 June 1997**

Panel/Paper submission information:

CASA Secretariat, Centre d'Etudes de l'Asie de l'Est  
Universite' de Montreal  
C.P. 6128

Succ. Centre-Ville  
Montreal, QC H3C 3J7  
phone: 514-343-6569  
email: denm@ere.umontreal.ca

**8th Colloquium of the International Association for Ladakh Studies  
Aarhus University, Moesgaard, Denmark 5-8 June 1997**

Conference dedicated to bringing together people from many disciplines interested in Ladakh studies. Topics will include: Ladakhi astronomy, archeology, kinship, architecture, and ritual, to contemporary political and developmental processes and practices.

Contact:

Martijn van Beek, Dept. of Ethnography and Social  
Anthropology  
Aarhus University

Moesgaard  
DK-8270 Hoejbjerg  
Denmark

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## FUTURE CONFERENCES

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**25th Annual South Asian Conference  
Madison, Wisconsin October 16-19 1997**

The Annual Meeting of NSA will be held on Saturday, October 18th; please plan to attend. NSA is sponsoring two panels at this conference:

*Before the Memories Fade: Interpretations of personal experience by Scholars with Long Experience in Himalayan Research.*

Panel will provide five scholars, who have long experience in the Himalaya, the opportunity to share the personal experiences that first piqued their interest in the Himalaya or some research problem, transformed their understanding of the problems they were studying, provided some insight into life in the mountains, and/or illuminate broader patterns of change. In addition, the panelists may suggest the areas of future research they perceive to be most fruitful. The goal of

the panel is to allow experienced researchers to pass onto younger scholars some of the insights they have gleaned from their work, and to make younger scholars aware on a personal level of the legacy they inherit.

*Panel Participants:*

Dr. Leo Rose, University of California, Berkeley; Dr. P.P. Karan, University of Kentucky; . James Fisher, Carleton University; Dr. Jack Ives, University of California, Davis; Dr. Gautam Bajracharya, University of Wisconsin-Madison.

*Chair:* Dr. Naomi Bishop, California State University - Northridge

*Recent Research on Common Property in Nepal*

Panel will examine factors affecting successes of management of Common Property Resources at three areas of Nepal. Two studies will focus on forest management. The paper by C. Schweik, *Uncovering New Information About Human Induced Forest Change Through Spatial Analysis: A Study of Shorea robusta Use in a Siwalik Hill Community of Nepal*, will examine cultural factors affecting management of forest resources in the Siwalik Hills. The paper by Metz, *Local Management of Upper Slope Forests in central and Western Nepal*, will describe general management of the upper slope forests of the mountains of Nepal as a context for the specific practices of a community on Dhaulagiri Himal. The third paper, Nanda Shrestha's paper titled *Common Land and Common Tragedy: Any Common Ground?*, will examine how state actions mediate class struggles for control of common and private property in Nepal's Tarai.

**3rd Himalayan Languages Symposium**

**Parasession: Language and Culture in the Himalayan Context**

**University of California, Santa Barbara 18-20 July 1996**

**Pakistan: Fifty Years As a Nation, Wake Forest University**

**Winston-Salem, NC 28 August to 1 September**

Conference organizers welcome paper and panel proposals. Twenty papers will be selected for presentation at the conference and the edited volume to follow. Some travel and expense funding available for selected presenters. Papers need not be celebratory, but should provide broad perspectives on Pakistan's society and culture over the last fifty years.

Contact:

Charles H. Kennedy, Director, AIPS  
PO Box 7568  
C-301 Tribble Hall

Wake Forest University  
Winston-Salem, NC 27109  
910 759-5453 phone; 910 759-6104 Fax  
ckennedy@wfu.edu

**Second International Congress on Yak, Xining**

**Qinghai Province PRC 1-4 September 1997**

Contact:

Dr. Han Xingtai, Executive Secretary of the Congress  
Yak Research Institute  
Qinghai Academy of Animal and Veterinary Science  
81003 Xining, Qinghai, PRC  
86-0971-513-5080 Fax

**South Asian Women's Conference: A Global Perspective**

**Los Angeles, California September 1997**

Conference dedicated to promoting an interactive forum for the discussion of issues relating to South Asian women globally. Conference will have workshops dedicated to discussing issues relevant to the immigrant and second generation populations in the diaspora.

Contact:

Sangeeta Gupta, Director, South Asian Women's Conference, UCLA Dept. of History  
6265 Bunche Hall, Box 951473  
Los Angeles, CA 90095-1473  
email: sgupta3306@aol.com or sgupta@ucla.edu.

**18th Annual Conference of the Linguistic Society of Nepal**  
**Tribhuvan University, Kathmandu, Nepal 26-27 November 1997**

Conference promoters welcome paper proposals. Possible topics include Tibeto-Burman and Indo-Aryan languages in theoretical and typological perspective, linguistic analyses of phonetic, phonological, and grammatical systems, discourse and grammar, historical and comparative studies, language contact and multilingualism, language maintenance, sociolinguistic profiles of language communities, language policy in SAARC countries, lexicography and translation studies, and linguistics and literature.

The deadline for abstracts is October 31, 1997. Please include your name and full address including fax or e-mail.

**Contact:**

Secretary Treasurer, Linguistic Society of Nepal  
Po Box 7045  
Kathmandu, Nepal  
977-1-222960  
email: tejk@vishnu.ccsf.com.np

**European Conference on Environmental and Societal Change in Mountain Regions**  
**Oxford, United Kingdom 18-20 December 1997**

Conference dedicated to environmental and societal change in mountain regions and the global significance of mountain regions. Organizers hope to encourage networking of those actively involved in mountain regions; to review, summarize, assess relevance of ongoing and proposed research activities; and to identify opportunities and mechanisms which address key issues, emphasizing the needs for linkages between the natural and social sciences and policy making. As a foundation for the conference, a survey on ongoing mountain research by scientists in Europe, and relevant European and international programs and initiatives, will be prepared and published. Possible themes for plenary sessions and workshops include hydrological regimes and water resources, including changes in precipitation and glaciers; ecosystems, including biodiversity, the values of protected areas, and related limits on recreational and tourist activities; natural hazards, especially their prediction and management; land-use changes, emphasizing interactions between economic, policy, and biophysical processes; and mountain economies, especially interactions between tourism and other sectors. To register by Internet: <http://www.ecu.ox.ac.uk/conference.html>.

**Contact:**

Martin Price, Programme Leader, Mountain Regions  
Programme  
Environmental Change Unit  
University of Oxford

1a Mansfield Road  
Oxford OX1 3TB  
+44-1865-281182 (direct), +44-1865-281180  
(message)  
+44-1865-281181 (fax)

**First International Convention of Asian Scholars**  
**Noordwijkerhout, Netherlands 25-28 June 1998**

Organized by Association for Asian Studies and six European Asian Studies associations. Priority is to include scholars from around the world on panels.

Deadline for panel, roundtable, paper and poster proposals 1 September 1997. Details of conference will be available on Association for Asian Studies website: <http://www.easc.indiana.edu/aas>

**ASPAC Conference**

**Asilomar Conference Center, Pacific Grove, CA 26-29 June 1997**

Contact: E. Bruce Reynolds, History Department, San Jose State University, San Jose, CA 95192

**Midwest Conference of Association for Asian Studies**

**Northern Illinois University, Dekalb, ILL 60115 26-28 September 1997**

Contact: Clark Neher, Center for SE Asian Studies, Northern Illinois University, Dekalb, IL 60115

**Southwest Conference of AAS**

**University of Texas, San Antonio, TX 17-18 October 1997**

Panel/Paper abstracts due by 7 July 1997

Contact: Joseph Yick, 9432 Lightwood Loop, Austin, TX 78748, FAX: 512 245-3043.

**New England Conference of AAS**

**Wesleyan University, Middletown, CT 18 October 1997**

Panel/Paper proposals due by 15 May 1997

Contact: Shirley Lawrence, East Asian Studies, Wesleyan University, Middletown, CT 06459

**Western Conference of AAS**

**Boulder, CO 23-26 October 1997**

Contact: Stephen Snyder, Dept. of E. Asian Languages and Literature, University of Colorado, Boulder, CO, email: stephen.snyder@stripe.colorado.edu

**Mid-Atlantic Conference of AAS**

**West Chester University, West Chester, PA 24-26 October 1997**

Paper/Panel proposals due by 16 April 1997

Contact: Linda H. Chance, Asian and Middle Eastern Studies, University of Pennsylvania, Philadelphia, PA 19104, email: lchance@mail.sas.upenn.edu

**New York Conference of AAS**

**Binghamton University, Binghamton, NY 31 October - 1 November 1997**

Contact: John Chaffee, Dept. of History, Binghamton University, Binghamton, NY 13902

<b>Annual Conferences Calendar</b>		
<b>CONFERENCE</b>	<b>APPROXIMATE DATES</b>	<b>ABSTRACT DEADLINE</b>
American Academy of Religion	Weekend before Thanksgiving	1 March
American Anthropological Association	Early December	1 April
Association of American Geographers	Early April	1 September
Association for Asian Studies	Early April	1 August
South Asian Conference	3rd Weekend October	15 May

*We ask scholars who plan to present papers or organize panels for conferences to notify HRB sufficiently early to allow us to include your plans in the HRB.*

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