Summer salaam to you all! This issue of our organization’s newsletter is the first to feature its new name, salaam, and an elegant masthead, as discussed and unanimously voted in favor of at SALA 2014. I thank Kris Stokes for kindly designing the new masthead, and doing so with much cheer and warmth. In the pages that follow, you will find a wealth of data, notably information about our upcoming, annual conference, journal CFPs, feature stories, member news, etc. Please note that this and subsequent issues will contain imbedded hyperlinks for your informational convenience, and that I will be designing this and subsequent issues of salaam to be best viewed between 120-150%. This winter’s conference theme is “Borders, Boundaries, and Margins,” and will take place in Vancouver, BC, under the impeccable stewardship of Dr. Prabhjot Parmar and Dr. Sharanpal Ruprai. The dates of the conference are 6-7 January, to be followed by the 130th annual MLA convention 8-11 January, 2015. I am thrilled to say that, once again, a number of SALA members will be presenting innovative research at the larger convention. We very much look forward to recognizing the legendary Homi K. Bhabha to accept a 2015 SALA Distinguished Achievement in Scholarship Award. On that note, please don’t forget to pay membership dues, registration fees, and stay tuned for hotel details!

This past year has witnessed monumental shifts in South Asia, and thus how we historically, philosophically, and ethically approach South Asian Studies. The Supreme Court of India recognized transgender people as a third sex in April of this year, while the country elected Narendra Modi of the BJP by a landslide. The Pakistani National Assembly recently passed the Protection of Pakistan bill, a sweeping antiterror act and the Karachi airport was assailed by Taliban militants. In Sri Lanka, President Mahinda Rajapaksa recently confirmed his government’s policy to expand the public service by fortifying the state sector, while the Awami League won elections in Bangladesh earlier this year with at least 21 people dead from the violent clashes that tainted the election. In the political arena of the US, the recent election and social justice work of Kshama Sawant has produced a new urgency for Marxist praxis in our lifetime, while the conservative Governor Bobby Jindal of Louisiana has declared President Obama to be the “worst president” of his lifetime.

Regardless of how our individual opinions and sentiments may diverge or converge on these issues, one thing is certainly clear: South Asians around the globe are making waves in the political sphere, and thus in the cultural fabric of the work we do. Given the 2014 centenary of the Komagata Maru incident in Canada, and upcoming 70th anniversary of the Partition of the Indian subcontinent, it is as timely a moment as ever for our first conference in Vancouver, Canada, and the robust dialogues and debates to which it will give shape. I hope the articles within offer a panorama of the kinds of socio-political issues that punctuate the work we are engaging in the 21st century. Indeed, the piece on Postcolonial Digital Humanities extends our work into theoretical cyber-nets for the digital characteristics of salaam and our Facebook group page, which now has 2,293 members and is growing exponentially. Also included within these electronic pages are pieces on queer desi organization KhushDC, a photo throwback to SALA 2014, a piece dedicated to our graduate student contingency, and a review of the recent Feminist Interventions conference at UC Santa Cruz. Please feel free to pitch any of your feature ideas to us!

Please note that there is still time to submit an abstract to SALA 2015, and stay tuned for more details on SALA 2015. You can expect a robust conference program, a feature story on the Komagata Maru incident by Dr. Prabhjot Parmar, and much more in the Winter 2015 issue of salaam. We look forward to meeting you in Vancouver!

— Rahul K. Gairola, Editor of salaam
Borders, Boundaries, and Margins

Call for Papers

15th Annual South Asian Literary Association (SALA) Conference

6-7 January 2015, Vancouver, Canada

This year marks the centenary of Komagata Maru incident when 376 Indian passengers were denied entry into Canada. The exclusionary policies of the British Columbian and Canadian governments forced the ship to remain anchored for two months in the Burrard Inlet—off the city of Vancouver. Threatened by the HCMS Rainbow, a Canadian gunship, Komagata Maru was coerced into returning to India with most of its passengers never having set foot on Canadian soil. The containment of passengers on the watery edges of Vancouver has come to signify, among others, the historical and contemporary narratives of migration and diaspora, nation building and national subjects, racism and discriminatory practices, and mobility and restrictions on crossing into the boundaries of Canada. The 15th Annual SALA Conference at Vancouver in a year that is commemorating the hundred years of the journey of Komagata Maru, then, warrants a focused exploration of Borders, Boundaries, and Margins. It is particularly relevant as South Asians are confronted with tensions emerging from demarcations and delineations within the geographical region and in diaspora that place them on the margins, restrict them at the borders, or establish boundaries to regulate or modify their culture and behavior.

SALA 2015 invites you to submit abstracts to (re)examine borders, boundaries, and margins—geographical, territorial, moral, religious, sexual, gender, racial, psychological, sociological, cultural, temporal, or spatial—that are, or can be, definitive, infinite, real, imaginary, fluid, shifting, fixed, blurred, ambiguous, virtual, or digital. Some of the questions that the conference seeks to interrogate will draw attention to the conceptual framework of these notions, and more importantly, their reconceptualization in a dynamic and constantly changing global environment where human and capital movements have different positions. We invite papers on literature, film, culture, criticism, and activism that explore different meanings of borders, boundaries, and margins in the context of South Asia and its diaspora. Contributors may explore, but are not restricted to, the following questions and topics:

As borders, boundaries, and margins have been, and are, created, maintained, pushed, ruptured, reconfigured, or obliterated, how have South Asian literature and culture posited these complexities, conflicts, and/or struggles with regard to the center—social, political, economic, cultural, or mythical?

With changing immigration policies, borders and boundaries have become sites of evaluating the worthy and deporting the unwanted. How does the intersectionality of religious and national boundaries include and/or exclude people? How have literary and other cultural productions grappled with these issues to articulate engagement or apathy, resistance or subjugation with innovative means or archaic methods?

By pushing and/or modifying boundaries, as with the recent recognition of transgender and eunuchs by the Supreme Court of India, how have alienated groups/people challenged and/or defeated their marginality?

How have borders, boundaries, and margins been explored, located, situated, displaced in relationship to what Russell Ferguson calls, the “elusive center”?

What, where, and who is/are the center that determine/s these edges, frontiers, and demarcations?

In what way is the center itself a margin?

How does the proximity to, or distance from, borders, boundaries, and margins influence individual and society?

How can the experiences of South Asians with borders, boundaries, and margins be compared to those of others in different national and migratory contexts? Examples include experiences relating to the southern and northern borders of the US, Mexican and Central American immigration, WWII Japa-
nese internment, Chinese Exclusionary Act, etc.

How are borders, boundaries, and margins instrumental in shaping identities that are fraught with tensions, colored by preconceived notions, and endorsed or rejected by national, religious, or communal norms?

Possible topics related to the theme may include

- Aesthetic Borders/ Boundaries/Margins
- Alien, Expatriate, Migrant
- Borders/ Boundaries/ Margins and Collective Memory
- Borderlessness; Multiple Borders/ Boundaries/Margins
- Challenging Marginality; Activists (Malala, Anna Hazare, AAP, *Gulab Gang* and so on)
- Colonial/ Postcolonial, Imperial/ Postimperial, National/ Postnational
- Crossing the Borders, Boundaries, or Margins; Comparative Perspectives
- Daughter and Son, Sister and Brother, Mother and Father
- Desi/ Videshi; Diasporic Writers
- Displacement, Forced Migration—Dalits, Indigenous Peoples, Ethnic Minorities
- Erasures; Demarcation; Alienation
- Feminine/ Masculine/ Transgender; Gendered/ Queer Borders and Boundaries
- Genres: Literature, Cinema, Performance, Internet, Hypertext, Digital
- In-between and Liminal Spaces/ Locations
- Internal and External/ Interior and Exterior
- Intersections and Ruptures; Interfaces/ Conduits/ Buffers
- Journeys and Commemorations—*Komagata Maru, Panama Maru*, Indenture, WWI & II
- Language; Oral and Written; Literacy and Illiteracy
- Local/ Regional/ National; Rural/ Urban; Village/ City; Inner City/ West End/ East End; Mohalla/ Neighborhood; Military/Civil
- Marginal, Peripheral, or Central Characters/ People/ Experiences
- Partitions/ Divisions/ Containment
- Race/ Color; Caste/ Tribes; Class
- Racial Boundaries and Sport
- Refugees, Migrant Workers—farmers, business/work visa, students
- Religion/ Secular/ Atheist; Self and Other; Human/ Animal
- Resistance to Borders/ Boundaries/ Margins; Periphery and Dissent
- Sensory Borders/ Boundaries/Margins
- Vancouver’s Vernacular Margins (Sadhu Binning, Ajmer Rode, Surjeet Kalsey, & so on).
- Within Domestic Space; Domestic and Public; Private and Public

Please submit your abstract, bio with institutional affiliation, and a/v needs online at [http://www.southasianliteraryassociation.org/annual-conference/conference-paper-proposals/](http://www.southasianliteraryassociation.org/annual-conference/conference-paper-proposals/) by Friday, 15 August 2014. If necessary, you may instead send your 200 word abstract of your paper and a 50-word biosnote listing your institutional affiliation, a/v request, and current email address by the deadline to the conference co-chairs at the email address given below. The subject line of your email should contain the words “SALA 2015.” Notification of acceptance/rejection of abstracts will be sent via email by 15 September 2014.

Please note that all accepted participants will be expected to become members of SALA by 15 October 2014. For membership and other details, please visit the SALA website at [http://www.southasianliteraryassociation.org/](http://www.southasianliteraryassociation.org/)

If you have any questions, please feel free to email the co-chairs Dr. Sharanpal Ruprai (Mount Royal University) and Dr. Prabhjot Parmar (University of the Fraser Valley) at [15sala2015@gmail.com](mailto:15sala2015@gmail.com)
What is Postcolonial Digital Humanities (#DHpoco)?

By Radhika Gajjala (Bowling Green State Univ.) and Roopika Risam (Salem State Univ.), with Rahul K. Gairola (Queens and York Colleges, City University of New York).

Recently, digital humanities has received attention for its intervention in literary and cultural studies. This was certainly the case last May when we three met and resolved to collaborate on this piece while attending the Women’s Studies Summer Technology Institute at the Univ. of of Maryland, College Park. While the definition of “digital humanities” is contested, we would assert that digital humanities brings computational and other digital technologies to bear on humanities scholarship and engaging humanistic tools to understand digital media. This is vital because it is indisputable that digital media shapes identity and culture faster and more influentially than any other cultural force in the 21st century. As such, it comprises sets of practices as varied as computational software use to analyze myriad texts, engaging visualization tools in research, using mapping software to understand literature or history (including participatory GIS), digitizing texts to create new archives, and using our knowledge of culture and history to critically analyze and understand digital objects and cultures.

But why is digital humanities important for South Asian studies?

Implicit in the digital milieu are questions of power, identity, representation, agency, globalization, gender & sexuality, legislation, and subaltern labor, among many others. The historical, social, and geographical history of South Asia is one riddled by religious, racial, gendered, and classed power relations amidst the ongoing trauma of the British Empire’s partition of the subcontinent and its resulting bloodshed and migrations. In this frame, digital spaces and practices can obscure both identitarian politics and power relations beneath the blank canvas of an internet handle or an avatar. Digital identities can be protective and liberatory shields from online bigotry, or can conversely ramify the electronic veils through which it is launched. Beneath the illusory layer of neutrality, however, is a complex network of relations that subtend digital technologies, such as the currency of English in coding languages, exploitative labor practices that adversely affect subaltern subjects, migrations shaped by Silicon Valley and H1B visas, and specious and uncritical claims of techno-utopianism in public discourse that foresee sweeping social change enabled by technology.

So what does this work look like in praxis in our field? Radhika and Roopika have been focusing on these issues in their scholarship through engagement with postcolonial theory, part of a growing body of work in the nascent field of postcolonial digital humanities (#DHpoco). Radhika is recognized as a pioneer in the broad genealogy of postcolonial digital studies. Her interest in digital studies has roots in the mid-1980s, when she first encountered computa-
tional technology, and in the early 1990s when, as a diasporic subject, she began disseminating creative writing to a South Asian women’s listproc. Her scholarship began taking the shape for which Radhika is best known: blending postcolonial and digital critiques based on her understanding that questions of postcoloniality and modes of communication are a part of lived experience.

Radhika’s work critically evaluates the postcolonial diasporas, communities, and identities which are continually reconfigured through modes of communication and transportation, from colonial times to “post” colonial times and now playing out in neocolonial formations (like neoliberal and transnational capitalism). She has taken up these issues in the books *Cyberculture and the Subaltern: Weavings of the Virtual and the Real* (2012) and *Cyberselves: Feminist Ethnographies of South Asian Women* (2004). Her current project focuses on online microfinancing, social media-based peer-to-peer lending, marketing, philanthropy, and neoliberal entrepreneurship. She examines the notion of “women’s work” in this context, with emphasis on value and tacit practices and contributions in transitioning economic times through an ethnographic focus on contemporary craft communities linked through digital networking tools. As such, we would here assert that gender and sexuality are always implicit in #DHpoco.

This project builds on the examinations of IT-ization and NGO-ization of global socio-economic work and play environments that Radhika researches in *Cyberculture and the Subaltern*, with attention to connections between capital and presentations of self/identity in global workspace, virtual worlds, and on coding and placement of affect and labor in DIY and craft networks. For Radhika, technology is fundamentally linked to questions of identity and migration, like assumptions made about mobility and immobility, place, space, and temporalities when thinking about colonialism and so-called “post” colonialism through the perspectives of diasporas who narrate their stories through identificatory lenses of class, caste, gender and particular formations of nationalisms. Through her work on access to the internet, social media activism, identity in digital financial networks, microfinance and craft online as well as issues to do with what is named as digital humanities and postcolonial theory, Radhika returns to a question that Gayatri Chakravorty Spivak raises in relation to the 1988 Subaltern Studies project: how does the turn to technology in this historical moment reinscribe neocoloniality and present a neoliberal lure that may turn out to be a false promise of equal access for the subaltern?

Radhika’s work is part of a broad genealogy of digital engagement and postcolonial critique. For example, in the early 1990s, scholars Deepika Bahri of Emory University and George Landow of Brown University created websites to disseminate knowledge about postcolonial studies using Web 1.0 technologies. Landow froze the *Postcolonial Web* in 2006 but the site remains available, along with its 14,000 documents on the
early history of postcolonial studies. More recently, Bahri has launched a revamped, interactive Web 2.0 version of Postcolonial Studies @ Emory. Sandra Harding’s work in postcolonial science and technology studies has demonstrated how the postcoloniality intersects with scientific advancement. Scholars including Kavita Philip, Lilly Irani, Janet Vertesi, Paul Dourish, and Rebecca Grinter are delving into the realm of postcolonial computing for innovative perspectives on design and development for global connectivity.

Roopika engages with these concerns through methodologies of digital humanities, locating her work within a growing body of globally-minded digital scholarship for which she, with collaborator Adeline Koh of Richard Stockton College, coined the term “postcolonial digital humanities.” Her training is in both postcolonial and African American literatures, and she is interested in how postcolonial critique enables global study of difference (including race, gender, class, sexuality, and disability) within cultures of technology. Roopika’s scholarship focuses on putting postcolonial studies in conversation with praxis-driven methodologies of digital humanities. Roopika is co-founder of Postcolonial Digital Humanities, an online community that fosters emerging scholarship in postcolonial studies and digital humanities. She is also engaged in digital scholarship, and co-directs “Digitizing Chinese Englishmen,” a study of postcolonial digital archival practices that intervenes in digital archival silences about the role of empire in 19th-century digital scholarship with Koh. Moreover, Roopika is the South and Southeast Asia editor for Alex Gil’s Around DH in 80 Days, which curates digital humanities projects from around the world to destabilize US and UK-centric definitions of the digital humanities while fostering a global digital humanities.

Roopika is also co-director of “The Harlem Shadows Project” with Chris Forster of Syracuse University and is working on a digital scholarly edition of Claude McKay’s 1922 poetry collection Harlem Shadows, which is intended as a prototype for making public domain material usable and accessible for instructors and facilitating the publication of little-known texts that aren’t copyrighted. Her book Postcolonial Digital Humanities: Theory and Praxis, co-written with Koh, is under contract with Northwestern University Press and examines the relationship between postcolonial studies and digital humanities. In all these research endeavors, Roopika aspires to have a global, interdisciplinary scope while contributing to the existing questions that punctuate subaltern and postcolonial studies.

Despite the early stages of #DHpoco, we are not alone in our work. Both in the United States and around the globe, scholars are engaging with digital media and digital humanities in relation to South Asian Studies. For example, George Washington University professor Kavita Daiya’s 1947Partition.org serves as a digital archive of knowledge about Partition, Jadavpur University’s Bichitra: Online Tagore Variorum provides an online compilation of the writings of Rabindranath Tagore in English and Bengali, and Allama Iqbal Urdu Cyber Library is the first digital library of Urdu literature. These well-developed projects may seem daunting but there are ways to get started. Join the Postcolonial Digital Humanities Facebook page or submit a post for the Postcolonial Digital Humanities website to test the waters. Consider joining the listserv for the Global Outlook::Digital Humanities special interest group of the Alliance of Digital Humanities Organizations, which fosters scholarship and support for related projects. For further reading, keep an eye out for the forthcoming Postcolonial Digital Humanities forum in the Cambridge Journal of Postcolonial Literary
Inquiry 2.1., which will include a piece on Rahul’s recent #DHpoco research. Radhika is an Editor-in-Chief for Ada: A Journal of Gender, New Media, & Technology, and both she and Roopika are actively soliciting essays for general and special issues of this revolutionary, innovative journal -- here is the CFP: (https://docs.google.com/a/umbc.edu/document/d/1cZvm1NWHDQyiParbG5SUF0Tk50RZ3UwcErzehomFY7g/edit). Finally, keep posted for a #DHpoco roundtable at SALA 2015 which will examine digital interventions in South Asian studies in greater depth. We look forward to keeping this conversation rolling, and keeping the the #DHpoco interface alive and kicking in SALA’s learning communities!

SALA Member News

Hearty congratulations to our colleagues & allies for their impressive accomplishments over the past year!

Rahul K. Gairola was invited to the Modern South Asia Workshop at Yale University in March. He delivered a talk titled "Partition as Profit" at the Tracking Notions of Progress in South Asia at Wolfson College, Oxford Univ., last June. This paper has also been accepted for presentation at the Digital Transformations, Social Media Engagement, and the Asian Century annual ICA conference at the Queensland Univ. of Technology in Brisbane, Australia. A short version of this is forthcoming in a special issue of Cambridge Journal of Postcolonial Inquiry (edited by Roopika Risam). His essay "Limp Wrist, Inflammatory Punches: Violence, Masculinity, and Queer Sexuality in Shyam Selvadurai’s Funny Boy" has just been published in South Asian History & Culture 5.4 (Routledge, Summer 2014). He has accepted a teaching appointment on the Faculty of English at Queens & York Colleges, City Univ. of New York (CUNY). With Robby Franceschini (Univ. of Washington School of Law), he co-interviewed Seattle Council Member Dr. Kshama Sawant in the Winter 2014 issue of salaam.


Sharanpal Ruprai earned her Ph.D from the Department of Humanities at York University, Ontario, Canada. Her dissertation
focuses on cultural productions that highlight the relationship between Sikhism and gender. She earned a Master degree in English from the University of Calgary and a Bachelor of Education and Bachelor of Arts (Hon) from the University of Winnipeg. She is teaching at Mount Royal University in Calgary, Alberta. Her first poetry collection, *Seva*, is being released in fall 2014. Early praise for the collection: “With candor, courage, pain and rebellion, Sharanpal Ruprai combs the emotional terrain of a would-be-orthodox Sikh upbringing. These passionate meditations explore the demands and rewards of traditions dimly understood but maintained for love of those who taught us” — Shauna Singh Baldwin, whose first novel *What the Body Remembers* received the Commonwealth Prize for Best Book (Canada-Caribbean). — *Seva* book cover courtesy of Sharanpal Ruprai.

**Gayatri Chakravorty Spivak** has been on eight 10-day visits to Birbhum, West Bengal, to train teachers & students & help establish a farmers' cooperative. She has/ will deliver(ed) the following talks this year:

“Humanities and Development,” Durham University, Durham Castle, January 22, 2014.


Capstone Address, Conference on “Role of Youth as Nation Builders,” Birla Institute of Technology and Science, Pilani (India), February 16, 2014.


**Congratulations to Moumin & PJ on their marriage!**

— Photos courtesy of the Quazis


“Class and the Disciplines,” Hampshire College, Amherst, Massachusetts, April 15, 2014.


“Gendered Citizenship”, University of Vienna, May 22, 2014.


Keynote at "Comparative perspectives on higher education systemic change, curriculum reform, quality promotion and professional development," University of KwaZulu-Natal, Durban, September 26, 2014.


“Willing Suspension of Disbelief, Here, Now.,” Lecture Series Presidency University, Kolkata, December 19, 2014.

Got news, pictures, and/or personal milestones you’d like to share with the SALA community? Share it in the Winter 2015 issue of salaam! Please send your items in MS Word format to Rahul at rgairola@uw.edu by December 1st, 2014!
On July 12th, 2014, Vincent C. Gray, the Mayor of the District of Columbia, recognized and congratulated KhushDC on its 20th anniversary. The community-based organization of volunteers and allies is the local chapter of a nationwide network of allied organizations that advocate the rights, interests, cultures, and communities of queer desis in North America. KhushDC’s sister organizations include SALGA in New York City, Trikone in the San Francisco Bay Area, Trikone Northwest in Seattle, Dosti in Toronto, and Trikone Chicago among others. What follows is an elegant, moving speech by Co-Founder Yassir Islam delivered at the 20th Anniversary Gala in Washington, D.C., on the evening of July 12, 2014.

[Image of Mayor Vincent C. Gray and a proclamation]

Let me take you back in time to June, 1994, when this story began. If I were being literal about this, the first thing I would ask you to do would be to take out all your smart phones and throw them away. Because in 1994 there were no smart phones. The Internet was in its infancy. There was no email, no Facebook, no Google. We read print newspapers and magazines. We posted notes on community bulletin boards in gay-friendly venues and we sent faxes.

In 1994, there were no same sex civil unions allowed anywhere in the United States, let alone gay marriage. In fact, only two years after KhushDC was founded, President Clinton would sign the infamous defense of marriage act into law. In 1994, there were hardly any south Asian queer* people to be seen out, even at the bars and clubs of Washington D.C. In 1994, we were invisible, and silenced.

Against this backdrop, I made my way up to New York in the summer of 1994 for the 25th anniversary celebration of Stonewall. SALGA, New York’s South Asian Lesbian and Gay Association, had organized a contingent to march in an international parade to the UN. I have no recollection of how I found out about this event, how I even got to New York and where I stayed. But, nevertheless, on the morning of June 26 I found myself at the street corner where the south Asian contingent would assemble for the parade. It was at this corner where I first met Atul Garg.

Atul was the first gay south Asian from Washington DC I had encountered and I had lived in Washington for four years.
Atul was of Indian heritage, born and raised in the United States. I was then an Indian citizen, born and raised in Africa. We had a lot in common. At the parade we all carried signs from the different South Asian countries and the crowd cheered us on shouting “welcome to the United States.” "Um, we live here..." was our response. But the crowd cannot be blamed entirely, for this was the price we paid for invisibility. But all that was about to change. In the days that followed SALGA organized the first south Asian queer Utsav, or celebration.

As Atul said, it was a life-changing to be part of such a large gathering where you felt that you belonged. I remember, vaguely, sitting together in a classroom and feeling the energy as groups of people one by one, declared that they would go back to their communities and start their own south Asian groups. Atul and I, by then had already decided that we wanted to take a little bit of that euphoria and energy back with us. When our turn came, we raised our hands. Yes, we would start a group in Washington D.C And so in that crucible, the idea for KhushDC was born. No longer, would we be invisible or silent.

Once KhushDC got going word of it spread far and wide. We got letters from many countries sent to our mailbox. The senders, many of them thousands of miles away, were simply relieved and grateful to learn of the group and to know that they were not alone.

Closer to home, Chen Wen, Edwin Lau, and Deny Lau asked to attend a KhushDC meeting. At dinner that night, they told us that they like what KhushDC was doing wanted to start an Asian and Pacific Islander queer group. That, my friends, is how the group that you all know as AQUA, API Queers United for Action got started. In fact, Chen, and several of the AQUA board members are here tonight! Denys recalled in a conversation we had last night:

"The key thing that connected KhushDC and AQUA was our desire to build the community and our mutual generosity for each other to succeed. We did not think about turf, or furthering our own individual politics.

We were in it for ALL OF US. We had the same motto that we would be stronger by being inclusive of one another. It was a very special period of my life and for the birth of the modern DC API Queer community."

The connection with AQUA and indeed APQIS, the API Queer Sisters, is part of our collective DNA. I hope we can continue to build on that connection. We are part of the API queer community and it is indeed a beautiful thing.

Eventually Atul and I, who had shepherded KhushDC thought its early years needed to let it go. Like any
other community group, KhushDC had its ups and downs over the years, even under our watch. At one point, the group pretty much ceased to exist except on paper. But a new young crop of South Asian queer folks came to the rescue and revived it. That is a story for another time, but today, KhushDC is as vibrant as it has ever been.

What has assured the group’s longevity? One theme seems to run through it consistently. In the early days we had then pakora parties, then chat n’chai, chutney Saturdays, and now politics n’paan. Do you see a pattern here? Food, it seems, is central to all KhushDC activities!

But on a more serious note, over the past few weeks, I have thought long and hard about what KhushDC has come to mean to me, with the passing of time. I believe that at its essence, KhushDC is about giving us voice and visibility. I’m talking, in particular, about the individual journey. That journey starts with a small inner voice we’ve all heard, proclaiming to us that we are different, even deviant. Many of us try to suppress or ignore it but eventually it finds its way to the surface and breaks through. KhushDC provides a space to give that voice a full and rich expression that neither the larger queer community nor our South Asian communities alone can provide. As Atul said so eloquently in his remarks, KhushDC allows us to celebrate both our queer and South Asian identities so that none of us, should ever have to make a choice between the two, ever. KhushDC take us in its arms and tell us that we are complete, just as we are. KhushDC empowers us to use our new found voice and visibility to connect with one another and build communities. KhushDC brings us home.

Perhaps this is best illustrated by an email that Atul and I received just last week that we would like to share with you:

“I want to thank you for starting KhushDC, because it changed my life. Here’s how. I came out in 2002 but, quite unexpectedly, I still felt completely lonely and adrift. My south Asian world had nothing queer in it whatsoever, and my queer friends in the US weren’t South Asian. Then one day, my best friend’s mom pointed me to an ad for a South Asian organization she’d found in the Blade. I was too intimidated to write, but was spurred to act when she told me she would do it if I didn’t! So I wrote in. Two KhushDC members emailed me back, invited me to their home and introduced me to many wonderful people. I will truly never forget what it felt like to walk into their house and see about 15 queer South Asians. It started giving me the desperately needed self-confidence to seek out other such spaces outside of DC. I was moving to San Francisco then, and folks from KhushDC connected me with Trikone, the LGBT group in San Francisco. I eventually joined the Trikone board, and all of that together, has FUNDAMENTALLY changed the trajectory of my life for the better. I can’t tell you how much of a difference it has made. I hope more people have thanked you, and your partners in other cities, because KhushDC and our other organizations are still changing people’s lives all the time.”

Atul and I can think of no greater reward than to receive an email like this. On that balmy New York day when we first met, we could never ever have imagined that 20 years later we would find ourselves here tonight--
with you--to celebrate this wonderful community. What we did was to plant a seed. It has taken all of you, and many more who are not here tonight, or have left us, to nurture and grow this amazing community over the past two decades.

KhushDC changes people’s lives. It changed ours. We are humbled and we are proud to be part of KhushDC.

For more information about KhushDC and its allied organizations, check out: khushdc.org

Sonora Jha (right) reads from her critically-acclaimed, novel Foreign at a packed book launch at Crossword Bookstore, Mumbai. — Photo courtesy of Sonora Jha.

Call for Papers: Karachi Conference 2014, Pakistan

After holding the first international Karachi Conference in November 2013, the Karachi Conference Foundation is making a call for papers for its second international Karachi Conference – to be held on 28-30 November 2014 at the Karachi Arts Council. The conference aims to have a multidisciplinary approach – and seeks research and scholarship on all themes and subjects related to Karachi. The conference retinue promises to be larger and more interactive than the first event, and its proceedings, like the previous one, will be published. Interested participants are invited to submit abstracts of 300 – 500 words to abstracts@karachiconference.com by 15 August 2014.

For further information: please visit our website: www.karachiconference.com. Please direct all questions to karachiconference@gmail.com.

Looking forward to your participation,
Dr. Asma Ibrahim
President, Karachi Conference Foundation

Dear SALA members,

I’m writing because our journal, *South Asian Review*, periodically needs reviewers from a range of disciplines - literary studies, anthropology, history, political science, and others - to submit book reviews for the many South Asia-related books we receive from presses in Europe, USA and South Asia. We are looking for folks willing to do these book reviews, ranging in length from 850-1250 words. Doing these short book reviews is a wonderful way to contribute to the processes of knowledge building on South Asia, and is a part of the peer-review process so integral to our scholarship. I also see it as a great opportunity to curate, as it were, the conversation on the issues in which you are invested.

If you would be willing to do a book review in this academic year, would you kindly write to me at kdaiya@gmail.com? Please specify which discipline or period would be of interest to you, and I can send you the list of books available for review. I will appreciate that very much. We can forward to you a free copy of the book you choose. Alternatively, if there are important new books in your areas of expertise that you believe should be reviewed, please contact me and we can slot those in for forthcoming issues. Please feel free to connect me with friends in other disciplines who might be interested in reviewing books as well. Thank you in advance.

— Dr. Kavita Daiya, Book Reviews Editor, *South Asian Review*
Cities are sites of profound paradoxes, and this is currently nowhere more apparent than in South Asia where they simultaneously represent both the frontiers of globalization as well as the deeply troubling social and political inequalities of the global south. We argue that South Asian cities operate as what Rashmi Verma in her analysis of postcolonial cities calls conjunctural spaces, that is, places “that [produce] a critical combination of historical events, material bodies, structural forces and representational economies which [propel] new constellations of domination and resistance, and the formation of new political subjects” (*The Postcolonial City and its Subjects* 1). Additionally, because South Asian cities are defined by the palimpsestic confluence of, among other things, colonial oppression, anticolonial nationalism, postcolonial governance, and twenty-first century transnational capital, they are sites where the many faces of empowerment and disempowerment are elaborated.

In this collection, we hope to bring together literary essays that explore the simultaneous and plural tensions that currently theorize such conjunctural urban spaces in South Asia. Working in the same spirit as Tim Edensor and Mark Jayne, who, in *Urban Theory Beyond the West: A World of Cities*, argue for (and propose) new forms of urban theory that are not dominated by western urban critical apparatuses, we nonetheless move beyond their work and focus both on literary texts and on South Asia.

In particular, we invite papers on postcolonial literature that investigate South Asian cities and the communities that live within them but remain abstracted from economic and political power that globalizing and “modernizing” urban centers promise. We invite essays on fiction, drama, poetry, film, graphic novels, memoir, and other creative texts, as well as on texts written in South Asia and in the diaspora. We ask:

- How does such literature articulate urban inequality?
- In spaces generally represented as polyglot, multicultural, and cosmopolitan, who remains the outsider?
- How are the histories of South Asian cities represented or generated in contemporary South Asian literature?
- What myths are highlighted in the rhetorical construction of cities and what narratives get ignored?
- What lived and imagined geographies comprise the South Asian city?
- What is new about feminist urban critique?
- How does South Asian literature address the ways in which migrants must question metropolitan realities?

Please send 500-word abstracts by September 1st, 2014 to Dr. Madhurima Chakraborty (mchakraborty@colum.edu) and Dr. Umme Al-wazedi (ummeal-wazedi@augustana.edu), the editors, with the subject line “South Asian Cities.”

Those whose abstract we accept will have to submit complete drafts of 5000-7000 words, formatted according to MLA style, as well as a 50-word biographic note by January 31, 2015.
SALA General Business Meeting Minutes
Aloft Hotel, Chicago, January 8, 2014


SALA President, Dr. Moumin Quazi, called the meeting to order. He thanked all participants and the co-chairs, Dr. Madhurima Chakraborty and Dr. Umme Al-wazedi, for this year’s conference. The president read an e-mail from the vice president, Dr. Prabhjot Parmar. In the e-mail, the vice-president thanked the members of the Executive Committee and especially Dr. Robin Field for her eagerness to step up to help with the treasurer-search. She pointed that since Dr. Umme Al-wazedi had agreed to take the post, the committee should consider this. Dr. Parmar’s motion was accepted and the floor was opened for discussion. Dr. Pennie Ticen “called the question.” There was a vote and people supported that Dr. Al-wazedi be the treasurer (for one year, to be renewed for a 2-year term in 2015).

Next, votes were taken for several Constitution revisions brought to the floor by the Executive Committee. The first one was about email business protocol. Article VI: We can use e-mail meetings instead of meeting once a year. Dr. Amritjit Singh seconded. Dr. Maya Sharma called the question. Dr. Waseem Anwar questioned: was it for everything? Dr. Quazi answered: only those things that can be talked about. The issue passed unanimously. Article IV was amended: already in effect (a graduate student will be represented in the committee). There will be 5 people instead of 4 in the executive committee. There was a vote to adopt the language. It was seconded by Dr. Gairola. The issues passed. There was also a vote taken about publishing the abstracts in the web. Dr. Maryse Jayasuriya seconded. Dr. Waseem Anwar asked: can people change the abstracts? Dr. Madhurima Chakraborty said yes. After discussion, the question was called, and it passed unanimously. The next vote was on Article VI, Section 2. Dr. Maya Sharma commented: if the language for MLA changed, why do we not also change with the MLA. Friendly amendment for the amendment was taken. A suggestion was made by Dr. Ticen that members should be made aware of the change. Ani seconded. The question was called by Dr. Jayasuriya. It passed unanimously.

Article V: Dr. Al-wazedi will finish the term and then the executive committee will recommend again. Dr. Cynthia Leenerts seconded. The question was called by Dr. Amritjit Singh. It was unanimously passed. The next agenda was web manager voting rights. As an effective post, we should decide on a voting member. Dr. Jayasuriya called the question. It passed unanimously.

The next discussion was about tax filing. Dr. Quazi notified that studies are being done. It has to be filed from Texas and it will take approximately 5 months. Dr. Quazi also said that he has been digitally archiving all files. Now all the files are in a flash drive.
The next discussion was about the name of the newsletter. The president thanked Dr. Gairola for his work on the newsletter. Dr. Gairola proposed SALAAM, and Dr. Sharma seconded it. Dr. Aniruddha Mukhopadhyay pointed out that other names have been proposed. This one was chosen because it was inclusive. A vote was taken. It was passed unanimously. Dr. Gairola requested members for photos to publish in the next newsletter. The president reminded everybody about the SAR’s deadlines.

Several other elections took place in the meeting: 1) Graduate student representative: Melanie, Liam, Alison were nominated and after a vote the graduate student position went to Melanie Wattenbarger, as she had the majority vote. 2) In the non-graduate student positions, the following people were nominated: Dr. Alpana Sharma and Dr. Cynthia Leenerts. Dr. Alpana Sharma was elected.

Among other businesses, the 2015 conference theme/cfp was discussed. The conference co-chairs are Dr. Prabhjot Parmar and Dr. Sharanpal Ruprai. Their working title is: “Outsiders, outcasts, and others: borders and boundaries.” There was a discussion about 2015 MLA guaranteed and non-guaranteed sessions. The president notified the committee about the 2015 SALA awardees. Dr. Quazi contacted Dr. Homi Bhabha. If the members will allow, then Dr. Quazi will ask him again. Dr. Ticen seconded enthusiastically. The question was called and the motion passed unanimously.

The meeting then adjourned.

Respectfully submitted by Umme Al-wazedi (for Nalini Iyer)
January 8, 2014
Congratulations to SALA Members, new & returning, who were recognized with awards and/ or elected onto Board posts at our annual meeting in the Windy City! We appreciate your service & look forward to working with you!

—— All photos courtesy of Rahul Gairola

Melanie Wattenbarger and Alpana Sharma are the newest elected members to the SALA Executive Committee (left); Moumin Quazi presents the 2014 SALA Distinguished Achievement in Literature Award to critically acclaimed, diasporic Canadian writer M.G. Vassanji.

“From Polar Vortex to Solar Vortex”: Amritjit Singh was unanimously awarded the 2014 SALA Distinguished Achievement in Scholarship Award for his decades of research, service, and mentorship to the organization and its members (below left).

At the SALA Banquet, Moumin Quazi awards a SALA Distinguished Service Award to Kris Stokes, who designed the new masthead for the newsletter. Much thanks for all of your helpful assistance, Mr. Stokes!
Conference Co-Chairs Umme Al-wazed and Madhurima Chakraborty (far right) strike a pose with *South Asian Review* Editor-in-Chief P.S. Chauhan and other SALA Executive Committee members and M.G. Vassanji (above). Liam O’Loughlin (right) and Payel Chattopadhyay Mukherjee were two awardees for the 2014 SALA Graduate Papers Prizes. At SALA 2014, a number of SALA members won awards for their exemplary accomplishments over the year.

Maryse Jayasuriya, Jana Fedtke, Liam O’Loughlin, Waseem Anwar, Amritjit Singh, and Mary Anne Mohanraj (L to R) and other SALA members patiently yet attentively await for the next panel to begin. The time between sessions was valuable for continuing scholarly dialogue or re-connecting with friends old and new over a chai with biscuits!
GSV: GRADUATE STUDENT VIEW
Melanie R. Wattenbarger, University of Mumbai (Bombay)

Let me begin with a brief introduction of myself for those of you whom I did not have the pleasure of meeting at SALA 2014 last winter in Chicago. I am the freshly elected Graduate Student Representative on the Executive Board. I was fortunate to find the posting for my current position as an Early Stage Researcher with the European Union Marie Curie Initial Training Network funded project Diasporic Constructions of Home and Belonging (CoHaB) on the SALA website a couple of years ago. I am at the University of Mumbai (formerly "Bombay") working on diasporic Indian writing from authors in Toronto.

With a rapidly changing field, it is becoming increasingly difficult to find research funding and full-time/tenure-track positions. Negotiating grant proposals, CFPs, publication pressures, Post-Docs, adjunct, and the oasis of full-time position applications on top of completing coursework, exams and the dissertation is daunting. At the conference in Chicago this past January, we had a meet-and-greet session for all Grad students followed by a panel of experienced scholars in the field to answer questions concerning the profession.

One of the major concerns raised was the issue of finding funding to attend conferences. Many conferences offer lowered membership and conference fees for graduate students. Also, some have travel grants which you may apply for to cover the cost of getting to the conference. Personally, I suggest following the Marie Curie ITN (http://ec.europa.eu/research/mariecurieactions/about-mca/actions/itn/index_en.htm) as they have well-funded positions for PhD students as well as post-docs in every field around the world. Another place to look is by asking the department or study centers at your university, such as a South Asian Studies Center. You never know where extra funding may be, so don’t be afraid to ask around your university and department.

Another tip offered during the sessions at the conference was concerning advice. The senior members of SALA offered the advice to find a mentor in the field with whom you ‘click’ personally as well as profession-
ally. These individuals can be a great source of not just advice for navigating the field, but also support.

To add to this, I suggest finding an organization and conference ‘home’ where you commit to attending regularly. This way you can build a support network in your field, meet possible collaborators (my amazing writing partner is also a member of SALA), and have a sense of community. This also helps decrease anxiety when preparing for presentations as, chances are, you will probably know half of the room you are presenting to when you return the next year.

Thank you for indulging me in a few minutes to share some brief advice. As graduate chair for the next two years, it is my hope to continue to foster the welcoming atmosphere of SALA for scholars in the field, those new and well-seasoned. If you have any suggestions for Graduate Student sessions at this year’s SALA conference in Vancouver, or the organization in general to provide graduate students and early stage professors with support in the field, please email me at mrwattenbarger@cohab.mu.ac.in.

Melanie R. Wattenbarger presented a paper entitled “Production and Authenticity in the Diasporic Storytelling of the Film Amal” at the Diasporic Indian Cinemas and Bollywood on the Diaspora: Re-Imaginings and Re-Possessions conference in Hyderabad, India. This spring, she also presented a paper entitled “Culture as Commodity: Appropriation and Expropriation of the Elephant in Diasporic Indian Literature” at the EACLALS conference in Innsbruck, Austria. Her paper “Tied to the Land: A Semiotic Challenging of Terms Concerning Land as Used in Diaspora Discourse” is forthcoming in Symbolism: An International Annual of Critical Aesthetics.

Call for Papers

GENRE AND GEOPOLITICS:

ACLA (American Comparative Literature Association), Seattle 2015

Postcolonial, ethnic, indigenous, and other such literatures are more commonly thought about as literature in context rather than as literature with aesthetic specificity. Such literature indeed cannot be separated from the material conditions from which it emerges. However, to read such texts only as evidence of its historical context empties it of its forming and formative activity. In this seminar, we highlight the importance of the aesthetic category of genre in order to interrogate the political implications of geography.

The scholarship on genre generally affords it a structuring but also fluid role in shaping how texts are constructed and received (e.g., Frow, Rieder, Dimock). We ask how attention to genre allows us to understand geopolitical phenomena such as regional formations (e.g., the EU, Cascadia), sovereignty movements, “post-national constellations,” the rise of the “global city,” apartheid, border control, digital networks, or war? How are geographical conditions such as topography, rising oceans, polar vortices, garbage patches, the spread of disease, human migration patterns, and so on expressed through genre?

Conversely, how might a geopolitical framework enrich our understandings of genre? How do the global culture industry and other smaller production and distribution networks shape texts? Are there representational systems other than “writing back,” the postcolonial allegory, ethnography, or hybrid melange? What other traditions and innovations comment on experiences of space?

In the spirit of comparative analysis, we welcome papers in any language, historical period, media, or geographical context. Please send short abstracts and bios by August 15th.

Contact: kristinekotecki@gmail.com and cheryl.naruse@udayton.edu
Call for Papers
The 2015 Regular Issue of the South Asian Review

South Asian Review, the refereed journal of the South Asian Literary Association, invites submissions for the 2015 Regular Issue, Volume 36, Number 2 (October/November). SAR is a representative scholarly forum for the examination of South Asian languages and literatures in a broad cultural context. The journal invites healthy and constructive dialogue on issues pertaining to South Asia, especially to its literature and the sister arts. It welcomes critical and analytical essays on any aspect or period of South Asian literature (ancient, precolonial, colonial, and, indeed, the postcolonial). SAR is open to all ideas, positions, and critical and theoretical approaches. Recognizing the linguistic and cultural diversity of the subcontinent, the journal stays interested in essays about intercultural, comparative, and interdisciplinary studies in the humanities. For periodic publications, SAR encourages essays on music, painting, sculpture, architecture, and other related fields. The following areas are of special interest to the journal:

- South Asian Literatures
- South Asian Languages
- South Asian Studies
- South Asian Culture
- South Asian Diaspora
- Comparative Aesthetic
- Literary Theory
- Cultural Studies
- Colonial Studies
- Postcolonial Studies
- Comparative Literature
- Women’s Studies
- Film Studies
- Transcultural Studies

Critical articles of 15–25 pages, prepared in accordance with the MLA style, accompanied by a 100-word abstract and a biographical note of nearly 50 words, must be received by May 30, 2015. Articles should be sent electronically. All correspondence pertaining to the 2014 and following issues should be addressed to:

Dr. P. S. Chauhan
Professor of English, and Editor, South Asian Review
Arcadia University
450 South Easton Road
Glenside, PA 19038-3295
Phone: 215-517-2401 | ausar@arcadia.edu

CALL FOR MANUSCRIPTS
South Asian Literature, Arts, and Culture Studies
(Peter Lang International Academic Publishers)
Series Editor: Moumin Quazi

The South Asian Literature, Arts, and Culture Studies series invites submissions from scholars working in the field of South Asian Studies, with a particular interest in literature, the arts (print and film), politics, religion, and society. South Asian Studies especially focuses on the Indian subcontinent, particularly India, Pakistan, Bangladesh, Nepal, Sri Lanka, Burma, and the diaspora of Non-Resident South Asians throughout the world. The series welcomes a variety of approaches and theories that interrogate and explore aspects and elements of South Asian thought, life, and artistic production. The series does not only focus on contemporary, but also in special cases, on the ancient or classical studies. This series welcomes a variety of analytical approaches and theories, especially postcolonial, feminist, post-structural, new historical, psychological, Marxist, and structuralist. Scholars working in related fields, such as philosophy, hermeneutics, and social theory, with a major interest in how these disciplines relate to South Asian Studies, are also invited to contribute.

Fill out the query page at http://www.peterlang.com/index.cfm?cid=95, or send your manuscripts to Heidi Burns at hburns@plang.com.
Feminist Interventions on Gender and South Asia: Conference Highlights
by Bonnie Zare

UC Santa Cruz, May 2-3, 2014
Originally published at Ultraviolet.in, with permission to reformat & reprint given by Ultraviolet.in and the author. — Photo courtesy of Bonnie Zare

http://ultraviolet.in/

A full program awaited attendees of this year's graduate conference, organized annually by South Asia by the Bay, a consortium of California Universities (UC Santa Cruz, UC Berkeley, UC Davis and Stanford. The two days of stimulating panels featured graduate students from many locations in Canada and the US as well as one from the UK and two from India. Panels had been expertly grouped by organizer Anjali Arondekar, and memorable keynote addresses were given by UC Santa Barbara Professor Bishnupriya Ghosh ("Witnessing Health") and UC Berkeley Professor Raka Ray ("The Precarious Middle-Class: Gender and Mobility in the New Economy"). The first day treated the audience to subjects as diverse as the art of Zarina Hasmi (particularly her woodcut Divided Line), paternal familial sovereignty in 19th century India, and a deconstructive history of the colonial Indian jails that housed women.

The second day showcased many essays including ones on the female renunciant in exile, the search for the disappeared in Kashmir, and the militarization of the India-Bangladesh border. This last essay, presented by Sahana Ghosh of Yale University described the case of Felani and traced how an extreme case comes to stand in for a whole phenomenon, and thus obscures other related events or aspects of relations on the India-Bangladesh boundary. Though I appreciated all the papers as well as the stimulating Q & A that followed, I want to highlight four of particular interest. "Critiques of Home and Aesthetics of Complaint at a Women's Shelter in Kolkata" by student Amrapali Maitra (Stanford) dovetailed very nicely with "Protection/Detention/Reform: shelters, sex workers and the law in India" by Vibhuti Ramachandran (NYU).

Both essays discussed confined women: women who were in a home for the mentally ill, and women who were taken into a shelter in Delhi in an effort to extricate them from their jobs as sex workers. Each of them described a haunting picture of isolated and depressed women, many of whom have been shut up without their consent after having first experienced a similar sort of imprisonment in an abusive domestic situation or in a brothel.

Some of the mentally ill women were not ill at all; some of the sex workers had not been trafficked. Both groups repeated a frequent question to the scholar-observer, "When do I get to leave?" Gender justice was certainly not being served at either facility, though positive aspects and intentions were acknowledged, and one of the matters left to ponder was how domestic workers, though in dead end jobs and sometimes very badly treated, are not targeted for rescue and detention. Pawan Singh's essay "Privacy and Other Absences: the Human Rights Subject of Sexuality in India" invited the audience to consider the production and reception of the film My Brother Nikhil alongside agitation for the repeal of Section 377.

Finally, Amrita Kumar-Ratta (University of Toronto) delivered a memorable paper on "Sex Selection Among Indo-Canadian Women: Discursively Constructing Reproductive Choice." It covered many subtopics, but one was how the pro-life movement has used Indo-Canadian women in their agenda to make abortion illegal, arguing that sex-selective abortion is common in this community. It turns out that a recent pro-life march focused mainly on the slogan "It's a Girl Should not be a Death Sentence." The speaker noted how the unfolding rhetoric places a problematic double burden of patriar-
Call for Submissions:

Masks of Threat: South Asian Racialization and Belonging after 9/11 edited collection

This volume of essays interrogates literary and cultural narratives in the contexts of the incidents following 9/11. The collected essays underscore the new and (re)emerging racial, political, and socio-cultural discourse on identity related to terrorism and counterinsurgency strategies. Specifically, the collection examines South Asian American identities to understand identity politics, policy making, and the implicit gendered racialization, sexualization, and socio-economic classification of minority identities within the discourse of globalization.

This volume provides a multifaceted account of South Asian racialization and belonging by drawing from disciplines across the humanities and the social sciences. The scope of the volume is multidisciplinary, in that it may employ methods of ethnographic studies as well as literary, culture, film, and feminist analysis to examine a wide range of South Asian cultural sites: novels, short stories, Bollywood films, diasporic cinema, documentaries, clothing, language, and sports. The rich intellectual, theoretical, methodological, and narrative tapestry of South Asians that emerges from this inquiry enables us to trace new patterns of South Asian cultural consumption post-9/11 as well as expand notions and histories of “terror.” For instance, essays may suggest that many diverse forms of threat inscribed on South Asian bodies are quotidian and imbricated in everyday experiences of gendered labor and state surveillance, and are not always the spectacles that we are used to seeing in the mainstream media. This ambiguous (dis)identification of the South Asian as a body of threat traces a pattern of systemic exclusion and racialization. The metaphor of "masks of threat" in the title, then, is a way of naming the many invisibilities, benevolent facades, and fictions constituting the everyday racial narratives that situate South Asians at various levels of threat and terror within the body politic. Ultimately, this volume will examine an alternative cartography of belonging for the South Asian or Asian in the global world enmeshed in the complicated networks of citizenship, racial and ethnic identities, and human rights within contemporary geopolitical and socio-historical contexts.

Broadly put together, the chapters in this edited collection of essays pose a critical inquiry along the following lines:

1. How are Asian and Muslim Americans racialized in mainstream culture and discourses of belonging?
2. What are the new (re)definitions of home for South Asian minority communities within transnational labor diasporas in the US? How do their narratives inform racialization in the US?
3. How do contemporary cultural and literary texts from the diaspora or from South Asia iterate patterns of racial surveillance and prejudice against South Asians in the US after 9/11?
4. How do South Asian Americans negotiate race and gender through cultural practices within the nation and diaspora?
5. How can we interrogate terrorism and the construction of political and cultural identity within the geopolitics of American imperialism through South Asian literary narratives?

The deadline for a rough abstract is August 1, 2014, while completed essays are due by October 31, 2014. If you need more time, just let me know. Please email me at: de.aparajita@gmail.com

Aparajita De, Assistant Professor, Dept. of English, City University of New York, Kingsborough College, Brooklyn, NY.
CALL FOR SUBMISSIONS

For an edited collection entitled *New Maternalisms: Tales of Motherwork (Dislodging the Unthinkable)*

Editor: Roksana Badruddoja, Board of Directors of Museum of Motherhood (MOM) & Council on Contemporary Families (CCF) and Advanced Assistant Professor of Sociology & Director of Women's and Gender Studies, Manhattan College. Student Assistant: Jasmyn Anne Chacko, Department of English, Syracuse University

Much research on motherhood has been published in the past eighteen years (e.g. Ruddick, 1995; O'Reilly, 2007; Kinsler, 2008 & 2010; Klein & Chernick, 2011; Crittenden, 2010), suggesting an increased interest in and visibility and acknowledgement of feminism and the topic of motherhood. The literature is concerned with the invisibility of mothers and the labor of caregiving or “motherwork.” Specifically, contemporary literature on motherhood is embedded in post-colonial and transnational scholarship in which motherhood scholars like Ruddick, Klein, and O’Reilly articulate “a new economy of collective caregiving and mutual exchange” (Klein, 2012). The works also reflect the changing structure of the family (e.g. same-sex relationships and assisted reproductive technology or ART). Drawing on artist Natalie S. Loveless’ curation in Spring 2012 for FADO in Toronto, I call this shift in the representation of motherhood in the literature as “new maternalisms” (the title of Loveless’ curation). Klein (2012) argues “new maternalisms” expose “the fissures and cracks between the ideological representation of motherhood and the lived experiences of being a mother.” It is in service to this in-between space of research and theory and the lived and everyday that I introduce the following Call For Papers (with an interest in the project from Lexington Books).

The purpose of this collection lies in focusing on “new maternalisms” by exploring “motherwork” or the invisible labor of caregiving in our everyday lived experiences as wo/men, hence including mothers, fathers, and caretakers and our communities. Here, the anthology serves to deconstruct motherhood by highlighting and dislodging it from maternal ideology, the socially-constructed “good mom” (read as “sacrificial mom”) and feminized hegemonic discourse.

Topics may include (but are not limited to):
1. What caregiving practices are pursued in “motherwork”? And how have these practices been shaped by factors such as nation, religion, gender, and other axes of difference?
2. How do caregivers frame/understand their “motherwork”?
3. What alliances do caregivers build locally, regionally, and internationally, and why? What factors have caused rifts or fissures between and among caregivers?
4. To what extent does caregiving intersect with other forms of activism/resistance?
5. How have wo/men’s identities as caregivers been disrupted or shaped by binaries, such as east/west, north/south?
6. Whose agency is privileged or obscured within “motherwork”?
7. How do global discourses shape local “motherwork,” and, how, in turn, do local issues and frames shape global discourses around “motherwork”?

This Call For Submissions signals the important sociological and anthropological shifts taking place in the field of motherhood as it relates to wo/men – mothers, father, and caretakers – who are marginalized through “motherwork.” What do the voices of marginalized persons have to say? And, how can they insert themselves into a story in which their experiences have a fuller role to play locally, nationally, and globally? *New Maternalisms* begin to answer such questions by focusing on the roles of wo/men in the sphere of motherhood.

Submission Guidelines:
Abstracts: 500 words. Please include a 50-word biographic note.
Deadline for abstracts is September 10, 2014
Accepted papers of 4000-5000 words (15-20 pages) due November 1, 2014 in Chicago citation style.
Please send submissions and inquiries directly to: Dr. Roksana Badruddoja, roksana.badruddoja@manhattan.edu and Ms. Jasmyn Anne Chacko, jachacko@syr.edu
SOUTHWEST LITERARY ASSOCIATION

MEMBERSHIP APPLICATION/RENEWAL

If you have not yet renewed your membership in SALA for calendar year 2014, please take a moment to do it now. Membership in SALA entitles you to keep receiving the SALA Newsletter, as well as to receive the refereed journal, South Asian Review.

Name:___________________________________________________
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Assistant Professor: $45 ($5.00 of each membership for Assistant, Associate, and Full Professor goes toward SALA’s fund to assist Graduate Student travel to SALA’s yearly conference)
Associate Professor: $55
Full Professor: $65
Life Membership: $400

Library Subscription fee for 2013: $90

Library Subscriptions for SAR (Vol. 34, Nos. 1, 2, and 3): $90

Please send the above form with a check in American dollars payable to the South Asian Literary Association to:

Dr. Umme Al-wazed, Treasurer
Department of English
Augustana College
639 38th Street
Rock Island, IL 61201

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SOUTH ASIAN LITERARY ASSOCIATION
An Allied Organization of the Modern Language Association

- SALA promotes knowledge of, and scholarly interest in, the languages, cultures, and literatures of South Asia and the South Asian diaspora. Membership in the Association is open to all individuals and libraries/institutions/organizations interested in South Asian literature, culture, languages, and philosophy, and also in comparative studies.

- SALA hosts two sessions at the Modern Language Association’s annual convention and, in addition, hosts an independent annual conference during the same week as the MLA Convention.

- SALA publishes a newsletter carrying announcements of its two MLA sessions, scholarly activities and accomplishments of its members, new titles in the field, and other valuable information for those interested in South Asian literatures.

- SALA also publishes a refereed journal, the South Asian Review (SAR), a representative scholarly forum for the examination of South Asian languages and literatures in a broad cultural context. The journal invites healthy and constructive dialogue on issues pertaining to South Asian literatures, arts, and cultures.

- SAR, intended for an audience of various disciplines, welcomes critical and analytical essays on any aspect or period of South Asian literature (ancient, pre-colonial, colonial, and postcolonial). SAR is open to all critical and theoretical approaches.

- Membership dues include subscriptions to the Newsletter and the South Asian Review.

Reminder: If you have any announcements you would like to see in the Winter issue of salsaam, please send them in the form of an e-mail (MS Word attachments only, please) to Rahul Gairola at rgairola@uw.edu

For membership forms, announcements, CFPs, and other information

Visit the SALA Webpage at:
http://www.southasianliteraryassociation.org/