

出國報告書(出國類別:參加國際會議)

安貝卡與印度種性制度：
哥倫比亞大學人類學的世界觀

服務機關:國立政治大學英國語文學系

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派赴國家:美國

出國期間:103 年 4 月 11-13 日

報告日期:103 年 4 月 11 日

摘要 (the summary)

個人應邀參加 2013 年 4 月 11 到 13 三日在美國舉辦的 (International SASA) 研討會議。11 日的研討受邀擔任美國鹽湖城西敏寺大學所舉辦的研討會議 (workshop/ seminar/ conference) 其中一場研討會的主持人和發表者，該會議主題是「探討南亞文化、歷史和工作機會」。本人發表的文章為「安貝卡與印度種姓制度：哥倫比亞大學人類學的世界觀」；而 SASA 研討會中的研究與討論當日也開放給大眾。

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參、本文 (the text)

一、 目的 (the object)

「南亞研究協會」(SASA 2014)定期舉辦年度國際會議，提供研究學人發表研究成果與討論交流，探討南亞文化、歷史、當前社會及發展與企業創新等議題。

本人參加這次 SASA 有幾個重要原因：首先，美國猶他州作為摩門教的大本營，這是當地第一次舉辦關於南亞研究的國際學術會議，意義非凡。第二，本人是理事會 (board of directors) 成員，對於協會的發展也有應盡的學術責任。第三，南亞研究協會致力於提供豐沛的學術資源及專業的環境下，讓與會者能夠在一個舒適的環境與和諧的氣氛下盡情討論，本人基於這個理解前來充實個人的研究領域。

除了來自印度、尼泊爾、巴基斯坦、斯里蘭卡、澳洲、俄羅斯等地的國際學者，當地人士與學生也熱烈支持並積極參與。我代表來自臺灣的政治大學；而作為 SASA 理事會成員，除了先前參與議程內容規劃並負責邀請與會來賓發表論文，並作未來年度會議計劃。

二、 過程記錄 (the process)

個人專長之一為視覺人類學，會議期間所拍攝的照片，被 SASA 官方網站採用作為大會照片的集結，完整記錄此次會議經過。

三、 心得與建議 (the reflections and suggestions)

受邀發表人的論文主題多元而且討論熱烈，包含文學、媒體、社群服務、歷史、宗教、社會與文化議題、法律、女權、民主、政治、人道主義、語言、科學、全球影響、商業以及經濟等。

會議目的之一也在紀念Ambedkar博士紐約留學百年以及他卓越的貢獻。

來自印度賤民社群的 **Bhimrao Ramji Ambedkar (1891-1956)**，於 1913 年進入哥倫比亞大學，並於三年內取得經濟學博士。藉著他在西方的教育經驗以及專業領域的堅持，安貝卡博士成為印度傳統種姓制度遺毒下，為社會平等與正義而戰的領導人物。他是印度獨立後首位的司法部長並制定印度憲法，希望領導印度成為一個宗教自由的民主國家。

個人參與發表的議程，即是以安貝博士在紐約哥倫比亞大學就讀期間的就學及貢獻為討論重點，會議上所討論的內容對整次研討會有很大的貢獻。

此次會議在專業的環境下更加拓展對各領域的了解，包含歷史、文化、社會、政治、議題和發展性等。南亞研究協會不限學科、不分時間，廣泛收集南亞各地的學術研究報告；透過這樣的方式，世界上學者得以交流不同的意見與經驗。

我很感謝這次能參與 **SASA**，深化個人對於南亞地區歷史、美學、政治議題、及社會發展等更進一步的深度瞭解。

本校在今年四月下旬成立印度研究中心（**India Research Center**），個人建議：未來除了參加 **US-based SASA**，更可與 **SASA** 地結合作關係，以藉此與世界各地學者交流南亞研究成果並增進彼此之間的跨領域交流。

請參考議程，應可了解南亞研究協會的會議論文可以大別區分為南亞過去、現在及未來包含文化與宗教的交流、娛樂與影視、區域間相互整合、經濟全球化，以及分離經驗等的多元議題。透過南亞研究，更加能瞭解這個區域對當代世界的深遠影響。

令我開心的是，我參加了南半球第一場大規模的台灣研究研討會。我在澳洲的中華全球研究中心(CIW: the Centre on China in the World)，我與各國研究者討論台灣作為全球台灣人與中國人自由互動平台的重要性。在位於坎培拉的國立澳洲大學，我們討論東亞文化圈 (Chinese Commonwealth，或稱Sinospheres) 的政策與研究，與其無遠弗屆的政治，社會與文化地位。

我和以下的人事物與機構互動尤為頻繁：
中研院社會學所蕭新煌教授發表主題演講〈檢視台灣戰後民主化經驗中的

新中產階級角色與公民社會主張》，之後他與我談論台灣研究的未來。蕭教授出席我論文發表演說〈共享的傳承:台灣與季風地區〉，他認為我的論文對佛教海上絲路有最深遠的貢獻，該台灣導航網絡呈現越(印度)洋與返回東南亞與南海的歷史脈絡。

他說:「你的研究顯示了太平洋中南部諸島航海者以及其語系在台灣的發展，這樣的發展協助他們到達目的地，如王國或貿易中心。這些地區尤因南亞同質性的環境，佛教信仰蓬勃發展。」是的，我追蹤季風亞洲越洋航行技術，最早的證據可回溯到2,300年前。此外我也對聯合國千年發展目標 (UN Millennium Goals) 有所貢獻，我重申聯合國眾議院對人類家庭的重要性:「藉由眾議院，我們將追尋實現對和平，合作與發展的普世渴望。我們藉此承諾對此共同目標的慷慨支持與達成的決心。」我的計畫是重新檢視佛教的傳播與其對人文與人類福祉的貢獻。

計畫成果是多方位互動網頁介面操作的視覺人類學/文化地圖系統，該系統以豐富的民族圖像呈現原住民族，成為在地社區學術交流電子公告系統。這幾晚，我在CIW禮堂聆聽克里斯多佛里亞博士(加拿大英屬哥倫比亞大學)簡介琳達賈文女士與蔡明亮導演的訪談，並觀賞蔡明亮的電影《郊遊》。利用論文發表會間的空檔，我參觀CIW攝影展《50-60年代的台灣》，該展由CIW，中研院台史所與台灣歷史博物館共同辦理。研討會期間，我見到了駐澳代表處代表與賴本源文教基金會。這次研討會很思辨，我由其中學到許多，對我的研究，著作與在政大的課程大有助益。

肆、照片 (the photos)



Deepak Shimkhada (left) photographing Joe Pellegrino (right).



SASA 2014 conference group photo.

伍、攜回的資料 (related materials)

會議摘要如下。(亦可參考會議網站：www.sasaonline.net)。

**B R Ambedkar and Caste in India:
World View from Anthropology at Columbia University¹**

David Blundell
National Chengchi University

South Asian Studies Association (SASA)
8th Conference, Westminster College
Salt Lake City, 11th-13th April 2014

Abstract

This paper introduces B R Ambedkar's ethnology paper "Castes in India: Their Mechanism, Genesis and Development" presented at Columbia University, 1916. It was on the anthropology of caste in India. His thoughts were about caste as illustrated by his reflections on academic reasoning and definitions of the time. B R Ambedkar's motivation to research caste derived from his own experiences being an "untouchable" born in India, 1891. He argued that vast populations in India suffered from an endogamous caste system – therefore caste origins should be explored and rationally understood.

After matriculating from college in Bombay, India, the State of Baroda gave him a scholarship for up to three years. On July 29th, 1913, Bhimrao arrived in New York and was admitted to Columbia University. In 1916, this young student from India, B R Ambedkar, enrolled in the Columbia University ethnology seminar offered

¹ This paper is for the **South Asian Studies Association (SASA)** 8th Conference at Westminster College, Salt Lake City, Utah, USA, April 11th-13th, 2014. Panel session - **B R Ambedkar entering Columbia University and His Legacy**. This SASA panel is to commemorate B R Ambedkar's arrival in New York for a higher education and to discuss his subsequent legacy.

by Alexander Goldenweiser (1880-1940). The Columbia University anthropology tradition formed a comprehensively professional discipline influencing B R Ambedkar in his long-term understanding the variability and development of humanity, past, present, and future.

Keywords: India, B R Ambedkar, endogamous caste system, anthropology, Columbia University, ethnology seminar, development of humanity

陸、其他（**other**）

會議議程。

SASA VIII
APRIL 11-13, 2014
WESTMINSTER COLLEGE, SALT LAKE CITY



VILLAGE ELDERS IN PARO VALLEY, BHUTAN



THE SOUTH ASIAN STUDIES ASSOCIATION
UNDERSTANDING SOUTH ASIA'S CULTURES, HISTORIES, ISSUES AND OPPORTUNITIES

SASA VIII

Westminster College, Salt Lake City Program Schedule

Friday, April 11:

4:30 – 7:30 pm - Welcome Reception

Saturday, April 12:

9:00 – 10:00 am - Opening Plenary (Speaker: Paul Brass)

10:00 – 10:30 am - Network Coffee Break

10:30 am – 12:00 noon - **Panel 1** (3 concurrent sessions)

12:00 – 1:30 pm - Luncheon (Speaker: Nushin Arbabzadah)

2:00 – 3:30 pm - **Panel 2** (3 concurrent sessions)

3:30 – 4:00 pm - Network Coffee Break

4:00 – 5:30 pm - **Panel 3** (2 sessions and one film screening)

6:00 – 7:30 pm - Banquet (Speakers: SASA honorees)

Sunday, April 13:

8:30 – 10:00 am - **Panel 4** (3 concurrent sessions)

10:00 – 10:15 am - Network Coffee Break

10:15 – 11:45 am - **Panel 5** (2 sessions and one film screening)

11:45 am – 1:15 pm - Luncheon (Speaker: Christopher Queen)

1:30 – 3:00 pm - **Panel 6** (3 concurrent sessions)

Adjourn!

Friday, April 11th

4:30 – 7:30 pm – Welcome Reception	
Special Events Room	Welcome, introductions, and cultural program by Group dances presented by Nepalese Association of Utah. Snacks & soft drinks served

Saturday, April 12th

9:00 – 10:00 am - Opening Plenary	
Speaker: Paul Brass, Professor Emeritus, University of Washington	
Gore Auditorium 112	<i>Criminalization of Politics in North India</i>

10:00 – 10:30 am - Network Coffee Break	
Gore Auditorium 112	

10:30 am – 12:00 noon SASA Concurrent Session 1		
Panel 1A: Art, Culture, Ritual, and Power: Cross-Cultural Explorations	Gore 107	Chair: William Richter Kansas State University wrichter@ksu.edu
Purnima Mehta Bhatt, Hood College bhatt@hood.edu	<i>Rethinking and re“visioning” the African presence in India: Perspectives from art and architecture</i>	
Julie Alary Lavallée, Université de Montréal alery@yahoo.com	<i>Hierarchy and the Cult of the Artist: 20th Century Indian Painting and Christie's Inaugural Auction in India</i>	
Sagarika Sripalee, Independent Scholar sagarath@yahoo.com.sg	<i>A few character performances in 'kolam' and 'sokari' - Exploring the Sinhalese folk plays in Sri Lanka</i>	
Nicole Karapanagiotis, Georgia Southern U. nkarapanagiotis@georgiasouthern.edu	<i>The Efficient Ritualist: Hindu Cyber-Ritual and Devotional Texts</i>	
Panel 1B: New Research on Indian Mahayana Buddhism	Gore 133	Chair: Bradley Clough The University of Montana bradley.clough@mso.umt.edu
Bradley Clough, The U. of Montana bradley.clough@mso.umt.edu	<i>Mediation as Miraculous: The Perfection of Dhyana in Indian Mahayana Buddhist Texts</i>	
Christian Haskett, Centre College christian.haskett@centre.edu	<i>Self-reference and self-acclaim in major Mahāyāna sūtras</i>	
Joseph Walser, Tufts U. Joseph.Walser@tufts.edu	<i>How did Perfection of Wisdom become Emptiness?</i>	
Jason McCombs, UCLA jasonmcombs@ucla.edu	<i>A New Buddhist Text and a Shift away from Early Mahayana</i>	

Panel 1C: Imagination and Social Reality in the Indian Context	Gore 205	Chair: Alan Johnson Idaho State University johnala2@isu.edu
Alan Johnson, Idaho State U. johnala2@isu.edu	<i>Gender, Outlaws, and Landscapes in Indian and American Imaginaries</i>	
Jennifer Koester, Cornell U. jlk353@cornell.edu	<i>Producing "Indianness"</i>	
Stephanie Honchell, Ohio State U. honchell.4@osu.edu	<i>The Story of A Drunken Mughal</i>	

12:00 noon – 1:30 pm - Luncheon		
Speaker: Nushin Arbabzadah, Journalist, Author & Visiting Scholar, UCLA		
Gore Auditorium 112	<i>Media in Afghanistan and the key narratives that reveal Afghan's relationship with the United States</i>	

2:00 – 3:30 pm SASA Concurrent Session 2		
Panel 2A: Epics of South Asia	Gore 107	Chair: Veena Howard University of San Diego veenahoward@msn.com
Marco Ferrante, Austrian Academy of Sciences, Austria Marco.Ferrante@oeaw.ac.at	<i>A city ruled by a villain or by a lawful king? A short note on the description of Lañkā in Rāmāyaṇa's Sundarakāṇḍa</i>	
Rajnish Dhawan, UFV, Canada rajnish.dhawan@ufv.ca	<i>Heroes in Limbo--A comparative study of the heroic and the un-heroic in the Iliad and the Mahabharata</i>	
Veena Howard, U. of San Diego veenahoward@msn.com	<i>Rethinking the Presence of Goddess Amba through the Narrative of Amba in the Mahabharata</i>	
Panel 2B: Identity, Indigenization & Class	Gore 133	Chair: William Vanderbok President, SASA wvanderbok@gmail.com
William L. Richter and Linda K. Richter, Kansas State U. wrichter@ksu.edu	<i>Persistent Princely India</i>	
John Paul, Fitchburg State U. jpaul@fitchburgstate.edu	<i>Indigenization of the Western Medical Profession in the Nineteenth Century southern India</i>	
Geoffrey Cook, Independent Scholar geoffrey.cook@sbcglobal.net	<i>History Economy and Class Marxist to Subaltern</i>	
Roundtable Session (Panel 2C): Speaking in Tongues: English and the Vernaculars	Gore 205	Chair: Ranjan Adiga Westminster College radiga@westminstercollege.edu
William Palomo, Westminster College wep1029@westminstercollege.edu	<i>Combatting Discourses</i>	
Natnaree Harnmaythee, Westminster College nh0307@westminstercollege.edu	<i>Right Where I Belong</i>	

Pratik Raghu, Westminster College pr0930@westminstercollege.edu	<i>Indian Boy, British School, Malaysian Nation: Critically Contextualizing my Sociolinguistic Tug-of-War</i>
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3:30 – 4:00 pm - Network Coffee Break		
Gore Auditorium 112		
4:00 – 5:30 pm SASA Concurrent Session 3		
Panel 3A: Negotiating Tradition: Nepali Contemporary Artists Respond	Gore 107	Chair: Deepak Shimkhada Claremont Lincoln University dshimkhada@gmail.com
Maureen Drdak, Independent Scholar & Visual Artist maureen@maureendrdak.com	<i>“The Prakriti Project”; Materiality, Eternality, and Form in Contemporary Art Practice in Nepal</i>	
Deepak Shimkhada, Claremont Lincoln U. dshimkhada@gmail.com	<i>Sacred Art Comes to the Bedroom</i>	
Binod Shrestha, U. of Wisconsin La Crosse binod@binodshrestha.net	<i>Intimacy, Distance, and the Transience of Memory in Art Production</i>	
Kathryn Hagy, Mount Mercy U. khagy@mtmercy.edu	<i>“Namaste Nepal”: Tracing the Continuum from Traditional Arts to Postmodernism in Nepali Contemporary Art</i>	
Panel 3B: Buddhism, Identity, and Search for Freedom: Modern Debates	Gore 133	Chair: Joe Pellegrino Georgia Southern University joe.pellegrino@gmail.com
Wijitha Bandara, Salt Lake Comm. College wijitha.bandara@slcc.edu	<i>Buddhist Identity and Inter Monastic Debates in 19th Century Sri Lanka</i>	
Laurence R. Simon, Brandeis U. simon@brandeis.edu	<i>The Reclamation of Human Personality: Bhimrao Ramji Ambedkar and Paulo Freire in comparative perspective</i>	
Chipamong Chowdhury, U. of Tartu, Estonia chidhamma@gmail.com	<i>Continuity and Discontinuity: the Marma Buddhists and new religious movement in the Chittagong Hill Tracts (Bangladesh)</i>	
Film Screening: Kamakha: Through Prayerful Eyes	Gore 205	Chair: Indira Athawale RNC Arts College, India indira.athawale@gmail.com
Aparna Sharma, UCLA Department of World Arts and Cultures/ Dance a.sharma@arts.ucla.edu		

6:00 – 7:30 am - Banquet (Speakers: SASA Honorees)	
Gore Auditorium 112	Buffet dinner

Sunday, April 13th

8:30 – 10:00 am SASA Concurrent Session 4		
Panel 4A: B R Ambedkar and his Legacy	Gore 133	Chair: Chris Queen Harvard University christopher_queen@harvard.edu
David Blundell, National Chengchi U., Taiwan navaloka@gmail.com	<i>B R Ambedkar and Caste in India: World View from Anthropology at Columbia University</i>	
Indira Athawale, RNC Arts College, India indira.athawale@gmail.com	<i>Ambedkareite Feminism</i>	
Christopher Queen, Harvard U. christopher_queen@harvard.edu	<i>What Ambedkar Learned from Dewey: Centennial Reflections on the Columbia Years, 1913-1916</i>	
Raju Kamble, Independent Scholar rdk6970@gmail.com	<i>Dr.B.R.Ambedkar – Greatest Indian of 20th Century</i>	
Panel 4B: Bodies, Emotions, and Narratives	Gore 227	Chair: Purnima Bhatt Hood College bhatt@hood.edu
Ross Freedenberg, Syracuse U. refreede@syr.edu	<i>The Two Legal Bodies: Indian Indenture, Anthropology, and the Law in Nineteenth Century British Guiana</i>	
Muhammad Safeer, International Islamic U, Pakistan. safeer.awan@iiu.edu.pk	<i>Anger, Apathy and Empathy in the Stories of 1971</i>	
Sushumna Kannan, San Diego State U. sushumnaa@gmail.com	<i>The role of women in three Hindu texts</i>	
Jamie Mills, Claremont Lincoln U. jamie-mills@outlook.com	<i>Case Study of Shri Lakshmi Narayan Mandir Through the Lens of a Hindu Devotee</i>	
Panel 4C: Infusions of Horizons: War, Trade, and Conflict	Gore 228	Chair: Lynn Ate Washington State University lynn_ate@wsu.edu
Pradeep S. Mehta, CUTS International, India psm@cuts.org	<i>Reforming Trade Barriers in South Asia: Case for a Participatory Approach</i>	
Taj Hashmi, Austin Peay State U. taj_hashmi@hotmail.com	<i>Trying “War Criminals” in Bangladesh: The Politics, Bias and Controversies</i>	
Vashishtha Doshi, JKSSIS, U. of Denver vashdoshi@gmail.com	<i>The Kashmir Conflict through the Lens of Realism: Analyzing India-Pakistan Treaties</i>	
Murad Ali, U. of Malakand, Pakistan ma_hardy1@yahoo.com	<i>Is underdevelopment is the sole cause of extremism? Exploring multiple dynamics behind religious militancy in Swat, Pakistan</i>	

10:00 – 10:15 am - Network Coffee Break	
Gore Auditorium 112	

10:15 – 11:45 am SASA Concurrent Session 5		
Panel 5A: Knowledge Exchange through Study Abroad Programs in S. Asia	Gore 133	Chair: Muthusami Kumaran University of Florida kumaran7@gmail.com
Shobha Hamal Gurung, Southern Utah U. gurung@suu.edu	<i>Southern Utah University Study Abroad in Nepal: Experiential Learning and Global Civic Citizenship</i>	
Shane Brant, Meskerem Tadesse & Shaun Wright, Southern Utah U. imshanelawlz@gmail.com	<i>Cultural, Social, and Political Differences between South Asia and the United States: Field Research from SUU's AKD Study Abroad</i>	
Muthusami Kumaran, U. of Florida kumaran7@gmail.com	<i>Establishing transformative learning experience for American students through study abroad programs in India: Opportunities and challenges</i>	
Panel 5B: Narratives, Devotional Poetry, and Fiction: Tracing the Divine	Gore 227	Chair: David Blundell National Chengchi University navaloka@gmail.com
Lynn Ate, Washington State U. lynn_ate@wsu.edu	<i>Rants against God: are negative sentiments valid expressions of devotion in Tamil bhakti literature?</i>	
Biplab Chakraborty, U of Calcutta, India biplab_chak2000@yahoo.com	<i>South Asian Poetry and style of 'Lokaabharani' as socio-cultural narration</i>	
Zahida Rahemtulla, NYU, Abu Dhabi zr308@nyu.edu	<i>Tracing the Small Things: The Way We Feel History in The God of Small Things</i>	
Film Screening: <i>Bhunda in our Culture</i>	Gore228	Chair: Ranjan Adiga Westminster College radiga@westminstercollege.edu
Kuldeep Singh, Himachal Pradesh U., India kuldeepsinghiihs@gmail.com		

11:45 am – 1:15 pm - Luncheon	
Speaker: Chris Queen, Professor, Harvard University	
Gore Auditorium 112	<i>Ambedkar Now! Arundhati Roy's The Doctor and the Saint: Its reception in the press, the academy, and on the street</i>

1:30 – 3:00 pm SASA Concurrent Session 6		
Panel 6A: Iconography, Ritual, and Narrative: From Sacred Space to Market Place	Gore 133	Chair: Veena Howard University of San Diego veenahoward@msn.com
Naseem A. Banerji, Weber State U. nbanerji@weber.edu	<i>Basavannacharya's Virasaivism and its Impact on Multi-Shrined Shiva Temples of Medieval Karnataka, India.</i>	
Mujeeb Ahmad, International Islamic U, Pakistan. mahmadphdbarelwi@yahoo.com	<i>Occidentalism in Modern South Asia: Case study of Fatawa Literature</i>	
R. Jeremy Saul, U. of Michigan rjsaul@umich.edu	<i>When Urban Merchants Became Devotees of Rural Gods: A</i>	

Modern Story		
Panel 6B: Motherland: Female, Bodies, Health, & Empire	Gore 227	Chair: John Paul Fitchburg State University jpaul@fitchburgstate.edu
Nita Verma Prasad, Quinnipiac U. nita.prasad@quinnipiac.edu	<i>British Bodies, Native Bodies: Imperial Medicine and the Treatment of Women in India, 1890-1930</i>	
Balkrishan Shivram, Government College, Shimla, India bkshivram@rediffmail.com	<i>Wet Nurses of Imperial Mughal</i>	
Tracy Sachs, Loyola Marymount U. tsachs@lion.lmu.edu	<i>Experiencing the Mundane as Mystical in the Upanisads: A Pragmatic Approach to a Global Food and Health Crisis</i>	
Rama Cousik, IPFW cousikr@ipfw.edu	<i>Pregnancy and Childbirth Practices among Immigrant Women from India: Towards a Preventive Agenda</i>	
Panel 6C: Education and Civilization: A Cross-Cultural Perspective of South Asia	Gore 228	Chair: Biplab Chakraborty University of Calcutta, India biplab_chak2000@yahoo.com
David Blundell, National Chengchi U., Taiwan navaloka@gmail.com	<i>Metropolitan Ascent of Southern Asia: Dharma Civilization and Austronesian Navigation</i>	
Amy Moyer and Jill Sperandio, Lehigh U. als207@lehigh.edu	<i>Opportunities in teacher education: A cross-case analysis from Bangladesh</i>	
Dinithi Wijesuriya, U. of Kelaniya, Sri Lanka dinithiws@yahoo.com	<i>Vaddhas in transition : With special reference to Dambana Vaddha Village in Sri Lanka</i>	
Sethu Kumanan, Sethu Bhaskara Schools, India sethukumanan@yahoo.in	<i>Education for visually challenged children in India</i>	